

The Living CHURCH

October 25, 1959

25 cents

page 11:

Mill Gate Gospel

page 5:

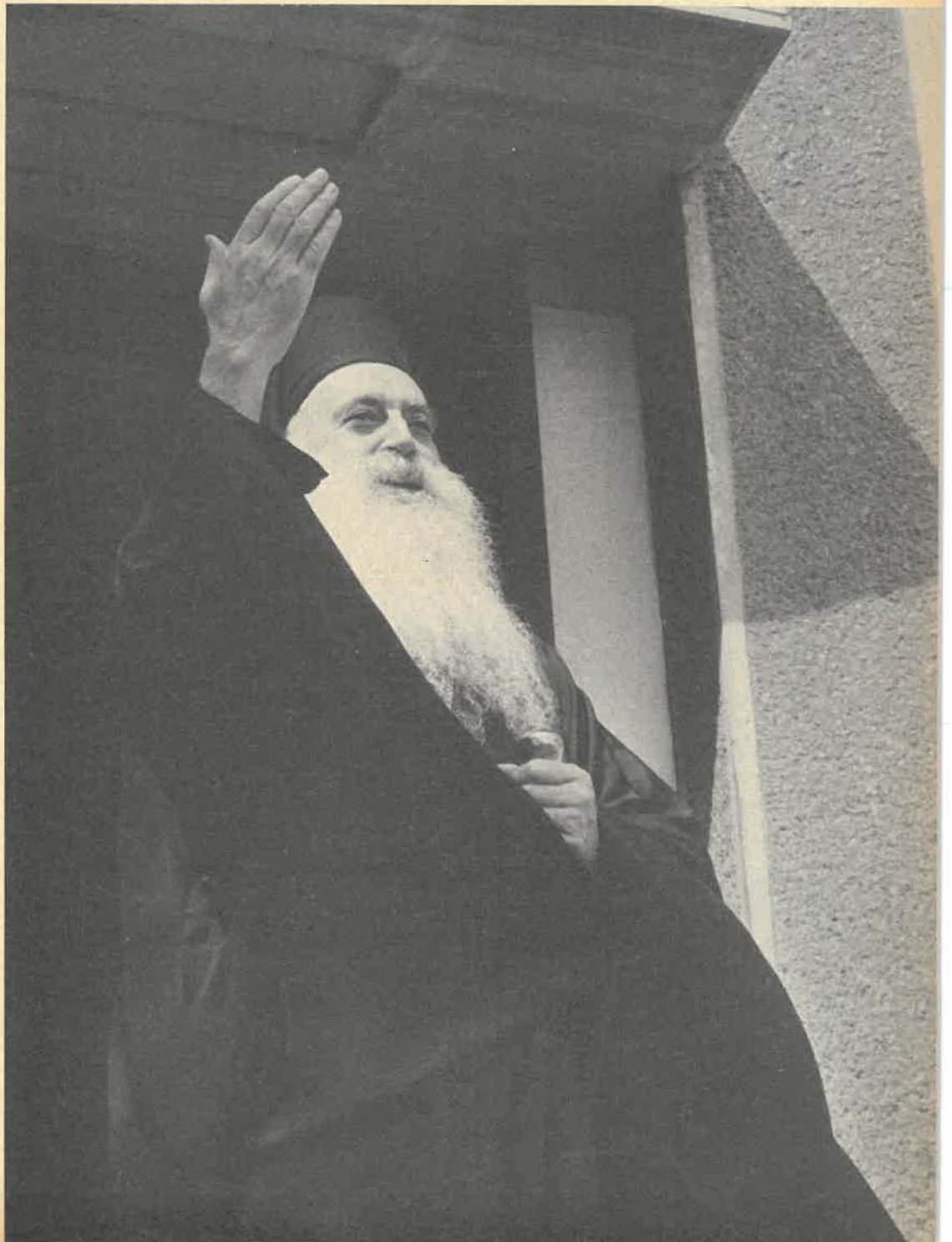
The National Council Story

page 7:

The Color of a Parish

World Council of Churches

The Ecumenical Patriarch:
Unity among Christians and
reconciliation among nations.
[page 12]





Beautifully
designed
and
executed
AMERICAN
STAINED
GLASS

also
ENGLISH &
MODERN MOSAIC
STAINED GLASS

Algernon Blair Memorial
—Church of
The Ascension,
Montgomery, Ala.

The Studios of
George L. PAYNE Inc.
American Address
15 Prince Street, Paterson 7, N. J.

OSBORNE



CHALICES
& CIBORIA

Send for book No. LC1C

CANDLESTICKS

Send for book No. LC2CK

ALTAR VASES

Send for book No. LC3V

COMMUNION SETS • STAVES
READING DESKS • LAMPS
FLAGONS • CROSSES • ETC.

Send for book No. LC4G

MEMORIAL TABLETS

Send for book No. LC5M

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

Manufacturers of:
GOWNS
• Pulpit and Choir •
RELIGIOUS SUPPLIES

Church Furniture • Altar
Brass • Communion Sets
Embroideries • Hangings
CATALOG ON REQUEST
WRITE—DEPT. 23

National CHURCH GOODS
SUPPLY COMPANY
871-73 ARCH STREET, PHILADELPHIA 7, PA.

TALKS WITH TEACHERS

by the Rev. Victor Hoag, D.D.

A Substitute Teacher

When there is no teacher for a class, what can be done? This is usually looked upon by the leaders of the school — the rector or director of education — as an annoyance, a minor break in the established order of a Sunday morning. To have to find a substitute is a bother, it is felt, but something which can be patched up somehow. The main reaction is, "We can't have Mrs. Anderson's kids left all alone," or, "Mr. Jones hasn't come again. Whom can we get to sit with those fifth grade boys before they start raising Cain?" Anything! Just keep them quiet, any adult will do.

This is a failure to face a real problem in every school. Any teacher, even the most loyal and healthy, may have to be absent some Sunday. How is the parish administration prepared to meet this situation? How best can you prevent a break in the steady progress of this class? Here are some inadequate and undesirable ways of meeting the emergency:

(1) The teacher, without notifying the rector, enlists a friend, who shows up, explaining that she will take over. The friend may have been given "the book" and know from it the assignment for the day, but she does not know the class or what they have been saying. This reminds one of the practice, reported from China, where a railway engineer, being sick, sends his cousin to take his place, prepared only with a few general instructions. Imagine the havoc which might result.

For this seemingly helpful action, the parish leader is often grateful, saying, "She is always present or sends a substitute without fail." The danger? Few persons, no matter how mature or experienced, can step into a strange group and prove helpful. A class is a going concern, with its own momentum, but this depends on the steady touch of the leader who is always present. This notion of a substitute is, indeed, rooted in that concept of religious education which places the main emphasis on "the lesson," that is, the story, or factual area selected by the editor for this day. Almost anybody can do it, if they just know the material!

(2) Any adult, found around the place, is drafted, under the pressure, "Please! We must not let this class be alone. Here, the lesson is on page 27. The kids will tell you what they have been studying." Oh yeah? Try asking a class what they had last Sunday!

The danger here is not that the drafted adult may not hold the class together and prevent misbehavior, but that little or no teaching is accomplished, the flow of the class is broken, and even adverse or wrong teaching may result. Eavesdropping on such sudden substitutes, I have heard pious drivel, or dogmatic sentimentality, or the person's private penchant or peeve. Fortunately the children do not grasp what he is talking about, but at least the day is wasted.

(3) Two classes are combined. What a brutal way to impose upon the good offices of a fine teacher! Here you come to your class fully prepared to carry on with your own group. You know every child personally, you have prepared to develop a theme that has been shaping up for several weeks. You start those delicate, carefully-prayed-for opening words. Suddenly eight children burst in, and the secretary behind them says merely, "They haven't any teacher. Just give them the same lesson you have for your children."

There are better ways, discovered during years of observation and experience. We ask all in authority in any Church school to consider them carefully:

(1) Have a working assistant for every class — call her or him apprentice, observer, or trainee — who is present every Sunday, knows the children and the teaching, and can carry on alone when necessary. It is easier to enlist such persons than you think.

(2) Have a permanent substitute, some capable person always around whose sole function is just this. This is a common solution, but not too effective.

(3) *Let the priest have no class of his own, and so be free to substitute.* This is far more fundamental to good leadership in a parish than is realized. To have the priest teach one class (often the difficult teenagers) because there is no one else available, is shortsighted. If free, he can move about, see all classes, and so give wise counsel. And when he takes a vacant class, he can tune it up, and learn much about what that teacher has been doing or not.

Finally, adopt this policy: *Let the substitute have a lesson different from the regular course.* The substitute cannot profitably teach the set lesson, and he may give at least one strong impression which these children would otherwise miss.

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.

October

25. Trinity, Chambersburg, Pa.; House of the Redeemer, New York City; Christ, Berwick, Pa.
26. St. Philip's, Palatine, Ill.
27. Church of the Ascension, Cranston, R. I.; Grace, Cedar Rapids, Iowa
28. St. John's, North Haven, Conn.; St. Mark's, Paw Paw, Mich.
29. St. Barnabas', Denton, Texas
30. Church of St. John the Baptist, Springfield Gardens, N. Y.; Christ, Media, Pa.
31. Church of the Ascension, Sierra Madre, Calif.; St. Stephen's, Providence, R. I.; All Saints', Dorchester, Mass.; Grace Church in Phillipsdale, East Providence, R. I.

The Living CHURCH

Volume 139 Established 1878 Number 17

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

STAFF

Peter Day, editor. Rev. E. W. Andrews, executive editor. Alice Kelley, managing editor. Jean Drysdale, assistant to the editor. Rev. F. C. Lightbourn, S.T.M., literary editor. Very Rev. William S. Lea, Elizabeth McCracken, Paul B. Anderson, Th.D., Paul Rusch, L.H.D., associate editors. Lila Thurber, assistant editor. Patricia Williams, editorial assistant. Warren J. Debus, business manager. Marie Pfeifer, advertising manager. Roman Bahr, subscription manager.

ADVERTISING REPRESENTATIVE

Allan E. Shubert Company, 3818 Chestnut St., Philadelphia 4. Chicago: 154 East Erie St. Miami Area: Dawson Co., 1206 Chamber of Commerce Bldg., Miami 32, Fla.; Los Angeles: 1350 N. Highland Ave.

THE CHURCH LITERATURE FOUNDATION

Rt. Rev. Donald H. V. Hallock,*† Bishop of Milwaukee, president. Rt. Rev. Charles F. Boynton,*† Suffragan of New York, vice president. Peter Day,* secretary. Joseph Carson,* treasurer. Rt. Rev. John S. Higgins,† Bishop of Rhode Island. Rt. Rev. Gerald F. Burrill,† Bishop of Chicago. Rev. Frs. William E. Craig,† Dudley J. Stroup,*† Messrs. Jackson Bruce,*† Harry P. Leadingham,* Clifford P. Morehouse,† Robert D. Jordan,†
* Director † Member

DEPARTMENTS

Big Picture	4	Letters	3
Books	18	News	5
Deaths	22	People and Places	21
Editorials	16	Talks with Teachers	2

SPECIAL FEATURES

Mission under the Stacks	Austin Pardue	11
Salve for a Schism?	Raymond Maxwell	12
Trivial Traditions	H. Boone Porter, Jr.	15
Parson Gray	Oliver Goldsmith	17
Father Gray	Francis Lightbourn	17

THINGS TO COME

October

- 25. Twenty-second Sunday after Trinity
- 27. First Province Synod, Newport, R. I., to 28th.
- 28. St. Simon and St. Jude

November

- 1. All Saints
- 7. Annual Requiem Mass for departed members, Confraternity of the Blessed Sacrament and Guild of all Souls, St. Mary's Memorial Church, Pittsburgh, Pa. Election of suffragan bishop, diocese of California
- 8. Twenty-fourth Sunday after Trinity
- 10. Fourth Province Synod, Greenville, S. C., to 11th

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. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press. **THE LIVING CHURCH** is published every week, dated Sunday, by the Church Literature Foundation, at 407 E. Michigan St., Milwaukee 2, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

SUBSCRIPTION RATES: \$8.75 for one year; \$15.75 for two years; \$21.00 for three years. Foreign postage, \$1.00 a year additional. Canadian postage, 50¢ a year additional.

LETTERS

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

Cry for Coddling

I sympathize with the ringing call of my fellow priests in the inner city and share their concern for the great missionary opportunity [L.C., October 11th]. Certainly, urban departments are needed if they do not become a substitute for the work of the inner city parish and its clergy. Coöperation between the inner city and suburban parishes is needed (it was needed when the suburban parishes were fighting to be born and the inner city church's fear of survival made it difficult for the suburban parishes to get started).

However, it seems to me that the plea of this call is a "ringing cry for coddling."

Let these churches stop worrying about survival and concern themselves with winning men to Christ. Let them recapture the missionary motive by establishing new suburban parishes and they will find the return of the power of the Holy Spirit to enable them to grow, to develop amazing new leadership, to have financial stability and the power to meet the needs of the community immediately around them.

Only by shedding blood did Christ save us. Only by a parish bleeding by missionary giving of itself can it find life.

(Rev.) JAMES L. DUNCAN
Rector, St. Peter's Church

St. Petersburg, Fla.

Non-Roman Monarchs

The matter of English monarchs pledging themselves to "maintain in the United Kingdom the Protestant Reformed Religion as established by law" [L.C., September 20th] is fully explained by Prebendary Oscar Hardman of St. Paul's Cathedral, London, in his small but excellent book, *But I am a Catholic*.

The author explains that this oath was not in the coronation service until the defection of King James II to the Roman Church and was placed there for the particular purpose of maintaining a non-Roman Catholic succession to the throne of England. Thus it would seem to have little or no bearing on the subject of Protestant Anglicanism or the word Protestant in the title of our own Church. It was a political measure, not an ecclesiastical one.

(Rev.) C. H. MALLERY

Plainfield, N. J.

Confirmation and Communion

Your remarks [L.C., August 30th] about the relationship of the Lord's Supper to the question of membership in the Catholic Church of Christ were excellent.

If Confirmation, and the requirement of it before Holy Communion, were some modern whim or peculiarity of the Episcopal Church, we would not need to be concerned about the matter. But being convinced that this sacramental rite and the requirement are

Continued on page 19

Christmas Gifts that inspire . . .

A POCKET PRAYER BOOK, WHITE DELUXE EDITION, by Ralph S. Cushman, contains prayers, quotations and poems. White imitation leather with gold edges, gold stamping. Vest pocket size, 144 pages. 75¢



YOUTH AT PRAYER, by Harold and Dorothy Ewing, especially prepared prayers and prayer-helms for youth. 3 x 5 inches, bound in imitation blue leather. 75¢



THE FAMILY AT PRAYER, special introduction by Hazen G. Werner, compiled by Abigail G. Randolph. Prayers for every member of the family and for every family occasion. 128 pages, blue binding. 75¢



Each book listed above 75¢, \$7.50 a dozen (can be an assorted group). Name inscribed on cover 50¢ each. Send also for a complete Christmas catalog. Order NOW from

The Upper Room

The World's most widely used devotional guide

1908 Grand Avenue

Nashville, Tenn.

SINCE 1889

LEADING DESIGNERS and CRAFTSMEN of

STAINED GLASS

ALTER BRASSES

BRONZE TABLETS

THE PAYNE-SPIERS

* STUDIOS *

48-54 EAST 13th ST. • PATERSON 12, N. J.

