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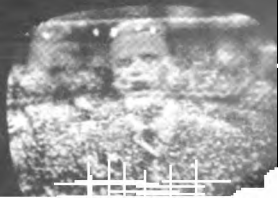
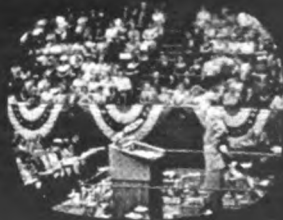
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REACHING THE MASSES:

Billy Graham, presently holding a Crusade in New York, appears here as he did to the millions of TV viewers. The telecast was presented over the American Broadcasting Company Network on June 15th. Photos were taken by Jean Speiser. See page 7.



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The Living Church

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

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Things To Come**July**

- 14. Fourth Sunday after Trinity
- 20. Faith and Order Commission, World Council of Churches, New Haven, Conn., to 25th.
- 21. Fifth Sunday after Trinity
- 25. St. James
- 28. Sixth Sunday after Trinity
- Executive Committee, World Council, New Haven, Conn., to 30th.
- 30. Central Committee, World Council, New Haven, Conn., to August 7th.

August

- 4. Seventh Sunday after Trinity
- 6. Transfiguration
- 11. Eighth Sunday after Trinity

NEWS. Over 100 correspondents, one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. In emergency, news may be sent directly to the editorial office of *The Living Church*, 407 E. Michigan Street, Milwaukee 2, Wisconsin. Such material must be accompanied by the complete name and address of the sender. There is no guarantee that it will be returned, and publication is at the discretion of the editors.

DEADLINE for each issue is Wednesday, 11 days before date of issue. Emergency deadline (for urgent, late news) is Friday morning, nine days before date of issue.

MANUSCRIPTS. Articles accepted for publication are usually written by regular readers of *The Living Church* who are experts in their fields. All manuscripts should be accompanied by addressed envelopes and return postage.

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.

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

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.

"A Grave Disservice"

This is in reference to your report in your April 7th issue of the remarks of the Rev. Canon Albert J. du Bois at the General Board meeting of the ACU. You report that Canon du Bois said something to the effect that he was very concerned over "... the official policy of the Church in creating its new missionary district of Central America on the basic principle of establishing interdenominational services and 'open communion' with even the substitution of informal Protestant denominational services for the Morning Prayer Office of the Book of Common Prayer." Canon du Bois further reported that he had received letters from Episcopalian (or at least Anglican) communicants to this effect.

May I say that Canon du Bois has rendered the still incipient district of Central America a grave disservice by raising the question of "churchmanship" before the work of that district has even commenced!

I am to leave this summer, with at least one other clergyman, for one of the three northern countries in Central America to establish the first organized missionary work of any Anglican Church in that area. There is no formal missionary work being carried on in Guatemala, Honduras, or El Salvador, nor has there ever been (aside from an occasional "chaplaincy" type of ministry offered by the diocese of British Honduras, which cannot be considered missionary work). As one of two missionaries who will be actually starting our work in one of the three aforementioned countries, it will be my job to implement and establish the "basic principles" upon which such work is to be furthered. In the year that I have been training for my assignment, I have been in quite close contact with the "powers that be" in our Overseas Department, and am totally unaware of any such statement of "basic principle" as Canon du Bois says exists. In fact, I have been told by Bishop Bentley of the Overseas Department that it will be our job to "establish in this district an indigenous Anglican Church," which of course will be in communion with other Anglican Churches.

I am aware, in at least one of these three countries, of a division that does exist between British and North American Anglicans, which division has "overtones" of "churchmanship," but is essentially a result of nationalistic feelings on the part of the two groups. This division is certainly not a result of any stated, or even intimated, policy of our Church in Central America!

Furthermore, Canon du Bois does not seem to be aware that the district of Central America exists largely "on paper" at this time, since we have no permanent bishop, and the jurisdiction that Bishop Gooden of Panama now holds temporarily over Central America is a jurisdiction that he has had all along in Costa Rica and Nicaragua. If Canon du Bois thinks there is something wrong with the work in those two countries, he can take that up with Bishop Gooden! Hence, I am sure it would be appreciated by those of us

concerned with the work in Central America if Canon du Bois can recognize what he has done in attacking the work there before it has even begun! He says that he is all for "peace" and "unity by all means," but it seems to me that Canon du Bois has, by his ill-informed and highly prejudicial words, already used the entering wedge of "churchmanship" to disunite and start unpeaceable feelings over work that our Church is barely beginning in Central America!

Our missionary efforts over the world, and especially in Central America, deserve better treatment than Canon du Bois has given them, and I for one would like him to clarify his statement, and especially his sources of information as to what he calls our "policy" in Central America. Our foreign missionary work can use constructive criticism at all times, but Canon du Bois has rendered a criticism which tends toward destruction.

(Rev.) JOHN B. KELLEY
Austin, Texas

A Symbol of Union

Regarding the subject of the blessed water in the cruet and the piscina [L.C., "Letters," June 16th], I think Miss Erhard is correct in saying that she cannot see why the water left in the lavabo needs any special disposal. I know that altar guilds have engrained in them the idea that the remainder of water in the cruet and lavabo should be poured down the piscina.

However, there is a difference between emptying rinsings from sacred vessels, after they have been ablated at the altar, and emptying cruets and lavabo. Rinsings from the chalice, ciborium, etc., are from vessels in which the Blessed Sacrament has been consecrated. Here, even the first rinse of the purificator ought to be poured on the ground or into a piscina, when the linen is laundered. Especially is this necessary when the purificator is in modern times used to wipe off lipstick; in the process, some of the sacred species is taken up by the purificator. One thought has it (and this was forcefully impressed upon me by the Bishop of Kalgoorlie) that when the purificator is used in this way, the celebrant himself ought to perform the first rinse in the sacristy, consuming the rinse water! The purificator was designed to dry the chalice after the two ablutions and to wipe the lip of the wine cruet, not to take up some of the sacred species along with the wiping of the chalice lip. Better would it be to wipe the chalice with cotton or kleenex. . . .

(Rev.) ROBERTS E. EHRGOTT
Assistant, Grace Church

Hinsdale, Ill.

► To consider how we may best pay reverence to our Risen Lord in His sacramental presence is a wholesome exercise, but piety must stop short of the sin of scrupulosity — an exaggerated fear of irreverence which can actually work harm to the Christian life. The Body of the glorified Christ possesses, as classical theology puts it, the attributes of perfect subtlety, agility, impassibility, and glory. Nothing any man can do can bring the least pain, dishonor, bondage, or suffering to Him. Accordingly, cheerfulness and practicality should go hand in hand with reverence in altar guild work. —EDITOR

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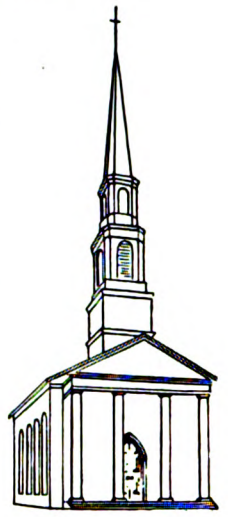
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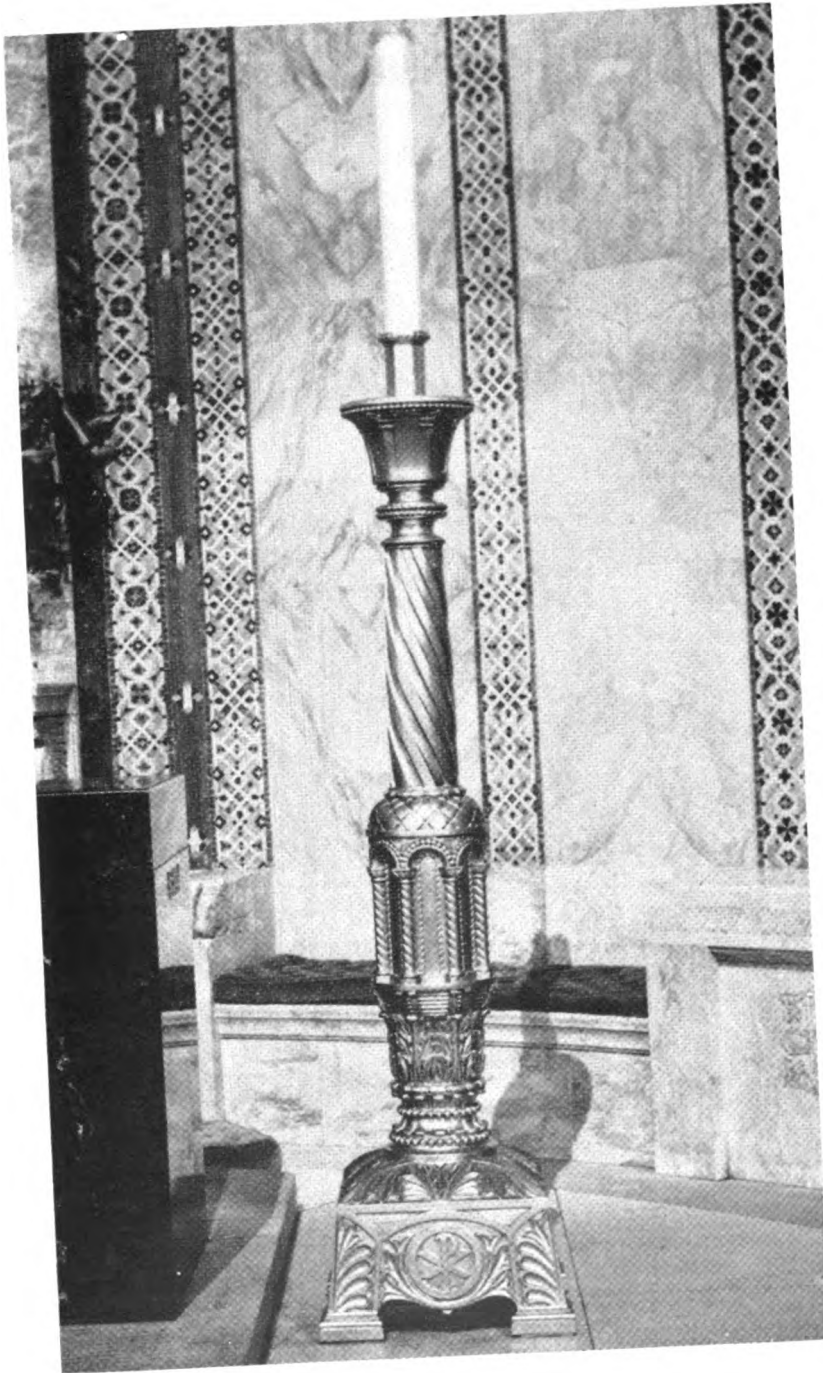
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The carved woodwork is completely gold leafed in antique tones. The candlesticks measure six feet in height. Rector of St. Bartholomew's is the Rev. T. J. Finlay. Such candlesticks, standing on the pavement on either side of the altar, are used at certain services when it is desired to give added festivity to the occasion.

The Lord is my light and my salvation;
whom then shall I fear? the Lord is the
strength of my life; of whom then shall
I be afraid?

Psalm 27:1 (Prayer Book Version)

The Living Church

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

July 14, 1957

Report to General Convention

Quota Apportionment Method Successful; Continuation Urged

In 1950, 33 dioceses and districts failed to meet the quotas assigned to them as shares of the national Church budget. In 1956, only 14 failed to meet their quotas in full. In 1956, 96.8% of the assigned quota was met, compared with 86.5% in 1950. Impressed with this improvement, the Joint Committee to Study the Apportionment of Quotas will recommend to the 1958 General Convention that the method of apportionment set up in 1952 be continued.

Headed by Bishop Gesner of South Dakota,* the Committee is the first to submit its report to next year's General Convention, but this speed does not indicate lack of careful study. Before the first Committee meeting, in 1956, members studied the background and development of the quota system and the way it works at present. After this meeting, the bishop and the treasurer of each diocese and district were asked for comments and suggestions to be presented at the second meeting, in May of this year. Communications were received from 13 dioceses and districts.

