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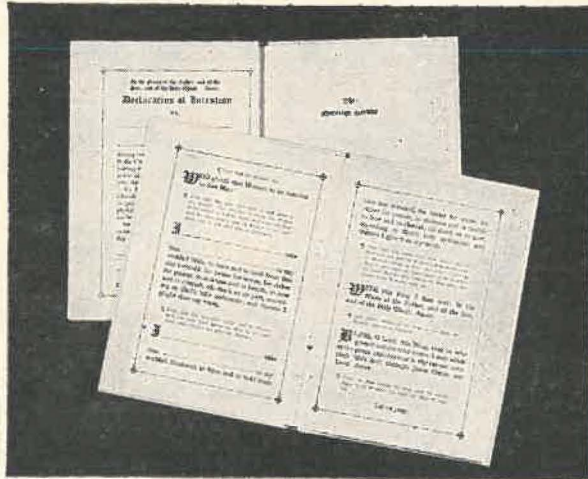


RNS

“As Thou has called us to Thy service, make us worthy of our calling . . . ” [p. 18].

(The boy in the picture is Thomas Jefferson of Richmond, Va., who was a member of an ecumenical work camp in Wiesbaden, Germany, sponsored by the World Council of Churches.)

Beautiful Marriage Service Booklets

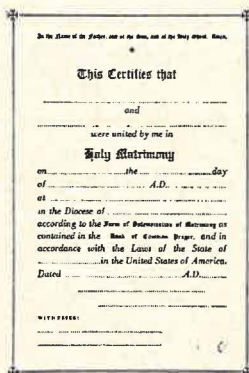


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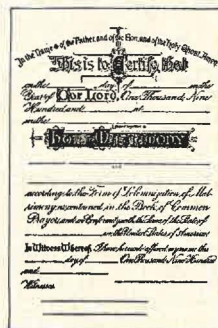
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 Archbishop of Canterbury

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The Living CHURCH

Volume 136 Established 1878 Number 18

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

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 REV. F. C. LIGHTBOURN
 VERY REV. WILLIAM S. LEA
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CONTENTS

ARTICLES

A Priest Retires	H. R. Bennett	14
India at Lambeth	E. Sambayya	16
God Has Wrought	F. C. Lightbourn	18

DEPARTMENTS

Searching	News	9
the Scriptures	3	Sorts & Conditions 19
Letters	4	Editorials 20
Books	6	Inside the Parish 21
The Big Picture	8	People and Places 22

Things To Come

May

4. Fourth Sunday after Easter
 Indianapolis convention to 5.
5. Washington convention.
6. Quincy convention to 7; Chicago convention to 7; Missouri convention; Colorado convention to 8; Pennsylvania convention; Easton convention to 7; Kentucky convention to 7; Lexington convention to 7; New Jersey convention to 7; Southern Ohio convention to 7; Southern Virginia convention; Upper South Carolina convention to 7; Wyoming convocation to 8.
7. Massachusetts convention; Nebraska convention to 8; Western North Carolina convention to 8.
9. Central New York convention to 10.
11. Rogation Sunday
12. Rogation Monday
 Georgia convention to 13; North Dakota convocation to 13; Virgin Islands convocation to 13; West Missouri convention to 13.
13. Rogation Tuesday

NEWS. Over 100 correspondents, at least 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 St., Milwaukee 2, Wis. 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.

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.

searching the scriptures

By the Rev. Robert C. Dentan, Ph.D.

Wisdom

I Kings 3:4-13; Proverbs 9:1-6; 10:19-21; 14:29-30; 15:1,13,15; 25:6-7; Luke 14:7-11; 16:1-12; James 3; Job 28: 20-28; Colossians 2:1-3.

It has been necessary previously to emphasize the supernatural origin of many of the characteristics of the Christian life, for the life of biblical man is intended to be truly a new kind of life and not merely the ordinary good life raised to a somewhat higher degree. But, important as this distinction is, it must not be pressed too far, since it is obvious that the good Christian will in many respects be like the good pagan or like the good man who makes no profession of religion at all. There are certain qualities of life which have always been admired and cultivated by men of every shade of belief. Certainly the Bible teaches that the follower of the true God must, and will, possess these qualities in at least as high a degree as his non-biblical neighbor.

Collectively, these qualities are described by the Bible as "wisdom," although from another point of view wisdom might be regarded as merely the first and greatest of them. In classical theology these have been summarized as the four "cardinal" virtues: prudence (or wisdom), justice (or a sense of honesty and fair-play), temperance (or modesty and self-control), and fortitude (or courage). If we think of wisdom as being not only the first of the cardinal virtues, but as a comprehensive name for them in the aggregate, we may define wisdom as the ability to manage one's life in accordance with intelligence and understanding rather than by emotion and prejudice. The man of the Bible yields to none in his admiration for this kind of life. Christianity does not negate the good life of the natural man, but rather enhances and enlarges it.

Our first selection (I Kings 3:4-13) contains a popular tale told in ancient Israel about King Solomon, who, however little he may have deserved it, had the reputation of being the wisest of all her kings. It was said that at the time of his accession to the throne God gave him the choice of the gift he would most desire and he then chose wisdom rather than wealth or victory over his enemies. Little as the story may tell us about the actual, historical Solomon, it shows unmistakably the high value the Hebrews placed on intelligence and the practical ability to handle difficult situations with diplomacy and skill.

So important is the conception of wisdom in the Old Testament that a whole group of books — Proverbs, Ecclesiastes, and Job — is simply called "the wisdom literature," although probably only the first of these deserves the name in the strictest sense of the word. The Book of Proverbs is a collection of essays and aphorisms composed by Israel's teachers of the good life, a special class of men who had charge of the instruction of the young and who sought to present in as appealing a fashion as possible the attractions of the quiet, thoughtful, well-ordered life. In 9:1-6 "Wisdom" is personified as a gracious hostess inviting all men, but especially the young ("the simple" of vs. 4,6), to partake of the feast which she has prepared in her spacious home. The other selections show some of the particular emphases of the wisdom teachers: 10:19-21, the need for strict control over the tongue; 14:29f and 15:1, the importance of having a serene spirit; 15:13 and 15, the value of cheerfulness and 25:6f, the desirability of modesty in deportment.

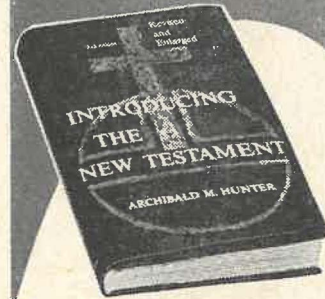
To some it may seem surprising that Jesus played the role of wisdom teacher as well as that of prophet, since the cautious, prudential approach of the typical "wise man" seems so foreign to his mentality. Yet, whatever the explanation, there can be no doubt that He did so. Two episodes from Luke's gospel illustrate the fact. In 14:7-11 He takes the very passage we have just been reading (Prov. 25:6f) and makes it the basis of one of His parables. It is an excellent example of the wonderful humanity of our Lord and that nothing which concerns men's welfare was alien to His spirit.

In the second selection (Luke 16:1-12) He chides His disciples for not being as intelligent and forethoughtful about the affairs of God and His Kingdom as ordinary men are about the material affairs of life. (vs. 8).

Only one New Testament book can be properly classified as "wisdom literature," the Epistle of James, but it is interesting to see how, in chap. 3, two of the themes we have seen to be favorites of the Wisdom writers are developed: the need for controlling the tongue (vs. 1-12) and having a quiet spirit (13-18).

However closely biblical wisdom may sometimes resemble worldly prudence, it is necessarily a deeper thing because it is seen as derived from God alone (Job 28:20-28) and perfectly manifested only in Jesus Christ (Col. 2:1-3).

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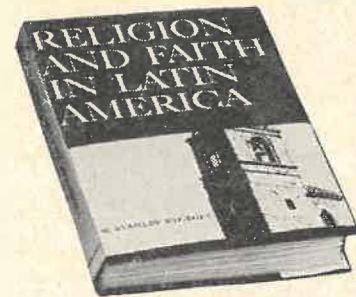
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**THERE
ISN'T MUCH
TO DO
IN THE
DAYTIME**



This is Georgia Melisova. The hovel before which she is standing is her Athenian home in Greece. Her mother occasionally works at straw chair weaving but is never able to find permanent employment. Her father just disappeared. She has four younger brothers. Georgia is amazingly intelligent for a ten-year-old child who hasn't had a dozen weeks in school. She should be given an education as she has great charm and potentialities. As it is, she hardly gets enough to eat.

There is severe unemployment and heart breaking, harsh poverty in Greece. Even many of the children who are helped have only one meal a day and go to bed hungry every night. The bed is some old rags on the dirt floor of a bleak shanty. There isn't much to do in the daytime except to sit and think how hungry they are. There's no use going through the garbage cans, for too many are doing that. And for lack of funds, the relief agency doesn't serve any meals at all on Saturdays and Sundays.

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— American Indians.

LETTERS

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

Divorce Among the Clergy

AS CHAIRMAN OF THE COMMISSION ON HOLY MATRIMONY AT THE TIME OF POGONO MEETING OF HOUSE OF BISHOPS, I WISH TO TAKE EXCEPTION TO THE STATEMENT IN YOUR EDITORIAL ON DIVORCE AMONG THE CLERGY IN THE ISSUE FOR APRIL 27, IN WHICH YOU SAY THAT "IT IS REPORTED THAT THEY (THE HOUSE OF BISHOPS) UNDERTOOK A GENTLEMEN'S AGREEMENT" AND THEN ADD "THE DISCUSSION AND ACTION TOOK PLACE IN A CLOSED SESSION." IF IT WAS A CLOSED SESSION IT SHOULD NOT HAVE BEEN REPORTED, AND IF IT WAS SO REPORTED I THINK IT IS TOO BAD THAT A CHURCH PAPER SHOULD PRINT IT, ESPECIALLY, AS TO MY BEST KNOWLEDGE AND BELIEF IT HAS NO FOUNDATION WHATSOEVER IN FACT.

[Rt. Rev.] W. APPLETON LAWRENCE

Retired Bishop of Western Massachusetts
Dover, Del.

◀ See page 20.

"Protestant" Service at Cathedral

There appeared an item in the radio and television section of the Milwaukee *Journal* of April 6, one that filled me with dismay, to put it mildly. The telecast of the Easter Eucharist from our national Cathedral in Washington, D. C., was plainly labeled "Protestant Easter Festival Service," as nearly as I remember. This is, of course, one of many instances of mislabeling, but I feel the time is past due for speaking out plainly and forcefully.

RICHARD D. SAMPOY

Appleton, Wis.

Church Indebtedness

Your excellent editorial [L. C., March 2] on indebtedness as well as the letters it inspired have been of great interest to the former members of the Commission on Church Debt of the Third Province, and to those of the joint commission on Church debt appointed by the General Conventions of years gone by. These men labored long and hard to awaken the conscience of the Church to a realization of the reason for its inability to meet the missionary apportionments of that period, and I am sure they rejoice to see others carrying the torch.

The canon adopted by General Convention limiting the borrowing rights of vestries puts the responsibility of curbing excessive borrowing on diocesan authority, and our hope for proper restraint clearly lies in that quarter.

Vestries, however, are in a position to put on the brakes. If and when they are urged by inspiring rectors to build with large amounts of borrowed money, they would agree to do so only after receiving assurance from the rector that he would stay until the debt was paid, a good deal of his steam might escape. This would seem like an entirely fair proposition.

Only too often during the 20's such rectors, having built heavily indebted churches, parish houses, or rectories, and having enjoyed their newness for awhile, left for other fields where they repeated the process. Then,

known as inspiring leaders, they moved into the episcopate, and in time were seen pleading for money for missions from congregations that were in no position to give it. There were not many who caught the irony of the picture, but these were kind enough not to dwell on it.