Get the New Book

Why We Believe in CREATION Not in EVOLUTION

by Dr. Fred John Meldau — \$3.75

1700 documented, scientific FACTS disproving evolution and proving God's creative work. Nothing like it in print. 348 p.p. handsomely bound. At your bookstore, or postpaid from **CHRISTIAN VICTORY PUB. CO., Denver 11, Colo.**

NEW MONROE FOLD-KING FOLDING TABLE LINE

Kitchen committees, social groups, attention! Factory prices & discounts to Churches, Schools, Clubs, etc. Monroe all-new FOLD-KING Banquet Tables, with exclusive new automatic folding and locking, super strength, easy seating.

BIG NEW 1960 CATALOG FREE

Color pictures. Full line tables, chairs, table and chair trucks, platform-risers, portable partitions, bulletin boards. 52nd year. WRITE **THE MONROE CO., 20 Church St., Colfax, Iowa**

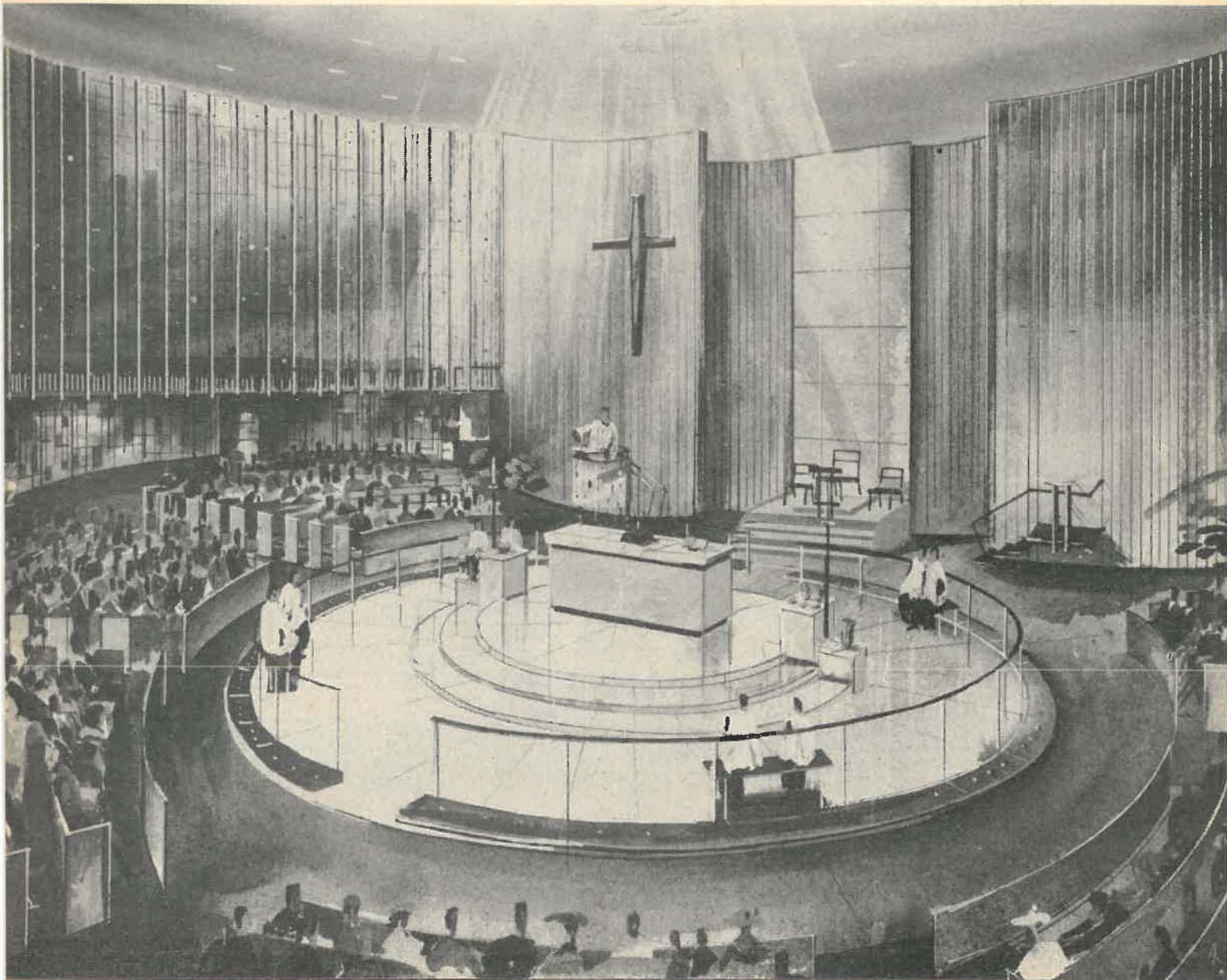
Church in the Round

This is the architect's drawing of the proposed new St. Luke's Church, Dallas, Texas. Construction for the church began in January and completion is scheduled for Christmas Eve. The "church in the round" will have a seating capacity of 600, and no member of the congregation will be more than nine rows from the altar, according to the architect. St. Luke's, which became a parish in 1951, now has more than 1,000 communicants.

O God, whose word is nigh unto us, and whose mighty acts are wrought in our midst: Grant us so to hear the Gospel of thy Son Jesus Christ and to celebrate the memorial of his Passion and Resurrection, that we thy people, being many, may be one body in him, by whom thou dost reconcile the world unto thyself, the same Christ our Lord, to whom be glory for ever and ever. *Amen.** *F.C.L.*

*Scriptural background: Romans 10:8, 14, 18; St. Luke 17:21 (RSV); I Corinthians 11:24, 25; 12:12; II Corinthians 5:19, etc.

Wm. H. Hidell, Jr., Architect



The Living Church

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

**Twenty-second Sunday after Trinity
October 25, 1959**

NATIONAL COUNCIL

Dynamite and Tension

An hour-long debate on problems in overseas missionary work highlighted the October 14th to 15th session of the National Council at Seabury House.

National Council went into secret session at the close of the public session of October 14th. Reason for this return to the practice of holding secret sessions was not revealed, and the only action taken at the session which was later reported publicly was a resolution directing the committee looking for new housing for the National Council's headquarters to seek a site in Manhattan.

[Presiding Bishop Lichtenberger told THE LIVING CHURCH that the secret session was held at the request of the committee chairman, Bishop Warnecke.

[A National Council spokesman told THE LIVING CHURCH after adjournment that National Council members heard a report from the committee on housing the business operations of the Council (Bishop Warnecke of Bethlehem, chairman), stating that the committee had held meetings in New York, Greenwich, Conn., and Chicago, and that a wide variety of factors had been considered: costs of land and construction, transportation facilities, available clerical labor, etc. The committee also reported that it had concluded after careful study that the impact of National Council headquarters upon the life of the Church where it is located is of no great significance. The committee then proposed the resolution, which National Council adopted, instructing the committee "to proceed with plans to erect a suitable building in the Borough of Manhattan, provided that a suitable site can be procured. Before adopting the resolution, National Council members are reported to have visited a site in Greenwich, Conn., in a body.]

In response to a plea from Bishop Dun of Washington, National Council increased its appropriations for the World Council of Churches in 1960 and 1961 by \$7,875 a year, bringing the total appropriation to \$42,875 for each year.

The debate on the Overseas Department's work began over a single paragraph in a statement of the Department on its administrative strategy and policy. The paragraph, referring to work in Latin



Bishop Warnecke: "The Church ought not to be sensitive to disagreement — even in public."

America, said, "This Church has no desire to win converts from Roman Catholicism." It said the Church's mission there is solely to the unchurched, and said the Church's Catholic and Reformed heritage is appealing to those "valuing Catholic form and tradition and who are eager to find a Church which is democratic in its thought and government, and which holds and teaches and practices democratic ideals and principles."

Presiding Bishop Lichtenberger, Bishop Warnecke of Bethlehem, and Dr. Edward McCrady discussed the meaning of the limitation on converts, and said it meant that the Church did not seek as converts those who are faithful members of the Roman Catholic Church.

Bishop Emrich of Michigan asked, "Why not state that we don't want converts who are faithful members of other Christian bodies, too?" He went on,

"We really mean that, considering the state of the world, we prefer taking the Church to those who've never known Christ in any way, but it isn't right to say we don't want to make converts. By saying that, you're saying our Communion doesn't have a fuller part of the truth than others. . . . It sounds as if our chief appeal to Latin America is democratic. Make the statement more theologically-centered; state that Anglicanism in its fullest form is a truer interpretation of the faith of the Apostles. The statement is dynamite as it now stands!"

The original statement was referred back to the Overseas Department with the direction that recommendations be brought to the December Council meeting.

Bishop Wright of East Carolina, chairman of the Overseas Department, read the highlights of the Department's statement.

Tension between Bishop Bentley, director of the Overseas Department, and Bishop Gray of Connecticut, chairman of the National Council's committee to study the Department's work, continued into its third successive National Council meeting.

This flared into open debate in a discussion between the two bishops on the procedure to be followed in determining whether work should be begun in a new overseas missionary field. [As the procedure now stands, the House of Bishops is consulted only after National Council has reached a decision about starting new work. What Bishop Gray's committee advocates is that the House of Bishops' committee which is concerned with overseas mission work be consulted by the Overseas Department before National Council is asked to approve new work.] The question came up when Bishop Gray asked Bishop Bentley about the possibility of work in northern Brazil. Bishop Bentley replied that it might be the next overseas jurisdiction to be established. If it seemed wise, Bishop Bentley said, he would prepare a memorandum for National Council's consideration, and if National Council approved, the matter would be referred to the House of Bishops for final decision.

Bishop Bentley said he had just received a memorandum from Bishop Sherrill of Central Brazil on the question, but that he hadn't had time to read it yet. Bishop Gray said, "You ought to read it. It's very interesting."

Bishop Gray said that the committee of the House of Bishops concerned with overseas districts was "bothered" by the problem of procedure in setting up new work. Bishop Gray said that if the House of Bishops didn't agree with a National Council decision to start work in a new area, the work in the field would be set back. Bishop Bentley insisted that his "through-channels" approach of going first to National Council was what the Canons require. Mr. B. Powell Harrison, a Vir-

Continued on page 20

The Dean Stays On

The Very Rev. George M. Alexander has decided to continue as dean of the School of Theology of the University of the South, rather than accept election as coadjutor of North Carolina.

After receiving Dean Alexander's decision, Bishop Baker of North Carolina called a meeting of his standing committee for October 27th, to make plans for another election convention as early as canon law will permit. Bishop Baker, who is 62, became diocesan this spring, upon the death of Bishop Penick, after having served as coadjutor for eight years.

Dean Alexander, who was elected on the sixth ballot on October 7th [see tabulation below and L.C., October 18th], said in a statement issued on October 12th:

"Every clergyman and most laymen will realize the innate difficulty of such a decision. The special circumstances of the election at Raleigh, the spirit which I am told pervaded the convention, made turning away from this overwhelming and undeserved honor even more difficult. It was a particularly humbling experience for me. In my life I have never been called upon to grapple with so distressing a decision. . . .

"The task which the bishop outlined for the coadjutor, college work and missions, could not be closer to my heart. Nor was the ordeal rendered easier by the knowledge that in North Carolina I would be working with a bishop whom I regard as one of the great spirits of our time and in one of the strongest and most vital dioceses.

"Every call to a conscientious clergyman to go elsewhere brings also a call to remain where he is. I thought of the six heads this seminary has had in the past 12 years. I thought of other troubles which have beset this great institution. I thought too that, as dean here for the past three years, I have been serving the diocese of North Carolina in one of its four diocesan educational institutions and in the only seminary actually owned by it. . . . I feel that at this time I have a special call to remain at my post here to aid in the preparation of young men

for the ministry in Sewanee's owning dioceses and for the Church at large. In prayer as I offered these thoughts to God the answer has seemed to come with increasing clarity that there was no choice but to decline."

Bishop of Utah and Nevada

Bishop Watson of Utah is in charge of the district of Nevada, Utah's neighbor to the west, until a new bishop is consecrated to succeed the Rt. Rev. William Fisher Lewis, who has accepted election as coadjutor of Olympia. Bishop Lewis plans to complete his move to Seattle the end of October, after the House of Bishops' meeting. Election of a missionary bishop for Nevada was on the agenda of the House.

SOUTH CAROLINA

Aftermath

When THE LIVING CHURCH telegraphed a query to the diocese of South Carolina, asking for a report on Hurricane Gracie's damage, telephones were out and it was impossible to reply, writes Bishop Caruthers. "Happily," says the bishop now, "there has not been a great deal of damage to our churches. There were some windows blown out, shutters blown off, patches of roof lifted, etc. The church which suffered the greatest damage was apparently St. Helena's, Beaufort. About one-half of the roof was blown off with considerable water damage to ceiling and wall on one side. A section of the wall around the churchyard, possibly 75 feet, was blown out. There was some damage to the parish house and many trees were blown down or badly torn.

"Our buildings at Camp St. Christopher, Seabrook Beach, were all left standing. Here too, shutters were blown off, some windows out, and areas of roofs uncovered."

The bishop sent along a newspaper clipping about exaggerated newspaper and radio reports of damage to St. Michael's, Charleston, which actually suffered only

a loosened weather vane [L.C., October 11th]. The clipping said that the Rev. DeWolf Perry, rector of St. Michael's, had received gifts totaling \$60 from as far away as the west coast for "the restoration of St. Michael's steeple." He said the money would be used to repair the weather vane.

ECUMENICAL

New Era

Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, says that the ecumenical movement has moved into a new stage of development characterized by "extension, complication, and development."

"The time is over when it was a movement of Christian people who had some general interest, some vague goodwill toward each other, and some general hope that the Church would play its part in the world," he said. "Today we need serious, mature leaders who will carry forward the life of the movement."

The WCC leader addressed students and guests at the opening session of the current term of the Graduate School of Ecumenical Studies at the Ecumenical Institute of the WCC, at Bossey, outside Geneva, Switzerland.

"We see that unity cannot be a unity that is empty," he said, "it must at the same time be a unity that is renewal. The question arises — is it the task of the World Council to bring the Churches together and then they draw their own conclusions, or should the World Council at certain points give certain direction to the Churches?"

Dr. Visser 't Hooft also described the ecumenical movement today as "far more complicated" than previously. He attributed this to the emergence of the Roman Catholic Church and the Russian Orthodox Church as "potentially active" centers of ecumenism.

"The Roman Catholic Church has seen

NORTH CAROLINA ELECTION

Ballot Number	1		2		3		4		5		6	
	Cl.	Lay	Cl.	Lay	Cl.	Lay	Cl.	Lay	Cl.	Lay	Cl.	Lay
Alexander, George	10	8½	16	13½	23	18¼	31	22½	41	26¾	49	44½
Beckwith, James	4	3	3	1	1	0	0	0	0	0	0	0
Fraser, Thomas, Jr.	9	3½	4	2¾	3	2½	1	0	0	0	0	0
Haskell, Louis	7	3	6	1	2	0	2	0	2	0	0	0
Herman, Carl	4	7	3	5	2	2½	0	1	0	0	0	0
Latta, William	1	1½	0	1¼	0	1½	0	¼	0	¼	0	0
Lea, William	5	1½	1	1	1	0	0	0	0	0	0	0
Mocre, W. M., Jr.	9	5¾	9	5½	10	4¼	7	2¼	3	½	3	0
Mott, John	4	4½	4	2¼	3	1¼	1	0	0	0	0	0
Noland, I. B.	5	2¼	6	2	1	1	0	0	0	0	0	0
Richardson, J. M.	2	1	1	1	0	0	0	0	0	0	0	0
Smyth, Thomas	13	13½	16	13¾	19	14	23	18	24	16	21	9¾
Williams, Peyton	12	11½	16	16½	18	22¼	20	22¼	15	22¾	11	11¾
Votes Cast	85	66½	85	66½	83	67½	85	66¼	85	66¼	84	66
Necessary to elect	44	33½										

the ecumenical movement as an important movement for the total life of the Church and we must take seriously this interest of theirs," he said.