These matters were discussed by the Committee in varying detail:

➤ A suggestion that clergy salaries be omitted from the list of current expenses from which the quota base is determined, in order to encourage the provision of more adequate clergy salaries. This would radically change the manner of computing assessments, since clergy salaries amount to about six times the national Church budget.

➤ Modifications in expense items for different areas. It was decided that, for example, extra expense for heat in one area was offset by expense for air conditioning in another, and that such modifications were impractical.

➤ The use of income rather than disbursements as the basis for figuring quotas. This would present problems in securing uniform and accurate figures and would make little difference in the long run.

➤ Changes in the classifications used in

figuring apportionments. The purchasing power of the dollar has decreased so greatly since 1920 when the present classifications were set up, that such changes were considered, but it was decided that this would make too little overall difference to be worth while.

➤ The problem of the metropolitan dioceses. Some of these, particularly in the Second Province, are having difficulty in meeting their quotas. It was decided that this problem must be tackled at the diocesan level, rather than through changes in apportionment, since the present system is working well in the Church at large.

➤ Completeness and accuracy of parish financial reports. The Committee believes that all money collected within the parish expense items should be disbursed through the parish treasurer and be included in his report. If, for example, an altar guild provides the salary of a curate or director of religious education, this should be included in the parish total from which the apportionment is figured.

➤ Proportionate giving. The Committee recommends further study through the Church of the Church's mission at home and abroad, and of the duty and privilege of tithing and other forms of proportionate giving. It is the Committee's hope that the day will come when people are less concerned with formulas and quotas and more so with bringing the Good News of Christ's Love and Peace to God's children everywhere.

As a result of its study the Committee unanimously recommended the adoption

of these resolutions:

"Whereas the Joint Committee to Study the Apportionment of Quotas is concerned with the methods and techniques developed for the Church by General Convention for raising the budget authorized by General Convention, and

"Whereas the National Council, in determining quotas for the several dioceses and missionary districts, is governed under Canon IV by methods prescribed by General Convention, and

"Whereas the Joint Committee to Study the Apportionment of Quotas finds that the present system is in most instances fair and equitable if all dioceses and missionary districts operate on the same basis, therefore, be it

Resolved, That for the next triennium the 'current expenses' of each diocese and missionary district in the continental U.S. for a three year period (i.e. the last three years available) be continued as the primary basis for determining its apportionment and that the present mathematical formula, which includes weights of 8, 9, 10, 11 and 12, be used in making the calculations.

Resolved, That a simpler method of reporting comprehensive parochial expenses be established so as to determine more accurately and uniformly the total amount of current expenses for computing quotas, and that more detailed instruction be provided with the parochial report form in explanation of the items of parochial expenses used in determining the quota base."

GTS Campaign to Raise Some \$3,500,000 to Be Headed By Bishop Sherrill

The Most Rev. Henry Knox Sherrill, Presiding Bishop, has consented to serve as honorary chairman of a development campaign now being planned by the General Theological Seminary.

The Presiding Bishop's acceptance puts under the highest Church endorsement the proposed program of development of the General Seminary, which is the oldest seminary of the Episcopal Church in the United States. It is located in the historic old Chelsea section of Manhattan's West Side.

Present plans call for the raising of approximately \$3,500,000.

Most of the development now being planned for GTS will take the form of

*Other members of the Committee are Bishop Barth of Tennessee, the Very Rev. David de L. Scovill, the Rev. Canon Ralph D. Read, secretary, John W. Gregg, vice chairman, and Howard Teilepaen.

new buildings.

The primary need is for a new library building to house the institution's magnificent theological library, ranked by experts as one of the world's great. It contains an unexcelled collection of Bibles, for example, including a perfect specimen of the Gutenberg Bible of 1455, first European book printed from movable type.

The library's 120,000 volumes constitute the largest collection in any Episcopal Church institution and are the foundation for the Seminary's unique system of tutorial instruction and its program of full graduate study leading to the doctorate. The present library building is so outmoded and inadequate as to impede the library's further growth and usefulness.

Other building needs include quarters for 20 additional graduate students, new administrative offices, a new residence for the Dean, the Very Rev. Lawrence Rose,

and several new faculty apartments. All of these buildings will be located in the Close — the Seminary's equivalent of a university campus — which comprises Chelsea Square, whose land was donated to the General Seminary in 1820 by Dr. Clement Clark Moore, later a member of its faculty, and best known as the author of "The Night Before Christmas."

An additional objective of great importance will be to raise funds to cover the recent purchase of an apartment building adjacent to the Seminary, whose 48 apartments will serve principally to house married students. The Seminary expects to train more married candidates for Holy Orders when it is able to put better housing facilities at their disposal than now exist near Chelsea Square.

The program which Bishop Sherrill has now agreed to head in an honorary capacity will not be launched for some months yet. The organization of the campaign is, however, being actively planned.

To Retired Clergy: House-Hunting?

A clergyman who has always lived in rectories belonging to the Church may have a serious housing problem when the times come for his retirement. An unusual approach to this problem has been made recently by a Carolina Churchman, as described in this letter from Bishop Henry of Western North Carolina:

"Appreciating the fact that few of our clergy live in their own homes, a member of the diocese of Western North Carolina wishes to make this possible for clergy after retirement. First, it is necessary to learn who of the retired clergy might wish to live in or near Asheville, N. C., and later, what size home is practical. Very briefly, a house will be sold on a mutually attractive basis for the lifetime of the clergyman and his wife and at their death the house will revert to the diocese and so make possible the continuance of this operation for the benefit of the retired clergy.

"Any clergyman about to retire or already retired is invited to write me if interested in so obtaining his own home at a modest figure."

Bishop Hall Defends Moderate Drinking

A bishop of the Church, a Roman Catholic theologian, and a rabbi agreed recently that moderate drinking of alcoholic beverages was not immoral or irreligious. However, Bishop Hall of New Hampshire, the Rev. John C. Ford, S.J., professor of moral theology at Weston (Mass.) College and Rabbi Joseph Klein of Temple Emanuel, Worcester, Mass., all said that excessive drinking, resulting in the diminishing of the use of the intellect and the will, violated fundamental theological teaching. They also agreed that excessive drinking was reaching disturbing proportions in American life and forcing Churches to tackle alcoholism as an ethical and psychological problem.

The clergymen addressed the annual North Conway Institute on Alcoholism, held in North Conway, N. H., which studied American drinking customs and how they coincide or conflict with traditional religious teaching. Theme of this year's institute, attended by 85 clergymen and lay religious leaders from 19 states and Canada, was "The Churches and Social Drinking."

At a session devoted to "The Theological Implications of Drinking," Bishop Hall said:

"Alcohol is good because God made it, because our Lord used it and in fact was criticized by some because He was not an abstainer, and because today we use wine in the Church as a sacrament. I cannot in good conscience turn away from these things and say alcohol is bad. It is part of God's created world. Only abuse of alcohol is sinful."

Advocates of abstinence at the session took the position that while most prohibitionists in the United States no longer hold that alcohol is inherently bad from

a theological point of view, its effects are predictably bad and thus justify moral condemnation.

The Rev. David A. Works, an Episcopal priest who is president of the institute, criticized the Eisenhower budget, saying that in the nearly \$72,000,000,000 almost none goes for research into the causes of alcoholism, a disease that afflicts almost five million Americans.

Fr. Works also called for "an end to hypocrisy within many Churches toward alcoholism." "Many clergymen know that 15 out of 16 social drinkers will never become alcoholics but they just don't dare say so because they'd be fired," he said. [RNS]

Angus Heifer Helps Put Ohio Drive Over the Top

The Episcopal Advance Fund, a capital drive in the diocese of Ohio, was brought to a successful conclusion as of June 25th. The drive, authorized by the convention of the diocese in January and formally inaugurated with a special convention on April 30th, was directed toward four main objectives: \$700,000 for an expanded program for diocesan missions; \$300,000 for a new diocesan headquarters; \$100,000 for a conference center; and



A good-sized confirmation class in many parishes, this class of eight was phenomenal at St. Stephen's Church, Alva, Okla., where it increased the communicant strength 27%! Bishop Powell is at the back.

\$75,000 for an augmented program for work with the aged.

As of June 26th the campaign managers announced in the Cleveland papers that the campaign was already oversubscribed in amount of \$1,712,339 and one Angus heifer. The latter was a gift to the project from Shelby, Ohio. This drive was the first on a diocese wide scale in the 139-year history of the diocese.

Believed Drowned, Missing Clergyman Found Alive

The Rev. Andrew P. Daughters, missing since April 23d and presumed drowned, turned up June 30th in Grace Cathedral, San Francisco. Apparently a victim of amnesia, he could not immediately give any details of what had happened to him during his absence. [The Living Church carried a story in the "Deaths" section for June 23d, stating that Fr. Daughters was presumed to have died.]

Dressed in khaki work trousers, Fr. Daughters attended a Communion service at Grace Cathedral, where a friend of his sister's, the Rev. Canon Richard Byfield, happened to be holding services. After the service, he nervously asked the canon for a private talk. Told to "begin at the beginning," he said, according to an Associated Press report: "I'm afraid I can't do that. I think I'm a minister, and the last thing I remember is crawling out of a lake." Canon Byfield, familiar with the story of the minister's supposed drowning, said the name "Daughters," and the man's face brightened with recognition.

A telephone call to a mutual friend, the Rev. Charles May of Kennewick, Wash., convinced Canon Byfield that the man was actually Fr. Daughters, and he then called the lost man's wife, Carlene, in Pasco. (Memorial services had been held for him in Pasco, and an educational fund started for his four sons.) Later Fr. Daughters took a plane to Spokane, where he was to be given psychiatric treatment, according to word from the district of Spokane.

Unable to account for the missing two months, Fr. Daughters could recall details of his activities on the day he disappeared. "No, the boat didn't overturn," he related. "I got into it to take it across an arm of the lake to a place where I could get some needed repairs on it. I remember docking, too. Yes, there was a storm. I can remember climbing out on the boat dock, but not a single thing after that."

When found, his wallet was stripped of all identifying cards, but contained about \$17.00 in cash. He had no idea where the khaki work trousers he was wearing had come from.

Asked what led him to Grace Cathedral, he answered quietly, "I guess it was the same thing that led me to the Church in the first place — God."

Church Comment Varies on Graham's New York Crusade

By JEAN SPEISER

At a press conference called a little more than midway in his 10-week New York City crusade, which ends July 20th, Evangelist Billy Graham announced:

✓ A total attendance of 707,600 during 40 meetings at Madison Square Garden for a nightly average of 17,960.

✓ Personally signed decisions for Christ: 22,646. Of this number 58.3% were making a commitment for the first time; 41.7% were re-declaring their Christian faith.

✓ The 30 to 49 age group led the decisions with 23.4%. Others followed in this order: 19 to 29 years, 22.3%; 12 to 14, 19.8%; 15 to 18, 17.6%; over 50 years, 11.6%, and under 11, 5.3%.

The attendance figures, said Dr. Graham, were about 3,000 to 4,000 each night ahead of those recorded in London, greatly exceeding the Crusade's expectations for New York. Furthermore, some 5,000 persons had completed the weekly classes in Bible study held concurrently with the Crusade, which he described as evidence of "a sincerity and depth we have encountered in no other campaign to date."

Finally, the city had yielded the largest proportions of "new" decisions from the unchurched.

Despite the fact that 85% of Episcopal Church parishes in the New York area withheld active support of the Crusade, the Church has not been conspicuous by its absence. A parish of the Church has been listed every night among the 150 or so special delegations; Churchmen inevitably are found among the ushers; and eight priests, led by Bishop Donegan, have offered prayers during the service on different occasions.

Church's Representative

The most active individual responsibility has been assumed by the Rev. L. W. Pitt, rector of Grace Church, New York, who represents the Episcopal Church on the 21-man executive committee. He also heads the counseling group of several hundred clergy and lay volunteers that meets on a rotating basis evening after evening with those who have made their decisions.

Almost every Church parish in the area has had "referral" cards on which the newcomer to the church has signified his choice. Some in Manhattan have had several dozen cards returned.

It should be pointed out that, inasmuch as two out of three "decisions" are reaffirmations of faith, the parish figures also are in this proportion. On the other hand, some priests have suggested that a re-examination of our ministry might be in order to find out why the unchurched

stranger who attends an Episcopal Church service finds it easier or more comfortable to express his desire to join our Communion, through a third agency — in this instance, Dr. Billy Graham's Crusade.