It should be recognized that he who leads a parish into debt has a moral obligation to lead it out of it, and when this is admitted we will be on safer ground.

(Rev.) JOHN W. GUMMERE
New Haven, Conn.

Rest Without Cost

For a good many years now Alice M. North, M.D., has been opening her spacious and beautiful home in Castine, Maine, to clergy of the Episcopal and Anglican Church, who need a rest, or recuperation from sickness, without cost of any kind, from the time of their arrival to that of their departure.

I have just been there for 10 weeks and could have stayed longer if my time permitted. The comforts of this luxurious home are boundless, thanks to the generosity and kindness of Dr. North. . . . I would like to share the knowledge of my good fortune in having been there with others of my brethren.

One needs only to write to Dr. North, "The North Star," Castine, Maine.

(Rev.) SAMUEL A. B. MERCER
Worcester, Mass.

Church of South India

The Church of South India currently is a matter of thought, conversation, and prayer — and rightly so. The question of the Church of South India is of far reaching importance and implication for us Anglicans. It is more than a question of charity, acknowledgment, or recognition (partial and otherwise).

It is a matter of the faith and order of the historic Catholic Church. Hence, any pronouncements on our part in regard to the Church of South India will have their effect on our witness to the faith and order of the historic Catholic Church. Further, any pronouncements will have their effect for better or worse on our relations with bodies whose witness to and conception of the historic Catholic Church are without doubt or question: namely, the Old Catholic and Orthodox Churches.

It would seem that the action of the Province of the West Indies (to refrain from judgment until the 30-year period is over) is the wisest course to follow. Since there is no need for hurry, our own branch of the Anglican Communion would do well to duplicate that course of action. In the meantime all can pray for the continued guidance of the Holy Ghost.

(Rev.) ARTHUR L. J. FOX
Christ Chapel
Brooklyn, N. Y.

Degree for Women

I expect to be graduated with the Bachelor of Divinity degree this November from the Episcopal Church seminary at Cuttington College, missionary district of Liberia. . . .

I was given permission by Bishop Harris of Liberia to study in the seminary. As I have been acting as librarian for the college, organist and choir director, music teacher and history teacher in the grade school for faculty children, I have not been able to carry a full load of hours each semester. Con-

sequently it is taking me five years to complete the three year course.

HOPE D. KENNY
(Mrs. M. J.)
Suakoko, Liberia

Need a Reredos?

We have recently removed from St. Mary Redcliffe a handsome Victorian reredos. It was erected in the church in 1871 and, although in itself it is a piece of intricate craftsmanship, it has long been realized that it is unsuitable to our otherwise perfect 15th century building.

We are very keen that the reredos should be used elsewhere, and we wonder whether there is a church which would accept it as a gift. It is made of Caen stone and is at present encased in wooden boxes. I enclose a photograph of it as seen before its removal [see cut]. The dimensions of it are: height, from top of middle pinnacle to top of altar, approximately 15 feet; width, corresponding to length of altar, 11 feet. The walls and screen on each side of the altar



Bristol reredos: in boxes, waiting for taker.

and reredos are *not* included with the reredos. When in position here it stood on the wall behind the altar, which is approximately four feet high.

I stress that we are willing to give the reredos as a gift but whoever received it would have to pay carriage on it. We had hoped that a church in Pennsylvania would have been able to make use of it, and the vicar concerned discovered that the cost of shipment would have been about \$200. From this end we discovered that there are no customs or export regulations affecting its shipment from this country. There is special reason why we would welcome an offer from a church in Pennsylvania, for it is in St. Mary Redcliffe that Admiral Sir William Penn, father of the founder of that State, is buried.

(Rev.) R. F. CARTWRIGHT
Vicar, St. Mary Redcliffe
Bristol, England
◀ Mr. Cartwright's address is St. Mary Redcliffe Vicarage, Bristol 1, England.

Abuse of Prayer

Amen to your editorial [L.C., March 16] about the abuse of prayer! Along the same lines I would like to point out another type of prostitution of the privilege of prayer. It is using prayer as a device for preaching a sermon: the God-Make-Johnny-A-Good-Boy variety. . . .

(Miss) RUTH C. COLEMAN
Dallas, Texas



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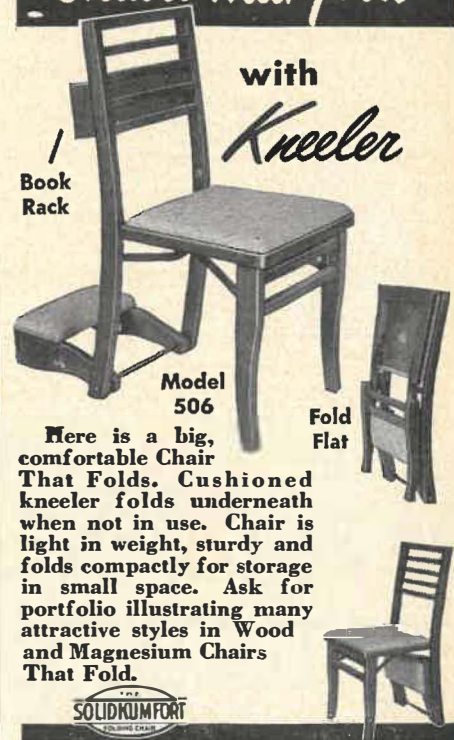
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To Give Away — Or Not to Give Away

PRAYER BOOK STUDIES. X — The Solemnization of Matrimony. XI — A Thanksgiving for the Birth of a Child. The Standing Liturgical Commission of the Protestant Episcopal Church in the United States of America. Church Pension Fund. Pp. vii, 28. 50 cents.

Will it ever be possible for a girl to be married in the Episcopal Church without being "given away" by her father or a friend? Yes, if the Liturgical Commission's proposed revision of the Marriage Service finally commends itself to the Church, for this particular feature will then become optional — though curiously enough the rubric directing how the parties shall "give their troth to each other" still presupposes that the Minister will receive "the Woman at her father's or friend's hands," and has thus not been conformed to the possible omission of this ceremony.

The new proposed service also provides specifically for the double-ring ceremony, where desired, with a form for blessing the ring or rings that can easily be adapted to the circumstances. Recognition by permissive rubric is also given to the common custom of having the Minister with the bride and groom "go to the Lord's Table" for the ("I N. take thee N.," etc.) and conclusion of the service. A rubric specifies that the blessing over the couple must be pronounced by a priest, though the prayers with which "the Minister may dismiss the Congregation" (i.e., as distinct from the bridal party), contain no such direction that the blessing there appended shall be so pronounced.

In offering a suggested revision of what is now known as "The Thanksgiving of Women after Child-birth" and commonly called the "Churching of Women," the Commission gives us a form in which the phrase "Churching of Women" goes out entirely and for which a new title, "A Thanksgiving for the Birth of a Child," is adopted. The overall aim is to avoid building an entire service around the alleged "great danger of Child-birth," while not eliminating entirely reference to this possibility, which unfortunately in some cases becomes actuality.

The new Office is recognizably the same as its predecessor, but has been enriched by a second alternative Psalm and an optional Lesson (Deuteronomy 6:4-9), and in general made more adaptable and flexible for use under various sets of circumstances.

This latest volume of *Prayer Book Studies* prints the present and proposed forms of the two services with which it

deals in parallel columns, and contains introductory material explaining reasons for the changes introduced.

FRANCIS C. LIGHTBOURN

THE PSYCHIATRIC STUDY OF JESUS. Exposition and Criticism by **Albert Schweitzer**. Translation and Introduction by **Charles R. Joy**. Foreword by **Winfred Overholser**. Beacon Press. Pp. 79. Paper, 95 cents.

It seems irreverent to talk about the psychiatric study of Jesus, and yet, according to the late Rev. M. B. Stewart, one-time professor of dogmatic theology in the General Theological Seminary, this is just what the Catholic doctrine of the reality of our Lord's manhood makes it possible to do.

It may be urged also that psychiatric study of one who lived in the past — and this is true of our Lord as a character in history — is an impossibility. Be that as it may, when certain writers claimed to find in the Gospels support for belief that their central figure was mentally unbalanced, suffering from delusions of grandeur and other psychopathic symptoms, it became necessary for such claims to be investigated and if seen to be mistaken — demolished.

Probably no one was better qualified for this task than Albert Schweitzer (still going strong at 83) who, in 1913, having already made a name for himself as a New Testament scholar and being about to depart for Africa as a medical missionary, offered as the thesis for his medical degree an investigation of the claim that Jesus was mentally unbalanced. Charles R. Joy's English translation of this brief but important work was published in 1948 under the title, *The Psychiatric Study of Jesus*. Now, exactly 10 years later, Beacon Press has seen fit to put it out in a paperback edition.

Schweitzer, on the basis of a profound study not only of the New Testament itself but of the literature of paranoid psychology, concludes that the Founder of Christianity must on all counts be judged sane. Winfred Overholser, Past President of the American Psychiatric Association, takes exception in his Foreword to a few details in Schweitzer's exposition, but adds that his corrections of Schweitzer are "far from fundamental points of disagreement."

FRANCIS C. LIGHTBOURN

FIRST DAYS OF THE WORLD. By **Gerald Ames and Rose Wyler**. Pictures by Leon-

The Living Church

ard Weisgard. Harpers. Pp. 48. \$2.95 (library edition, \$3.75).

Rose Wyler and her husband, Gerald Ames, are well known in the field of scientific writing for young people. Their aim in *First Days of the World* has been to produce "a book which is at once clear and detailed, scientific and full of beauty." Assuming that their scientific material is sound, this reviewer believes that they have succeeded in their overall aim. The text is clear and readable, and the illustrations by Leonard Weisgard — some in color, and some in black and white — are quite superb.

There is a question, however, whether Christian parents will consider adequate a treatment for eight to eleven year olds of the "first days of the world" which fails to mention the part played by God or indeed by any transcendental intelligence. Not that the book denies the existence of a Creator; it simply fails to mention Him. This, of course, would be quite proper at the technical scientific level, for science is descriptive of phenomena; but the Christian parent whose child is given a copy of *First Days of the World* will certainly want to see to it that its otherwise excellent material is related in his child's mind to the thought of God as the guiding hand in the evolutionary process.

FRANCIS C. LIGHTBOURN

Periodicals

CHURCH ILLUSTRATED. An Independent Anglican Monthly. Special Lambeth Conference Number (May 1958; 1/- or about 14 cents, postage presumably extra). 19 Farrington St., London, E.C. 4, England. A special number, devoted to forthcoming Lambeth Conference of Anglican bishops, July to August. Interesting illustrations showing scenes from Anglican life and work in various places in the world. Color picture on cover shows Bishops of Canberra ("dinkydye Australian") in purple cassock feeding pigeons in Trafalgar Square. (Available about May 26th from Morehouse-Gorham, 35 cents.)

Books Received

MEN WHO KNEW JESUS. By Robert G. Boward. T. E. Denison. Pp. 115. \$2.50.

THE CASE FOR SPIRITUAL HEALING. By Don H. Gross. Thomas Nelson. Pp. xiii, 263. \$3.95.

RELIGION AND LEARNING AT YALE. The Church of Christ in the College and University, 1757-1957. By Ralph Henry Gabriel. Yale University Press. Pp. x, 271. \$4.

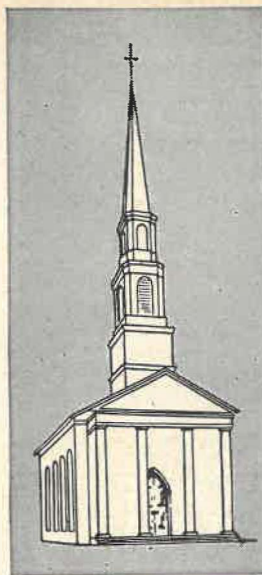
WHEN YOU BUILD YOUR CHURCH. Second Edition. By John R. Scotford. Channel Press, Inc. Pp. 245. \$3.50.