Dr. Visser 't Hooft said of the Russian Orthodox Church that "on the whole there are reasons to believe we can work out good relations with the Moscow Patriarchate in the coming years." [EFS]

RELIGIOUS

Transfiguration for Life

At a solemn high mass on the Feast of St. Michael and All Angels, two sisters took life vows in the Community of the Transfiguration, Glendale, Ohio. The feast is the patronal festival of Bethany School for Girls, a work located on the convent grounds, and also of the sisters' work with boys at St. Michael's and All Angels' Houses in Ponce, Puerto Rico, and has been the occasion for other professions.

The celebrant of the mass was the Rev. William Pitt McCune, retired rector of the Church of St. Ignatius, New York City, and a former house chaplain to the Sisters of the Transfiguration. The deacon was the Rev. Ralph J. Spinner, present chaplain for the mother house. The chaplain general of the community, the Rev. Canon Vivan A. Peterson, received the sisters' vows.

Newly professed Sister Mary Evelynne came to Glendale from San Mateo, Calif., where the community has a house and work in the parish of St. Matthew. Sister Rebecca Louise, who was born in Peking, China, is the first Chinese Sister of the community to be professed in the United States. Since the enforced withdrawal of the American sisters from Wuhu, China, there has been at least one profession there, and one death. When the last indirect word reached the mother house in 1957, four Chinese Sisters were living, praying and working in community.



Sisters Rebecca Louise and Mary Evelynne
From Glendale and Peking.

PARISH LIFE

The Rector Had Courage

Sometimes bad publicity can split a parish wide open. Sometimes it can rally its members to greater strength. St. John's, Milwaukee, chose the latter course when one of its vestrymen took himself and his family out of the parish because a Negro member had been accepted in the congregation.

Howard Beckles, the new member and a lifelong Episcopalian, brought a letter of commendation from his bishop in Barbados,* West Indies, to the Rev. G. W. Bersch, rector of St. John's. Mr. Beckles, who had been a member of St. John's during World War II, recently came to Milwaukee again to seek employment. He hopes to have his wife and seven children join him soon.

Bishop Hallock of Milwaukee announced the withdrawal of the vestryman



Bishop Hallock:
Look not for color,
or for race,
but for Christ.

at Milwaukee's annual diocesan council meeting [see also, page 9]. He did not identify the parish, but said:

"Immediately a small group within this parish began viewing with alarm, letting their emotions run away with their horse sense, making threats and exhibiting very un-Christian behavior because there was among them a man of another race.

"Because of the presence of this fellow member of the body of Christ, a vestryman resigned and withdrew his family from the parish. Others threatened to follow."

"The rector had the courage, as I would expect all our clergy to have, to stand firm and unmoved by threats, no matter how powerful or wealthy their makers may be.

"But what this teaches is how much harder we must work with our children and our adults as well to bring about in them all a deeper devotion to our blessed Lord so that with hearts overflowing with love for Him, they may see in all who are His not their color, nor their race, but Christ."

Bishop Hallock said the diocese was determined to "reach out, as surely our Saviour Christ would, for all who seek Him, no matter what their race or color or social station."

"There will be," he concluded, "no exclusiveness among us, and all who come will find a full welcome."

Fr. Bersch confirmed the identity of the parish for the Milwaukee *Journal*, which put the news on the front page. However, Fr. Bersch refused to identify the vestryman. "After all," he said, "this is a soul I have to save." Fr. Bersch said the vestryman told him, "If this sort of thing is

going to happen you'll have to get along without me."

Fr. Bersch replied: "I'm sorry, but I guess that's the way it will have to be." He also told the Milwaukee *Journal*, that "unless the churches take a firm stand when something like this happens, I don't know how we can expect conditions ever will improve."

Fr. Bersch told THE LIVING CHURCH at press time that his parishioners were generally indicating Christian acceptance of their Christian brother from Barbados.

"For All the Saints . . ."

Downtown Toledo recently witnessed its biggest funeral in many years. In the heart of Toledo's retail and financial district stands Trinity Church, on a corner it has occupied for more than 100 years. For 40 years Henderson V. Patterson — "Pat" as he was fondly called — had served Trinity Parish in the capacity of a sexton, working with four bishops, five rectors, four choirmasters, 47 vestrymen, and an ever-changing congregation.

College-trained and seminary-educated, ordained to the gospel ministry of a Negro Baptist Communion, Pat Patterson came to the conclusion that a nervous tendency to stutter would prevent him from engaging most effectively in the work he wanted to do at his best. So he decided to serve the Lord in His Church in another capacity. Coming from his native Virginia to Toledo, he joined the staff of Trinity Church in 1919.

He opened and locked doors and windows, swept and mopped floors, dusted pews, set up and took down tables and chairs, and regulated the heat to make physically comfortable those who came to his Father's house. He kept a watchful eye on overly active choir boys. He saw to it that young people on Sunday evenings were confined to the proper rooms. At a glance he could tell whether a man or woman was in the church or parish house for a legitimate purpose. Members, friends, the needy and merely harmless were welcomed. But woe unto the impious, the irreverent drunk, or the hoodlum. Pat Patterson could spring into action with tremendous force. A troublemaker was outside before he knew what had happened.

All through the years this man of God held the respect and affection of Trinity Parish, and there were occasions, such as his birthdays and the 35th anniversary of his tenure with the parish, when the congregation took special note of him and his worth.

When he had completed 35 years of service to the parish, he proposed to the rector and the vestry that he take the part-time job held by an associate, and that the associate take his place and salary. Then he proceeded to continue on the job the same number of days and hours which he always served. He said one day,

*Almost the whole population of Barbados is Anglican (144,750 out of 193,000).

with a twinkle in his eye, "Now when I want to sit down a bit, I know I can."

When news of his death reached the church office, the parish suggested to Mr. Patterson's own Third Baptist Negro Church, of which he was a loyal and active member, that services be held at Trinity. Third Baptist and the Patterson family graciously agreed. Mr. Patterson's own pastor and the clergy of Trinity shared equally in reading the Episcopal service for burial. About 30 choir members — men and boys — sang: "For all the saints who from their labors rest," and "The King of love my Shepherd is." Vestrymen were honorary pall bearers, and the congregation was composed about equally of members and friends of Trinity Parish and members of Third Baptist Church. It was the largest congregation at a funeral in downtown Toledo in many years. The bell which Henderson Patterson had tolled so many times in 40 years now tolled for him.

PUBLIC AFFAIRS

Lawyers and God's Goal

A "Service for the Blessing of God upon the Courts of Justice" was held on the afternoon, October 8th, in Trinity Church, Broadway and Wall Street, New York City.

Attended by judges, wearing their robes of office, and by other members of the legal profession, the service was conducted by Bishop Boynton, suffragan of New York.

Whitney North Seymour, president-elect of the American Bar Association, asked God's blessing on the efforts of those in the legal profession who were seeking to bring domestic and international affairs within the rule of law, adding that this objective "provides a chance for lawyers to help toward God's goal of peace on earth and freedom for all mankind."

The service, held annually for the last four years, is sponsored by the Church Club of New York and the Protestant Council of New York City.

Indian Death Rate

The average life span of Indian Americans is 35 years compared to 60 years for the rest of the U.S. population, the National Council of Churches Indian Committee was told in New York. J. Nixon Hadley of the Public Health Service's Division of Indian Health said that the health situation of Indian Americans and non-white Alaskans constitutes a national problem.

In the four years since Congress assigned responsibility for the health of some 347,500 Indians in 24 states and 37,500 Indians, Aleuts, and Eskimos in Alaska to the Public Health Service, he said, the tuberculosis death rate has dropped 40%.

"However, the Indian death rate from



Good Shepherd Mission

The government closed a boarding school, and the Church opened a kindergarten.

tuberculosis is still about four times higher than for the general population," he said, "and in Alaska is about 11 times greater."

Mr. Hadley also noted that while the infant death rate has dropped 12%, it still constitutes 23% of all Indian deaths compared to 7% of the population as a whole. This situation, he said, cannot be improved until the education and economic conditions of the Indian are improved.

The Indian committee voted to ask the National Council's Bureau of Research and Survey to plan a study of the Churches' total Indian Mission.

EDUCATION

The Fort Defiance Mission

Last April the federal government closed the Bureau of Indian Affairs boarding school, which included grades one to four, in Fort Defiance, Ariz. Over 60 of its 500 pupils were Episcopalians. The school was not reopened this fall. Asked to comment on this situation and its effect on the Church's work in Fort Defiance, the Rev. Davis Given, superintendent and vicar of the Good Shepherd Mission and children's home there, told THE L. C.:

"We felt there was still great need for the Bureau of Indian Affairs boarding school, and that moderate expenditure would improve the dormitory buildings to meet all safety standards. It was closed as a 'fire hazard.' The local public school's enrollment is thus much increased and school buses reach many more homes than formerly — but there is still more school room needed. We had the 60 Episcopal children in the boarding school for 'released time' on one weekday afternoon and Sunday mornings. This was nice for us and we miss the regular attendance of these children — now scattered in distant, smaller, Bureau of Indian Affairs boarding schools.

"This is the only way in which the Church is affected in Fort Defiance — other than missing this much needed school in our community. We wish we had space and funds to

take many more of our children in our own dormitories for we have many requests from parents — especially after the closing of the boarding school. But our funds for child care and dormitory space are very limited.

"At present the Good Shepherd Mission in Fort Defiance takes 35 children (Navajos) from families in the congregation to live in the mission dormitories during the school year. They attend the public school, which is next door. The children are boys and girls ranging in age from first graders through two boys who are seniors in high school this year.

"The public school in Fort Defiance has a new plant (four years old) and this year has 1,300 pupils — an enormous growth in enrollment.

"Our school age children go home for the summer but we have them for nine months, giving us our best opportunity to carry on intensive religious work with many of our people.

"We also continue to take welfare placements for year round care — children from four to eight placed with us by the Branch of Welfare of the U. S. Indian Service. The number of these placements has been decreasing — at the moment we have only seven — and as these welfare placements decrease we have slowly increased the number of Episcopal school age children staying in our dormitories. This part of our child care program is more directly Church-centered.

"We also started this year a daily morning kindergarten for children of the community. The tribal education leaders have been stressing the need for kindergartens — especially as an aid for pre-school age children from non-English speaking homes. Ours is the first on the reservation.

"For our child care program, we have a staff made up of a child care director who also is D. R. E., a kindergarten teacher, a girls' dormitory supervisor, a boys' dormitory supervisor (at present this is a staff vacancy — the clergy substitute), two Navajo housemothers for smaller children's dormitory, and, of course, cooks, dietician, laundress, engineer, business manager.

"The 'field work' at the mission and chapel, two outstation chapels, and two 'preaching stations' is carried on by myself, my assistant, the Rev. E. J. Fowler, Deaconess Marian Brown, and Miss Martha Webb."

Outside See City

For the first time in 20 years the diocesan council of Milwaukee met outside the see city. This year's sessions were held at Grace Church, Madison, Wis. Attendance at both business sessions and at the banquet broke all records of recent years.

Delegates approved a record budget totaling over \$220,000 and approved a plan to eliminate general appeals for three diocesan institutions by increasing the Church's program assessments by 2%. The institutions involved are the Madison City Mission, and St. Francis' House and the Campus Rectory, the two college work centers of the diocese. Already included in the budget in full this year was the Milwaukee City Mission.

A plan of group life insurance for the clergy was also passed by the council and will now be referred to vestries and bishop's committees. This plan would provide a sliding scale of benefits that would give the younger men, who presumably have the greatest need, the largest amount of coverage. [See also, page 7.]

WOMEN

Triennial Time

Churchwomen of the Province of the Northwest voted to ask the General Division of Women's Work to restudy the program of the Triennial with a view toward shortening the required length of attendance time. The Northwest women also asked the General Division to schedule provincial meetings at the Triennial at some time other than Saturday morning.

In another resolution the women endorsed a recommendation from Bishop Corrigan, suffragan of Colorado, for continuing work among the deaf in the province.

PROVINCES

Self-Searching Needed

Provincial meetings, as all other meetings of Church groups and organizations, should provide for sober self-searching in order that there may be the witness to the priority of God. So said Bishop Bayne of Olympia to the synod of Province VI (Northwest), meeting in Minneapolis, Minn.

Bishop Corrigan, suffragan of Colorado, suggested the need for Christian people to be ready to follow the call of God wherever and whenever it may be given, without respect for existing comforts and securities or present accomplishments.

In attendance at synod were 10 bishops, 37 other clergy, and 27 laity. Bishop Hunter of Wyoming was reelected as president of the province, and the Rev. George Masuda of Montana was reelected secretary.

A Philosophy Repudiated

Albany's diocesan convention endorsed a \$900,000 capital funds campaign, authorized by two preceding conventions and now scheduled to be launched early next spring.

In his convention address Bishop Barry called on the diocese to "repudiate the hand-to-mouth philosophy of financing which has handicapped it for so many years," and asked the delegates to give their "wholehearted support to long-range planning for advance work."

The drive will aim to secure \$300,000 for a revolving loan fund; \$275,000 for an advance fund (for church extension, college work, diocesan schools, and the new conference and retreat center at Brant Lake); \$200,000 to remove the indebtedness on the recently renovated diocesan headquarters; \$100,000 toward a new building for The Child's Hospital; and \$25,000 for St. Margaret's House and Hospital for Babies.

A \$402,000 budget for 1960 was adopted as submitted by the diocesan council, with quotas and assessments "frozen" at their 1959 level.

A handsome group of buildings in Albany, which will serve as diocesan headquarters, was dedicated in honor of the Rt. Rev. G. Ashton Oldham, retired bishop of Albany, who was present for the ceremony.

ELECTIONS. Standing committee: Rev. Canon L. N. Gavitt, Lawrence Trimmer. Diocesan Council: Rev. G. F. French, Dr. S. A. Winning.

Diocesan Good Samaritan

The Child's Hospital and the old cathedral deanery building, adjacent to the Cathedral of All Saints' in Albany, N. Y., have been purchased by the state of New York for \$140,000, for the purpose of converting the property into a large parking facility for state workers.

A new hospital building will be erected on land purchased recently from the city and county of Albany, adjoining St. Margaret's House and Hospital for Babies, also a diocesan institution, in an area set aside for medical, educational, religious, and civic uses. Bishop Barry envisages the gradual development there of a diocesan "Good Samaritan" social service center, including a home for the aged.

The new hospital, with 35 beds at first, will include facilities to permit its eventual expansion to a capacity of 100 beds. It will continue to specialize in the eye, ear, nose, and throat surgery, for both children and adults. Construction is expected to begin in spring.

The Child's Hospital, begun in 1874, was placed under the care of the Sisters of the Holy Child Jesus, and in recent years has been administered by the Order of St. Anne until their withdrawal less than a year ago.

CHURCH ON SUNDAY: Most American Churchpeople believe they ought to go to Church on Sunday — even if they do not all always do it. But the Archbishop of Wales, Dr. Edwin Morris, raises the question whether once is enough. He says:

"In my judgment we should lose something of great value in our offering of public worship to Almighty God if it became, as it has become in the Episcopal Church in America, a matter for Sunday morning only."

Dr. Morris felt that probably the time had come for the Church in Wales to formulate a rule of duty about public worship on Sundays, as that duty was much neglected nowadays.

This was the Archbishop's thinking on the subject:

The Book of Common Prayer provided for three services on Sundays. Was it the duty of Churchpeople to be present at all three unless otherwise reasonably hindered? If it were not reasonably possible for a person to attend all three services, was there a greater obligation to attend the Holy Communion?

For himself he thought it a mistake for priests to say, as he had heard more than one say: "I don't mind what they do about Evensong as long as they come to Holy Communion."