One answer might be found in a letter received by Dr. Graham from an 83-year-old listener in his television congregation, who wrote: "I'd never had the word of God made clear to me before." Others have mentioned an Anglican tendency to smugness.

A still different explanation has been offered by the Rev. Dr. Arthur Kinsolving, rector of St. James' Church, Manhattan, who says: "Billy Graham has brought a fresher faith into our midst. You feel as though he were in the midst of a great adventure; you hear another voice as he preaches.

"We tend to expect less and less of the ministry as we go on," Dr. Kinsolving continued, "because our spirit of evangelism gets bogged down in routine. We become involved in interpreting and teaching. Preaching is beyond teaching. Our squeamishness at the strange order of service, the unfamiliar music shouldn't prevent us from participating. His critics are those who don't attend his meetings."

Dr. Graham unwittingly confirmed the "other voice" when he attempted to explain to the press the motivation of making a decision.

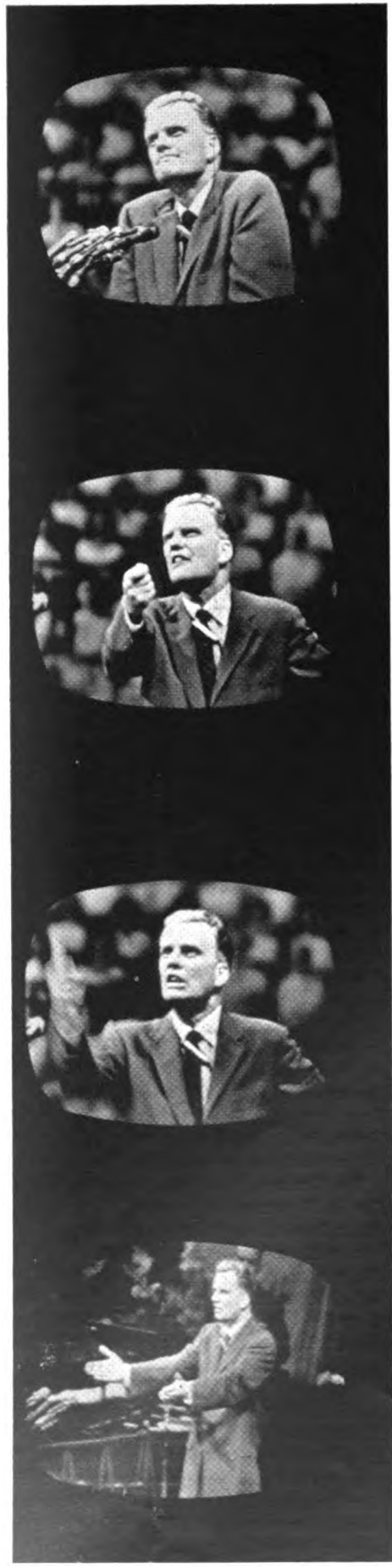
Said he: "Many times I've felt like going forward myself at the conclusion of a sermon I've just preached. I've said things I never thought of in the quiet of my study."

He has, in fact "gone forward" since he started his ministry, and scarcely a night passes, he says, that a minister is not among those who do so at the Garden. Re-affirmation is all-important, he believes, in dedicating other areas of your life as you grow spiritually.

Dr. Graham, who was ordained in 1939 (he is 38 years old) at the Tampa, Fla., Bible Institute as a Baptist minister, later returned to studies at Wheaton College, Ill., where he got his A.B. He decided for full-time evangelism in 1949. Since that time he has brought 350,000 "decisions for Christ" in this country and overseas.

Three Steps

His evangelism is consciously patterned after that of Dwight L. Moody, whom he considers the greatest of the tradition. At the end of his nightly sermon at the Garden, he asks members of the congregation to come forward, which they do, almost immediately, while the choir sings softly. They are still quiet as they make their way, some minutes later, to the counseling room in the Garden basement. Here each one is assigned a counselor.



who sits beside him while Dr. Graham or one of his 12 assistants talks to them. They are urged to attend counseling sessions held before each evening's service, and to follow this proposal: To read the Bible and pray daily; witness for Christ at every opportunity, and join some Church immediately.

(There are counselors speaking a total of 27 different languages for those who do not know English, and a corner set aside for the deaf, wherein a counselor translates prayers and address simultaneously in sign language.)

Dr. Pitt, head of the counseling group, believes Dr. Graham's appeal is "dignified and reasonable," and hardly at odds with Christ's teachings.

"Billy Graham reaches people we can't — this is obvious in the 'decision' cards referred to our Church. I am in this Crusade up to my neck, and glad of it. I think it is unfortunate our Church is not with it 100%."

"Scholarly in the Extreme"

Dr. Pitt invited Dr. Paul Rees, a member of the Crusade preaching staff, to deliver the sermon at a recent 11 o'clock service at his church. He termed it "one of the best expository sermons on the Gospel" he had ever heard, "scholarly in the extreme."

One of the big surprises of his mission, Dr. Graham told the press, was the response of the weekly Saturday night television audience (ABC network, 8 p.m., EST). The first week's program brought 65,000 letters; since then they have averaged 10,000 a day. Each one is answered, with the assistance of volunteer pastors and counselors. The far greatest number of decisions, said the evangelist, have come as a result of the televised service (none is scheduled for closing night at Yankee Stadium in New York). They are not included in the decisions noted at the beginning of this report.

Of New York, Dr. Graham said: "I found more faith and spiritual life here than I ever expected. These people have the same yearnings and needs, and respond in the same way to the Gospel as the people in Omaha, Miami and Charlotte, N. C. I have found a greater hunger for spiritual reality here than anywhere I have preached." Fourteen telephone lines out of the Garden are kept busy until 1 o'clock every morning as Crusade staff members dispense guidance, counsel, and information.

At the close of the Crusade this month, the counseling program will continue. In addition, from October 20th to 24th, the Crusade will conduct a door-to-door campaign in which the support of every Church is being sought to send volunteer evangelists to the unchurched all over the city.

In January and February, 1958, Dr. Graham will preach in the Caribbean area; in April in San Francisco. His 1959

plans call for England and Australia crusades, and after that a return visit to the Far East and a mission to Africa are possibilities.

Although most of the non-support of New York's Churchpeople is based on honest theological disagreements quietly held, there has been some outright opposition from the pulpit, notably that of St. John's Church, Manhattan, of which the Rev. Charles H. Graf is rector. Says Fr. Graf:

"My chief complaint is the type of promotion used in this mission: it has a distinctly Madison Avenue flavor. I also object to the inference that the only way to be saved is to march forward in Madison Square Garden. And there I see dozens of flags in evidence, balconies draped with them — fine in itself — but nowhere a cross. Where is the Cross?"

Fr. Graf also challenges — as have many New Yorkers — that the Crusade's estimates of "90% attendance and decisions" by people in the New York area is inaccurate. There is a persistent feeling that the areas of greatest need are not being reached (although members of teen-age gangs in Brooklyn and Harlem not only have attended the Crusade, but have "come forward.")

A favorable comment on Dr. Graham's work was included in a column written for United Press by the Rev. Dr. Samuel Shoemaker, rector of Calvary Church, Pittsburgh. Dr. Shoemaker said, in part: "I have no hesitation in saying that I think Billy Graham is the human instrument of a very real and genuine spiritual awakening. And surely there are many others who are in the same authentic tradition."

Varying Emotions

Canon Melville Harcourt, rector of St. Ann's Church, Brooklyn, heard Dr. Graham preach at the Garden, and later talked with him at a breakfast-meeting of priests called at the evangelist's request. Said Canon Harcourt:

"He won me completely on a personal level; he left me cold on a Garden level. I thought he was platitudinous, unoriginal, and hackneyed. I was much more impressed by the expedition with which the ushers collected the offering from 16,000 people — it was all over in eight minutes."

Then, at the morning meeting, he held a private theological discussion with Dr. Graham in the course of which the evangelist related this incident:

During a long train trip, he heard a knock at the door of his compartment. Answering it, he admitted Bishop Fulton J. Sheen, who asked if he could come in and chat for an hour or so. They talked at length.

"Well, Billy," said the bishop as he prepared to leave, "There are plenty of things that divide us, but we have this in common — we both love our Lord Jesus Christ."

Photos of Billy Graham taken by Jean Speiser from the telecast over the American Broadcasting Company Network on June 15th of Graham's New York Crusade. See Cover.

Quite an Operation!

A LIVING CHURCH staffer recently had occasion to look up in Webster's Unabridged the word "bishop" — not, we hasten to add, to learn the meaning of that term, but to see if hyphenating it "bi-shop" was recognized (it isn't), as we were in something of a typographical jam at a certain point.

While the staffer was thus engaged, his eye chanced to fall upon "bishop, *v. t.*," which, being interpreted, is not "bishop, very tight," but "bishop, verb transitive." Yet the verb, we discovered, does not mean to raise a priest to the episcopate, but rather "to make (a horse) seem younger by operating on the teeth" ("after a horsedealer named Bishop").

As an intransitive verb, however, "to bishop" does mean "to act as bishop, perform a bishop's duties."

All of which we have straight from the horse's mouth — Webster.

New Zealand Cathedral Started As Church Celebrates Centennial

By ERIC O. COWELL

June 13th was a great day for the Church of The Province of New Zealand, commonly referred to as the Church of England, for it was on the 13th June, 1857, after a month of prayer and consultation, that a final written Constitution was adopted and signed on the altar of the little wooden Chapel of St. Stephen, overlooking Judge's Bay, Parnell (now within the City of Auckland.)

The document so signed was modelled after the manner of the Constitution of the Protestant Episcopal Church, and thus there was brought into existence a branch of the Mother Church freed from all control of the Crown or British Law. Bishop Selwyn of New Zealand had said in an address in 1847 — "I believe that the monarchical idea of the episcopate is as far from the true mind of the Church as it is adverse to the Gospel doctrine of humility."

The Church of England had to wait until the year 1919 to secure democratic forms of Church government comparable with those brought into operation in New Zealand by the voluntary compact of 1857. Even today canonical regulations enacted by the governing body of the Church of England is subject to a Parliamentary veto.

Bishop Selwyn always realized a debt to the American Episcopal Church in providing a model system of democratic Church government, and was present at its General Conventions of 1871 and 1874, and later as Bishop of Lichfield (England) assisted in consecration of bishops for office in the Episcopal Church.

Whereabouts Unknown

Four identical copies of New Zealand Church's Constitution, known as the Voluntary Compact, were signed. One copy is held in official records, but the whereabouts of the other three copies is doubtful. Actually, one copy is believed to be somewhere in the United States, and the Church at Auckland would like to recover this copy. The first page bears Bishop Selwyn's Seal and the words engraved on this Seal are "The Seal of George Augustus Selwyn, D.D., Bishop of New Zealand, 1841." The signatories are headed by Bishop Selwyn who signs "G.A. New Zealand" — then follows "H.J.C. Christchurch," the signature of Bishop H. J. C. Harper, Bishop of Christchurch. Underneath are the signatures of the clergy.

The document was the very beginning of the organized Church in New Zealand, now made up of the dioceses of Auckland (being the remainder of the one original diocese of New Zealand), Wellington,

Waipu, Waikato, Nelson, Christchurch, Dunedin, Polynesia and Melanesia.

Thus at Auckland there assembled for the anniversary all the bishops except the Bishop of Melanesia with the addition of Bishop Rich (Assistant to the Primate), Bishop Caulton (Assistant to the Bishop of Auckland), and Bishop Panapa (Suffragan to the Bishop of Waipu).

The anniversary was officially opened at St. Stephen's Chapel at 8 a.m. when the Primate, Archbishop Owen, celebrated the Holy Communion in the presence of the other bishops and a congregation limited by the size of the small chapel which has room for only 36 people.

At 11 a.m. a solemn procession was formed in the Cathedral Church of St. Mary and moved across the road opposite to the area of land chosen by Bishop Selwyn nearly a hundred years ago and settled in trust as the site of the Cathedral of The Holy Trinity. The Bishop of Auckland in the presence of some 4,000 Church members then laid the foundation stone of the Cathedral.