THE PSYCHOLOGY OF RELIGION. An Introduction to Religious Experience and Behavior. By Walter Houston Clark. Macmillan. Pp. xii, 485. \$5.95.

USING THE BIBLE TO ANSWER QUESTIONS CHILDREN ASK. By John L. & Arlene Gilmer Fairly. John Knox Press. Pp. 99. \$2.

May 4, 1958

The Church Pension Fund Affiliates



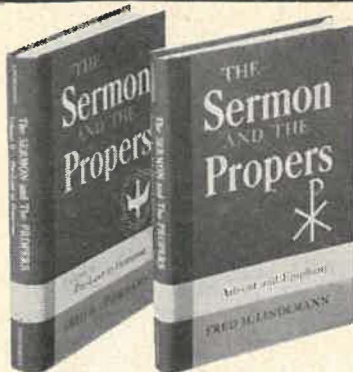
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O LORD, who hast said,
My yoke is easy, and My bur-
den is light, grant that I may
so bear it, as to attain Thy
grace. *Amen.*

Prayer said by the priest as he puts
on the chasuble.

Chasuble (Dutch)

Chasuble, Dutch designed and executed, belonging to St. Mark's Collegiate Chapel, Dallas, Tex., and lent by Canon Curtis W. V. Junker to the exhibition, "Religious Art of the Western World," Dallas Museum of Fine Arts, March 23d to May 25th.

The chasuble (outermost of the Eucharistic vestments) is in Western Church tradition worn only at the Holy Eucharist and services (e.g., ordinations) intimately associated with the Eucharist. It may be of plain white linen or of silk or related fabrics in the various liturgical colors — as is the chasuble shown in the illustration.

Historically, the chasuble is a development from the overcoat of Graeco-Roman times. Symbolically, it stands for the yoke of Christ (St. Matthew 11:29). Etymologically, "chasuble" is from the Latin *casula*, "little house" (in its more ample form it almost envelops the wearer like a tent).

The Living Church

May 4, 1958
Fourth Sunday after Easter

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

National Council Approves New Church Magazine

A new Church magazine was approved by National Council at its April meeting. It will be proposed to General Convention that the magazine be monthly and that it be financed from a capital funds campaign* at this rate: \$300,000 in 1959, \$200,000 in 1960, and \$100,000 in 1961.

The magazine, as yet unnamed, is to be administered by a 15-member board of trustees elected by Council, not more than four of whom will be Council members.

The only ex-officio member will be the Council treasurer. A proposal by the Promotion Department to place the Presiding Bishop and the chairman and director of the Promotion Department on the board as ex-officio members was ruled out by Council action.

Gallup Report

Council acted after hearing a Gallup report on a survey of Churchmen endorsing the idea of a new magazine and favoring a monthly publication. The report indicated that about half of the adult Churchmen could remember a Church magazine, and of those who could, *THE LIVING CHURCH* was the one most frequently remembered.

All action regarding the magazine is subject to General Convention approval.

Men's and Women's Division

National Council voted to change the name of the Woman's Auxiliary to the General Division of Women's Work and the name of the Presiding Bishop's Committee on Laymen's work to General Division of Laymen's Work. Heads of both groups would remain the same and the women would still hold a triennial meeting. Auxiliary education activities would be transferred into the Department

*The capital funds campaign, which was discussed at the December and February National Council meetings, would aim at raising a total of six million dollars in the next triennium. Costs for the new magazine would raise this total to \$6,600,000. The February meeting decided to recommend that the money be raised gradually, i.e., one million in 1959, two million in 1960, and three million in 1961. These figures would be changed, by figuring in the magazine financing, to \$1,800,000 in 1959, \$2,200,000 in 1960, and \$3,100,000 in 1961.

of Christian Education. Action on these matters was taken in executive session.

Foreign Aid

Text of a resolution passed by the Council on foreign aid reads:

"Resolved, that the National Council of the Episcopal Church earnestly commends and supports the president of the United States in his effort to secure an adequate program of foreign aid, with particular emphasis on economic aid not only to our allies of the free world, but also to the uncommitted countries of Asia and Africa, in order to assist in the raising of health, educational, and living standards in these countries."

Other Activities

National Council also:

✓ Learned that receipts for the first

More National Council news next week.

three months of 1958 are 15% over expectations.

✓ Approved minor reorganization of Christian Education Department.

✓ Allowed Education Department to use unexpended funds to continue the group laboratory program into 1959 as long as money lasts.

✓ Approved the Home Department's "diminution policy" [see page 20].

✓ Considered in executive session but did not release for publication a special report on Council's administration.

NEWS BRIEFS

CHAPLAIN SHORTAGE: The Rev. Robert J. Plumb, executive secretary of the Armed Forces Division, announced to National Council that the Episcopal Church has not filled its chaplain quota. On the contrary there is a total need for 15 chaplains, five each in the Army, Navy, and Air Force. If these vacancies are not filled immediately by the Episcopal Church, said Chaplain Plumb, they will be filled by another Church.

SUMMERTIME FOR EVERYBODY: Bishop Marmion of Southwestern Virginia has announced, RNS reports, that the summer conference center recently acquired by the diocese will be operated on an integrated basis as originally planned. Vestrymen of Christ Church, Martinsville, Va., had said that such intermingling of races "can only lead to bitterness, discord, and confusion."

NCC REFORMS: A resolution proposing that the Episcopal Church withdraw from the National Council of Churches was defeated by the convention of the diocese of South Carolina. A resolution that did pass came out of the diocesan commission on ecumenical relations. It asks General Convention to provide for elected delegates to NCC and to seek NCC reforms.

SURPRISE PARTY: National Council staged a surprise party for Bishop Sherrill and his wife. Council members put up signs reading: "How you gonna keep him down on the farm, after he's been PB?" Bishop Sherrill retires as Presiding Bishop with the next General Convention.

SANS SURPRISE: Results of South Africa's recent elections were really no surprise. Prime Minister Johannes Strijdom, leader of the pro-segregation Nationalist Party, was reelected. The Nationalists substantially increased their control of the House of Assembly. The United Party, also pro-segregation, but with a few reservations, increased its representation by one. *Time* magazine reports that minor political groups, such as Churchman Alan Paton's Liberal Party, won no seats.

MISS BLOCK & RNS: New managing editor of Religious News Service is Miss Lillian R. Block. She succeeds Louis Minsky, who died late last December. Miss Block had been assistant managing editor from 1943, but served as acting editor for the past four months. RNS is an intercreedal news and photo agency, and is an affiliated but independently operated organization of the National Conference of Christians and Jews.

Korean Church Considers Mission to Thailand

by the Rev. J. B. WHELAN

In the Cathedral City of Seoul, Korea, priests of the Episcopal Church have been gathered together under the presidency of their Bishop, the Rt. Rev. John Daly, for their annual Synod. The majority of the priests present were Koreans but with them were the Church's mission priests from Britain, the United States, and Australia.

Among the matters discussed in Synod were the plans for the celebration of the jubilee year of the diocese in 1964. The bishop said the Church in Korea had been striving to reach self-support for some time, but he reminded Synod that self-support was not enough. The Church must now learn to look away from itself and consider those countries in which the light of the Gospel had not shined, he said.

It was suggested that by 1964 Korea might well be in a position to send a small mission to Thailand or at least to take a part in such a mission organized by the Anglican Churches of the Orient. This was greeted with great enthusiasm by the bishop and members and the Synod warmly expressed approval of the plans.

The bishop urged that the Korean Church should take a greater part in the civic life of Korea. In other countries the Episcopal Church had always shown exceptional aptitude in this task. A learned paper in fluent Korean on the subject of "The Church's part in the life of the Community" was read by Mr. Donald S. McDonald, first secretary and consul of the United States Embassy in Korea. Mr. McDonald is a member of the Seoul Cathedral congregation and has been a keen student of Korean affairs for several years.

The Anglican Church, said the bishop, must not forget its unique position as a possible rallying point for the reunion of Christendom. It must therefore, continue to maintain its good relations with the other Christian Churches working in Korea. It may not stand apart completely from other Christian bodies but move among them with sympathy and patience and help them to understand not only its own doctrine but also each other so

ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communion, missionary societies, or emergencies.

May

1. George, S. Africa
2. Georgia, U.S.A.
3. Gibraltar, Europe
4. Gippsland, Australia
5. Glasgow & Galloway, Scotland
6. Gloucester, England
7. Grafton, Australia

that they may grow together amicably into full union in Christ. The Synod agreed that one way of helping to achieve this object would be for the Korean Anglican Church to become a member of the National Christian Council.

After the Synod there was a special conference of western priests and English-speaking Korean clergy at which matters of missionary strategy were discussed.

After these deliberations, Bishop Daly flew to the United States where he is undertaking a preaching tour before attending the Lambeth Conference.

English Monks Invited to Moscow Monasteries

by DEWI MORGAN

There is unusual interest in the announcement that five members of Anglican religious orders are to visit Russia early in May, for they are believed to be the first monks to be invited to Russian monasteries in the 40 years which have elapsed since the revolution.

Between them they will represent the five most important Anglican religious communities for men in England: the Community of the Resurrection, Mirfield; the Society of St. John the Evangelist, Cowley; the Society of the Sacred Mission, Kelham; the Anglican Benedictines, Nashdom; the Anglican Franciscans, Cerne Abbas.

Arrangements for the visit began four years ago with friendly correspondence. This reached a peak after the important 1956 theological delegation to Moscow which was led by the late Dr. Garbett, then Archbishop of York, but the Hungarian uprising disappointed the hopes which then existed. A few months ago, somewhat to their surprise, the Anglican monks were invited to spend two weeks visiting Russian monasteries. The present Archbishop of York, Dr. Ramsey, who has always been keen on improving Anglican-Orthodox relations, has given this visit his most cordial blessing.

The main organizer of the expedition on the Anglican side is Fr. Mark Tweedy, C.R., of Mirfield, who speaks a little Russian. It is particularly fitting that Mirfield should be active in this for it has always played a large part in the work for Christian unity. The famous bishop, Walter Frere, who was a member of the Community, not only took part in the Malines Conversations with the Roman Catholics, but also visited Russia in 1909 and carried out a lecture tour there in 1914. This was one of the significant steps which led to the setting up of the Fellowship of St. Alban and St. Sergius, of which Bishop Frere was the first Anglican president. This fellowship has as its object the fostering of closer Anglican-Orthodox relations. It may therefore be said that Fr. Mark Tweedy, C.R., is picking up the thread which Bishop Frere, C.R., laid down 44 years ago.

For 40 years little has been known about the life of Orthodox monks within Russia. This delegation should be able to cast much light on an unknown chapter of recent Church history.

End to Nuclear Tests Asked; New Haven Recalled

Now is the time for Americans to take the lead in ending the arms race, according to a statement signed by 140 clergymen and educators, among them the Rt. Rev. W. Appleton Lawrence, retired bishop of Western Massachusetts.

The signers urged the United States to abandon nuclear weapons tests and "to declare a moratorium on all testing of weapons of mass destruction." The statement grew out of a declaration made by the Central Committee of the World Council of Churches meeting at New Haven, Conn., last August [L. C., August 18] which called upon the U.S., Britain, and the Soviet Union to halt the testing of nuclear weapons for a trial period.

Quoting the New Haven declaration, the new statement said the proposal was made "in the hope that others will do the same, a new confidence be born, and foundations laid for reliable agreements."

Contemporary Music In Church Promoted

To encourage composition of contemporary choral music is the purpose of a new publishing venture in Berkeley, Calif., called Saint Mark's Choir Press. Its initial publications include a cantata, a long anthem, and a sequence of three short anthems to be used during Holy



Norman Mealy: Apathy protested.

Communion on All Saints' Day or as a concert set.