RSV for RC's? Two Roman Catholic biblical scholars proposed that the Revised Standard Version of the Bible be adapted into a Roman Catholic edition as a means of furthering Christian unity. The RSV, according to Frs. Bernard Orchard and Edmund Flood, Benedictines, "is a scholarly rendering of Scripture which is a delight to read and with very little editing could be made entirely acceptable to English-speaking [Roman] Catholics." [RNS]

BRING AN AX: Words of advice from Bishop Gordon of Alaska, now on tour in the U.S.: "All a young man needs to homestead in Alaska is muscles, an ax, a gun, pioneer spirit — and about \$10,000." He added: "It's a wonderful country and I would be the last to discourage anyone from going there. There is real opportunity, but only for those with a trade or with some capital."

COMMUNION IN CAMBODIA: A layreader on the U.S. embassy staff in Cambodia is conducting regular services for Anglicans in the Cambodia capital, reports the Rev. David C. Trimble. Fr. Trimble, who is rector of St. Luke's Church, Prescott, Ariz., received this information from his brother, William Catell Trimble, who is U.S. ambassador to Cambodia. The ambassador is attempting to make arrangements with the Bishop of Singapore to have a Holy Communion service at least once a month.

EUROPE

Convocation Convention

The annual convention of the Convocation of American Churches in Europe voted to further acquaint U.S. Church-people with parishes on the continent. An appropriate poster will be prepared and distributed for use on bulletin boards in U.S. churches to familiarize parishioners with the work of the European convocation.

Presiding over the convention, which met in Nice, was the Rt. Rev. Stephen F. Bayne, Jr., bishop-in-charge of the convocation.

Convention adopted a new constitution and canons.

Three new clerical members of the convocation were welcomed: the Rev. Samuel E. Purdy, canon residentiary of the Cathedral in Paris, the Rev. Frederick McDonald, canon chaplain of the Cathedral and representative in Europe of the Armed Forces Division of the Episcopal Church, and the Rev. Joseph Bernardin, rector of the Church of the Ascension, Munich.

GERMANY

Prayers for Three Nations

A special service was held at St. Christopher's Episcopal Church, Frankfurt am Main, during which the three flags of the main countries represented by members of the congregation were presented. The flag of the German Federal Republic was presented by a representative of the Mayor of Frankfurt. The British flag was presented by Mr. E. M. Smith, acting British consul general, and the American

flag by Mr. J. H. Moore, acting American consul general. Special prayers were offered for the unity of the countries.

The rector of St. Christopher's, the Rev. D. O. Wiseman, is also secretary of the Convocation of American [Episcopal] Churches in Europe [see column 1].

St. Christopher's, Frankfurt, was made possible by a grant of \$40,000 from the women of the Church. Since its consecration by the Rt. Rev. J. J. Demmel, Old Catholic Bishop of Germany, in 1957, it has grown into the second largest Episcopal church in Europe, according to its rector.

AFRICA

Complications

by the Rev. DEWI MORGAN

The Rt. Rev. W. L. M. Way, Bishop of Masasi, has resigned his diocese. Commenting, Canon Gerald Broomfield, secretary of the Universities' Mission to Central Africa which supports work in Masasi, said the bishop "has decided that it was in the best interests of the diocese that he should do so after the Masasi synod rejected the idea that the diocese should enter into the proposed new province" [of East Africa].

Two reasons are advanced for the synod's rejection of the proposed new province. One is political — that it fears too close a connection with Kenya. The other is on grounds of churchmanship. Masasi has a long Catholic tradition while other potential members of the proposed new province such as Mombasa and Central Tanganyika stem from Evangelical roots. Zanzibar, however, also U.M.C.A.-supported and therefore of the Catholic school, has agreed to the proposed province.

The remaining diocese concerned, Southwest Tanganyika, has not yet made a statement.

Orthodox Evangelism

Archbishop Abuna Theophilus of the Ethiopian Orthodox Church says that more than 100,000 converts have been baptized in his Church in the last three years. He described the evangelistic advance at a small private luncheon given in his honor by the New York office of the World Council of Churches.

A member of the Central Committee of the World Council, Archbishop Theophilus expressed appreciation for the relationships the Ethiopian Church enjoys with other Churches through its membership in the WCC.

He called on all Churches to assist the Ethiopian Orthodox Church in its outreach to non-Christians in Africa. Because of the emphasis on self-determination and freedom in Africa today, the Ethiopian Orthodox Church, as an autonomous and

indigenous Church, is the proper instrument for the evangelization of large numbers of Africans, he said.

The Ethiopian Orthodox Church has close historical ties with the Coptic Orthodox Church of Egypt, but has its own patriarch.

ENGLAND

To Further the Cause

Members of non-episcopal Churches should more frequently be invited to receive Holy Communion in the Church of England, to "further the cause of reunion," the Conference of Evangelical Churchmen (Anglican) declared in Oxford, England.

For the same reason, said conferees, Anglicans should be officially encouraged on suitable occasions to receive Communion in non-episcopal Churches.

An evangelical or "low Church" group, the conference maintained that lack of episcopal ordination does not of itself make any ministry invalid. [RNS]

INDIA

Amritsar's New Bishop

by the Rev. Canon EMANI SAMBAYYA

The diocese of Amritsar is that portion of Punjab which fell to India in 1947. The western segment of Punjab went to Pakistan and is known as the diocese of Lahore. The Amritsar diocese which was formed in 1950 includes East Punjab and the Indian territories of Kashmir and Jammu. This frontier zone of India is politically sensitive and geographically abounding in hills and dales.

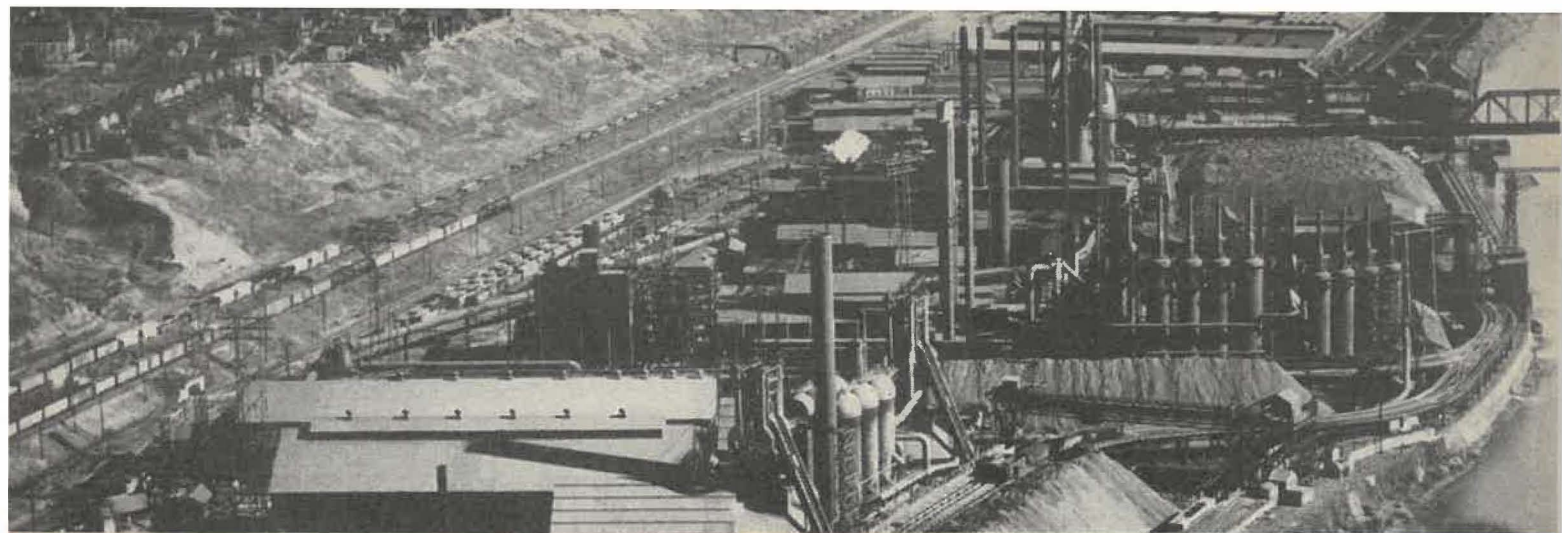
The Anglican Church of Canada has for years been conducting a fruitful mission in the Kangra and Kulu valleys of this diocese. Heber Wilkinson, a distinguished Canadian missionary, was the first Bishop of Amritsar. He resigned last July for health reasons. Since Amritsar is a "missionary diocese" it was the responsibility of the metropolitan to find a successor to Bishop Wilkinson and he has appointed a most charming and learned Indian priest, Kenneth Anand to be the second Bishop of Amritsar. Fr. Anand is a born Punjabi. He is a scholar in Islam and priest with many pastoral gifts. He is 45 and has two children. On ordination to priesthood in 1942 he worked for several years in Bombay. After studies in England he was called to work as a priest at St. Paul's Cathedral, Calcutta.

Kenneth Anand will be consecrated in St. Paul's Cathedral, Calcutta, on the 6th of December and enthroned the next Sunday in his cathedral at Ambala. The new bishop will reside in Amritsar, the chief religious center of the religious community of Sikhs [a Monotheistic, militant sect, which does not recognize Brahmanical supremacy; many members served as British-Indian troops].



U.S. Army Photo

St. Christopher's, Frankfurt am Main
Made possible by \$40,000 grant.



Blast furnaces [of Homestead District Works, U.S. Steel Corp.]: The Church is not idle.

Mission Under The Stacks

by the Rt. Rev. Austin Pardue, D.D.

Bishop of Pittsburgh

The Church in the areas stricken by the steel strike is not standing idly by; neither is it seeking to publicize its activities nor to rush into print with pious resolutions. In these areas, the Church is deeply associated with Christian individuals who live in the midst of the strike problem.

The Church's job is to communicate with the parties concerned, and it cannot be expected to issue confidential bulletins on the progress of its work in a situation of unresolved tension. The job of the Church in this strike is like that of a priest who is trying to settle a family feud. It seeks to aid the combatants in every way possible to find a way to reconciliation.

Those of us who are in the midst of the strike situation feel that the recent editorial [L.C., September 27th] saying that the strike is simply a contest over the issue of whether well paid labor or well repaid stockholders shall get the larger share of the profits is a gross over-simplification of the issue.

My contact with the Steel Workers Union has been of long standing. The present president of the CIO-USW, David MacDonald, has had me as a principal speaker at the union's national conventions in Atlantic City. He has been my guest at home, and our relations have long been friendly.

Many top leaders of management have been close to the clergy in the diocese of Pittsburgh, and especially to the Rev. Benedict Williams, rector of St. Stephen's Church, Sewickley, Pa., who has been counseling them quietly but in depth for weeks. Ben Williams is also chairman of the public affairs committee of the Pittsburgh Council of Churches, and I am a member of that committee. The committee has been in touch with both sides of

the controversy, and it should be clear that we cannot communicate with these men confidentially one day and tell their views to the world the next.

It is easy for Church leaders to speak high-sounding words about the Church and industry and the great moral issues involved. But I do not think we can expect to be listened to any more than we are until we send well trained priests — well-supported and in large numbers — into the steel towns to live under the smoke stacks of the mills and serve all sorts and conditions (and races) of men.

In spite of all our resolutions about social justice, I almost never have had an outstanding young priest say, "Let me come to Pittsburgh and minister in your most industrialized steel and coal towns." We do have golden priests in such places as Pittsburgh, but they are our own young men whom we have raised. Generally we have been forced to take them right out of seminary and send them to the most challenging work in the Church with no special training. God bless them, they are remarkable! But I say that we had better not talk too big on social issues until we have proven that we as a Church are willing to do something about a mission to industry. What proportion of priests of the Church now live among the masses of working people? Compare the number of churches being built in heavily industrialized areas, where the masses of working people live, with the number being built in suburbia.

To meet the problem of a sound mission to industry is beyond the means of a few dioceses. This mission must be the concern of the whole Church, and in our national budget it should loom as large as religious education or promotion or

some of the other highly-favored branches of the work. Our new division of Urban Industrial Work of the National Council has done little more than survey and experiment. Yet it took some of us years to get even this small beginning.

The World Council of Churches has called the modern industrial world the greatest of all missionary challenges. We in the diocese of Pittsburgh agree with the WCC, and we are eager to accept the challenge. We have already done more than most dioceses of the Church, but what we have done is far from enough. We can claim little credit even for what has been done, for our industrial work originated, not in high policy decision, but in the demand of Anglican industrial workers for the services of the Church.

We have no desire to avoid our rightful share of the Church's missionary giving.

Such giving is our first responsibility. Yet it is also true that our successful efforts to meet in full our apportionment in recent years have been made at the sacrifice of much aggressive industrial work we should be doing in our own area.

We need urgently a breathing-spell, so that our limited means can be concentrated on the dramatic and basic industrial problems which loom so large before us, and which our resources are so inadequate to meet.

In asking the Church to give consideration to this problem of the proper allocation of resources, we of the diocese of Pittsburgh are not shirking. We ask for our sister industrial dioceses as well as for ourselves, only a rethinking of Church finances that will make possible a full-scale effort to carry the Church's gospel to the mill gate — and beyond!



WCC Photo

A man with a passion for unity among Christians: His All Holiness, the Ecumenical Patriarch Athenagoras, is shown giving a blessing to visitors after a service at the cathedral in Istanbul.

Rhodes: Salve For A Schism?

When East met West at the Central Committee meeting last summer, it was not only "another" meeting it was "another kind" of meeting than that to which the contemporary world is accustomed.

by Raymond E. Maxwell*

East" and "West" stand in our day for opposites — or at least for "the mutually unknown" or "the mutually incomprehensible." They mean a deep split in the human personality, indeed an abysmal cleavage that cuts across the world and threatens to cut it in two. We are rightly thankful for every honorable initiative that can be taken to bring the split halves of our world into reasonable contact with each other, or that can express the desire of all sensible men for such a healing salve for the world's sores as would eventually bring harmony and health into the international "body politic."

But in another sense division between "East" and "West" is not a modern phenomenon. The Great Schism (1054) between Eastern and Western Christendom has continued for 900 years, with only rare and sporadic contacts between Christians of East and West during nearly half of Christian history!

The 19th and 20th centuries have been marked by a more vivid and more friendly awareness of each other on the part of the Greek Orthodox and other ancient Churches of the East vis-à-vis Churches in the West. History cannot be capsuled in a few paragraphs, but the various steps toward rapprochement with Eastern Orthodoxy by 19th century Anglicanism — both British and American — as well as increasingly friendly relationships between Eastern Orthodoxy and other western Churches are a hopeful token in recent interchurch relationships.

The participation of Eastern Orthodox Churches side by side with their brethren of western Churches in the ecumenical

The Central Committee meeting marked the first time observers from the patriarchate of Moscow attended. Left, Archpriest Vitaly Borovoy, representing Moscow Patriarchate, and Prof. Edmund Schlink, Germany.

WCC Photo



*Mr. Maxwell is World Council of Churches secretary for Orthodox Churches and countries.



WCC Photo

The delegation from the ecumenical patriarchate included all professors of the Patriarchal Theological School (Halki near Istanbul) shown above.

movement of the 20th century is an important fact in the religious life of our time. The encyclical letter of January, 1920, addressed by the ecumenical patriarchate of Constantinople "unto all the Churches of Christ wheresoever they may be," declared that doctrinal disagreements ought not to stand in the way of joint action and proposed the formation of a world-wide "League of Churches."

One of the signatories of the letter was the late Metropolitan Germanos of Thyateira, who said, "Where hearts are united, the resistance of the head will diminish." It was the looseness of the bonds of love which brought the divisions of Christianity.