A sealed copper box containing an extract from the title deed of the ground, a copy of the proceedings of the 1928 General Synod, when the Cathedral Trust was formally confirmed, newspapers, coins and a copy of the printed order of the Service, was duly placed in a cavity beneath the foundation stone.

After a beautiful service during which the choirs of St. Stephen's School and Queen Victoria School sang a Maori version of the 100th psalm, the Bishop of Auckland recited a prayer — "Here let true faith, and fear of God, with brotherly love ever abide," and officially laid the stone.

In the course of a brief address the Bishop said — "This place, this foundation stone, this Cathedral Church to be erected, speak to us primarily of one great man, George Augustus Selwyn, first and only Bishop of New Zealand: to his foresight we owe this site, and to his vision the inspiration to attempt this task."

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in Cycle by offering up the Holy Eucharist on the day assigned.

July

14. Christ Church, Eastport, Maine; Church of the Nativity, Mineola, N. Y.
15. Convent of St. Anne, Kingston, N. Y.
16. Church of St. John the Evangelist, Boston, Mass.
17. St. Mary's-in-the-Field, Valhalla, N. Y.
18. St. Dunstan's, Mineola, Texas.
19. Church of Christ the King, Fort Worth, Texas.
20. Grace Church, Ridgeway, Pa.



The ship "Cressy" was one of four which brought first settlers to a New Zealand Province in 1850.

Congregational Christians Merge With E & R Church Despite Some Opposition

One of the largest Protestant Churches in the country was formed in Cleveland, Ohio, on June 26th, when the Congregational Christian and Evangelical and Reformed Churches were merged in the United Church of Christ.

A constitution for the new Church still is to be written, adhering to a "basis of union" already agreed upon, and subject to approval by two-thirds of the individual congregations of each Church. Until then, the two Churches will continue as separate entities although a synod of the United Church will meet biennially.

The merger marks the first time in American Protestantism that two Churches with different forms of government have united. Congregationalism always has emphasized the independence and autonomy of the local church. The E & R Church operates under a presbyterian system in which local congregations have certain defined relationships to regional and national bodies called synods.

The merger consummated by the uniting synod in Cleveland was in the making for 17 years. A basis of union was adopted by the Congregational Christian Churches and the Evangelical and Reformed Church in 1948. Merger was delayed, however, by litigation initiated in 1950 by the Cadman Memorial church of Brooklyn, N. Y., which contested the right of the Church's General Council to effect it. The Brooklyn church was supported by the Committee for the Continuation of Congregational Christian Churches.

Opposition Groups

Besides the Committee, there were two other groups at the recent meeting who were actively opposed to the merger: the League to Uphold Congregational Principles and the National Association of Congregational Christian Churches.

The consensus of the opponents was voiced by Dr. Malcolm K. Burton, pastor of First Congregational church, Pontiac, Mich. He maintained that no union of Churches had taken place, but "only a union of the delegates of the General Council of the Congregational Christian Churches and the E & R Church."

Later, at a news conference, Dr. Fred Hoskins, minister and secretary of the General Council of the Congregational Christian Churches, and a co-president of the new United Church, emphasized that the "Basis of Union" provides that every Congregational church has a right to determine for itself whether it will become a part of the merged Church. He explained that as "early as June, 1948," 78.3% of the churches in his de-

nomination expressed their willingness to enter the merger.

He added that Congregational Christian churches would continue to "own and control their property, call ministers, set their own standards of church membership and determine their orders of faith and worship."

There are 1,342,045 Congregational Christian members in this country in 5,561 churches. The Evangelical and Reformed churches have 800,000 members in 2,750 congregations.

The new Church was set up with joint presidents and secretaries from the two merging Churches. Dr. James E. Wagner of Philadelphia, president of the Evangelical and Reformed Church, and Dr. Fred Hoskins of New York, secretary of the Congregational Christian Churches, were elected co-presidents of the new United Church of Christ.

Committees Appointed

Named co-secretaries for the new Church were Dr. Fred S. Buschmeyer, associate general secretary of the General Council of the Congregational Christian Churches, and Dr. Sheldon E. Mackey, secretary of the E & R Church.

The 714 delegates to the Uniting General Synod also appointed a commission to draft a constitution for the United Church, another to formulate a statement of faith for it, a representative executive council, and a committee on solicitation of funds.

Women will play an important role in the administrative work of the United Church of Christ, created through a merger of the General Council of the Congregational Christian Churches and the Evangelical and Reformed Church.

The new Church's "Basis of Union" not only provides that men and women "enjoy the same rights and privileges" in the Church, but that "at least one-third of the members of the national administrative bodies be women." This is believed to be the first time any Church has made it a requirement that a third of its national officials be women.

It was announced at the uniting synod's meeting that merger of the home missions boards of the two Churches would probably be completed in 1958 and that of the foreign missions boards in October of this year. The social action groups of both Churches merged and elected officers during the Cleveland meeting.

President Eisenhower, in a message to the officials of the new Church, said that "your two historic traditions have made a splendid contribution to the faith and

work of the nation and to lands across the sea."

"Now, together" he declared, "your service to God and neighbor will gain new strength and inspiration. Congratulations and best wishes as you prepare to enter into your united Church." [RNS]

New Anglican Archdiocese Formed in Middle East

Steps to enhance the status of the Anglican Communion in the Middle East were taken in London recently with the elevation of the diocese of Jerusalem to an archdiocese and the creation of the diocese of Jordan, Syria, and Lebanon.

The Rt. Rev. Angus Campbell MacInnes, recently named Bishop in Jerusalem, will be invested July 8th as Archbishop and Metropolitan. His jurisdiction will extend over Anglican congregations in the new three-country diocese and in Libya, Egypt, the Sudan, Iran, Iraq, Israel, and Cyprus.

Jerusalem has been a missionary diocese under the metropolitanical jurisdiction of the Archbishop of Canterbury. Egypt, the Sudan, and Iran are missionary dioceses with their respective bishops, while the other countries are missionary territories without bishops.

A bishop for the new diocese of Jordan, Syria, and Lebanon is expected to be appointed later.

Archbishop-designate MacInnes succeeds the Rt. Rev. Weston H. Stewart in Jerusalem. Dr. Stewart resigned effective June 30th. Dr. MacInnes is the son of the late Rt. Rev. Rennie MacInnes, who was Bishop in Jerusalem from 1914 to 1930.

He has spent many years in Jerusalem, having taught in Anglican schools there and served as archdeacon under Dr. Stewart from 1943 to 1951. [RNS]

GFS World Council Admits Three Members

Three new countries were admitted to membership in the World Council of the Girls' Friendly Society at its meeting on June 24th and 25th at Sarah Lawrence College, Bronxville, N. Y. The countries are Japan, Puerto Rico and Panama. Their admission swells to 28 the number of Girls' Friendly Societies belonging to the two-year-old international organization. The national Societies are open to girls from 7 to 21 of all races and faiths and are sponsored by Churches belonging to the Anglican Communion.

The World Council also admitted the Girls' Auxiliary of the Anglican Church of Canada as an affiliate and set the next Council meeting for March, 1959, in Australia. New president of the Council is Mrs. Kathleen Bright-Parker of Australia, who succeeds Mrs. Russell Barry of London, England.

"Because He Was Black"

A True Classroom Experience

By Martha A. Tredrea

I looked at Vera as I talked. My, Vera is shining today, I thought! In a time when little girls wore crisp starched crinolines, Vera's petticoats would have challenged any. And her hair! At least eight glossy little pig-tails neatly stood at attention, the ends caught with pink ribbons that matched her ruffled skirts. Dark eyes darted everywhere but it was on the page of the second-grade reader that they should have been fixed.

I was tired. Twenty-six wiggly little second graders had about defeated me that day. I was having a typical early spring teacher reaction to teaching in general. The banging of construction work on one of the walls of my room added to the din. The top of my head seemed to belong to anyone but to me, but I did pause to admire Vera fleetingly before I turned back to the story at hand. In an effort to recapture waning attention I outdid myself.

We were reading the story of a crow — a raucous, impish, rascal of a crow. I pictured him pecking the tails of kittens and puppy dogs; I showed him sweeping down to the food dish before the unfortunate pets that were slower reached it. Finally I drew a picture of him diabolically pulling out the clothes pins as the generally patient mother in a story book hung up the wash. "I'm doing this rather well," I thought briefly as I noticed 11 pairs of liquid eyes all looking at me intently for once. And then I dramatically concluded with the mother shouting at the crow in exasperation in a truly unladylike fashion.

"What was the matter with that crow?" I asked finally. Eleven pairs of hands waved frantically, but Vera



Harold M. Lambert

caught my attention. Her face was intent, her eyes alive. "Why was the mother angry with the crow?" I asked.

Her candor was absolute; her simplicity shocking. "Because he was black, teacher!", she said.

Oh, Vera, what have you done to me, was my frantic reaction. What kind of a world do we live in, that a child — a seven-year-old child — should tell me that? What defeatist attitude has been embedded in you? With what feelings have you been nurtured that you should see only that the crow was black?

Vera, I have been irritated with you

often — with you and all of you 26 little wigglers. I have been cross: I have lacked patience and understanding; but as I have berated you, God forgive me, if you have thought it was because you are black. God forgive a world that has put a blight on a people, not because of a fault of their own, but because of a pigment in their skin.

You who have fought integration, you who have retired in indifference, you who are possessed with your fears, need only to have a little child tell you as I was told, "It was because he

was black."

By the Rev. E. W. Andrews

Meditation of a

The small talk dies in the emptying church.
So pack and load and shed the lighted ruck of houses
For the long dark miles of easting.

The outward, visible signs are these:
A stationary car into whose mouth of light
Pours the ribbon of oiled pavement flanked by ditch and wire;
A tinny radio blaring weary tunes;
Soft cushions 'gainst which the shoulders
Relax in catlike readiness to act to meet
The perils of calf and deer and weaving drunk.

The inward, spiritual mixture of grace and fault
Is embraced in roving mind these 100 miles of windlike flight.

The eyes look outward in blank uncaring stare,
Observant, seeking, wanting not to find.

Inward, the eye of soul scans the unfiled rubble
Of a day and years behind, looks inwardly ahead,
Unobserving, but wanting much to see.

Ahead the fog is deep, is blinding.
Only the rubble behind is clear and holds the inward eyes.
It sees such trivia as stove and budget,
Such gems as a child's smile or an adult's assent to truth . . .

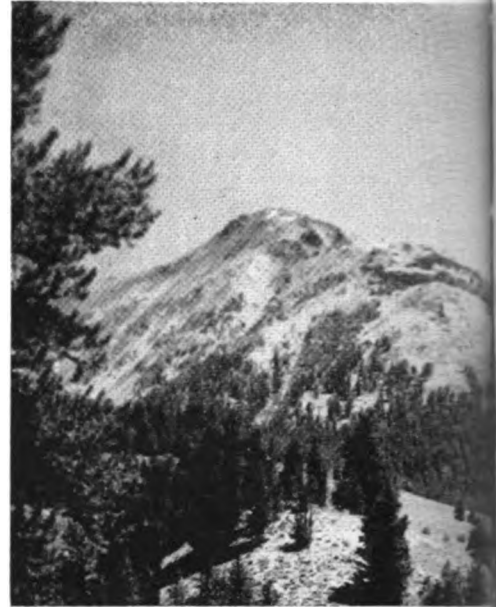
Harper's is dark, the Two Dot crossing clear,
Laurie's is dark — no coffee stop tonight!

What minor readjustments of the thin-spread week
Could bring me more often to the time and place
Where I could do His work more usefully?

And hang those windows in the rectory?

The torch songs die and their corruption fades
To the hypnotic gibberish of the canned newscast.

Green orbs glow in the barrow pit, the foot lifts from gas
To drop lightly, tentatively on brake.
At the edge of light brown bodies lift
In effortless leap across the wire,
And to my lips rise murmurs of discontent
That beauty lives by roadside as a threat.



Montana Missionary

Harlo and the warm glare of Murry's,
Coffee and the dull chatter of uncaring meeting.