Founder and guiding spirit of the new press is Norman Mealy, director of music at St. Mark's Church, Berkeley. Mr. Mealy is instructor in Church music at

Church Divinity School of the Pacific. Currently he is on leave from both jobs to complete theological studies in the East for the priesthood.

"It is sad but true," Mr. Mealy said, "that contemporary composers have not given much serious attention to Church music. Perhaps the churches are partly to blame for not showing much serious interest in contemporary composers! Saint Mark's Choir Press hopes at least to protest that apathy by commissioning new works."

Episcopal Church Helps Support RIAL Campaign

The Church's National Council voted in October, 1957, to appropriate \$6000 toward the support of the Committee on Religion in American Life in its 1958 campaign.

A budget goal of \$202,765 for 1958 is announced by RIAL's Committee with the release of its annual report for 1957.

In 1958 the committee hopes to develop a field service program to help communities establish campaigns. RIAL also



RIAL poster and campaign participants.*

plans a wider distribution of "a greater variety of program materials" and expansion of its advertising campaign. Estimates are that in 1957 eight million dollars' worth of free time and space were contributed by various advertising media.

National chairman of RIAL is a layman of the Episcopal Church, Robert T. Stevens, president of J. P. Stevens & Co. and former Secretary of the Army.

RIAL, among other things, is responsible for worship-encouraging posters which have become familiar to people across the country [see cut].

*From left: Rear Admiral C. F. Horne (retired), vice president of Convar; Frank Pace Jr., president, General Dynamics Corporation; Dr. Eugene Carson Blake, stated clerk, General Assembly of Presbyterian Church in the U.S.A.; and Churchman Stanley Resor, chairman of the board of J. Walter Thompson Company.

Moral Responsibility Kit Canadian Safety Device

Disturbed by a rising accident toll on Ontario highways, the provincial government has inaugurated a campaign among churches and synagogues to alert drivers to their moral responsibilities.

The highway safety branch of the provincial Department of Transport sent "moral responsibility kits" to 4500 Roman Catholic and non-Roman clergymen and Jewish rabbis. Statements by clerical leaders appealed for the aid of all churches to help cut down accidents on the highways.

Dr. Emlyn Davies, president of the Canadian Council of Churches, said the highway safety slogan, "The life you save may be your own," was a selfish appeal. "The life you save belongs to God and you and I have no more right to take it on the highway than we have anywhere else," he said.

The Rev. Canon S. B. Lindsay, an Anglican, contributed a "Hymn for Travellers by Land," based on the hymn, "For Those in Peril on the Sea" by William Whiting. It reads:

"Eternal Father, strong to save
Who wilt not an early grave
For heedless youth or trusting child
In work or play to death beguiled:
Stretch forth in love Thy mighty hand
For those in peril on the land."

RNS

WCC-IMC Merger Hailed As Dramatic Symbol

The proposed merger of the World Council of Churches and the International Missionary Council [L. C., January 26] was hailed as a "dramatic symbol" of the ecumenical movement, by Dr. Henry Smith Leiper of New York, executive secretary of the Congregational Christian Missions Council.

He told more than 100 leading Christians at the annual meeting, in Buck Hill Falls, Pa., of the United States Conference for the WCC that the union "consummated in principle at Ghana in 1957 will be completed in 1960 at the World Council's next assembly."

Dr. Leiper participated in a panel discussion of "Where Have We Come?" The panel, a highlight of the meeting, was moderated by the Most Rev. Henry Knox Sherrill, Presiding Bishop of the Episcopal Church.

Merger of the IMC and the WCC was overwhelmingly approved in principle at the IMC assembly in Ghana. The integration plan would involve setting up a Commission of World Mission and Evangelism inside the WCC with which the existing members of the IMC would be affiliated.

Unity at Grassroots

A plea for a fresh level of conversations on the subject of Christian unity at "the



Bishop Dun

much advertised and much neglected level" of the grass roots was made at Buck Hill Falls by Bishop Dun of Washington. He suggested that laymen should experience the interchurch understanding which has so far been reserved for top ecclesiastical leaders. As a first step, he suggested that Churches work together to bring laymen together in small local conversation groups on an interchurch basis.

Birth Control

During the Buck Hill Falls conference, Churches within the ecumenical movement were scored for their "failure to think through and express their common views" on birth control. [This subject is scheduled for consideration by the Lambeth Conference. L. C., March 23.]

Dr. Richard M. Fagley of New York, executive secretary of the Commission of the Churches on International Affairs, also charged that the Roman Catholic Church's stand on the same issue was "theologically wrong and practically tragic."

Dr. Fagley pointed out that it took 50 centuries for the world population to reach one billion in 1830, and another century to double that figure in 1930. Now, he added, it is taking less than 35 years to reach the third billion. He contended that no development program in an overseas country can succeed "unless population pressures are kept within bounds." This means, he said, "the development and extension of effective and inexpensive methods of birth control."

Dr. Fagley said that his charge against the Roman Catholic opposition to birth control did not mean a "negative, contentious, and sterile criticism of Roman Catholicism under the illusion that such criticism will persuade that Church to correct its position."

"Indeed there seems to be no way by which the position can be changed from

AROUND THE CHURCH

within," he added. "Consequently while recognizing the sincerity with which this position is held, there is no alternative to challenging it from without, as theologically wrong and practically tragic."

This challenge, he said, might result in the development of a "dynamic ecumenical position on the values of family life and the rationale of birth control." He said this position should be "theologically grounded" and so clear and convincing that "it will serve as a rallying point for men of good will, including millions of [Roman] Catholic laymen who disagree with their Church in this matter, and thus provide an effective counterpoise to the erroneous [Roman] Catholic position."

"By developing a stronger body of moral conviction, the policies of government can be changed from a tragic inaction to positive and responsible action," he contended. [RNS]

Dr. G. K. A. Bell, Long With Lambeth, Is Ill

by DEWI MORGAN

There is probably no one alive who has had a longer connection with Lambeth Conferences than Dr. G. K. A. Bell, formerly Bishop of Chichester.

During the 1920 Conference he was resident chaplain to the Archbishop of Canterbury (Dr. Davidson). By the time of the 1930 Conference he was himself a bishop and therefore present as such, as he was in 1948. Although he has retired from his former diocese of Chichester he has been invited to attend this year's Conference because of his unique gifts and experience.

His many friends all over the world learn with sorrow of his sudden illness. He is at present at the Radcliffe Infirmary, Oxford. While Dr. Bell is making good progress it is understood that it will be some little time before he is able to resume his activities. He has currently been occupied in the Anglican/Methodist conversations on the subject of reunion.

CDSP to Open Extension In Los Angeles Next Fall

An extension branch of the Church Divinity School of the Pacific will open in Los Angeles in September.

The extension will enroll men who qualify for enrollment in the seminary, chiefly older men who because of family obligation and financial commitments find it difficult to attend seminary away from home for the full three year course.

At present the extension course is planned for two years and will be taught by faculty members from the Church Divinity School. Students wishing to pursue their studies for the bachelor of divinity degree will be credited for work done in the extension division but must spend at least one year at Berkeley.

ANY FRIENDSHIP needs working at some-times, and international tensions have made this one of those times for Anglo-American relations. The part taken by Bishop Emrich of Michigan in trying to keep those relations friendly has been significant enough to win recognition from the British crown. A communication to the bishop reads: "The Queen has been graciously pleased to appoint you an Honorary Commander of the Civil Division of the Most Excellent Order of the British Empire in recognition of your outstanding service to the cause of Anglo-American friendship and understanding."

A WOULD-BE BANDIT "bogied" the final hole when he tried to smuggle two silver chalices and three silver patens from an altar communion set across the Canadian border. The silver had been stolen from Mariners' Church, Detroit. Canadian customs officials at the Windsor, Ontario, tunnel, found the man carrying the silver under his coat; he said he "had won them in a golf tournament."

GOSPELS AND PSYCHIATRY will be the subjects studied by Professor Norman Penlington at the Faculty Summer School in Theology and Religion at Episcopal Theological Seminary. The professor was awarded a fellowship by the Church Society for College work allowing him to make this study. Dr. Penlington is with the Department of Humanities at Michigan State University and is a member of All Saints' Church, East Lansing. He is known for his Canterbury Club work.

MISS AMERICA 1955 was married at St. Francis Church, San Francisco, Calif., to Frank Aletter of *Broadway's Bells are Ringing*. The former Lee Ann Meriwether was a member of St. Francis' teenage club when she won her title.

NORTH TEXAS ACOLYTES got together for their first festival at St. Andrew's Church, Amarillo. About 90 boys, aged 11 to 17, marched vested in procession, participated in services and discussion groups, and heard Bishop Quarterman, their diocesan, deliver a sermon about the importance of their present service and the pos-

sibilities of future service through religious vocations.

THE FIRST ESKIMO to be ordained in Alaska is the Rev. Milton Swan. He was ordained deacon on March 4 by Bishop Gordon of Alaska. Mr. Swan has served Epiphany Mission, Kivalina, as layreader for more than 20 years. He has had little formal schooling and taught himself to



Mr. Swan: Caribou stew for the first in line.

read and play the organ. His family is also active in the Church. The menu at a dinner honoring Mr. Swan included trout soup, Caribou stew, and Eskimo ice cream (made of caribou fat, seal oil, and blueberries).

Mr. Swan will be in charge of Epiphany Mission. Alaska Churchmen hope that he is the first of a long line of Eskimo clergy who will serve in the district.

SO MANY ELECTIONS were on the schedule of the diocese of Kansas' convention that they became the object of prime interest. Aside from electing deputies and alternates to General Convention, and members for the diocesan board of trustees, standing committee, and executive council the convention heard reports from the committee on the observance of

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.

May

4. St. Augustine's, Rhinelander, Wis.; Church of St. Mary, Flushing, N. Y.; St. Augustine's, Kansas City, Mo.
5. Christ Church, New York City
6. St. John's, Southampton, N. Y.; St. Michael's, Fort Worth, Texas
7. Trinity, Brooklyn, N. Y.
8. Cathedral Church of St. Luke, Orlando, Fla.
9. Grace Church, Traverse City, Mich.
10. St. Andrew's, Valparaiso, Ind.

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St. Michael's Cathedral, Kobe

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In Memory of Bishop Reifsnider	15.00
W. F. D., Sendai, Japan	10.00
	\$1,189.11

the centennial (1959) of the diocese and the committee on the revision of the constitution and canons.

ELECTIONS. General Convention deputies; clerical, Laurence Spencer, F. J. Raasch, Leslie Skerry Olsen, Louis Basso, Jr.; lay, G. S. Hopkins, Park Wilcox, Corlett Cotton, James Cooper. Alternates: J. H. Pruessner, E. O. Minturn, J. S. W. Fargher, G. H. Collingwood; lay, Neil Lilley, Robert Lambert, Eugene Wentworth, J. D. Veith.

Standing committee: Laurence Spencer, B. C. Latimer, Leslie Skerry Olsen, H. R. Heeney; lay, James Cooper, Dr. G. S. Hopkins, Neil Lilley, Corlett Cotton.

Executive council: clerical, E. O. Minturn, J. E. Leach, John Sweigart, Paul Moss, H. H. Breul, J. H. Pruessner; lay, Henry Aldridge, Dallas Price, John Rohde, Jr.

"THE APOSTLES HAD NO NATIONAL COUNCIL, no Woman's Auxiliary, no United Thank Offering, no diocesan program of evangelism, yet they answered the call to go unto all the world to preach the Gospel." This is what Bishop Lewis of Salina told a meeting of the Woman's Auxiliary of the diocese of Tennessee. The delegates' own diocesan, Bishop Barth, urged them not to let routine bog them down. "We often get overwhelmed in the machinery of Church organization," he said, "when our simple business should be casting out nets for souls and hauling in."