The 1920 appeal of the ecumenical patriarchate for a "League of Churches" was one of the influences which led to the founding of the World Council of Churches at Amsterdam in 1948. The seed sown in 1920 had fallen on good ground, and the ecumenical patriarchate along with the ancient patriarchates of Jerusalem, Antioch, and Alexandria, as well as the autonomous Churches of Greece and Cyprus, threw in their lot with other ancient Eastern Churches, Churches of the Anglican Communion, and of the Protestant Reformation in establishing the World Council with the high resolve, "We intend to stay together!"

Metropolitan Germanos, whose pioneering ecumenical leadership was unwavering for over three decades, was elected at Amsterdam as one of the six co-presidents of the World Council and served in this capacity until his death.

The life of the ecumenical movement as a whole has been constantly inspired and deeply enriched in recent years by the Ecumenical Patriarch of Constantinople, Athenagoras I, one of the great Christian leaders of our time. His life and his sense of mission correspond in every way

to the title that he bears. He is a man whose passion for unity among all the Christians upon earth is matched by his work for reconciliation among the nations. His previous experience as Greek Orthodox Archbishop of North and South America threw him into close relationship with all the Churches in the American continents, and the profound spiritual quality of his own Orthodox faith makes him deeply appreciative of every authentic Christian witness. Those who visit him at the "Phanar" [which is the seat of the Ecumenical Patriarch] — whether they be Orthodox, Anglican, Protestant, or whatever — go away with new hope and a new sense of the reality of unity in Christ. He believes in the necessity of the World Council of Churches and works unceasingly for the wholehearted participation of the Orthodox in its work.

Last summer's meeting of the Central Committee of the World Council, on the Island of Rhodes, was very specially a meeting of the Churches of "East" and "West." It was the first meeting of its kind to take place within the area of an Eastern Orthodox Church. The invitation to meet at Rhodes was jointly issued by the ecumenical patriarchate and the Church of Greece and had the active support of the Greek government.

Greetings were extended to the Central Committee by Athenagoras (Archbishop of Thyateira) in the name of the Ecumenical Patriarch; by Panteleimon (Bishop of Achaia) for the Archbishop of Athens and All Greece, as well as by the Hon. G. Voyadzis, Minister of National Education and Religious Affairs, and by other ecclesiastical and civil authorities.

The delegation from the ecumenical patriarchate, which included all the professors of the Patriarchal Theological School (Halki near Istanbul), was led by the present Archbishop of Thyateira

(Athenagoras of London) assisted by Metropolitan James of Philadelphia (one of the historic titular bishoprics of the Patriarchate in Istanbul).

The delegation of the Church of Greece included three Greek members of the Central Committee: Professor Basil Ioannidis (Athens), who was the executive secretary of the arrangements committee; Professor Hamilcar Alivisatos (Athens), a pioneer in the ecumenical movement since 1920; and Professor Panayotis Bratsiotis, former rector of the University of Athens. Other professors of the Universities of Athens and Salonica were also present.

Each of the ancient Greek Orthodox patriarchates sent a representative: the Metropolitan Athenagoras of Sebastias for Jerusalem, the Metropolitan Ignatius of Epiphanius (Hama, Syria) for Antioch, and the Metropolitan Parthenios of Carthage for Alexandria. The Church of Cyprus was represented by Archimandrite Maheriotis.

This meeting of the Central Committee marked the first time that observers from the patriarchate of Moscow were in attendance — in the persons of Archpriest Vitaly M. Borovoy, professor in the Leningrad Academy, and Mr. Victor S. Alexeev of the patriarchate staff. Archbishop Tiran Nersoyan of the Armenian Church and the Rev. Emilijan Carnic of the Serbian Orthodox Church as well as Msgr. George Klinger of the Orthodox Church in Poland were also present as observers.

"Greek hospitality" might better be spelled as a single word! Every opportunity was seized to provide for the comfort of so many foreign guests and to help acquaint them with the glories of Greece — past and present.

The warmth of the Rhodensian welcome hovered over the entire proceedings and it was most truly symbolized in the person of the modest and gracious local host to the meeting, the Metropolitan Spyridon of Rhodes, who both by his official reception at the Filerimon Monastery and by his countless courtesies and kindnesses endeared himself to everyone. The liturgy in his cathedral was carefully prepared and excellently carried out. Attractive booklets had been printed in English explaining the order of service and his sermon was printed on opposite pages in Greek and English. The service also included a short sermon by Dr. John Baillie (Edinburgh), member of the Presidium of the World Council.

The Metropolitan Spyridon of Rhodes is noted alike for his dedication to the pastoral office, his effectiveness as an administrator and the quality of his social work. The orphanages, old peoples' homes, refugee institutions, and the tuberculosis preventorium for undernourished children all carry the stamp of his enlightened Christian leadership.

The Metropolitan of Crete and three further Metropolitans from the Dodecanese Islands — all within the jurisdiction

of the ecumenical patriarchate — were present at the World Council meeting. From the Greek Archbishopric in the Americas came Bishop Athenagoras of Boston, Archimandrite E. Papastephanou and the Rev. John Poulos (New York) as guests.

Bishop John Shahovsky (of San Francisco) and Fr. George Florovsky (Harvard Divinity School) from the Russian Church in North America were active as usual in the Committee's work, as were Fr. Korah Philippos of the Syrian Orthodox Church (in South India) and Fr. Makary el Souriany of the Coptic Church of Egypt. A guest of the meeting, who has worked closely all his life with the ancient Eastern Churches, was the Anglican Archbishop in Jerusalem, the Most Rev. A. Campbell MacInnes. Representatives were also present from the Greek Evangelical Church and other Protestant Churches in the area.

The roll has been called in this way not in an effort to emulate the lists of names in the Books of Numbers, but to indicate the representative character of the "Eastern" participation in this unique meeting of "East" and "West."

Ecumenical Pioneers

The annual report of the General Secretary, Dr. W. A. Visser 't Hooft, stressed the great importance of the initiative taken by the Church of Constantinople in 1920. He said that by this first official proposal for the creation of a permanent council of the Churches Orthodox leaders "broke new ground for the ecumenical idea and became pioneers for the World Council of Churches."

Two theological papers were delivered on "The Significance of the Eastern and Western Traditions within Christendom." Speakers were the Rev. Prof. Edmund Schlink, Lutheran theologian of Heidelberg, and the Rev. Prof. C. Constantinidis of Halki Theological School (Istanbul). The papers struck off a lively discussion on the relation of Scripture and tradition as authoritative in the Church.

"Every Church tradition is exposed to its special dangers," said Prof. Schlink. "I am convinced that on essential points the Eastern and Western traditions complement one another. . . . During the course of centuries the different Christian traditions have become so estranged from one another, that the *first* step must be for each of us to try to understand the importance of the *other* tradition. Our *first* question must be what fruits of the spirit we can perceive in *other* traditions. Our main concern must be to discover the spiritual wealth concealed in the different traditions, and to seek the unity of the Church not in uniformity, but in a fellowship of different traditions."

Bishop Dibelius (Berlin) said that a sense of the importance of tradition is being recovered in our time; therefore he urged that Protestant and Orthodox scholars be called upon to make a common

study of the Patristic period in order to gain a better understanding of the tradition of all the Churches.

A major piece of business in this year's Central Committee meeting was the consideration of changes in the constitution and rules of the World Council necessitated by the proposed integration of the World Council of Churches and International Missionary Council. This touched off a lively debate in which Orthodox representatives expressed their hesitations about integration and their fears that it would change the character of the World Council.

The Bishop of Chelmsford (attending the meeting for the Archbishop of Canterbury) referred to the Church of England's report on the "draft plan of integration," which was made after careful study by the archbishop's special committee on the matter, and spoke of the recognition which this report had given to Orthodox hesitations about integration. He said that Anglicans would not want this step to be taken at the price of injuring fellowship in the World Council with the Orthodox Churches. After long and careful consideration, however, the authors of the report believed that the fears were groundless and, having satisfied themselves regarding their concern for the Orthodox Churches, Anglicans believed that integration pointed to a sphere of activity in which coöperation is essential — namely, the world mission of the Church.

In an appeal to Orthodox and "non-Orthodox" alike Bishop John Shahovsky, (Russian Orthodox) Bishop of San Francisco, urged Orthodox to understand the utmost importance of unity in the missionary work of the Churches, while Protestants should understand that the hesitation of some Orthodox theologians is an expression of their concern that there be no ecclesiological change in the principles upon which the World Council is founded. Repeated assurances had been given that the integrated Council would in fact continue to be a "Council of Churches." He said that the Orthodox Church has itself a great record as a missionary Church and that the ecumenical position of Orthodox should be one of rejoicing when souls are brought to Christ, even if this happens through others than those of the Orthodox Church.

The Proselytism Question

Orthodox members urged that further attention be given to the question of "proselytism" concerning which the WCC commission, under the chairmanship of the Rt. Rev. Angus Dun (Washington), had three years ago made a provisional report under the title, "Christian Witness, Proselytism and Religious Liberty." The commission was re-constituted, again under Bishop Dun's chairmanship. The Bishop of Chelmsford will also be a member. The commission has been asked to

consider the comments on the report by member Churches with a view to preparing a statement of World Council policy on the matter, in the hope that such a statement would prove helpful to the Churches in their relationships with one another.

A message of greeting from Metropolitan Nikolai of Moscow was delivered to the Committee. "We Orthodox Christians are in great sympathy with the Ecumenical Movement," it said, "because we believe that our western brothers honestly aim at overcoming the destructive separation in faith in order to maintain the unity of the spirit in the bond of peace . . . and I beg you to believe in our collaboration in everything which can serve the great task of reuniting the Christians as well as the strengthening of peace among the nations."

Universal Satisfaction

An action of the Committee which brought universal satisfaction was the unanimous election of the Most Rev. Iakovos, Greek Orthodox Archbishop of North and South America, to fill the vacancy in the presidium created by the death of Archbishop Michael one year ago. During the four years preceding his appointment this spring to become head of the Greek Orthodox in the Americas, Archbishop Iakovos was liaison representative at the World Council headquarters in Geneva of the ecumenical patriarchate and the other ancient patriarchates.

An active part was taken in the meeting by the three members of the Central Committee from the Episcopal Church — Bishop Sherrill (member of the Presidium), Bishop Dun of Washington, and Nathan Pusey, president of Harvard University. As chairman of the fund-raising committee for the new WCC headquarters building, Bishop Sherrill gave an encouraging report and inspired the members to more energetic action and the Churches to more generous support.

The Central Committee meeting at Rhodes was not only "another" meeting of East and West. It was "another kind" of meeting than the contemporary world is accustomed to. It was one of the many encounters of Eastern and Western Churches "in the faith" which in our day are becoming more frequent after many centuries of separation. The meeting pointed to the need of more such encounters. It is of the greatest importance that Episcopalians and other non-Orthodox Church men meet their Orthodox neighbors and make themselves acquainted with the life of the Orthodox Churches. It is equally necessary for our Orthodox brethren that they cultivate the acquaintance of non-Orthodox Churches: their teachings, traditions, and worship. The witness of each of the Churches can contribute richly to the life of the whole Church if the Holy Spirit of God is given entrance into our common life.

Trivial Traditions

Have "traditional" popcorn
suppers
and the "traditional" candle
count
obscured the everyday, workable
Holy Tradition?

by the Rev. H. Boone Porter, Jr., D.Phil.

Nashotah House

It's the tradition in our parish to have 18 candles on the high altar."

"Our vestry is committed to maintaining the associate rector tradition."

"In this parish the Children's Lenten popcorn supper has been traditional for the past six years."

The silliest things all seem to be called "traditions" nowadays.* Indeed the more grotesque, useless, or unjustifiable a custom is, so much the more likely it is to be canonized by the title "traditional." Does it never occur to anyone that we are verging on blasphemy?

*AUTHOR'S NOTE: Comments on three examples above: (1) An unreasonable amount of paraphernalia on the altar can scarcely be traditional since it obscures the genuinely traditional purpose of the altar — to be a Table for the Eucharistic Feast. (2) Our canon law has never recognized any such title as associate rector. What has never existed cannot be called traditional. (3) This supper may be a very fine thing, but it is dishonest to call it traditional if it was only begun a few years ago.

Tradition is, for historic Christianity, a sacred thing. Tradition means *handing down* or *passing on*. The Christian faith comes to us not merely by printed words in books, but it is personally *handed down* to us by a living community, the Church. Christianity is not just a collection of ideas and beliefs, but rather an actual life which is *passed on* from generation to generation of Christian people. It is a living heritage which has been transmitted through the continuous existence of the Church from the time of our Lord right down to the present, and from the present it will continue on to the end of time.

Tradition is the time-honored word to describe this process of handing on through which the vitality and immediacy of Christianity is maintained. Tradition has conveyed to us the practice of the Sacraments in which we know the reality of forgiveness, the gift of the Spirit, and



the joy of reconciliation with God. It has brought to us the teaching and preaching in which we hear the Word of God and discover its power to renew us. It has brought to us the structure of that holy community of persons within which we can find the Risen Christ truly present and truly imparting His risen life.

Tradition brings these to us not as ideas, not as hopes, not as symbols, but as actual experiences, as present realities, which can visibly transform our lives, just as countless other lives have been transformed in every past Christian generation.

Do we speak so much of trivial traditions because we have lost sight of the great tradition — Holy Tradition — the living continuity of first-hand Christian experience? Do you wish to regain the knowledge of the real thing? You will not have to seek far. Ask your rector to give you the names of several sick or bereaved members of the parish so that you can call on them during the next week. Or begin making friends with some fellow-parishioner whom you have previously considered "not worth bothering about." Or offer to accompany your rector on a visit to a reformatory or mental hospital.

Then fail not next Sunday morning to be at that Table where the Word of Life is spoken and the Bread of Life is broken. You will see. The terrifying thing about traditional Christianity is that it really does work.

The Nameless Line

Newspaper reports of football games often speak of the brilliant passing of Quarterback Jones, the fleet open-field running of Halfback Smith, the crashing drives of Fullback Johnson. Sometimes, scintillating backs become widely known by nicknames — the Galloping Ghost, Slingshot Sammy, Mr. Outside, and so on.

The linemen who bear the burden of the first shock of each play are relegated to anonymity, if they are remembered at all. "The Imsquinch line outcharged the East Podunk line," a sports writer may say, but he assigns few splendid examples of individual brilliance to, say, the right guard.

It is true that all members of a football eleven are named in an inclusive lineup in small type at the bottom of the report of a game. But this listing hardly alters the fact that the general reader has no mental image of the battered giant of the line.

By coincidence, Christ also had an eleven-man team. And by no coincidence, most of the faithful apostles are men of whom the news reports (the Holy Gospels) have very little to say. The headlines go to Simon the Rock, to John the Beloved, to Big James, to Thomas the Doubter.

Of the other seven, the linemen of the apostolate, we know little more than that they were chosen to Christ's first team, that they served Him loyally, and that they probably died as martyrs.

Wednesday we celebrate the memory of two of these sainted linemen, SS. Simon and Jude. Each suffers a reputation-eclipse because he has the same name as one of the more publicized apostles. Almost the only scriptural reference to Jude is one that merely says he was not Judas Iscariot. Simon was called a zealot, meaning probably that he was at some time a member of a patriotic, nationalistic party working for the overthrow of alien rule over the Holy Land.

Beyond the scriptural evidence is only hazy and contradictory tradition. We know almost nothing of these men, their work, and their individual contributions to the work of the Church.

In a profoundly meaningful sense, it doesn't matter! We doubt if the left tackle of the 1959 national football champions will shed any tears over his lack of individualized press clippings, and we are sure that SS. Simon and Jude in heaven waste no spiritual energy bemoaning their scant mention in the Gospels.