Beyond in the dark again, steel flanks the road
And the far-separated greens of signal lights
Fall into line as if they were close neighbors.
The open green of Trinity and Epiphany says "Go,"
But says it not to me who does not ride the steel.
The symbolism is of priest and people —
"Go in sureness my people, go the steel road of the
Unbroken faith, safe against peril in the sure and
Certain signs of truth; go by the Eternal Clock to
Meets at sidings certain as eclipse and dawn.
Eyes you need to see the difference between unequivocal
Red and green and orange. Hands you need on throttles
Whose action is precise, unvaried.
But I, my children, who teach the simple meanings
Of the lights and steel and throttle
Ride the long dark beside the steel where each
Turn and hill and lane is ill-defined and
Full, perhaps, of peril.
Will you, my people, remember to pray for him
Who teaches you to pray?

Across the hills and linked with me by
Unexplained phenomena of insubstantial power,
A night-shift disk jockey grinds through
His trick of talk to feed his pride and children.
My brother, he, like me alone, unthinking,
Busy and at ease.
The thought rises like a throbbing pain
That I sometimes speak just as he
To fill an empty time and lull and simperingly amuse.

Some way the lights of Shawmut and Ryegate blend
And the dulled mind loses the flight of time
To the Elso shanty and the last ten miles.

It is here that what is behind seems to fade.
Ahead a waking woman and two sleeping children
Are lights to call me on in joy and just a little
Fear that the brief time we have been apart
Might have brought trouble, grief or catastrophe.
I idle through the brief bright glare of Main Street, cut the wheel,
And walk at last the few steps to door and home.

The Sacrament

of Experience

It may seem a strange thing to term the sacrament of penance a sacrament of "experience" but everyone who comes into a pastor's study wants or needs something. Usually the caller is slow to get around to precisely what the need or desire is. Sometimes it is for something to be done or at least undertaken regarding a mother-in-law whose disposition and behavior are a constant problem in a family household; or one needs a change of employment; or one's boss is "making life hell."

It has been the writer's experience that the priest can talk and counsel until doomsday without anything coming into play other than human wisdom and mere human experience. Usually the caller will agree that endless airing of the situation (psychiatrists might call it "ventilating") will accomplish nothing other than to make the person feel that at least one other individual knows what the problem or need actually is. It furthermore has been experience that not until the whole matter is taken before an altar and "turned over to God" can anything different be expected to occur, or a solution begin to manifest itself.

Once the caller comes to admit this, he usually is prepared to believe in the promise, "within 72 hours you will see results," and announces himself ready to use the self-examination leaflet and prepare to make a formal confession.

He is told that the one thing any of us *can* do (and should do) is to get his own life in hand.

All testify that, leaving the Church afterward, they feel tons of weight lifted from their shoulders and that

the experience is something like stepping out of a refreshing shower on a hot day.

Certainly the sacramental action does confer supernatural graces: among these are release from the tension of worrying, which has tied the individual up into knots. (Counseling alone does not accomplish this end.)

He is told, also, that he will henceforth — at least for a time, until his sight is again dimmed — see others through the very eyes with which Christ viewed humanity; that new insight into people and their ways and actions will result. The penitent using sacramental confession becomes a healer himself by virtue of his newness of life. This is the very thing desired in the closing words of the General Confession.

A Tune-Up

The writer has had people telephone him, the same day, to announce that "results" have come much sooner than 72 hours! One individual, a salesman, came complaining that, while he had never failed to sell at least one customer per day, he had been unable, for an entire week, to "get going," let alone make any sales. He wondered what was the matter with himself. I explained to him that he needed a "tune-up" and that, since God alone had made the human mechanism, only God its creator could accomplish this and that God undertakes to do so by means of one of the Sacraments of His Church.

The man was "sold" and leaving the Church he just happened by a prospective account; he telephoned me, that night, to say he had no expect-

tation of making a sale; that the customer-to-be had never bought anything before; there was every indication that he did not need anything our friend had to sell. Yet, the salesman had a sale that more than made up for his entire fruitless week! And this, *after penance!*

Another man had commissioned the erection of a rather large, new residence. He had fully expected to sell his present house easily; however, the real estate slump hit the market about that time; the banks were calling on him for payment on the new construction; contractors were pressuring for settlement. He was really in something close to a condition of panic when he dropped by the rector's study. Conversation led to explanation of how to make a sacramental confession and, following application of that means of grace, the next 48 hours brought a telephone call from totally unknown people in New Jersey, many states away, inquiring about his dwelling that he was trying to dispose of, and which they subsequently bought. In the modern slang "our friend's tail was taken out of the crack in which it had been caught." (A more apt way of putting it might be, "the fat was pulled from the fire just in time.")

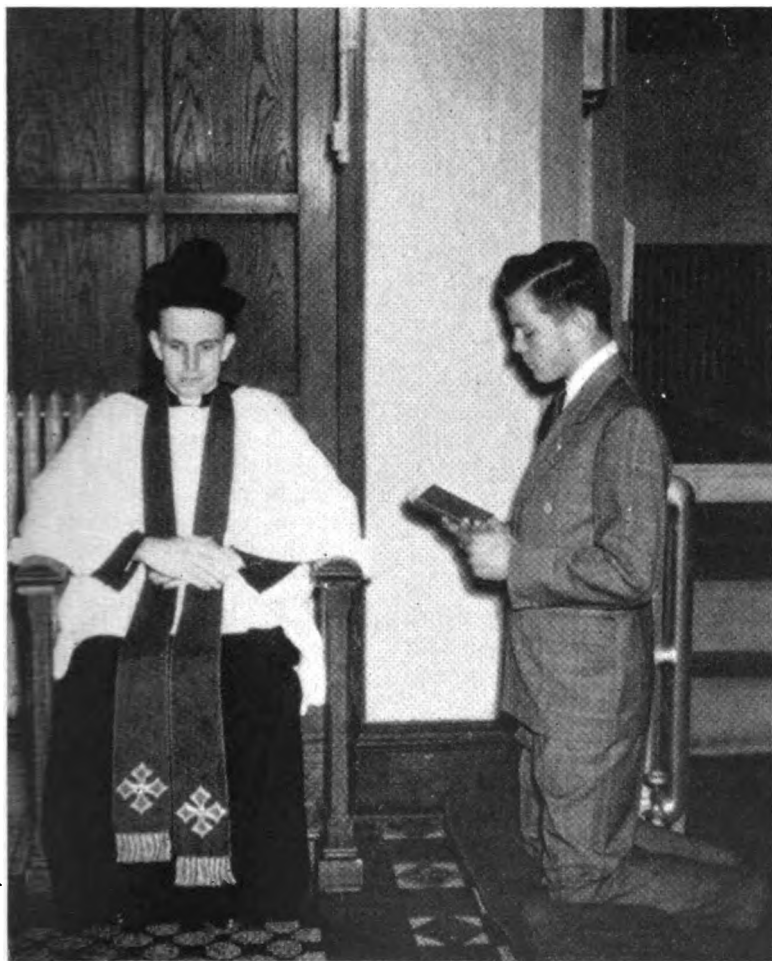
The End of the Rope

A man in another diocese with his six children and mother-in-law were temporarily in a one-room tourist cottage with lean-to. There was a wonderful spirit among all the members of this fine Church family, but economically they had reached the end of their rope. The husband and father could not seem to land a steady job;

The benefits of making one's confession and why people should be urged to do so.

By the Rev. James Savoy

Rector, Church of the Advent, Nashville, Tenn.



he was attempting to "promote" some sales stamps in the area — a perfectly legitimate proposition but financially meagre. When he expressed the idea that whatever he needed, he felt, would come through the Church when it "arrived," the rector agreed; days later he asked for an interview and was led to make his confession.

The rector made no promises of employment — he did not know of a

single opportunity at the time; but the man subsequently was offered and accepted the management of a foundry subsidiary where he had opportunity to develop new products from waste materials. He was able to utilize his broad background in several fields of manufacturing and efficiency methods. It could be said that he had found his niche and the niche had found him. This was a definite new

turn of events pointing to true vocation, for he and his family are still in their new locality, after two years, and their whole life is a flourishing and rewarding one. When the vice president of this foundry later missed Church of a Sunday and the priest was calling on him, he said "I employed Mr. X; it seems I could not bring myself to brush him off, although at the time I did not see any real need for his services." The priest could reaffirm what he has often told the half-converted and the scoffers, "Something more than human agencies was at work in this case." Many so-called coincidences were present; the industrial psychologists of this foundry just "happened" by the town at the time our individual was under consideration. Ordinarily it would have been necessary to send him to Chicago for "processing."

It will be objected that urging people to make their confessions to "get something" is a clumsy attempt to manipulate God, or grace or the sacraments. This is always guarded against by stressing the fact that the confession is made because one owes it to his Creator for not having done a better job of one's life. The one thing any of us can do, and usually the only thing, is to take ourselves in hand. This seems to be the initial step advised by the Author of the good life Himself, "Seek ye first the Kingdom . . . and all these things will be added." What things? Whatever one really needs, if not the things he thinks he needs. Note that they cannot be obtained or earned or achieved by direct attack. They are bestowed according to promise — the divine promise. But they cannot come until one has done what is within his own power to do. Certainly everyone is capable of an honest and complete personal, itemized, and direct admission of the times he has given way to anxiety, the lies he has told or lived; the occasions of having spoken unkindly, judging others for sins he himself also has committed, etc.

The first reaction is, "It would take me all day to confess my sins." One can reply, "Oh no, most people finish within 15 or 20 minutes, once they have gotten down to the self-examination and completed that preliminary, most necessary as it is."

Warning Against Bragging

It is stressed that the individual penitent does not promise perfection of behavior afterward; he only prom-

For Small Children

American Church Publications, a committee of the American Church Union, has put out five children's books — the first in a series. Four of these are hard cover: *First Bible Stories*, *I Believe*, *My Book About God*, and *Let's Pray*. They sell for 35 cents each. There is also a coloring book, *I Believe In God*. This sells for 20 cents. All are available from American Church Publications, American Church Union, 347 Madison Ave., New York 17, N. Y.

These books are all designated "Anglican Edition," and all except the coloring book bear the copyright of "Artists and Writers Guild Inc., and Catechetical Guild Educational Society." It is nowhere specified what age-groups or grades are intended, but the material is obviously for rather small children. The titles for the most part, are self-explanatory. *I Believe* is a simple explanation of the Apostles' Creed. All books are generously illustrated in color — except the inside of the coloring book, which is to be colored!

The books ride no particular pedagogical theory. The aim seems to be, rather, to present the Faith in definite terms as this Church hath received it. Thus the series will be useful for various purposes — Church school, home, etc.

Unfortunately, however, they have not been completely Anglicized, and it is a question, perhaps, whether such material can ever be fully adapted to Anglican use. Thus the simplified version of the Ten Commandments in *First Bible Stories* lists them in the Roman order, which may be confusing later when the child has to learn them in the Anglican; the text of the Apostles' Creed just falls short of full conformity to the Prayer Book version: it is implied that Mary, the Mother of Jesus, assisted at His burial, and stated that our Lord "visited His Mother Mary" after His resurrection — neither of which assertions are made anywhere in Holy Scripture.

FRANCIS C. LIGHTBOURN

PHILOSOPHICAL THEOLOGY. By F. R. Tennant. New York: Cambridge University Press, 1956 (reprinted). Vol. I, pp. 422, \$8.50. Vol. II, pp. 276, \$5.50.

F. R. Tennant's *Philosophical Theology*, first published almost 30 years ago, has now been reprinted. This work, in
 Continued on page 21

ises to do better — to make a sincere attempt to improve with God's help. Another benefit is that he will henceforth take more seriously his "besetting sins" and begin to watch his tongue and his actions. He is told that he himself will know when he should return to the confessional; it varies with most people but generally it is desirable to make another confession within three months. He finds, furthermore, that he has received the infusion of charity, for he is more charitable toward others than before. He can now put up with a harsh, driving superior, at work. His own new-found serenity may even be the means of affecting such an overbearing individual as his present boss, who may be given to abusive language and slave-driving techniques that went out, with sales managers, years ago.

The individual making his confession is warned against bragging about whatever benefits have come, material or otherwise, or in any way taking an attitude of superiority; he is advised to be ready to explain the technique of making one's confession, and to stress its simplicity and ease except that no one can call it an easy process to admit one's glaring faults to another individual in the presence of Almighty God in His Church. An effective guard against the tendency to rationalize is found in the repetition of "by my fault, by my own fault, by my own most grievous fault."