ALL SAINTS' JUNIOR COLLEGE, Vicksburg, Miss., will have as its new rector the Rev. John Maury Allin, now rector of Grace Church, Monroe, La. He succeeds the Rev. William G. Christian, D.D., whose resignation becomes effective June 30.

A PAROCHIAL ELEMENTARY school will be opening in Coconut Grove, Fla., next fall, at St. Stephen's Church. It will include kindergarten and grades one through six. Heading a staff of 11, including nine teachers, will be the Rev. Warren I. Densmore, rector for seven years of St. Mary's, Tampa, Fla.

FIFTEEN GIRLS* from various states have won scholarships which will send them to work this summer on Episcopal Church projects under the 1958 Summer Service Opportunities Program of the Girls' Friendly Society, a Church-sponsored national organization for girls.

The girls, who range in age from 16 to 21, were selected for their leadership qualities, ability to work with and to accept others, and their flexibility in adjusting to new situations. They will test these qualities in mission work among underprivileged children in New York City, among the Sioux and Navajo Indians, and in children's homes and hospitals in Puerto Rico and Kentucky.

*Ada Rogers, Watertown, N. Y., Judith Lundquist, Chelan, Wash., Barbara Stewart, Kenosha, Wis., Linda Braithwaite, Toledo, Ohio, Marjorie McDonough, Winthrop, Mass., Barbara Archer, Addyston, Ohio, Sharon Haynes, El Paso, Texas, Kathleen Brooks, West Palm Beach, Fla., Beverly Else, Orange, Calif., Mary Sue Allore, Brooklyn, Mich., Elizabeth Kutak, Louisville, Ky., Barbara Berry, Fresno, Calif., Penny Nobes, Santa Monica, Calif., Susan McNair, Studio City, Calif., Constance Rogers, Detroit, Mich.

A FORMER CONGREGATIONAL MINISTER, the Rev. Robert S. Beecher, has accepted election as the new dean of Christ Church Cathedral, Hartford, Conn., succeeding the Rt. Rev. John H. Esquirol, now suffragan of Connecticut. The Rev. Mr. Beecher, 47, was ordained priest in the Episcopal Church in 1941. He is rector of Holy Trinity Church, Middletown, Conn.

TWO \$100,000 GIFTS are left to Church institutions by an Oklahoma Churchwoman, Ena M. Cochran, who died March 24 in Baltimore, Md. Her will, as submitted for probate, lists assets exceeding one-half million dollars. Casady School, Oklahoma City, an institution of the diocese of Oklahoma, and the Oklahoma Episcopal Church Trustees, Inc., are each the recipients of \$100,000. Miss Cochran's brother, the late Almond D. Cochran was on the board of directors of the Trustees and was chancellor of the diocese for many years. Miss Cochran also left \$10,000 each to Bishop Casady, retired, of Oklahoma, and to the Rev. G. C. Stutzer, of Okmulgee, Okla., whom Miss Cochran described as "one of the most unselfish men I have ever known."

VESTRYWOMEN NOW MAKE UP 50% of the vestry of St. Peter's Church, Detroit, Mich., the first lady having been elected in 1956. The pioneer — St. Peter's was the first parish in the diocese of Michigan to take the step — was Mrs. Harold Motteram, and she is still serving. St. Peter's is listing its 50-50 vestry (six men and six women) as a milestone during this, its 100th year.

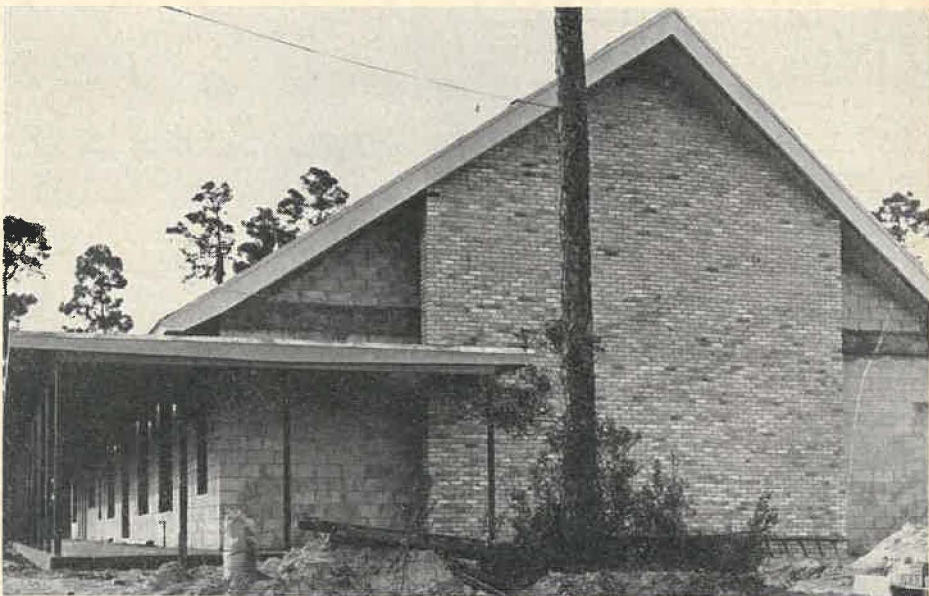
A CHURCHWOMAN is the new president of the North Carolina Federation of Women's Clubs. She is Mrs. R. T. Dent, a charter member of Trinity Church, Spruce Pine, N. C.



Mrs. Wedel and Mr. Parlin: Come to the Fair

OFF-PHOTOGRAPHED CHURCHWOMAN, Cynthia (Mrs. Theodore O.) Wedel, helped publicize the Protestant Pavilion of the Brussels World's Fair by allowing her picture to be taken holding up a poster invitation. With her was Methodist layman, Charles C. Parlin. The two are co-chairmen of the U. S. Committee for the Protestant Pavilion which had, at Fair's opening time, raised \$62,500 of a \$100,000 goal undertaken by U.S. Churches to help build the pavilion.

FIRE BURST through the roof of the Trinity Church buildings in Longview, Texas, with such a roar that the passing motorist who turned in the alarm thought his automobile had exploded. The April 10th blaze destroyed Trinity's education unit and parish hall. Other buildings, including the sanctuary which had been rebuilt after burning five years ago, escaped damage. The rector, the Rev. Warren Fry, was in Austin the night of the fire.



Partially-completed parish house of St. Richard's Mission, Winter Park, Fla. It is the first of three church buildings scheduled for a five-acre tract donated by the developer of the Tanglewood subdivision. The Rev. Christopher Breese Young is priest-in-charge of St. Richard's.



← Retirement is not the end of belonging to the priesthood, but a new beginning.

When a Priest Retires

*he is still a priest, and this new period
in his life can bury him or bring new life.*

By the Rev. Hiram R. Bennett, D.D.

Author's Note: *These lines were written when I was new to the idea of retirement. Since then I have begun to operate at a different tempo. Bishops began to find out that there was an available man. I began to get into stride with regular calls from three dioceses (e.g. 60 celebrations of the Holy Communion in 1957 and travel amounting to 4000 miles). I have been doing research on the Civil War period for the Boston Lincoln Group, and have had articles published in the Anglican Theological Review. I am doing lecture work and have coached high school students in their Latin.*

It has come at last. No longer am I rector. No longer do I preside at vestry meetings. No longer am I responsible for the conduct of the services and the pastoral oversight of the congregation.

But I am still a priest. I have now reached one of those stations of my ministry which faced me when I was first ordained, and the bishop gave me my first assignment as a missionary. There were seven of us who knelt that Trinity Sunday in the cathedral. Some of the men are dead and others have retired. I am the last to retire. On that day I had no thought of this day. I was rightly concerned with the task then immediately before me.

Much has happened in this American Church since the time of my ordination. Its communicant list has nearly doubled. Several missionary districts have become dioceses. The pension system has been established, and General Convention has fixed that age for retirement which seemed to me, a young ordinand, so far away.

So now I take my pension and "retire." This is a new experience for me, as the Church has intended. Other and younger men will take up the work. It cannot be that I am getting old. True, the stairs are much steeper and longer. I care no more to mow the lawn. I appreciate the large print in the Missal and the Bible on the lectern. And I find that what hair I possess is quite white. My old cassocks I find have shrunk, and I find it natural to call my congregation "my children."

There are many ways of looking at retirement. Years ago I had many friends who had retired, and I learned much from them. One dear priest had inherited money, and he traveled almost until the day of his death. Another happily lived with his wife and daughter in a resort town and became the Nestor of the place. Others were made honorary canons of our cathedral. All were happy, and so, I hope shall I be.

Looking forward to this time, then, we bought a home for our old age. We had plenty of time to make a choice, and we selected a house in the town settled by my ancestors, and where I had many friends. It is next to my birthplace, so it is full of childhood memories. My neighbors are old and new friends, and kinfolk. It is a house we all love, and we have had several years of getting it ready for this day. We moved furniture here from time



Ordination is provided for by canon. So is retirement.

to time; and every vacation trip saw our automobile being loaded with books from the rectory shelves to be placed in the library at home.

It has been this last that made me haunt bookstores in many American cities and an avid purchaser from the catalogues of famous booksellers abroad. Now that I am retired, I find myself surrounded in almost every room of my home by the books that were so long in being assembled. And I have time to digest the several thousands of volumes thus accumulated and do the literary work which parish duties made impossible.

There is, for instance, a translation to be made of the diary of the mediaeval friar, which has never been completely rendered into English. There is also a revision of that prose translation of Virgil, which I have long been making as a disciplinary effort to put better English into my preaching. There is that research into problems of American history which friends are urging me to undertake. And there are a multitude of other literary activities. I can concentrate at last.

But I am still a priest, and I have my health. And with the plans above noted, I face the problems belonging to retirement.

There is a temptation for the retired man to call himself a "has been." He might think that he has but one function: to wait with more or less patience until death calls him hence. He might dwell over-much on the past, repeat over and over the experiences of his ministry. And when he preaches he might be tempted to use old sermons and to drag them out interminably. He might become a bore.

He need not. Actually there has of late

been a new emphasis placed upon retirement, especially in the Church. It seems most logical to consider retirement as one of the normal stages in a priest's life.

First, there comes the period of preparation — college and seminary and the diaconate. As I look back upon these days, I see the long and thoughtful and prayerful time which occupied the young layman and gave him that sense of vocation which was made stable by the bishop's laying-on-of-hands. These were good years. But they were not to last.

Next the early years of the ministry arrive. The deacon becomes a priest, and he is placed in his first parish, generally to swim alone. As to theology, being so lately out of the seminary, he "knows it all"; and one of his sermons either contains enough for three, or he repeats (probably unconsciously) his lecture notes in dogmatics from his new pulpit. This lasts for a time only. The fledgling, if he be worth his salt, must now make a few mistakes in his pastorate and so learn how to move on to the next stage.

Gradually the priest becomes intellectually and spiritually more mature. He now arrives at a conception of what his place in the succession of the sacred ministry means. He finds out something of his special gifts, and what he is best fitted for as a leader and builder. He becomes increasingly useful in his community and in his diocese. Perhaps he may be made a bishop. And as the years succeed one another, in his parish he has the great satisfaction of seeing the children he has baptized, confirmed, married, become parents and even grandparents. In the midst of these family joys he is an honored and beloved participant. In days of sickness,

sorrow, and death he is a comfort and consolation. This is a priest's greatest gift to his people — this and his stewardship of the sacraments and his office as teacher and leader. By now he has, at least ideally, reached the peak of his ministry.

The next stage is retirement. This is now provided for by canon of the Church, as definitely as postulancy, candidacy, and ordination, are provided for by canons. The Pension Fund relieves the priest's financial worries and permits him to live at a slower tempo while he has a multitude of chances to exercise his ministry in answer to the calls of bishops who have emergencies, or of brother priests.

There is a homely parable which might well be taken to heart by the man who has retired.