What is significant is that these men were part of the most glorious venture in human history, that they were called by Christ and answered His call, and that they remained faithful to that calling.

It may be well for the 20th century Christian to keep the feast of SS. Simon and Jude on Wednesday, October 28th, in memory of all the host of faithful

Christians in all ages who served their Lord well without worldly glory.

These saints are bright and beautiful symbols of the fulfillment of the Christian life for the faithful sexton, the loyal Church school teacher, the back-bench vestryman, the conscientious priest who never is elected to the episcopate or even to the standing committee, and the quiet bishop who plods the long roads of his diocese through an unspectacular term as a good father in God to a small portion of the flock of Christ.

St. Simon and St. Jude are men who died to the world that they might live in Christ. It is that in-Christ living which makes them glorious in terms far beyond the meanings put on the word glory by press agents and historians.

It is that in-Christ living which is made available to every person who, like these two saints, lives out his life in undemanding service to the Savior of the world.

Christ calls His servants to many roads of life. He calls some to wield great influence as statesmen, leaders of industry and labor, eloquent orators, masters of Church administration, prophets, poets, preachers, and scholars.

But He calls most of us to unspectacular fields of service, to faithful worship, to lives of self-giving, to the faithful execution of small tasks.

For us who play in the line of the parish, diocesan, or national Church team, St. Simon and St. Jude are living symbols of the richness of life in Christ offered to those whom the world will quickly forget.

Of Earth And Souls

A young lady wrote us a letter [L.C., October 18th] commenting on the striking contrast presented by three advertisements on a single page of a recent issue of THE LIVING CHURCH. She was entertained, she said, by the "swift transition from coffee urns to clogged sewers by way of the Guild of All Souls."

We don't accuse our advertising department of going whimsical on us. Rather, we think that a steady reader of our advertising pages will inevitably find, week after week, similar contrasts.

Our one rule is that advertising should be of a type helpful to our readers. As long as the Church is in a world of sewers and of coffee addiction, the advertisement of products concerned with such matters will be welcome in our pages.

Not everything is welcome. We don't think patent medicine advertising useful. We doubt the value of advertising from what the trade calls "vanity publishers," those whose principal business is the production of books paid for by the authors. We don't run liquor advertising, and we reject advertisements of other goods and services where the copy seems to us misleading or offensive. Sometimes we reject advertising in the interest of the advertiser. An example of this was a recent advertisement by a perfectly reputable

trade association, which we rejected because we felt it stated their case in such a way as to condemn their argument in the eyes of most of our readers.

While we do not run a product-testing laboratory, we do give close and careful attention to complaints from readers, and no advertiser continues on our pages if we find his product, service, or business methods are substandard.

We love our advertising, not only because it pays a

large part of the operating costs of the magazine, but also because it is a genuine service to our readers. We hope you read it, and hope you find it useful. If you do, you'll be doing us and our advertisers a service if you let them know that your order or inquiry was prompted by an advertisement in *THE LIVING CHURCH*.

Because we respect both our readers and our advertisers, we rejoice in the function of providing a means of communication between them.

Parson Gray

18th Century

A quiet home had Parson Gray,
Secluded in a vale;
His daughters all were feminine,
And all his sons were male.

How faithfully did Parson Gray
The bread of life dispense —
Well "posted" in theology,
And post and rail his fence.

'Gainst all the vices of the age
He manfully did battle;
His chickens were a biped breed,
And quadruped his cattle.

No clock more punctually went,
He ne'er delayed a minute —
Nor ever empty was his purse,
When he had money in it.

His piety was ne'er denied;
His truths hit saint and sinner;
At morn he always breakfasted;
He always dined at dinner.

He ne'er by any luck was grieved,
By any care perplexed —
No filcher he, though when he preached,
He always "took" a text.

As faithful characters he drew
As mortal ever saw;
But ah! poor parson! when he died,
His breath he could not draw!

OLIVER GOLDSMITH

Father Gray

20th Century

A lively home had Father Gray,
Exposed to urban noise;
His daughters, all of them, were girls,
And all his sons were boys.

With what finesse did Father Gray
The Church's rites bestow —
Well "up" on things liturgical,
And up and down would go.

On problems of the Sputnik age
To fail to speak he daren't;
His Pontiac had rotund wheels,
His windshield was transparent.

No telephone more often rang,
It rested scarce a minute —
Nor ever empty was his alb,
When he was vested in it.

His scholarship could exegete
Both Gospel and Epistle;
He always baptized in the font;
Read Mass from out the Missal.

He ne'er by lack of funds was pressed,
His canvassers had luck;
The plate they always passed — and filled —
They never passed the buck.

As stagg'ring mortgages he burned
As ever were created;
But ah! poor Father! when he died,
His body was cremated.

FRANCIS LIGHTFOURN

B O O K S

Strange By-Ways

THE CENTRE OF HILARITY. A play upon ideas about laughter and the absurd. By **Michael Mason.** Sheed & Ward. Pp. ix, 266. \$4.50.

A broadside against the gloom of contemporary literature, *The Centre of Hilarity* book asks the question, pertinent and provocative, about the reliability of such men as T. S. Eliot and Graham Greene as interpreters of the Christian faith. The author makes the problem more real by asking, "If your first acquaintance with Christianity came from the books of Greene and Eliot, would you be persuaded of the good tidings of great joy?" The answer forms the substance of this delightful and discursive essay.

It is difficult to label it, because it is somewhere between philosophy and history and literary criticism, and this difficulty adds to the delight. It takes the reader into many and strange by-ways of present-day life, but with its eyes always on its major concern, the grim despair of contemporary Christians.

You may not agree with some of the literary judgments of Michael Mason, especially his contrast of Eliot and Chesterton; or with his simplification of history; but you cannot but hear his castigation of Christian authors who walk only on the dark side of the street. That Eliot and Greene are among the great Christian writers of the day, and that they are most devoted to the Faith is a fact which brooks no denial. That they have won many friends for the Church is also most evident. However, their emphasis on sin and suffering and tragedy needs to be counterpoised by Christian joy, hope, and confidence in life. To criticize them thus is not to withhold from them their due but rather to check one element of Christian truth by another. Such is the continuing work of criticism. Mr. Mason does an exceptional job, and all of us who have learned so much from Greene and Eliot will have much to learn from this book.

The same criticism was made of the Oxford Movement and its major poet, Christina Rossetti. Earnest religion is always in danger of falling into the abyss of gloom. This is especially true of its poets and novelists.

JAMES DYAR MOFFETT

Dr. Lowrie's pen. Other material in this issue of the *ATR* includes "The Strange Episcopate of Dr. Luscombe," by George M. Alexander, dean of the School of Theology of the University of the South, who recently declined election as coadjutor of the diocese of North Carolina (see page 6), and "References to John the Baptist in the Gospel According to St. Matthew," by James L. Jones, who is a member of the faculty of Philadelphia Divinity School and a frequent reviewer for *THE LIVING CHURCH*.

The *ATR* can be had for \$1 a number or \$3.50 a year, from the Treasurer, the Rev. Percy V. Norwood, 600 Haven St., Evanston, Ill.

The business of locating a particular edition of a particular book can be complicated, not to say a little frustrating. For some weeks this editor has been trying to find a library copy of S. G. F. Brandon, *The Fall of Jerusalem and the Christian Church*, revised edition (1957 or so, not 1951), and also of J. B. Mayor, *The Epistle of St. James* (third edition, 1910). Not even the Library of Congress — which supposedly has everything — has a copy of either of these titles. If any reader happens to know of a library having these editions of these works, this editor will be grateful for the information, as they can then be borrowed on the interlibrary loan.

In Brief

CLASSICS OF PROTESTANTISM. Edited by **Vergilius Fernv.** Philosophical Library. Pp. ix, 587. \$10. Selections from a number of great "Protestant" works, including *Theologia Germanica*, *Institute of the Christian Religion* (John Calvin), *A Serious Call to a Devout and Holy Life* (William Law), *The Christian Faith* (Friedrich Daniel Ernst Schleiermacher), *Christian Mysticism* (William Ralph Inge), *Dogmatics in Outline* (Karl Barth), etc. Brief Introductions by Editor.

Books Received

PROTESTANT THOUGHT: FROM ROUSSEAU TO RITSCHL. Being the translation of eleven chapters of *Die Protestantische Theologie im 19. Jahrhundert.* By Karl Barth. Harpers. Pp. 435. \$7.

WORSHIP IN ANCIENT ISRAEL. (Ecumenical Studies in Worship, No. 5.) By A. S. Herbert, M.A., B.D. John Knox Press. Pp. 50. Paper, \$1.50; any four volumes of series, \$5.

TERTULLIAN TREATISES ON PENITENCE. *On Penitence and On Purity.* Translated and annotated by William P. Le Saint, S.J., S.T.D. Newman Press. Pp. 330. \$4.

MARRIAGE AND CELIBACY. By Max Thurian. With an Introduction by Roger Schutz. London: SCM Press. Allenson: Naperville, Ill. Pp. 122. Paper, \$1.75. (Studies in Ministry and Worship.)

ESSAYS ON JEWISH LIFE AND THOUGHT Presented in Honor of Salo Wittmayer Baron. Edited by Joseph L. Blau, Philip Friedman, Arthur Hertzberg, Isaac Mendelsohn. Columbia University Press. Pp. xxx, 458. \$7.50.

YOU SAVE
ON THE
LONGER
WEAR

KNEELERS

UPHOLSTERED
WITH ELASTIC

U.S.
Naugahyde

IN CHOICE OF COLORS
BETTER LOOKING, TOO
even after years of regular service

Foam filled and covered in finest vinyl upholstery. Strong, resilient, easy to clean. Sturdy, knitted fabric back. 16" x 10" surfaces available in 4", 2" depths. Chapel Kneeler, 16" x 10" x 1½". In red, green, brown, maroon.

Write for New Color Catalog on
Kneelers, Pew Kneeling Bench
Cushions & Pew Seat Cushions.



J. THEODORE CUTHBERTSON, INC.
2013 Sansom Street Philadelphia 3, Pennsylvania
Manufacturer of Ecclesiastic Vestments

ANNUAL REQUIEM MASS

for departed members

CONFRATERNITY OF THE BLESSED SACRAMENT

and

GUILD OF ALL SOULS

Saturday, November 7, 1959

St. Mary's Memorial Church
256 McKee Place
Pittsburgh 13, Pa.

Solemn High Mass of Requiem
10:30 A.M.

followed by luncheon-meeting
\$1.50 per person

Send luncheon reservations to:
The Rev. John H. Heid, Rector

MONEY FOR YOUR TREASURY OVER 1,500,000 SUNFLOWER DISH CLOTHS

were sold in 1958 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization. Sample FREE to Officials

SANGAMON-MILLS
Established 1915 Cohoes, N. Y.

VESTMENTS

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

Custom Tailoring for Clergymen
1837 Church Vestment Makers 1959
Over One Hundred Years

COX SONS & VINING, Inc.
131 EAST 23RD STREET, NEW YORK, N. Y.



LETTERS

Continued from page 3

thoroughly consistent with, and a continuation of, the teaching and practice of the early Church, I am concerned.

Commenting upon the rite, Charles Wheatly has this to say in his *Rational Illustration of the Book of Common Prayer* (third edition, London, 1720, page 384):

"After all is added a Rubrick, that *none be admitted to the Holy Communion, until such time as he be confirmed or be ready and desirous to be confirmed.* This is exactly conformable to the Practice of the Primitive Church, which always order'd that Confirmation should precede the Eucharist, except there was extraordinary Cause to the contrary; such as was the Case of Clinick Baptism, of the Absence of a Bishop, or the like. In which Cases the Eucharist is allow'd before Confirmation: The like Provision (as I have already observ'd) is made by our own Provincial Constitutions, as well as the Rubrick which is now before us, which admit none to communicate, unless in danger of Death, but such as are confirm'd, or at least have a reasonable Impediment for not being confirm'd. And the *Glossary* allows no Impediment to be reasonable, but the want of a Bishop near the Place."

Part of Wheatly's statement is quoted by Bishop Thomas Church Brownell in *The Family Prayer Book* (New York, 1850, page 461).

Francis Proctor and Walter Howard Frere's *New History of the Book of Common Prayer with a Rationale of Its Offices* (London, 1907, page 606) has this to say about Confirmation:

"Beyond its own intrinsic importance, as the gift of the Spirit and the corollary of Baptism, Confirmation occupies further an important position in the economy of the Church, which is pointed out in the last rubric, in that it is the admission to full communion: for it is only natural that the reception of the fulness of the gift of the Spirit offered to every member of Christ should be first required of those who come to the Lord's Supper."

EUGENE H. THOMPSON, JR.
Greensboro, N. C.

Paper Backs

May I add my voice to that of Rev. Roy Pettway [L.C., October 4th] for paper back Church books.

ESTELLE M. RATHBUN
(Mrs. Henry H.)
New Hartford, N. Y.

Finest Ever?

May I offer you my congratulations. I have just finished reading your September 6th issue, and I think it is the finest I have ever seen. Particularly to be noted are the editorial on the Sunday schools, and the article by Fr. Williams entitled "Have I Failed?"

Whatever you do, do not try to discontinue the "Diary of a Vestryman." I am sure there are many priests in the Church who feel as I do, that the author has been looking over our shoulders at our own parishes!

(Rev.) C. S. WESTHORP
Rector, Church of the Mediator
Chairman, Stewardship Committee
Diocese of Newark
Edgewater, N. J.

Non-Catholic Parishes

There is an advertisement [L.C., October 4th] under "Positions Wanted" which specifies that the priest concerned will serve only in a "Catholic" parish.

Permit me to point out that every Anglican parish in the world is therefore eligible, for if all our parishes are not "Catholic" then no



one is. Of all papers, certainly THE LIVING CHURCH should not tolerate such "terminological inexactitude"! And the implied reduction of the majority of Episcopal congregations to some kind of second-rate or odd status approaches the intolerable.

(Rev.) SIDNEY CASE McCAMMON
Rector, Church of the Ascension
Middletown, Ohio

Anomalies in the Pacific

The issue of July 19th is only just to hand with the cover picture of the Bishop of Honolulu taking confirmations on Christmas Island, with the further information that Samoa is included in the missionary district of Honolulu, which, I note, appears also in *The Episcopal Church Annual*.

To get the record straight, the Bishop of Honolulu has no jurisdiction whatever in Christmas Island, which is British possession, part of the diocese of Polynesia. It seems strange that no arrangements have yet been made for its own bishop to get there, though its supply planes go through Fiji, the see center of Polynesia.

With reference to Samoa, five-sixths of Samoa is called Western Samoa and is under the jurisdiction of the Bishop in Polynesia, while the remaining sixth is called American Samoa. I might point out that no Episcopal bishop from Honolulu has ever visited American Samoa since Honolulu came under the American Church in 1902. It has always been the real pleasure of the Western Samoa chaplain to pay visits when possible to American Samoa — an experience I often enjoyed.

One of the anomalies of the Anglican Communion in the Pacific is that Washington and Fanning islands are in the diocese of Honolulu's area, but are under the Bishop in Polynesia, far off his normal track, while American Samoa, with so few Episcopalians (and those often on the move), is well within the area covered by the Bishop in Polynesia, yet is under Honolulu's jurisdiction.

One very much regretted that Honolulu was missing from the Conference of the Church of the Pacific, the regional set-up brought into being at the Minneapolis Anglican Congress, held in New Guinea in 1957. Bishop Kennedy is a great soul and his contribution would have been valuable. The next such conference (Honolulu, New Guinea, Melanesia, Polynesia, and Carpentaria) is slated for October of 1960, this time in the Solomon Islands.