A note of irony was produced by one woman from England who strongly protested that there was no such thing as "confession" in the Church of England. I was able to tell her that the very forms of self-examination that we were using came from England! She announced that she had told God all her sins; my reply was that she evidently still had their torment, for the great unrest and dissatisfaction that she complained of was still very abundantly present. Later she called for an appointment and wished to apologize for her attitude. I told her that the only thing she need apologize for was that she had implied I was acting in ignorance.

Frequently the average Episcopalian (whatever that is) states, "We don't have confession in the Episcopal Church, do we?" I tell him "No, not on the same basis as the Roman Church." We rely more on our people to know when they should come again, having made an initial confession. But the first confession comes

about mainly through some exigency of the moment — some need or some stress that is more than the communicant can cope with at the time. The tragic thing is that so few turn to their pastor, mistakenly feeling that their problem is outside his cognizance or know-how; or that their need is a material one, while the priest is primarily occupied with the non-material or spiritual.

This is all part of the heresy of trying to separate life and its concerns into rigid compartments. It requires humility and honesty to make one's confession. Granted. It requires both of these qualities to seek help from a priest. Any good pastor will quickly point out the things a man can do himself, and avoid encouraging his leaning on others, which would be downright wicked and not even beneficial to the individual concerned. The pastors of the Church would do well to stop fearing penance, however, and to have the humility to learn how to hear confessions by using one of the recognized manuals on the subject.

Like Naaman

It has already been said that the use of this sacrament has proven of great benefit, sometimes of varying degrees of benefit, to mentally disturbed people, or post-disturbed cases. It is of profound aid also to such people simply to take them into the Church, and sitting in a pew to read some of the psalms aloud. The depth of thought embodied in those ancient hymns sinks in as never before, and the anxiety of the individual is relieved by the lofty concepts of God, His unfailling love and concern for all His people, etc. Fear is replaced by faith and confidence. A smile adorns the countenance that came in frowning.

Certainly this device, as well as penance, should be utilized where possible. The difficulty is that either is so simple in operation that priests and people alike put little confidence in the simple and brief measures involved. They are like Naaman the leper who was indignant at the idea of bathing in the insignificant, muddy Jordan, when Elisha prescribed that as the cure for his leprosy. But God acted as He always does, and Naaman's body was cleansed and his soul restored. This is salvation for the moment! It is God's peace, and it comes today through His sacraments.

how useful is the Campaign to the Church?

Some of the Church's leading priests and bishops explain why they believe THE LIVING CHURCH Campaign and the magazine itself are useful to the Church and deserving of use by Churchpeople.

What's in the Living Room?

It is difficult at best for one to be a loyal and useful Churchman unless he is informed of what is transpiring in the contemporary life of our Communion. The living rooms of our people contain many current journals, but too seldom can one find there copies of issues of the Church press.

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I am happy to urge the members of our diocese to subscribe to THE LIVING CHURCH to become increasingly aware of the news, the work, and thought of the whole Church.

(Rt. Rev.) **KARL MORGAN BLOCK**
Bishop of California

then I read a Church paper not in order to find a reflection of my own views but for the stimulus of learning what other members of the Church think, as well as to keep abreast of what is going on in the Church as a whole.

(Rev.) **GARDINER M. DAY**
Rector, Christ Church

Cambridge, Mass.

Importance of Communication

Perhaps the greatest problem always confronting the Church is that of communication — transmitting the Gospel, interpreting the Gospel, and living the Gospel.

Lack of concern is generally failure to know and understand. A good Church press is an indispensable instrument in establishing communication. We must know what is happening in the whole Church and how the Church is thinking in her world-wide task. THE LIVING CHURCH aims to be such an instrument. Many of us for years have depended on this publication and enthusiastically commend this long overdue campaign of THE LIVING CHURCH to the full support of the people of the Church.

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Bishop of Georgia

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Every success to THE LIVING CHURCH in its Campaign. Our Churchpeople need to know more of what is happening in the Church, and to do more thinking, as well as praying and giving, in its behalf. As every viewpoint is fairly represented and news of all parts of the Church is given, THE LIVING CHURCH will contribute to our growth and well being. Power to its arm.

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THE LIVING CHURCH has served the Church faithfully and well for many years. It has been outstanding in its accurate reporting of all the news of the Church. Despite its own particular editorial viewpoint, it has championed many worthy and important causes affecting the life of the whole Church. Certainly such a valuable service to the Church through the years deserves solid financial support.

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Bishop of Erie

Disagreement with Editorials

I am happy to commend THE LIVING CHURCH Campaign as it is a step toward the creation of an informed Church membership. For its comprehensive and broad news coverage and its splendid ecumenical spirit, THE LIVING CHURCH deserves the support of the whole Church. I often find myself in sharp disagreement with its editorial opinions, but

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Parish leaders will be asked to fill out a pledge card such as this during THE LIVING CHURCH Campaign. Although the pledge entails the definite monetary commitment of the \$8.50 subscription price, the commitments that will be emphasized by the Campaign will be those of time and talents: time to read about the whole Church in the pages of THE LIVING CHURCH, and talents to participate in the life of the whole Church.

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EDITORIALS

Gadgets Are No Substitute For God

The Bermuda islands are surrounded by an intricate network of coral reefs. So dangerous are these that a ship of any size entering a Bermuda harbor must be brought in by a pilot who knows every inch of the waters. Thus a ship bound for Bermuda will drop anchor several miles off shore and wait for the pilot to come aboard. And once on the ship the pilot takes complete charge, bringing the vessel, through the treacherous reefs on either side, safe beside the pier at last.

The Collect for the Fourth Sunday after Trinity is vividly illustrated by just such a picture as this. For in today's Collect we pray that, God "being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal."

In this Collect, in the original Latin, the word rendered "ruler" is *rector*, which can also mean the "steersman" of a boat; and the "things temporal," for a safe passage through which we pray, are *bona temporalia*, "temporal goods," "the good things of this life"; while there is no word in the Latin corresponding to "finally," in the clause "that we finally lose not the things eternal."

Thus, according to the underlying sense of this prayer, in its original form, we pray that with God as helmsman of our ship we may so pass through the good things of this life that we lose not, even here and now, the things that are eternal. The good things of this life are like so many jagged reefs on which our own lives may become shipwrecked.

We in America are living in an age and in a culture

of unprecedented prosperity. Few of us, it is true, would account ourselves wealthy as individuals; but has any individual ever admitted to personal wealth? Nevertheless, the general standard of living is so high among us that we may all be said to share in a very real corporate wealth. And, much as we may value our high standard of living, we do need to ask ourselves from time to time whether we are allowing this prosperity to stand between ourselves and God, to become as it were a rock upon which our lives will be shipwrecked.

There is nothing wrong in itself with the scientific and technological achievement whose fruits we see about us on all sides today. There is nothing wrong per se with either the development of atomic power or the use of the many and varied gadgets and labor-saving devices with which we are beset on all sides. All of these things owe their being to the refashioning in some form or other by man of raw materials which God, in His goodness, has placed before us; and they owe their being also to the exercise upon this raw material of the creative ingenuity with which man has been endowed by God. Thus, whichever way we look at it, they come from God. "All things come of thee, O Lord, and of thine own have we given thee" is as true of steel and plywood and plastics and foam rubber and nylon and aluminum as it is of the cash that Episcopalians so love to see elevated in the collection plate.

But precisely because the good things of this life, the material values of this world, are ultimately from God, it is dangerous to enjoy them apart from God, to allow them to blind us to the existence and priority of spiritual values. Gadgets are no substitute for God. An age which has these things in such abundance as ours needs more religion, not less; needs a deeper hold upon God; needs, in a truer sense than ever before, to have God as its pilot if it is not to flounder upon the reefs of an unabashed materialism.

Thus the Collect for the Fourth Sunday after Trinity, which goes back apparently to the sixth or seventh century, speaks with renewed relevance some thirteen or fourteen hundred years later.

Collect For The Fourth Sunday after Trinity

O God, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy; that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal. Grant this, O heavenly Father, for the sake of Jesus Christ our Lord. Amen.

From the Book of Common Prayer

The Schweitzer Movie

While we are on the subject of material versus spiritual values, we should like to commend to our readers a film production currently being shown in this country, *Albert Schweitzer*, in which the great humanitarian appears "in his own intimate revealing life story."

Here is a man who has won wide acclaim in three fields of endeavor, in any one of which most of us

would be more than satisfied to have achieved such recognition. With learned books to his credit on New Testament criticism, with world-wide renown as an organ recitalist and authority on Bach, and known also as a medical missionary in French Equatorial Africa, Albert Schweitzer is indeed one of the heroes of the 20th century.

Yet this man, wherever possible, travels third-class on railways. Asked on one occasion the reason, he gave the laconic reply, "Because there is no fourth class." Much of his hospital equipment at Labaréné is of the most primitive. (The movie, for example, shows a baby in the hospital sleeping in a rough wooden grocery box.)

The fact that Albert Schweitzer and his staff at Lambaréné have to do without much of modern equipment does not mean that they can afford to be ignorant of it. It means rather, the picture points out, that they must know even more about it — so much in fact that they are able to dispense with it.

This editor, whose hobby is carpentry, is inclined to compare his own self-improvised workshop with the slick, brightly painted type so often shown in the do-it-yourself magazines. He went home from the Albert Schweitzer picture admitting to himself that his workshop compares with the glamorous variety perhaps even better than Schweitzer's hospital does with the Mayo Clinic.

Needed: \$3,500,000

The General Theological Seminary, which is the oldest and largest of the theological seminaries of the Episcopal Church, has announced plans for a major campaign that will make possible greatly needed expansion, especially of its already overcrowded library facilities.

We hope, therefore, that this campaign, which has as its present goal the raising of \$3,500,000, will meet with a sympathetic interest on the part of the whole Church, and with a ready response when it actually gets under way. It is of proper concern not only to the clergy but to the laity, for it is to minister to the laity that the clergy receive their training.

The need for support of the Church's seminaries is, unfortunately, often lost sight of at the parish level — and yet, in nine cases out of ten, it is the parishes that get the finished product of the seminaries' efforts. Vestries are particular (and rightly so) about the kind of man they call as rector, *when the immediate occasion presents itself*. What they so often forget is that, if the right men are to be continually available, the seminaries must be adequately supported for their task of training them.

Here is a thought worth pondering — even in the summer months.

Many Ways of Reading the Bible

It is a good thing to read the Bible at any time of year, or even better still to read it regularly the year round. There may be some, however, who, for one reason or another, can best do their Bible reading during the summer.

There are many ways of reading the Bible. The clergy, of course, read a good deal of it as they read Daily Morning and Evening Prayer, either in public or in private. In some churches these Offices are read publicly with clock-like regularity 365 days out of one year. You might be in a position to come to Morning or Evening Prayer on your way to or from work — at least on some days.

But whether this is possible or not, it should not be difficult for anyone really wanting to do so to form the habit of daily Bible reading at home or perhaps as one commutes by bus or train. Most of us will do this with greater understanding if we study some of the books that are available on how to read the Bible. If we simply begin with Genesis and try to read straight through, we are likely to fall by the wayside somewhere in Leviticus or Numbers, if indeed we get that far.

It is better to read the Bible according to some plan. This might, for example, mean reading the Old Testament according to the history of Israel. Or in the New Testament one might read about the missionary journeys of St. Paul in Acts, and in conjunction with this read the Pauline Epistles, fitting each of these, so far as possible, into that point in the missionary journeys at which it was presumably written.

It is also a good thing, sometimes at least, to read an entire book of the Bible at one sitting, or as nearly at one sitting as possible. Thus one might in this manner read the Book of Ruth in the Old Testament, thinking of it as a historical novel, which is what it is. In the New Testament the Gospel of St. Mark might be read in the same way. St. Mark's Gospel has a dramatic impact that can be fully appreciated only by reading it straight through.

Nor should we forget that prayerful pondering of Holy Scripture which goes by the name of meditation.