It seems that a farmer had an old blind horse which had outlived its usefulness. One day the horse fell into an unused well, and the farmer found him there, standing knee-deep in water. There was no way to get him out; and as both he and the well were useless, the farmer decided to fill the well up, and leave the horse buried in it. He shoveled the dirt into the well as rapidly as he could. But the horse was not ready to be buried. When the dirt began to pour in upon him, he shook it off and kept treading on the dirt beneath his feet. Gradually the well filled up, and the horse, at the same time, rose higher and higher, until he was able to step out and walk away to the pasture.

The moral, of course, is that none of us need be buried by retirement, unless we are willing to be buried.

Retired? No: reanimated, reactivated, rector emeritus.

India at Lambeth

by the REV. CANON E. SAMBAYYA

The Indian Province, otherwise known as the Church of India, Pakistan, Burma, and Ceylon, is one of the senior members of the world family of the Anglican Churches. Its entire House of Bishops is going to the Lambeth Conference this summer. Only the Bishop of Amritsar is staying behind in order to be available for any emergency. Half of the bishops are nationals.

The Metropolitan

One of the Indian Bishops is Dr. Arabindanath Mukerjee, Bishop of Calcutta and the Metropolitan. According to the constitution of the Church, the Bishop of Calcutta is always the Metropolitan, that is, the presiding bishop. Bishop Mukerjee is a devout Catholic well known for his wise statesmanship. His leadership is recognized in the Indian Church as a whole, and he commands the confidence of the government of West Bengal and of the central government at New Delhi. He has consecrated more bishops than any previous Metropolitan.

The Metropolitan goes to Lambeth this year with two vital concerns. The first deals with schemes of Church union in North India and Ceylon. To implement these schemes would mean to end the Anglican Province of the C.I.P.B.C., and, consequently, to abolish the office of metropolitan.

The other concern is the revision of the Prayer Book. The Metropolitan presided with great eminence over



Dr. Mukerjee: A lost office?

two long sessions of the Episcopal Synod at which the proposed Prayer Book was debated.

There is still another matter concerning which the Metropolitan seeks the guidance of the Lambeth Conference: the future of the continuing Anglicans of Nandyal in the Church of South India. He has been administering this area through his episcopal commissary. The Nandyal Anglicans have been in the wilderness, as it were, for 10 years.

Bishop of Kurunagala

Lakdasa de Mel, the Singhalese Bishop of Kurunagala (in Ceylon), is another distinguished Bishop of the Indian Province. He is vice president of the General Council. His diocese, situated in the heart of Ceylon, is the center of Singhalese culture and Buddhist religion. Apart from the late Bishop Azariah he is one of the few bishops ever to build a Cathedral. He is a builder of the Church in every sense of the term; and his leadership is dynamic. He is internationally known and recognized as a prince of the Church.



Bishop de Mel: Some startling views.

Bishop de Mel was chosen as the secretary of the Lambeth Committee on "Conflicts between and within nations." This committee with the Archbishop of Cape Town (Dr. de Blank) as the chairman, the Bishop of Southern Ohio as the vice chairman, and the Bishop of Kurunagala as secretary seems to contemplate an investigation into the Apartheid in South Africa, the Negro problem in the U.S.A., and the caste and communal problems of South East Asia, among other things.

Bishop of Bombay

William Quinlan Lash, Bishop of the vast, sprawling diocese of Bombay, has the distinction of being



Bishop Lash: An ecumenical halo.

the founder of a Franciscan religious house in Poona. He has about him an ecumenical halo. He is *persona grata* with church leaders outside the Anglican Communion and a great favorite with the hierarchy of the Syrian Churches of Malabar.

As the joint vice chairman (with Bishop Dun of Washington) of the second committee on the subject of "Church unity and the Church universal" he has an important role in the Lambeth Conference. The committee on Church unity has three subcommittees: (a) dealing with approaches to unity; (b) concerned with unity and the ecumenical movement; and (c) considering the relation of the Anglican Communion with particular churches. Bishop Lash is informed on all the three subjects. He has a thorough grasp of the two schemes of Church union now before the Lambeth Conference and can speak about them with authority. He is on familiar ground in discussions about interchurch relations in the East.

Bishop of Chota Nagpur

Dilbar Hans is the first of the aboriginal Christians to be elected to the See of Chota Nagpur, where the membership of the Church is almost exclusively tribal. Bishop Hans was enthroned as the fifth Bishop of Chota Nagpur last October. While he was a seminary student he wrote a book showing how the best values of

the tribal life find their highest fulfillment in the Catholic Church.



Bishop Hans: The tribal life.

Relevance of Lambeth

All five* subjects chosen for discussion at the Lambeth Conference are of special interest to the Indian Province.

India is deeply committed to Church union. More is going on in India in this respect than in any other part of the world. India has claimed a certain measure of progress in her liturgical life in the shape of the proposed Prayer Book of 1951. The Report of the Indian Liturgical Committee on "the principles of Prayer Book revision" has now been published as one of the documents in preparation for Lambeth.

The Bible is a subject of perennial interest to the Indian Church. There is at present a tension between the Student Christian Movement of India and the Inter Varsity Fellowship group over the approach to the Bible.

India has been the scene of caste conflicts, linguistic controversies, and communal tensions. This is the reason why the fourth Lambeth committee is of particular interest to us.

Finally India views with grave concern the invasion of the Christian home by the demonic forces contained in contemporary civilization. The Bishop of Delhi will undoubtedly inform the conference about the achievements, hopes, and prospects of the Christian home movement which is a flower of great promise in Indian Christianity.

*1. The Bible. 2. Church Unity. 3. Progress in the Anglican communion. 4. Conflicts between and within nations. 5. The family in contemporary society.

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What God Has Wrought

By the Rev. Francis C. Lightbourn
 Literary Editor of *The Living Church*

God's part in our work and in our worship gets neat recognition in a not too well known prayer

Everyone knows the pleasant feeling that comes upon successful completion of a job. This holds good whether you have enjoyed what you have been doing, or whether it has been a dull, tedious, and frustrating task — like making out your income tax return. The sense of accomplishment is something that we all relish, something that makes us feel good inside.

Yet a sense of our own accomplishment without a corresponding recognition of God, without some reference to God's place in our work, can lead to the worst sin of all — the sin of pride, of self-satisfaction in our own power of achievement. An antidote to this condition is prayer, and especially the frequent and habitual offering up of our work to God. This may be done at the beginning of a task or at its conclusion.

An excellent prayer is at hand for the offering up of a completed project to God, whether it be the writing of a short story or the doing of the weekly wash or the shoveling of the snow from the walk. It is this: "Remember, O Lord, what Thou has wrought in us, and not what we deserve; and as Thou has called us to Thy service, make us worthy of our calling; through Jesus Christ our Lord. Amen."*

This prayer is unfortunately not found in the American Prayer Book. It is to be hoped that it will be included in the next revision. It is found, however, in the English Prayer Book of 1928, where it appears at the conclusion of the occasional prayers to be said at the end of Morning and Evening Prayer. But it is a good prayer with which to conclude a piece of work, for it raises the work itself to the level of prayer.

So, when you complete a task that has been staring you in the face for days,

or maybe, for weeks or months, and which you have put off tackling, offer the work to God through this brief prayer that may be said silently anywhere, in any position whatsoever: "Remember, O Lord, what Thou hast wrought in me, and not what I deserve; and as Thou hast called me to Thy service, make me worthy of my calling; through Jesus Christ our Lord. Amen."

And when you come to the end of the day, after a day that has been full with different types of activity — a day in which you can truly and honestly say you have accomplished much — then, in your evening prayers, give God the glory: "Remember, O Lord, what Thou hast wrought in me, and not what I deserve; and as Thou has called me to Thy service, make me worthy of my calling; through Jesus Christ our Lord. Amen."

Finally, this is a good prayer to say just before you leave church after a celebration of the Holy Eucharist at which you have made your Communion. It is not infrequent, of course, at the conclusion of public worship in general, to use one of the many variants of another well known prayer: "Grant, O Lord, that the words which we have heard this day with our ears and said with our lips we may believe in our hearts, and practice and show forth in our lives; through Jesus Christ our Lord. Amen."

This latter is perfectly suitable on non-sacramental occasions of public worship, especially when there has been a sermon (during which, of course, the people have remained passive, "hearing with their ears"), but for services at which we have made our Communion something "stronger," something with more pointed reference to God's action upon us in the Liturgy is demanded. And it would be hard to find a brief prayer more appropriate than this: "Remember, O Lord, what Thou hast wrought in us, and not what we deserve; and as Thou has called us to Thy service, make us worthy of our calling; through Jesus Christ our Lord. Amen."

*The prayer seems to have been written by Joseph Armitage Robinson (1858-1933), dean of Westminster 1902-1911. It is based upon a prayer in the Leonine Sacramentary (6th century) to be used by a bishop on the anniversary of his consecration.

sorts and conditions

IT IS possible that our generation faces the final problem in the science of Biblical criticism — and that is the problem of open, unabashed partisanship.

ALL OF OUR really important sources of information about the life and work of Jesus of Nazareth come from within the circle of those who believed not only the possible but the impossible about Him — that He was divine as well as human; that He was born of a Virgin; that He rose in body form from the grave; that He ascended into heaven and will return again to judge the living and the dead.

THE UNCOMMITTED man or woman of today is, accordingly, in no position to sit as a juror, weighing the pros and cons of the evidence. All the testimony there is is the testimony of eager partisans, determined to prove the unique authority and cosmic significance of Jesus Christ.

THERE IS, of course, another side of the case. The gospels themselves, as well as the Pauline epistles (which are closer by many years to the event), bear ample witness to the existence of people who did not believe in the Resurrection, did not accept Jesus as the Messiah, and regarded the whole Christian movement as lunacy or worse. Skepticism is of precisely equal antiquity with faith.

IF JESUS had lived in our own century, and if His life and teachings were given attention only by His followers, what would your reaction be? What if our only sources of information about Napoleon or Bismarck or Harry Truman were the comments of their unreserved admirers?

THE RESPONSE of faith to the faith of the New Testament writers is based, accordingly, not on the sober conclusions of the impartial student of history, but upon the decision to throw in your lot with a group of people who laid no claim whatever to impartiality.

DIFFERENT generations have had different reasons for responding to the invitation of Christ's followers. At one time, perhaps, the miracles had powerful evidential value. Anybody who could do the wonders Christ did must in truth, it was thought, be God's representative.

IN OUR OWN day, the miracles are for many people the hardest part of

the record to accept. The moral excellence of Christ's teachings is the thing that compels Faith, and we try to minimize the miraculous element in the gospel record.

THE FUTURE may well bring a radical realignment of emphasis, with a new respect for the miraculous side of the story. But, after 1900 years, we have reason for confidence that each generation will find in the Bible and in the ongoing testimony of the Church an adequate ground for declaring, "Thou art the Christ, the Son of the Living God."

THE EFFORT to disentangle a supposed residuum of historical fact from the supposed embellishments of pious imagination has, as most serious New Testament scholars today would admit, run into a dead end. The gospel itself, the exciting news to which the Church bore witness, was that the impossible had happened. To look for some other explanation than the explanation given by the apostles and evangelists is to chase phantoms. We may recognize divinity in the moral and spiritual teachings of Jesus. But these teachings would not have been transmitted to us if they had not been the words of One who bore our sins on the cross and three days later rose from the dead.

THERE IS no room for impartiality on this issue. Old Gamaliel, with his "wait and see," becomes a mere sideline. Pilate, who had to act or fail to act, becomes the classic illustration of the man who missed the boat. Those who dig about for ancient Palestinian documents may discover forthright corroboration of the claims of Christ and they may also discover forthright denial of His claims. What they certainly will not discover is an unbiased, objective, "factual" report of the events of the first Holy Week. For all practical purposes, the evidence is now in hand, and you and I have all the useful guidance we shall ever have.