(Ven.) C. W. WHONSON-ASTON
Archdeacon of Fiji
Levuka, Fiji Islands

A Truly Unusual Reading
Experience Awaits you in

LETTER HOME

by Antonina Canzoneri

Here are the delightful reflections in verse of a missionary nurse to Africa. The poems present a variety of thought and meter — some are humorous, some are inspirational. All are the vivid reactions of a sensitive soul. \$1.50

at your bookseller

BROADMAN PRESS
Nashville, Tennessee



Bring checkroom efficiency to the church and Sunday School. Keep wraps in an orderly manner—aired, dry and "in press". No. 3 wall racks come in any length to fit; 4 spaced coat hangers and hat spaces per running foot. Mount on wall at the desired height for each age group.

The 5 ft. Portable No. 50 Checker accommodates 50 people, goes wherever needed on large ball-bearing-swivel casters. Answers the wraps problem, in vestibules or for meetings, dinners, etc. Efficient, sanitary, fireproof and quality built for lifetime service of welded, heavy gauge steel with square tubular columns.

Write for Bulletin CK-645

Wardrobe units for every church need including portable umbrella and overshoe racks for entrances, and storage racks for robes.



VOGEL-PETERSON CO.

The Check Room People

1127 West 37th St., Chicago 9, Illinois



ROBES

Write for catalog and sample swatches. Fine materials; beautiful tailoring; fair prices. Mention whether for pulpit or choir, and give name of church.

DeMoulin Bros. & Co.
1127 S. 4th St., Greenville, Ill.

When writing to advertisers we shall appreciate it if you will mention *The Living Church*.



Ciborium in Sterling silver as illustrated. 7¾" High. Including cross. Weight. 13 ozs. Capacity 200. In fitted case. \$72. Supplied free of import duty to Churches.

ILLUSTRATED LIST OF CHALICES, PYXES & CIBORIA. FREE BY AIR MAIL.

We stock NEW & USED BOOKS. Liturgy, dogmatics, church history, homiletics, commentaries, etc. LIST FREE. Competitions with book prizes. Free Book to every new customer.

PAX HOUSE
29, Lower Brook Street
IPSWICH. ENGLAND



TRY THE WORLD'S FINEST PORTABLE ELECTRIC ORGAN IN YOUR HOME OR CHURCH

Buy direct from importer and save. Retail value \$139 . . . Special discount for religious groups. Write for complete details and brochure FT.

Also ask about Chord Organs — now available!

ORGAN IMPORTS • 867 Colorado Ave., Avon, Ohio

R. GEISSLER, INC.
252-17 Northern Boulevard
Little Neck 63, N. Y.

Church Furnishings
IN CARVED WOOD AND MARBLE · BRASS · SILVER · FABRICS + WINDOWS

NEW CATALOG AVAILABLE

RELIGIOUS BOOKS OF ALL PUBLISHERS

Morehouse-Barlow Co.

14 E. 41st St. 29 E. Madison St.
New York 17, N. Y. Chicago 2, Ill.

Morehouse-Barlow Co. of California
261 Golden Gate Ave.
San Francisco 2, Calif.

DYNAMITE

Continued from page 5

ginia attorney, commented, "The Overseas Department is an agency of the Council. How can it dare tell another agency its views in such a case until it knows what the Council wants to do?"

Bishop Warnecke said, "The Church oughtn't to be sensitive to disagreement — even in public. It's not necessarily bad, nor will it hurt the work in the field."

Bishop Bentley then said, "We may be exaggerating the difficulty in this matter of procedure." He agreed that conference with the committee of the House of Bishops was necessary, and he pledged the Department to future efforts to avoid such a situation as Bishop Gray feared.

The issue between the Department and the Gray committee came up again at the closing session of the Council on October 15th, when Bishop Gray questioned the lack of action by the Overseas Department on his committee's four-point recommended program which, in summary, is:

1. To change the name of missionary districts to missionary dioceses;
2. To recognize the authority of the House of Bishops in establishing new work, and to involve the committee of the House in decisions from the start;
3. To initiate a survey of Spanish-speaking South America in cooperation with Bishop Bayne's Anglican Advisory Council;
4. To consider ways of better ministering to Chinese outside of China.

Bishop Bentley replied that he had received the Gray proposals on October 14th, while the Overseas Department met on the 13th, so that action could not be taken.

In other actions, National Council:

- ✓ Voted a \$500 a year raise in base salary to National Council officers earning less than \$5500 per annum.
- ✓ Reorganized National Council members' committee assignments, to give most members only one assignment.
- ✓ Approved the following pairing in the "companion diocese" plan, under which domestic dioceses take a special interest in certain missionary districts: Fond du Lac and the Virgin Islands; Chicago and Central America; Olympia and Kobe; Dallas and Central America. These relationships will last for two years.
- ✓ Heard plans for the December meeting of the Council, to be held in Milwaukee.

BEQUESTS

\$1,500,000 to Long Island

Episcopal Charities of the diocese of Long Island has announced a bequest in excess of one-and-a-half million dollars from the estate of Wilbur Brundage of Douglaston, Long Island. Bishop DeWolfe of Long Island said that the bequest would be placed in the permanent endowment fund of Episcopal Charities and the income distributed annually to the benefiting diocesan agencies.

A Million for two Dioceses

Miss Anne A. Ramsey, who died last June at the age of 89, left the bulk of her \$2,500,000 estate to the dioceses of Massachusetts and New Hampshire and to Boston University.

Except for a few smaller bequests, Miss Ramsey directed that one-half of her estate go to the Boston University School of Religious Education and Social Sciences, one-fourth to the bishop and trustees of the diocese of Massachusetts, and one-fourth to the diocese of New Hampshire. She was a native of New Hampshire.

Her will, in her own handwriting, was made in 1925.

COMMUNICATIONS

Viewpoint for Armed Forces

Viewpoint, a 15-minute radio interview series produced by the Division of Radio and Television of the Church's National Council, has been selected for worldwide broadcasting on the Armed Forces Radio Network. Through the shortwave and transcription facilities of the network, these programs will now be available for broadcast wherever servicemen are stationed.

DRAMA

Son et Luminere

San Francisco's Grace Cathedral was the scene of a demonstration of a lighting technique known as *Son et Luminere* on the first Sunday in September. This art form used stylistic lighting effects to dramatize the artistic grandeur of the cathedral, its organ, and carillon.

Over 1,000 electrical engineers, architects, and allied professional representatives joined the cathedral congregation and public to witness the spectacle and hear Richard Purvis, cathedral organist, play the 43 bell carillon and organ. Mr. William Siden narrated the short script which described man's slow climb from the darkness of barbarism into civilization through the use of light. His comments provided theme material for the production in which music, white and colored lights, and the cathedral itself were the "cast."

This art work was developed in Europe, especially at Versailles and the Salisbury Cathedral. A conference committee of the National Technical Conference of the Illuminating Engineering Society, which was meeting in San Francisco at the time, and the cathedral chapter cooperated to provide the demonstration.

The Very Rev. C. Julian Bartlett, dean of Grace Cathedral, said, "We are grateful to the Illuminating Society and the Pacific Gas and Electric Company for making possible in this city, and possibly for the first time in the country, the '*Son et Luminere*' showing."

PEOPLE and places

Appointments Accepted

The Rev. Richard M. Barnes, formerly rector of St. Matthew's Church, Homestead, Pa., is now rector of St. Andrew's Church, New Kensington, Pa.

The Rev. Dr. Thomas van Braam Barrett, formerly rector of Robert E. Lee Memorial Church, Lexington, Va., will on November 1 become rector of St. John's Church, Tallahassee, Fla.

Dr. Barrett is the author of several books, including *The Adventures of the Rev. Samuel Entwhistle* and *The Christian Family*. He has composed seven musical comedies which have been produced at Kenyon College and in Lexington, Va. In addition he has been active in many departments of the diocese.

The Rev. Carter F. Butts, formerly rector of St. Luke's Church, Willmar, Minn., is now vicar of St. Luke's Church, Detroit Lakes, Minn. Address: 920 Lake Ave.

The Rev. Charles E. Canady, Jr., formerly rector of St. Thomas' Church, The Alameda, Baltimore, Md., will on November 1 begin work at Emmanuel Church, Chestertown, Md.

The Rev. Walter W. Cawthorne, formerly rector of Christ Church, Chaptico, Md., serving All Saints', Oakley, is now serving St. Michael's Church, Chickasaw, Ala.

The Rev. Alan R. Clark, formerly vicar of St. Columba's Indian Mission, White Earth, Minn., is now rector of the Church of the Ascension, St. Paul, Minn. Address: 315 W. Morton St., St. Paul 7.

The Rev. David C. Clark, formerly rector of St. Paul's Church, New Smyrna Beach, Fla., is now vicar of St. John's, Brooksville, Fla., serving churches at Inverness and Crystal River.

The Rev. George D. Clark, formerly rector of Trinity Church, Jacksonville, Ill., will on October 31 take charge of St. Agnes' Church, Banning, Calif.

The Rev. James H. Davis, who has been doing graduate work at West Virginia University, is now assistant at Trinity Church, Morgantown, W. Va. Address: 233 Willey St.

The Rev. Malcolm L. Foster, formerly curate at the Church of the Resurrection, New York, will on November 1 become rector of St. Peter's Church, Peekskill, N. Y.

The Rev. George F. Freifeld, formerly assistant at St. Luke's Church, Roselle, N. J., is now vicar of St. Mary's Church, Stone Harbor, N. J. Address: 310 Ninety-Fifth St.

The Rev. Robert F. Gardam, formerly rector of Calvary Church, Saginaw, Mich., will on November 1 become vicar of St. James' Church, Theresa, N. Y.

The Rev. James M. Gilmore, Jr., formerly vicar of St. John's Church, Brooksville, Fla., serving churches at Inverness and Crystal River, is now assistant at All Saints' Church, Fort Lauderdale, Fla.

The Rev. James L. Grant, formerly assistant and director of Christian education at St. John's



Church, Bridgeport, Conn., is now rector of St. John's Church, Rockville, Conn. Address: 9 Ellington Ave.

The Rev. E. Paul Haynes, formerly rector of Calvary Church, Cincinnati, will on December 1 become canon chancellor of the Cathedral Church of St. Luke, Orlando, Fla. Address: 130 N. Main St.

The Rev. David K. Leighton, formerly rector of St. Andrew's Church, Pittsburgh, is now rector of Holy Nativity Church, Baltimore, Md.

The Rev. Roy A. McDaniel, formerly assistant at St. John's in the Village, New York, is now vicar of St. James' Church, Mosinee, Wis. Address: 411 Second St.

The Rev. Jonathan N. Mitchell, formerly rector of St. George's Church, Durham, N. H., is now rector of St. Stephen's Church, Columbus, Ohio. Address: 30 W. Woodruff Ave. Both parishes do work with college students.

The Rev. Roswell O. Moore, formerly program consultant for the diocese of Central New York, with address in Syracuse, will on November 1 become rector of Christ Church, Exeter, N. H. Address: 12 Elliot St.

The Rev. Mr. Moore's work has included the development of lay training in the diocese, coordinating communication, and carrying out the program of the national Church.

The Rev. Richard N. Ottaway, formerly rector of St. Paul's Church, Vanceboro, N. C., and Trinity Church, Chocowinity, will on November 1 become curate at St. Paul's Church, Greenville, N. C., and chaplain to Episcopal students at East Carolina College.

The Rev. Robert G. Preston, formerly vicar of St. Joseph's Church, Chicago, is now assistant at St. Paul's Church, Peoria, Ill. Address: 3601 N. North St.

The Rev. Manney C. Reid, formerly rector of Trinity Church, Myrtle Beach, S. C., will on November 1 become rector of St. Mary's Church, Kingston, N. C. Address: 801 Rountree St.

The Rev. Dr. Nelson Rightmyer has resigned as chaplain of Hannah More Academy, Reisterstown, Md., to become director of education for the Maryland Children's Center, Baltimore. He continues to serve as rector of St. John's Church, Western Run Parish, Glyndon, Md., and as secretary of the convention of Maryland. His address is the same as before: St. John's Rectory, Glyndon, Md.

The Rev. William E. Stephens, formerly rector of All Saints' Church, Pittsburgh, is now rector of Grace Church, Honesdale, Pa.

The Rev. Ernest L. Stevens, Jr., formerly curate

SCHOOLS

FOR GIRLS

KEMPER HALL

Church Boarding School for Girls. 89th year. Thorough college preparation and spiritual training. Unusual opportunities in Music, Dramatics and Fine Arts including Ceramics. All sports. Junior School. Beautiful lake shore campus 50 miles from Chicago. Under the direction of the Sisters of St. Mary.

Write for catalog.

Box LC

Kenosha, Wis.

ST. AGNES SCHOOL

Episcopal school for girls. College prep. Boarding grades 6-12; day, kindergarten to college. 16 acre campus. Playing fields. Near Washington theatres, galleries. Student gov't emphasizes responsibility.

ROBERTA V. MCBRIDE, *Headmistress*
Alexandria, Virginia

ST. JOHN BAPTIST

School for Girls
Under Sisters of St. John Baptist

An Episcopal country boarding and day school for girls, grades 7-12 inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample grounds, outdoor life.

For complete information and catalog address:

Box 56, Mendham, New Jersey
THE SISTER SUPERIOR

ST. MARY'S SCHOOL

Episcopal School for girls on the Hudson. Under direction of Sisters of St. Mary. Grades 9 through 12. College preparatory. Fully accredited. Small classes. Modified Kent plan. Riding, music, art.

Sister Superior, St. Mary's School
Peekskill 9, New York

FOR BOYS

THE CHURCH FARM SCHOOL Glen Loch, Pa.

A School for boys whose mothers are responsible for support and education.

Grades Five to Twelve
College Preparatory

Wholesome surroundings on an 1,600 acre farm in Chester Valley, Chester County, where boys learn to study, work and play.

Rev. Charles W. Shreiner, D.D.
Headmaster
Post Office: Box 662, Paoli, Pa.

NORTHWESTERN MILITARY AND NAVAL ACADEMY

Distinguished college preparatory school. Est. 1888. Episcopal Church auspices. Religious instruction part of academic curriculum. Small classes (average: 10 students) encourage the best in every boy. Guidance from understanding faculty. Fireproof buildings. New 3-court gym. 85 acres on Lake Geneva. 75 miles from Chicago, 55 miles from Milwaukee. Senior ROTC Basic. All sports; sailing. Catalog. 1610 South Lake Shore Road Lake Geneva, Wisconsin

CHURCH CANDLES

Beeswax Candles
Vesper Lights
Sanctuary Lights and Lamps
Votive Lights



Write for price list and illustrated folder

WILL & BAUMER
CANDLE CO., INC.
Syracuse, N. Y.

The Pioneer Church Candles Manufacturing Company

SCHOOLS

NURSING

SCHOOL OF NURSING

St. Luke's Hospital, Davenport, Iowa

Fully Accredited, three year program. College affiliation. Male and Married Students accepted. Loans and Scholarships available. For information write to director.

COEDUCATIONAL

THE BLUE RIDGE SCHOOL

Co-ed Established 1909
Grades 1 thru 8

A moderately priced Episcopal Church Boarding School in the beautiful Blue Ridge Mountains, 23 miles north of Charlottesville, and 115 miles southwest of Washington. Gymnasium, Riding, Board and Tuition \$900.

Box 1, St. George, Greene County, Va.

at Christ Church, Dearborn, Mich., is now associate at St. Paul's Memorial Church, Detroit. Address: 12762 Hubbell, Detroit 27.

The Rev. Frederick E. Taylor is now rector of St. James' Church, Lenoir, N. C. He was assistant at St. John's Church, Roanoke, Va., until Easter of 1959, at which time he went to Europe to study in the field of the healing ministry. Address: Rectory St., Lenoir.