Thus there are many uses of Holy Scripture, which is one of God's gifts to those whom He has redeemed by the blood of His own dear Son. It is for us to let the Scriptures mold and shape our lives, that these may be conformed more and more to that pattern which He has given us in our Saviour Jesus Christ.

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Going Fishing?

Summer is a time when, for most of us, life slackens its pace a little, allowing time for new activities, including the reading we have been meaning to start all year. What better refreshment for the strain of a busy life than a weekly pause to think — and perhaps meditate — on the news, the work, and the thought of your Church. Start the habit of reading *The Living Church* regularly this summer. Or help someone else to become an informed Churchman by giving him a subscription.

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sorts and conditions

As THE LIVING CHURCH prepares to enter upon a campaign to meet the needs of the Church's lay leadership, it seems appropriate to reprint this column from the issue of December 28, 1952.

OLD FRIENDS and new among the daily (not-particularly-secular) newspaper reporters have frequently helped your columnist maintain balance not only in evaluating religious meetings but also in thinking out the objectives of THE LIVING CHURCH.

WHAT presentation of religion does the American public need? And how can THE LIVING CHURCH help to supply it? This is not anybody's answer but my own. It came, however, after some rambling off-hour conversations with the newspaper people at a great Church meeting in Denver.

FIRST OF ALL, the Christian Faith must stand on its own integrity. Religion is not a way of landing a better job or achieving psychological benefits or improving one's social position, or even making a success of one's marriage, as some of the more glib salesmen of religion imply in their enthusiastic moments.

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

THIRD, genuine Christianity is distinguishable from some attractive substitutes in that the closer one grows to God, the louder is the clamor of the world's sorrow and suffering. Far from being an escape or drug against the troubles of life, it is a laying bare of the soul to every pain and distress of God's children. Those who would follow Christ must take up His Cross.

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

exerted its awful power to shut Him out.

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

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

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

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

THANKS be to God for His unspeakable gift.
 PETER DAY.

BOOKS

Continued from page 16

two volumes, has already established a place for itself in contemporary thought. Many people have called the two volumes "great books," including William Temple, who so alludes to them in his own *Nature, Man, and God*; however Dr. Temple also adds that they illustrate a manner of inquiry quite opposed to that of his own. The difference between Temple and Tennant especially issues in the role which religious experience plays as a datum for investigation.

Tennant is, above all, a radical empiricist in his theology. As an undergraduate his great interest was science. Later he became interested in the relation of science to religion, and thus turned to the study of philosophy and theology. From 1913 to 1938 he was lecturer in theology at Trinity College, Cambridge. In his philosophical speculations he employed a psychological, genetic methodology. Locke, Kant, Leibniz, and James Ward were perhaps the men whose ideas influenced him most.

On an empirical analysis, Tennant finds no evidence at all that religious experience can yield any unique, immediate knowledge of what "may be called the Beyond." If religious experience were to do so, a "distinct faculty" would seem to be implied by means of which this cognition would take place. But for such a faculty there is also no evidence at all which can be verified by "reflection and analysis."

So it is that Tennant — as opposed to Temple — would start his inquiry by rejecting religious experience, simply as reported, as a unique datum for investigation. An investigation must begin with facts which no one can deny. We must have objective, communicable reasons which show that an immediate experience, vague in itself, really is religious. It is only after showing, independently of religious experience, that theism is a reasonable probability, that one has the necessary means to justify a given experience as religious.

In more general summary, Tennant argues persuasively that the soul is a real "substantial Actuality," a "continuent." It is not a mere phenomenon or logical

construct. He argues that God creates the world, but he also holds that God and the world are coeternal and that God must create. God without the world would be a mere abstraction. The world depends upon God, but God Himself is limited by the world. This is because, lacking a developed doctrine of analogy, Tennant holds that God must be related to the world in the same manner in which finite things are related to each other within the world.

The most reasonable approach to God in the view of Tennant is the teleological. Denying causal arguments which require the existence of God because of the contingency of the world, he espouses a probable argument for a designer (or for designers) of the universe, based upon the purpose and design which he claims can be found in the universe. God is conceived as the world-ground, and His character should be limited in an empirical theology to the type of ground which is directly required by the character of this world.

ARTHUR A. VOGEL

Books Received

SOCIAL RESPONSIBILITIES OF ORGANIZED LABOR. By John A. Fitch. Harpers. Pp. xxv, 237. \$3.50. ["This book is One of a Series on Ethics and Economic Life Originated by a Study Committee of the Federal Council of Churches Subsequently Merged in the National Council of Churches."]

THE FACE OF MY PARISH. By Tom Allen. Harpers. Pp. 120. \$2.

FREE WILL, RESPONSIBILITY, AND GRACE. By Peter A. Bertocci. Abingdon Press. Pp. 110. \$2.

EARLY BIBLE ILLUSTRATIONS. A Short Study Based on Some Fifteenth and Early Sixteenth Century Printed Texts. By James Strachan. New York: Cambridge University Press. Pp. viii, 169. \$3.75.

THROUGH THE YEAR WITH CHRIST. Sermons on the Church Year. Gospels of the First Series. By Edwin C. Munson, Pastor of St. John's Lutheran Church, Rock Island, Ill. Augustana Press. Pp. xi, 383. \$3.50.

RICHARD OF SAINT-VICTOR. Selected Writings on Contemplation. Translated with an Introduction and Notes by Clare Kirchberger. Harpers. Pp. 269. \$3.75.

THE EXPERIENCE OF GOD. Meditations on the Transfiguration by the Author of *The Way*. A Retreat for Private Use. London: Mowbrays. New York: Morehouse-Gorham. Pp. 63. Paper, \$1.

SCIENCE AND THE LOVE OF GOD. By Frank J. Pirone. Philosophical Library. Pp. xi, 233. \$4.25.

CHRISTIANITY, DEMOCRACY, AND TECHNOLOGY. By Zoltan Stankay. Philosophical Library. Pp. xiii, 182. \$3.75.

EXISTENTIALISM AND THEOLOGY. An investigation of the contribution of Rudolf Bultmann to theological thought. By George W. Davis. Philosophical Library. Pp. viii, 88. \$2.75.

ROGER WILLIAMS AND MARY. A Drama for Three Players. By Albert Johnson. Friendship Press. Pp. 48. Paper, 75 cents.

APOSTOLIC SANCTITY IN THE WORLD. A Symposium on Total Dedication in the World and Secular Institutes. Edited by Joseph E. Haley, C.S.C. University of Notre Dame Press. Pp. xiv, 210. \$3.75.

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SCHOOLS

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Carleton College
Northfield Minnesota

When Writing Schools Please Mention
THE LIVING CHURCH

PEOPLE and places

Appointments Accepted

The Rev. Donald S. Amussen, formerly assistant of Calvary Church, Cincinnati, and Episcopal Church chaplain at the University of Cincinnati, is now serving St. Paul's Mission, Utica, N. Y.

The Rev. Edwin deF. Bennett, formerly rector of St. John's Church, Sodus, N. Y., and Christ Church, Sodus Point, will on August 1st become rector of St. Peter's Church, Pasadena, Texas.

The Rev. Thomas A. Bogard, formerly vicar of St. Paul's Memorial Church and student center at the University of Arizona, Tucson, will on August 1st become curate of St. Francis' Church, San Francisco. Address: 2451 Ridge Rd., Berkeley 9, Calif.

The Rev. Charles Earl Bollinger, formerly curate at St. Thomas' Church, Rochester, N. Y., will on September 1st become vicar of St. Matthias' Church, East Rochester, N. Y. Address: 221 West Ave., East Rochester.

The Rev. James Malone Coleman, formerly assistant at St. Mary's Cathedral, Memphis, Tenn., is now in charge of the Church of Our Saviour, Gallatin, Tenn., and Epiphany Mission, Lebanon. Address: General Delivery, Gallatin.

The Rev. Kenneth R. Coleman is now in charge of the work with Episcopal Church students at Yale University; he was formerly assistant minister.

The Rev. Keith A. Druley, formerly vicar of St. Clement's Church, San Clemente, Calif., will on August 1st become part-time assistant at St. Stephen's Church, 6128 Yucca St., Hollywood, Calif.

Fr. Druley will also begin graduate study in clinical psychology at the University of California in Los Angeles in September.

The Rev. Knight W. Dunkerley, formerly assistant headmaster of the Hoosac School for Boys, Hoosick, N. Y., is now rector of the Church of the Ascension, Troy, N. Y.

The Rev. Sanford Garner, Jr., who has been studying for the past year at St. Augustine's College, Canterbury, Kent, England, will on July 15th become assistant at the Church of the Holy

Communion, Memphis, Tenn. Address: 4645 Walnut Grove Rd.

The Rev. Robert B. Gribbon, who has been serving St. George's Church, Hellertown, Pa., will on September 1st become rector of St. Paul's Church, Centerville, Md.

The Rev. Robert M. Harvey, formerly assistant at St. Peter's Church, Lakewood, Ohio, is now rector of St. Philip's Church, Denison Ave. at W. Thirty-Third St., Cleveland 9.

The Rev. Frank M. McClain, formerly rector of St. Andrew's Church, Harriman, Tenn., is in charge of Christ Church, Rugby, is now rector of St. George's Church, Germantown, Tenn.

The Rev. Clifford Eldred McWhorter, formerly in charge of St. Paul's Church, Edneyville, N. C., is now assistant at St. John's Church, Knoxville, Tenn. Address: Box 153.

The Rev. Dustin P. Ordway, formerly rector of St. Mark's Church, Havre, Mont., will on August 1st become rector of St. Luke's Church, Fairport, N. Y. Address: 105 W. Church St.

The Rev. Malcolm D. Thomson, formerly in charge of Christ Church, Charlevoix, Mich., and St. Paul's, Elk Rapids, is now serving the Church of Christ the King, Lansing, Ill.

The Rev. Kenneth E. Trueman, formerly curate at St. John's Church, Elkhart, Ind., will on August 15th become rector of Christ Church, La Crosse, Wis., and vicar of St. Peter's, North La Crosse, with address at 1220 King St., La Crosse.

The Very Rev. Dr. Richard H. Wilmer, Jr., formerly minister to Episcopal Church students at Yale University, is now dean of the Berkeley Divinity School, New Haven, Conn.

The Rev. Meredith B. Wood, formerly headmaster of Hoosac School, Hoosick, N. Y., is now associate priest of the Church of St. John the Evangelist, 33 Bowdoin St., Boston 14, Mass.

Armed Forces

The Rev. James H. Miller, formerly in charge of the Northwoods Missions of the diocese of

Fond du Lac, with address at Eagle River, Wis., is now a chaplain and first lieutenant in the U.S. Air Force. He has completed two months of training at the chaplains' school at Lackland Air Force Base and is now on duty at Goodfellow Air Force Base, Texas.

Resignations

The Rev. Frank W. C. Elliott-Baker has retired after 31 years as rector of Calvary Church, Louisville.

The Rev. Gardner Alpheus MacWhorter, honorary associate of the Church of Our Saviour, Chicago, and for the past several years pastor of the Church of the Good Shepherd, Mokenca, Ill., has retired. Eleven of the 12 congregations which he served in the 42 years of his ministry were in the diocese of Chicago, where he will continue to serve as Sunday supply priest. Address as before: 431 Belden Ave., Chicago 14.

Among his cures Fr. MacWhorter lists six years as assistant to the late Bishop George Craik as assistant to the late Bishop George Craik Stewart, when he served St. Luke's, Evanston.

The Rev. Dr. Robert D. Vinter, rector of Christ Church, La Crosse, Wis., for the past 36 years, will retire on August 15th. He will move to California.

The Rev. John E. Wootton, vicar of St. Matthias' Church, East Rochester, N. Y., has retired. Address: 121 W. Ivy St.

Ordinations

(THE LIVING CHURCH will give a year's free subscription to each new priest when his ordination notice is published in this column. The same procedure will be followed for perpetual deacons. Clergy who received a year's subscription from THE LIVING CHURCH when they were senior seminarians will not receive another free year.)

Priests

Albany — By Bishop Barry: The Rev. James Rowland, rector of Christ Church, Duaneburg, N. Y., ordained on April 6th.

Georgia — By Bishop Stuart: The Rev. John Otto Ford, vicar of Christ Church, Dublin, Ga., and Trinity Church, Cochran; ordained June 24th.