"WHOM DO YOU say that I am?" Neither the Biblical scholar nor the archaeologist nor the scientist nor the philosopher nor the historian can give you any further help in answering that question. As in the moment when Christ challenged His disciples to declare themselves, you have all the facts you need. And your answer will not be merely a judgment about Him but also a judgment about your own soul.
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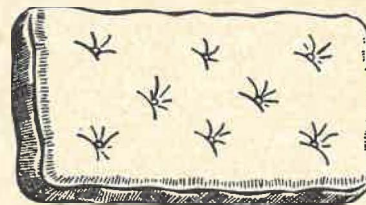
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EDITORIALS

No Such Agreement

Can, or should, the House of Bishops bind its members by a "Gentlemen's Agreement"? We said last week that they had done so at their 1956 meeting in Pocono Manor, Pa., in a closed session in which several bishops told of the troubles that had ensued from clerical marriage cases under the 1946 canon. Several bishops had told us of this supposed action, and we thought their interpretation was correct.

Now no less an authority than the presiding officer of the house, Bishop Sherrill, asserts, however, that the bishops neither could nor should undertake such an agreement. Anything affecting the administration of the Church's laws by diocesan bishops must be adopted publicly, and if it involves a change in a canon it must be adopted by General Convention as a whole. In the case of the Pocono Manor meeting, Bishop Sherrill says that a bishop in the informal discussion proposed that there be a "Gentlemen's Agreement" of this kind, but that it did not come to a vote.

We are grateful for being set right on this question and heartily agree with the Presiding Bishop that all Church laws and policies should be spelled out in the ways the Church has constitutionally provided.

Hard But Not Fast

In a crowded session of National Council [see page 9] certain large issues produced discussions of critical significance. Yet other issues were handled quietly — so quietly that their importance is easily overlooked.

Such an issue was presented in a resolution of the Home Department on what it calls its "diminution policy." Essentially, the resolution calls for the establishment of a policy of reducing all Home Department missionary grants to mission congregations at a rate of 10% a year until the grants are eliminated entirely.

It also calls for making all new grants for a maximum of 10 years, with the provision that such grants be diminished by 10% each year.

The purpose is, of course, to encourage domestic missionary congregations to increase their giving for self-support. The hope is that diminishing the grants will result in no decrease in the total support, since congregations are expected to take up the slack.

This is a hard policy and a "hard money" policy. It is quite in line with the proposals made in these columns in earlier weeks [L. C., March 2 and April 13] on work toward a reduced debt load for the Church. It will call for real self-denial and truly Christian

giving on the part of those Churchmen who are in the mission congregations.

Tempered Sternness

It is, however, a policy of sternness tempered with reason and charity. The tempering elements are real and significant. For example, mission institutions are exempt from the rule. Thus, a hospital or school or social service agency which serves an impoverished field will not be closed because the people it serves cannot finance it. Grants for such institutions will be reviewed annually, and efforts will be made to encourage local support, but the 10% automatic reduction in grants will not apply.

The diminution rule does not apply to the work of the Church with the Armed Forces, a point brought

Eucharist

The priest intones the Sanctus* — suddenly
Our quiet church is gone, and I can see
The foaming billows toss their frothy manes
Along the ocean's blue uncharted lanes.

I hear the loud reverberating crash
Of thunder; see the livid angry flash
Of lightning in a sullen lowering sky,
And feel the force of wild winds rushing by.

The awesome mystery of outer space
(Immeasurably far from this small place)
Where stars, unnumbered, glow
With mystic light,
Oppresses with its unknown hidden might.

Fearful I think, O God, how far apart
We are from Thee; so wonderful Thou art
Man's mightiest effort seems a pebble hurled
Against the tides encompassing the world.

The flow of prayer goes on; I lift my head
And look up at the altar; now instead
Of wind and thunder and the endless sweep
Of burning stars and boundless moving deep

I see the flickering candles dimly shine,
As through the quickened bread,
The quickened wine,
Love's everlasting sacrifice is made;
And we are close to God, and unafraid.

KAY WISSINGER

*"Heaven and earth are full of Thy glory"

out on the floor of National Council in an exchange between Chaplain Plumb of the Armed Forces Division and Dr. Wright of the Home Department.

The rule of reason also extends to the mission congregation which is genuinely incapable of achieving self-support within the normal 10-year period.

Such a congregation may apply to its missionary district or diocese for funds from the missionary budget of the jurisdiction to meet the shortage created by the reduction of the Home Department grant, and the resolution calls for the jurisdiction to assume the burden if the local congregation is really unable to help itself.

It will remain possible for exceptions to be made in the operation of the 10% diminution rule. However, such exceptions can be made only after consultation between the executive secretary of the appropriate Home Department division and the bishop of the jurisdiction concerned, and each such exception shall be presented to the division before adoption of the budget of the National Council for the year in which the exemption shall have effect.

The way is thus open for modifications of the rule—but modification is made difficult and requires the consent of all Church agencies directly affected.

We think this resolution is meritorious, both in its rigor and in its flexibility.

It is very easy to think of the life and needs of the Church in very general terms. Missions should be supported, we all agree. A mission may, in some minds, imply a band of under-nourished, poverty-stricken folk of exotic ethnic background, their hands uplifted for desperately needed charity.

There are mission fields to which this image may apply. But there are other missions in which the congregations are composed of people of some economic substance. Because of small populations, because of a weakness of Church sentiment in a community, because an area is new and growing rapidly, or because it is old and blighted, hardships may have led and may again lead to the granting of financial help from the national Church.

A Habit May Pauperize

There are still other situations in which the mere habit of depending on outside support may pauperize a congregation that is entirely able to raise its own budget and live within that budget.

A mission is a place that has a mission, not a chapel of ease for the convenience of a few. In most cases, the mission that is really reaching out to its community should be expected to grow in numbers and financial strength.

No one, we hope, looks forward to a heartless withdrawal of Christian charity from fields in desperate need. The policy does not suggest that we suddenly cut adrift fields that long have been supported.

But it does call for a beginning now in the application of pressure upon all mission congregations who can achieve self-support to start on the road to that self-support.

Certainly, this is a time for such action.

Let us, in all financial matters, adopt a hard policy — but not a *hard and fast* one.

Inside the Parish

Why Do We Lose Them?

By the Very Rev. William S. Lea

It has been claimed by some who know the facts that all over the Church we are losing about one third the people who are confirmed by about the fifth year after their confirmation.

What happens to those who are confirmed? Of course some do become active Churchpeople, *really* members of our parishes. Some become additions to our roll of "nominal" members. Some, who were merely shopping around, go to other Churches, there to repeat the same experience. But many drift away into a spiritual vacuum. We can think of many texts to prove that our Lord understood the problem. Do you remember the parable of the Sower and the Soils? That seems to shift the blame from the parish, perhaps. Or does it? Then there is the story of the Laborers and the Vineyard, and the suggestion that those who stood about the market place all day idle were there because "no man hath hired us." That puts the blame back where it belongs, and asks us whether or not we have cared enough for our new members to entrust them with some real responsibility.

The parish's laypeople are not passive members but a company or a battalion of the Lord's Army which the rector is to lead into action. The clergy, *together with their laymen*, must tackle this problem.

Our Lord accepted people as they were, in order that He might send them out as He wanted them to be. When we take people as they are, we realize that everyone has basic human needs — and one of these is the need to be needed. We ought to begin with a plan for making our new people know that they matter to us, and this means paying attention to them not just on the day of confirmation but from then on — especially for the first year.

It is obvious that one way to make this fact real to them is to give them something meaningful and important to do. This means a careful analysis of the jobs which have to be done and of the skills and talents which are available. It isn't enough just to ask a new man to usher, as important as ushering is when it is done in the right way. If he is an expert in promotion, for example, get him in on the promotional work of the parish.

More important than getting our new people into activities, however, is to give them opportunities to grow spiritually and mentally as Christians. This may call for discussion groups, for planned retreats, for the development of a functioning parish library, or it may call for much personal discussion and counselling.

Summing it all up, it seems to me that the mistake many of us make is to rush people madly, as if we were trying to pledge them to a fraternity, before Confirmation and then to drop them like a hot potato after they are confirmed. If we would correct the fault we must develop within ourselves the "grace of perseverance" in our continuing interest for those who become members of our parish family.

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PEOPLE and places

Missionaries

The Rev. J. William Anderson, formerly rector of St. Paul's Church, Quincy, Fla., will leave for the missionary district of Honolulu about the middle of May, accompanied by his wife and their three daughters. He will probably serve as rector of the Church of the Good Shepherd, Wailuku, Maui.

Mr. S. Sam Fiore, who was recently appointed treasurer for the missionary district of Liberia, left for that mission field in April, accompanied by his wife, who is a graduate nurse, and their three daughters.

In recent months the Fiore's have been active in helping to establish an Episcopal Church mission in Wayne Township, N. J., now St. Michael's Church. He has, during the past decade, been associated with two New Jersey firms, Allied Textiles and Wright Aero.

Resignations

The Rev. Robert W. Lewis, rector of Holy Trinity Church, Collington, Md., since 1942, will resign as of August 1 because of ill health. Now addressed in Mitchellville, Md., the Lewises will move to the eastern shore of Maryland and will live near St. Michael's, Md. The Rev. Mr. Lewis was for many years rector of St. Michael's Parish there.

The Rev. Dr. George L. Whitmeyer, vicar of St. Michael's Church, Montebello, Calif., has retired from the active ministry and will live with his married daughter, Mrs. James Bessire. Address: 266 La Espiral, Orinda, Calif.

Changes of Address

Canon Richard I. Brown, rector of the Church of the Good Shepherd, Lake Wales, Fl., has had a change in box number from 495 to 667, Lake Wales.

The Rev. Stephen W. Green, who retired in December as chaplain of the Los Angeles City Mission, is now living in Japan with his son, who is program chairman for the Fullbright Commission in Tokyo. The Rev. Mr. Green may be addressed c/o the Episcopal Mission Office, 48, 1 Chome Aoyama, Minami Cho, Minato-Ku, Tokyo.

The Rev. Charles E. McIntyre, III, perpetual deacon and assistant to the rector of St. Alban's Church, El Paso, Texas, formerly addressed on Del Rio Dr., may now be addressed at 3805 Greenock St. in El Paso.

Ordinations

Priests

Michigan — By Bishop Crowley, Suffragan: The Rev. David Jones, February 28, and the Rev. Colin Campbell, Jr., March 4.

Southwestern Virginia — By Bishop Marmion, on March 30: The Rev. Roger Atkinson Walke, Jr., headmaster of Virginia Episcopal School, Lynchburg; and the Rev. McRae Werth, who is in charge of Emmanuel Church, Madison Heights, St. Luke's, Pedlar Mills, and the Chapel of the Good Shepherd, Lynchburg.

Deacons

Fond du Lac — By Bishop Brady: Robert Angus Smith, on March 22; to serve St. Paul's Church, Plymouth, Wis., and St. Boniface's, Chilton, in the capacity of curate. Raymond Atlee, on April 9; curate, St. Andrew's, Baltimore, Md.

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged	\$8,022.87
Receipts Nos. 1583-1592,	
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The Living Church

Long Island — By Bishop DeWolfe, on April 12: Robert S. Jaques, Russell J. Amend, Edward B. Beckles, Ronald L. Conklin, Charles A. Herrick, Jr., Paul Jacoby, Jr., Donald C. Latham, Bernardo D. Tomas, Edward A. Wisbauer, James F. McClure, John J. T. Schnabel, Peter Stretch, and John R. Griffith. The Rev. Peter Stretch is the son of Ven. Canon Harry J. Stretch.

Minnesota — By Bishop Kellogg: William Irwin Carter, on April 18; in charge of the Church of the Holy Communion, St. Peter, Minn., and churches at Le Center and Henderson.

Quincy — By Bishop Essex: Lewis A. Payne, now at GTS, April 12.

Births

The Rev. Russell L. Deragon and Mrs. Deragon, of the Cathedral Parish of St. John, Providence, R. I., announced the birth of a son, Craig Warren, on March 30. They also have a daughter, who is two and a half years old.

The Rev. James A. McLaren and Mrs. McLaren, of St. Christopher's Church, Detroit, announced the birth of their first child, Elizabeth Grace, on March 12.

The Rev. James R. Peters and Mrs. Peters, of St. Alban's Church, Wichita, Kan., announced the birth of Nancy Ann on April 16.

The Rev. Roy S. Turner and Mrs. Turner announced the birth of Ellen Cameron on April 11. Fr. Turner is student chaplain at Kansas State College, Manhattan, Kan.

Marriages

Miss Elizabeth Loring, daughter of Bishop Loring of Maine and Mrs. Loring, was married on April 12 to Mr. David Sewall, son of Mr. Sumner Sewall, former governor of Maine, and Mrs. Sewall.

Corrections

The Rev. Richard Greeley Preston, rector of All Saints' Church, Worcester, Mass., will retire on December 1, when he will have completed his 25th year as rector. The notice in the issue of April 13 gave the impression that he would retire from the active ministry. The Rev. Dr. Preston is not of retirement age. He has written to say that though he does not expect to take another parish, he hopes to work in some capacity where he can do pastoral work, preaching, and some teaching of adult groups.

Other Changes

In a private ceremony on April 12, the Rev. Albert A. Chambers, rector of the Church of the Resurrection, New York, blessed the recent marriage (in the Roman Church) of Edith V. Sweeney Sontag and Frederick H. Sontag, Living Church correspondent. Mr. Sontag is a communicant of the Church of the Resurrection and has been associated with Fr. Chambers in various Church projects since 1944.

The Rt. Rev. Dr. Frank A. Rhea, retired Bishop of Idaho, has moved to Seattle, Wash., and will give some assistance to the Bishop of Olympia.

The Rt. Rev. William Payne Roberts, retired Bishop of Shanghai, will resign on June 1 as vicar of the House of Prayer, Philadelphia, in order to devote full time to assisting Bishop Hart of Pennsylvania in diocesan duties.

Deaths

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

The Rev. Howard W. Gernand, retired priest of the diocese of Pennsylvania, died April 15 in Philadelphia, Pa.

He was born in Philadelphia in 1884, and priested in 1913. Mr. Gernand served as rector of St. Stephen's Church, Millburn, N. J., and Christ Church, Newark, N. J., in 1921. From 1921 to 1931 he served the House of Prayer, Philadelphia, and in 1931 he became rector of the Church of the Holy Innocents, Tacony, Philadelphia, a position he held until his retirement in 1953.

The Rev. Edmund L. Souder, retired missionary of Honolulu, died in Alhambra, Calif., on April 7.

Mr. Souder was priested in 1913, and appointed a missionary to Hankow, China. He was placed on an indefinite leave of absence in 1938 when conditions there forced his withdrawal. He then became an assistant priest at St. Stephen's Church, Providence, R. I., and from 1938 to 1945 he served as rector of the Church of St. Michael and All Angels, Avondale, Cincinnati, Ohio.

In 1945, Mr. Souder returned to active duty

status and transferred from Hankow to Honolulu, where he was in charge of St. Mark's Church. He was placed on an indefinite leave of absence in 1953, and retired in 1956.

Mr. Souder is survived by his wife, Martha R. Souder, two sons, and a daughter.

Gordon M. Fothergill, life-long Churchman, died at a hospital in Fort Collins, Colo., March 27, at the age of 88.

Mr. Fothergill came to Fort Collins from England in 1892. From the time he arrived in this country, he was active at St. Luke's Church, Fort Collins, serving as vestryman, junior warden, and secretary of the vestry of St. Luke's. Mr. Fothergill conducted an insurance business.

He is survived by his widow, Anna Fothergill, a sister, and two nephews, both of whom are priests of the Church of England.

Carl J. Merner, vestryman of Trinity Church, Buckingham, Pa., died April 7, at his home in Doylestown, Pa., at the age of 70.

He was a retired track and cross country coach of Columbia University. Mr. Merner was a former president of the Track Coaches Association of America, and the Metropolitan Track and Field Coaches Association.

He is survived by his wife, Ruth Hoffman Merner.

Robert Prentice, vestryman of the Church of the Incarnation, New York City, died April 8, at the age of 94, at his New York City home.

Mr. Prentice was an attorney for many years, and for almost 50 years had been a vice president or member of the board of managers of the Hospital for Special Surgery in New York City. He also served as counsel for the Church of the Incarnation.

Mr. Prentice is survived by his wife Carolyn B. Prentice, a daughter, Carolyn P. Pruyn, two brothers, and two granddaughters.

Josephine Williams Sant, wife of the Rev. J. Francis Sant, rector of the Church of St. Michael and St. George, St. Louis, Mo., died April 11.

Mrs. Sant is survived by her husband, two sons, two sisters, and a brother.

CLASSIFIED

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APPLICATIONS DESIRED for position of house-mother in Episcopal children's home, in the South. Experience with children helpful. Reply Box E-124, The Living Church, Milwaukee 2, Wis.

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ORGANIST-DIRECTOR OF CHOIRS, Mus. B., female, desires Church position for summer, or part thereof. Elizabeth Van Horne, 131 Goodrich Avenue, Lexington, Kentucky.

PRIEST desires August supply work, use of rectory, in Anglo-Catholic parish, west or midwest. Unmarried. Reply Box E-125, The Living Church, Milwaukee 2, Wis.

SUPPLY PRIEST for Sundays in August. Desires use of rectory near swimming. Small stipend. Eastern Area. Married, baby, adaptable Churchman, good preacher. Reply Box P-123, The Living Church, Milwaukee 2, Wis.

EXPERIENCED PRIEST, 38, interested in possible change of Rectorship this September. Moderate Anglo-Catholic, single. Reply Box M-122, The Living Church, Milwaukee 2, Wis.

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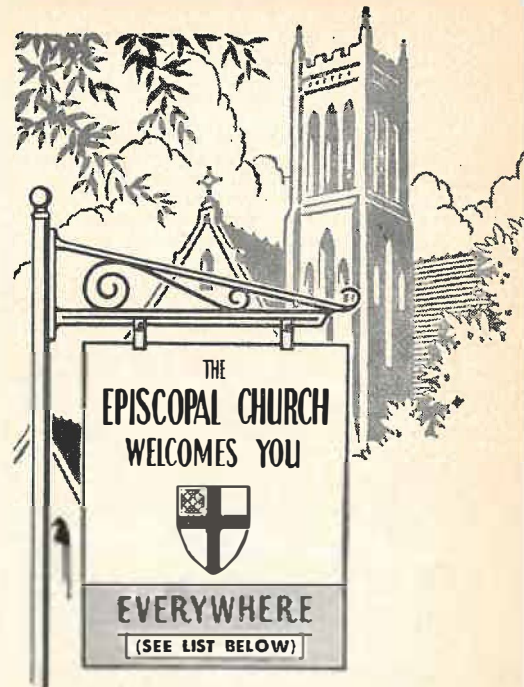
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THE LIVING CHURCH

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Daily 9; Tues & Fri 6:30; C Sat 4:30 & 7:30

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Rev. Frederick A. Pope, Jr.; Rev. George R. Taylor
Sun 7, 8, 9:15, 11 and Daily; C Sat 5-6, & by appt

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Rev. John G. Shirley, r; Rev. Donald C. Stuart
Sun 7, 8, 9:15, 11, and Daily

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Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30; Thurs & HD 9; C Fri & Sat 4:30-5:30

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Sun: 7:45, 9:15, 11 & Daily; C Sat 4:30-5, 7:30-8

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Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs & HD 10; C Sat 5-6

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Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7; Fri 10:30; Other days 7:30; C Sat 5

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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.

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Sun: H Eu 7:30, 9, 9:15, 11, MP 8:30, Ch S 9, EP & B 5:30; Weekdays: H Eu 7, 10; also Wed 6:15; also Fri (Requiem) 7:30; MP 9:45, EP 5:30; 1st Fri: HH & B 8:15; Sat: C 4:30-5:30, 7:30-8:30 & by appt

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Sun 7:30, 9:30 & 11; Wed 10; HD as anno

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Ch, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; first Sun, 1S; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany, Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

BALTIMORE, MD.

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Sun Masses: 7:30, 8:30, 9:20 (Family) 11 (Sol); Ev & B 6; Daily: MP 7:10, 7:30, EP 6; Thurs 9:30; Fri & HD 12; C Sat 12-1, 5-6, Sun 10:15

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Rev. Charles E. Bennison, r; Rev. Karl J. Bohmer, c;
Rev. J. L. Davidson, d; E. Dorothy Asch, d. r. e.
Sun 8, 9, 11, 8; Wed 12 Noon; Thurs 7; Fri 7:30

KANSAS CITY, MO.

GRACE AND HOLY TRINITY CATHEDRAL
415 W. 13th St.
Very Rev. D. R. Woodward, dean; Rev. Canon J. C. Soutar
Sun 8, 11, and Daily

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

ST. LOUIS, MO.

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

OMAHA, NEBR.

ST. BARNABAS 129 North 40th Street
Rev. James Brice Clark, r
Sun Masses 8, 10:45 (High & Ser); C Sat 4:30-5

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8, 10, 11:45, MP 9:30; Daily 7, Thurs 10; C Sat 4:30-5:30 & by appt

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: HC 7:30 (G 10 Wed); MP 8:30; Ev 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11 Ch S, 4 EP (Spec. Music); Weekdays HC Tues 10:30; Wed & Saints' Days 8; Thurs 12:10; Organ Recitals Wed & Fri 12:10; EP Daily 6. Church open daily for prayer.

GENERAL THEOLOGICAL SEMINARY CHAPEL

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

HEAVENLY REST

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

ST. MARY THE VIRGIN

Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun: Low Masses 7, 8, 9 (Sung), 10; High Mass 11; B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10; C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat 2-5, 7-9

RESURRECTION

115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 11 (Sung); Daily 7:30 ex Sat; Wed & 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 (1S) MP 11; EP Cho 4; Daily ex Sat HC 8:15, Thurs 11, HD 12:10; Noonday ex Sat 12:10

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

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45; HC 8, 12, Midday Ser 12:30, EP 5:15; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8 (Thurs also at 7:30) 12:05 ex Sat; Prayer & Study 1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt; Organ Recital Wednesdays

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 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

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-in-c
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily: HC 7:30 ex Thurs; Sat HC 9:30, EP 5

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

POUGHKEEPSIE, N. Y.

CHRIST CHURCH Academy & Barclay Sts.
Rev. R. E. Terwilliger, Ph.D., r; Rev. L. H. Uyeki, B.D.
Sun 8 HC, 9:15 MP (1st & 3rd) HC (2nd & 4th), 10:15 Children's Service, 11 HC (1st & 3rd), MP (2nd & 4th)

UTICA, N. Y.

GRACE downtown Utica
Rev. Stanley P. Gasek, r; Rev. Lisle B. Caldwell, c
Sun HC 8, 9:15, HC or MP 11; Daily Lit 12; HC Wed 7 & Fri 7:30; HD anno

PHILADELPHIA, PA.

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

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass daily 7 ex Tues & Thurs 10; Sol Ev & Sta 1st Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

HAVANA, CUBA

HOLY TRINITY CATHEDRAL 13 y 6, Vedado
Rt. Rev. A. H. Blankenship, bishop; Very Rev. E. P. Wroth, dean; Ven R. Gonzales, canon
Sun 8 HC, 9 HC, 10:45, 8; Wed 7 HC; Thurs 9 HC

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, D.D., dean; Rev. William H. Wagner, Canon
Sun 8:30, 10:45