Idaho — By Bishop Foote: The Rev. Jack A. Bates, vicar of Good Shepherd (Indian) Mission, Fort Hall, Idaho; ordained June 24th.

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BOOKS, USED AND NEW, at far less than U.S.A. prices. Liturgy, Dogmatics, Commentaries, Church History, Patrology, Lives of Saints, Pastoralia. Lists Free. Ian Mitchell, 29 Lower Brook Street, Ipswich, England.

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CHURCH FURNISHINGS

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TEACHER OF FRENCH needed, in Church Boarding and Day School for Girls, in the Middle West. Reply Box K-454, The Living Church, Milwaukee 2, Wis.

WANTED—Organist-Choirmaster-Director of Religious Education for large parish in small eastern New York state city. Husband and wife team would be considered. Reply Box C-455, The Living Church, Milwaukee 2, Wis.

PERSONNEL WANTED: Female — Several positions open, excellent girls' college preparatory church school, southern California. Teaching, house-mother, office; salary plus maintenance. Reply giving complete information. Box B-457, The Living Church, Milwaukee 2, Wis.

PRIEST WANTED, Wyoming Parish, write giving experience etc. Reply Box C-456, The Living Church, Milwaukee 2, Wis.

POSITIONS WANTED

ORGANIST-CHOIRMASTER, AAGO, MUS.M., seeks position preferably in East, boy or adult choir. Excellent references. Reply Box P-458, The Living Church, Milwaukee 2, Wis.

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THE LIVING CHURCH

The Living Church

South Carolina — By Bishop Carruthers: The Rev. Maurice John Bywater, who is in charge of the Church of the Holy Cross, Sullivan's Island, and Christ Church Parish, Mount Pleasant; ordained June 1st.

Springfield — By Bishop Clough: The Rev. Thomas N. Lyons, vicar of St. James' Church, Marion, Ill., and St. Anne's, Anna; ordained June 29th.

Tennessee — By Bishop Vander Horst, Suffragan: The Rev. George Frank Regas and the Rev. William Potts Zion, on June 17th. The Rev. Mr. Regas will be in charge of the Church of the Messiah, Pulaski, Tenn., with address at 302 W. Madison St. The Rev. Mr. Zion will be rector of St. Andrew's, Harriman, Tenn.

Texas — By Bishop Hines: The Rev. Roger Howard Cilley, June 19th; he is chaplain of Texas A & M College, College Station, Texas, and assistant at St. Thomas' Chapel.

By Bishop Hines: The Rev. Jack D. Russell, on June 29th; he is in charge of St. David's Mission, Houston, with address at 2002 Forest Oaks, Houston 17.

Virginia — By Bishop Gibson, Coadjutor: The Rev. William Henry Jones, curate at St. Thomas' Church, Richmond, June 22d.

Western Michigan — By Bishop McNeil: The Rev. Dudley H. Burr, rector St. James', Albion, June 5th.

Missionaries

The Rev. G. P. Mellick Belshaw left the district of Honolulu on July 1st for furlough in the United States after three years as vicar of St. Matthew's Mission, Waimanalo, Oahu, T. H. He will be a fellow and tutor at GTS in September.

Other Changes

Frederick A. Eklund, III, acolyte of the Chapel of the Redemption, Locust Point, Baltimore, Md., has been chosen by the American Red Cross to go to Europe this summer for a six-week all expense tour. The award came as the result of his work and interest in the junior division of the American Red Cross.

The Rev. Jack Malpas, rector of St. Bartholomew's Church, Baltimore, Md., has gone to England for a six-week stay sponsored by the Depart-

ment of Christian education of the National Council. He will serve on the staff of a church and group laboratory set up for the purpose of training English clergy so that they may establish their own laboratory program in England. Fr. and Mrs. Malpas will return to Baltimore about the middle of August.

Receptions

The Rev. George Vernon Johnson, who was formerly a priest in the Roman Catholic Church, was received into the priesthood of the Episcopal Church by Bishop Stuart of Georgia on June 16th. He is now curate of St. Paul's Parish, Albany, Ga., and vicar of Epiphany Mission, Cuthbert. Address: 515 Pine Ave., Albany, Ga.

Deaths

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

The Rev. Wilfred Boughton, former vicar of St. Martha's Church, North White Plains, N. Y., died June 16th in New York, at the age of 30.

A native of New York City, Mr. Boughton had studied at the University of Edinburgh, Scotland, after his graduation from the Union Theological Seminary. He was ordained deacon in 1955 and became vicar of St. Martha's in that year. Surviving are his mother, Mrs. Wilfred Eugene Boughton, and two sisters, Mrs. Roger G. Wentworth and Mrs. J. Robert Clark.

The Rev. Mansel B. Green, 87-year-old retired priest, died March 10th in South Haven, Mich.

A native of England, Fr. Green studied in England, France, and Germany. He once served as a member of the Canadian Royal Mounted Police, and was an accomplished musician and composer. Reading for orders while serving as a layreader, he was ordained in 1927. He was in charge of the Church of the Good Samaritan, Oak Park, Ill., from then until 1938, when he retired. After retirement, Fr. Green made his home in Western Michigan and helped out there as a supply priest. He had charge of the Church of the Good Shepherd, Allegan, Mich., from 1943 to 1945. After

physical infirmities curtailed his activities he did considerable writing.

Mrs. Green and one daughter, Mrs. Carl Olsen of South Haven, survive Fr. Green.

The Rev. Culbert McGay, retired rector of St. John's Church, New Milford, Conn., died June 21st in Stamford, Conn., at the age of 82.

Ordained in 1905, Fr. McGay served churches in Rumford Falls, Bath, and Northeast Harbor, Maine, until 1923 when he became rector of St. John's, New Milford, Conn. While at New Milford from 1923 to 1946, he also served as rector of St. Andrew's Church, Marble Dale, Conn., from 1926 to 1940. He retired in 1946.

Surviving are his wife, a son, Culbert, Jr., of Eatontown, N. J., and three grandchildren.

The Rev. Harvie Andrew Zuckerman, former rector of Old Wye Church, Wye Mills, Md., died June 7th at the age of 56.

Ordained priest in 1932, he was assistant at St. Paul's Church, Englewood, N. J., and later at Calvary Church, New York City. From 1937 to 1948 he was rector of All Saints' Church, Littleton, N. H., and also was in charge of churches in Bethlehem and Sugar Hill, N. H., during the summers. Later he returned to Calvary Church, New York City, and in 1951 became rector of Rye Parish in Maryland.

He leaves his wife, three children, and one grandchild.

Walter J. Laird, treasurer of the trustees of the diocese of Delaware since 1935, died June 3d at his home in Wilmington.

As trustee, Mr. Laird administered endowed funds and trusts for the diocese. Until his retirement in 1953, he had been head of the Wilmington Trust Co.'s trust department. Before that he had worked for the DuPont Company for 11 years and had spent four years in investment banking and brokerage.

He is survived by his wife, Rebecca Ann Sedberry Laird; two sons, Walter J. Laird, Jr., of Aiken, S. C., and Richard Lee Laird of Wilmington; three sisters, and three grandsons.



ATTEND SUMMER CHURCH SERVICES

The clergy and parishioners are particularly eager for strangers and visitors to make these churches their own when visiting in the area.

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 Very Rev. C. Higgins, d; Rev. W. Egbert, c
 1 blk E. of N-S Hwy 67 — Sun 7:30, 9:25, 11

LOS ANGELES, CALIF.
ST. JOHN'S 514 W. Adams Blvd. at Flower
 Rev. Robert Q. Kennaugh, r; Rev. Lloyd M. Somerville, Rev. Y. Sang Mark, Assts.
 Sun 7:30, 9, 10:30 HC; Mon, Wed, Fri 8 HC;
 Tues, Thurs 7 HC; Sat 10 HC; C 5-6 & by appt

WASHINGTON, D. C.
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

ST. MARY OF THE ANGELS 4510 Finley Ave.
 Rev. James Jorden, r; Rev. Neal Dodd, r-em;
 Rev. Peter Wallace, c
 Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;
 Daily 9; Tues & Fri 6:30; C Sat 4:30 & 7:30

COCONUT GROVE, MIAMI, FLA.
ST. STEPHEN'S 2750 McFarlane Road
 Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga
 Sun 7, 8, 10 & daily; C Sat 5-6, & by appt

SAN FRANCISCO, CALIF.
GRACE CATHEDRAL
 Sun HC 8, 9, 12:15 (ex 1st Sun): MP 11 (HC, 1st Sun); Ev 4; Daily MP 7:45, HC 8, EP 5:30; 7 Tues & Thurs; 10:30 Wed & HD

CORAL GABLES, FLA.
ST. PHILIP'S Coral Way at Columbus
 Rev. John G. Shirley, r; Rev. M. L. Horn, c
 Sun 7, 8, 9:15, 11, and Daily
Continued on page 24

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

FAIRFIELD, CONN.
ST. PAUL'S 661 Old Post Road
 Rev. Oliver Carberry
 Sun 8 HC, 10 MP, 1 S HC; Weekdays & HD as anno

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ATTEND SUMMER CHURCH SERVICES

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Continued from page 23

FORT LAUDERDALE, FLA.

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

ORLANDO, FLA.

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

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7; Fri 10:30; Other days 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
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

EVANSTON, ILL.

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

DUBUQUE, IOWA

ST. JOHN'S 14th & Main
Rev. R. E. Holzhammer, r
Sun 7, 10; HC Wed 7; HD 10

CENTRAL KANSAS

ST. FRANCIS BOYS' HOMES, with units at Bavaria & Ellsworth, Kans., both on Hwy 40 West of Salina
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NEW ORLEANS, LA.

ST. ANNA'S (Little Church Around the Corner)
1313 Esplanade Ave., Rev. Louis A. Parker, M.A., r
Sun 7:30, 9:30 & 11; Wed 10; HD as anno

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Robert W. Knox, B.D.
Sun 7:30, 9:15, 11 & Daily

CHEVY CHASE, MD.

ALL SAINTS' 3 Chevy Chase Cir.
Rev. C. E. Berger, Th.D.
Sun 7:30, 9, 10; Wed 10; Fri 7

BOSTON, MASS.

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

DETROIT, MICH.

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

ST. JOSEPH, MO.

CHRIST CHURCH 7th & Francis Sts.
Rev. W. H. Henckel, r; Rev. R. A. Beeland, c
Sun HC 8, 9:30 (Cho), MP & Ser 11, Ch S 11; Thurs HC 12; HD HC 10:30

KANSAS CITY, MO.

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

ST. LOUIS, MO.

HOLY COMMUNION 7401 Dolmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 9, 11 15, 11 MP; HC Tues 7, Wed 10:30

OMAHA, NEBR.

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

SEA GIRT, N. J.

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

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), 11:45, MP 9:30; Daily 7, Thurs 10; C Sat 4:30-5:30

COOPERSTOWN, N. Y.

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

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4; Wkdays: MP 7:45; HC 8 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r

8 & 9:30 HC, 11 M Service & Ser; Weekdays HC Tues 10:30; Wed & Saints' Days 8; Thurs 12:10; Organ Recitals Wed & Fri 12:10; EP Tues & Thurs 6. Church open daily for prayer.

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.

Sun HC 8 & 9:30, MP & Ser 11; Thurs HC & Healing Service 12; HD HC 7:30 & 12; Daily MP 8

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.

Sun: Low Masses 7, 9; High Mass 11; B 8
Weekdays: Low Masses 7, 8; (Wed & HD) 9:30; (Fri) 12:10; C Thurs 4:30-5:30, Fri 12-1, Sat 2-3, 4-5, 7:30-8:30

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun Masses: 8, 10; 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 (13) MP 11; EP Cho 4; Daily HC 8:15, Thurs 11, HD 12:30; Noonday ex Sat 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.

Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v

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

CHAPEL OF THE INTERCESSION

Broadway & 115th St.

Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v

Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6, 8-9, & by appt

Sun HC 7:30, 9:15 & alternate 11; Tues 7; Thurs & HD 9; EP 7 Nov. thru April

RAWLINS, WYO.

ST. THOMAS' 6th at Pine

Harold James Weaver, r

Sun HC 6:30, 8, MP 11; Wed HC 10