The Rev. George A. Taylor, formerly rector of St. David's Church, Baltimore, Md., will on December 1 begin work at St. Paul's Church, Kent, Md. (RFD Chestertown).

The Rev. Robert Tsu, formerly curate at St. Paul's Church, Walnut Creek, Calif., is now vicar of St. Timothy's Church, Danville, Calif., where he has been doing supply work. The appointment was requested by the members of the church at Danville, who are not themselves of oriental extraction. Fr. Tsu is the son of the retired Bishop of Victoria, Hong Kong.

The Rev. Ronald L. Woodruff, formerly in charge of St. Andrew's Church, Durham, N. C., is now rector of St. Peter's by the Sea, Charleston Heights, S. C.

The Rev. Hunter Wyatt-Brown, Jr., formerly assistant at All Saints' Church, Fort Lauderdale, Fla., is in the process of organizing a parochial day school. He will serve as headmaster of the school.

DEATHS

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

The Rev. Frederick Turner Ashton, retired priest of the diocese of Delaware, died at his home in Wilmington, Del., on October 8th.

The Rev. Mr. Ashton was born in Garnerville, N. Y., in 1884. He was a graduate of St. Stephen's College, and studied at General Theological Seminary. He was ordained to the priesthood in 1908.

From 1908 until 1919, he served churches in New York, and from 1919 to 1942, he was rector of Christ Church, Christiana Hundred, Del. Mr. Ashton became hospital chaplain in Wilmington in 1942 and served until his retirement in 1952.

He is survived by his wife, Elizabeth; a son, Thomas V. W. Ashton; and three daughters, Mrs. Amelia A. Clarke, Mrs. Elizabeth Bewley, and Mrs. Margaret A. Biggs.

The Rev. Carl William Bothe, retired priest of the diocese of Dallas, died October 1st. He was 66.

Fr. Bothe was born in Bloomington, Ill. He attended Nashotah House, General Theological Seminary, St. Norbert's College, and the Collegio Beda Gregorian University, Rome. He was ordained to the priesthood in 1917. During his active ministry he served in Nassau, New York, Wisconsin, Texas, Ohio, and Pennsylvania.

During World War II, Fr. Bothe served as a field director of the American Red Cross. Because of failing health he retired in 1958.

Surviving are a sister, Mrs. Helen Marquardt; and two brothers, Walter Bothe and Dr. Russell Bothe.

The Rev. Francis Arthur Willard, rector of St. Bede's Church, St. Petersburg, Fla., died October 7th at the age of 41. Fr. Willard was conducting a communion service at the time of his death.

He was born in Albany, N. Y. Fr. Willard was a graduate of Carroll College, Waukesha, Wis., and Nashotah House. He was priested in 1945, and served the diocese of Albany from 1945-1952. He was vicar of St. Agnes' Church, Sebring, Fla., from 1952 to 1957, when he became rector of St. Bede's.

Adelaide Bindley Davidson, wife of the Rev. Dr. George Davidson, retired rector of St. John's Church, Los Angeles, Calif., died at her home in Pebble Beach, September 28th. Mrs. Davidson was 75.

Mrs. Davidson was born in Pittsburgh, Pa. She attended Bishop Strong's School for girls in Toronto, Canada.

A son, George Bindley Davidson, also survives.

Edwin Alford Morgan, prominent member of Trinity Pro-cathedral, Monrovia, Liberia, died October 3d in Harkness Pavilion, Columbia-Presbyterian Medical Center, New York City. Mr. Morgan had gone to the medical center on September 17th for treatment of a long illness. He was 71.

He attended the University of Liberia, and became an attorney in 1915. The senior member and president pro tem of the Liberian Senate, Mr. Morgan was elected to the Senate in 1944. For the last 15 years he had been a national chairman of the True Whigs party of Liberia. He served as a captain in the Liberian Air Force. He was also influential in enacting the measure to build a new \$65,000,000 harbor in Grand Bassa, where he was born.

Survivors include his wife, the former Rhoda Manley; 17 children, and 33 grandchildren.

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.

October

25. Sodor and Man, England
26. South Carolina, U.S.A.
27. South China
28. South Dakota, U.S.A.
29. Southern Brazil, South America
30. Open
31. Open

CLASSIFIED

advertising in **The Living Church** gets results.

CHURCH APPOINTMENTS

NEW Silver Plated Chalice, 5½ inches high; bowl 5½ fluid ozs. Well Paten, 5 inch diameter. Simple design. \$20.00 post free. Photo and details. Ian Michell, 19 Lower Brook Street, Ipswich, England.

CHURCH FURNISHINGS

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

FOR SALE

PICTURES, Crosses, Crucifixes, Medals, Pamphlets, inexpensive. Bazaars. St. Philip's Society, West Stockbridge, Mass.

LINENS AND VESTMENTS

ALTAR GUILDS: Linen by the yard, Dacron and Cotton for surplices, transfer patterns, threads, etc. Samples on request. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

FAIR LINENS — Imported, exquisitely hand embroidered, made to order to fit your altar, and other beautiful embroidered Altar Linens. Church Linens by the yard including Crease Resisting Alb Linen. Mary Moore, Box 394-L, Davenport, Iowa.

MUSIC

SONGWRITERS—Arranging by Specialists. Music set to poems, religious and popular. Offset printing. Free information. Music Printing Company, Dept. LC-10, 732 South Sherman, Chicago 5, Ill.

POSITIONS OFFERED

ASSISTANT PRIEST for large Southern California parish. Mature, moderate Churchman, successful with youth. Reply stating qualifications. Reply Box M-356.*

HOLY CROSS PARISH, Sanford, Florida desires Sunday assistance and hospital calling. Good spot for still active retired priest who wants to be useful to the Church. Upstairs furnished apartment with utilities provided. No salary. Needed immediately until June 1960. Reply rector.

PRIEST WANTED: Single preferred. Urban and rural work, among several races—mostly Navaho, however. Salary \$3600. Apartment and all utilities. Reply Box S-357.*

POSITIONS WANTED

AGED HOME RECREATION — Retired executive, leisure time program, will volunteer, nine months year, five days week. Eastern Metropolitan or adjacent area only. Reply Box H-355.*

PRIEST, single, twenty years in urban parish ministry. Prayer Book Churchman, available for opening as rector. Reply Box A-353.*

ORGANIST-CHOIRMASTER, Episcopalian, age 40. Full time position desired. Experienced boy, mixed and multiple choirs. Excellent references. Reply Box V-347.*

PRIEST desires change, consider associate. Reply Box L-348.*

HANS A. LANGE, JR., A.A.G.O. Also graduate, Guilman Organ School, New York City. Desires position as Choirmaster, Organist and teacher in Connecticut. Excellent references. Call Jordan 7-9823 or write, Bethlehem, Connecticut.

PRIEST, 30, five years as Rector, seeks Parish within hour's drive of university where graduate study may be pursued part time. Would also consider teaching, field of History. Reply Box H-354.*

TOURS

NOW! EUROPEAN-PALESTINE TOUR in 1960, including Middle East and Passion Play, with experienced conductor and reliable travel bureau. Rev. Lester K. Welch, 320 Hamilton Street, N. W., Washington, D. C.

WANTED

TOWER BELL for country mission. Write St. Gabriel's Church, Main St., East Berlin, Conn.

*In care of The Living Church, Milwaukee 2, Wis.

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 consecutive insertions; 17 cts. a word an insertion for 13 to 25 consecutive insertions; and 16 cts. a word an insertion for 26 or more consecutive insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rates as (A) above, add three words, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Church services, \$1.00 a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager.
- (E) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH

407 East Michigan Street Milwaukee 2, Wis.

THE LIVING CHURCH reserves the right to forward only bona fide replies to advertisements appearing in its classified columns.

NOTICE TO SUBSCRIBERS

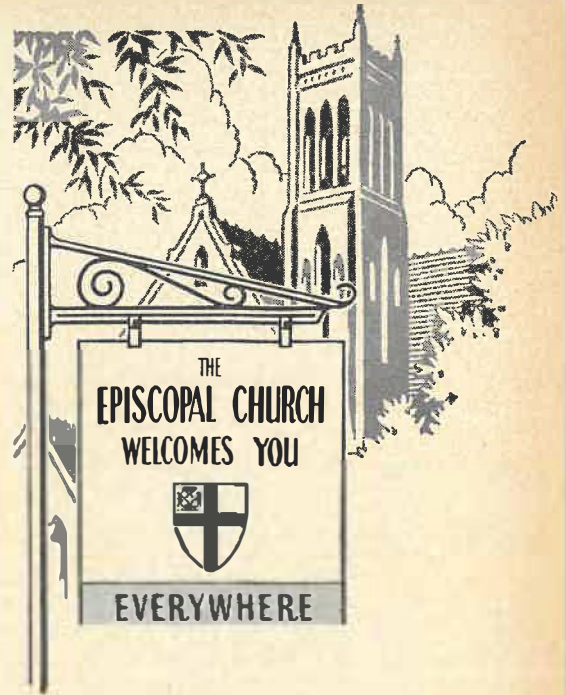
When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

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

THE LIVING CHURCH

The Living Church

CHURCH DIRECTORY



GLENDALE, CALIF.

HOLY APOSTLES' 1003 So. Verdugo Rd.
Rev. Robert Spicer-Smith, r
Sun Masses 8, 9:30, 11 (1, 3, 5S); C by appt

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

ST. NICHOLAS 17114 Ventura Blvd. (at Encino)
Rev. Harley Wright Smith, r;
Rev. George Macfarren, Ass't.
Sun Masses: 8:30, 9:30, 11, Ch S 9:30; Adult
education Tues 8; Penance Fri 7 to 8 & by appt

NORWALK, CONN.

ST. PAUL'S-on-the-Green
Rev. Anthony P. Treasure, r
Sun Masses: 8, 9:30 (Sol), 11 Sung (1S) MP (2nd,
3rd and 4th), 6:30 EP; Daily: MP 8, EP 5; Week-
day Masses: Tues 9, Wed 8:30, Thurs 10, Fri 7:15;
HD 8:30; C Sat 5-6

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass
daily 7; also Tues & Sat 9:30; Thurs & HD 12 noon;
MP 6:45, EP 6; C Sat 5-7

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. Robert G. Sharp, c;
Rev. Ralph A. Harris, choirmaster
Sun 7, 8, 10 and Daily; C Sat 5

FORT LAUDERDALE, FLA.

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga,
Rev. George R. Taylor, Ass'ts; Rev. Warren I.
Densmore, Dir. of Christian Ed. & Headmaster of
the Day School; Rev. Robert Dean Martin, Dir. of
Youth Activities & Chaplain of the Day School.
Sun 7, 8, 9:15, 11; Daily 7:30; also Mon 8:45;
Tues 6:30; Fri 10; C 4:30 Sat & by appt

ORLANDO, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

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

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun H Eu 7:30, 9, 9:15 (Children's), 11, MP 8:30,
CH S 9, EP 5:30; Weekdays: H Eu 7, 10; also
Wed 6:15; also Fri (Requiem) 7:30; MP 9:45,
EP 5:30; C Sat 4:30-5:30, 7:30-8:30 & by appt

NEW ORLEANS, LA.

ST. ANNA'S (Nearest Downtown & Vieux Carre)
1313 Esplanade Ave., Rev. Henry Crisler, r
Sun 7:30, 9:15, 11, 6; Wed 10; HD 7 & 10

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. Osborne Littleford, r; Rev. Frank MacD.
Spindler, c; Rev. E. Maurice Pearce, d
Sun 7:30, 9:15, 11 & Daily; also Fri (Requiem) 7:30

MOUNT CALVARY N. Eutaw and Madison Streets
Rev. MacAllister Ellis, Rev. Donald L. Davis
Sun: Masses 7, 8, 9, 11 (High); Daily 7, 9:30;
C Sat 4:30-5:30, 7:30-8:30

OLD ST. PAUL'S Charles St. at Saratoga
Rev. F. W. Kates, r; Rev. A. N. Redding, c
Sun 8 HC, 11 MP or HC & Ser; Daily 12:10 to
12:40; HC Tues & Thurs 11, HD 11 & 12:10

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Revs. S. Emerson, T. J. Hayden, D. F. Burr
Sun 7:30, 9 (sung), 11 Sol & Ser, 7:30 EP; Daily 7
ex Sat 8:30; C Sat 5 & 8, Sun 8:30

DETROIT, MICH.

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

KANSAS CITY, MO.

GRACE AND HOLY TRINITY CATHEDRAL
415 W. 13th St.
Very Rev. D. R. Woodward, dean; Rev. R. S.
Hayden, canon; Rev. R. E. Thurston, canon
Sun 8, 9:30, 11 & daily as anno

ST. LOUIS, MO.

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

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main St. at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8 & 10 (Sung); Daily 7, Thurs 10;
C: Sat 4:30-5:30

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Streets
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;
Wkdys: MP 7:45; HC 8 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11, Ch S,
4 EP (Spec. Music); Weekdays HC Tues 12:10;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Wed 12:10; EP Daily 5:45. Church open daily for
prayer.

SAINT ESPRIT 109 E. 60 (just E. of Park Ave.)
Rev. René E. G. Yailant, Ph.D., Th.D., r
Sun 11. All services & sermons in French.

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, MP Ser 11; Thurs HC and Healing
Service 12 & 6; Wed HC 7:30; 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;
Rev. C. O. Moore, c
Sun Masses: 8, 9 (Sung) & 11 (Sol); 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, Organ Recital
3:30, EP Cho 4; Daily ex Sat HC 8; 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, S.T.D., v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Ser 12:30 Tues, Wed & Thurs, EP 5:15 ex Sat;
Sat HC 8; 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; Int & Bible
Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by
appt; Organ Recital Wednesday 12:30

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, S.T.D., v
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

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

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Thurs
6:30; Wed & Fri 12:10; Sat 9:30; C Sat 12-1, 7:30-8

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 & Devotions 1st
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

SEATTLE, WASH.

ST. PAUL'S 15 Roy St., at Queen Anne
Rev. John B. Lockerby; Rev. James F. Bogardus
Sun 8, 9:30, 11; Daily: varied times.

KEY—Light face type denotes AM, black face
PM; add, address; anno, announced; AC, Ante-
Communion; appt, appointment; B, Benediction;
C, Confessions; Cho, 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; 1S, first
Sunday; HC, Holy Communion; HD, Holy Days;
HH, Holy Hour; Instr, Instructions; Int, Inter-
cessions; Lit, Litany; Mat, Matins; MP, Morning
Prayer; P, Penance; r, rector; r-em, rector-
emeritus; Ser, Sermon; Sol, Solemn; Sta, Sta-
tions; V, Vespers; v, vicar; YPF, Young People's
Fellowship.

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

THE BIBLE *that will Surprise You!*

Reveals Spiritual Meaning of Verses
Gives Desired Information More Quickly



55 FEATURES...
7 GREAT DEPARTMENTS MAKE—

THE NEW CHAIN-REFERENCE BIBLE

Truly a Bible PLUS a Biblical Library
in ONE Volume

EDITED BY REV. F. C. THOMPSON, D.D., PH. D.

READ WHAT OTHERS SAY:

Justice Glenn Terrell, Former Chief Justice of the Supreme Court of Florida: "The inscription over the entrance of the Library of the Florida State College for Women in Tallahassee, Florida, is: 'The Half of Knowledge Is to Know Where to Find Knowledge.'"

The New Chain Reference Bible is the 'where' to find the fullest spiritual truths and to gain the most complete knowledge of the Bible in the easiest way. For the past two years I have used the New Chain Reference Bible and I have found it the best of them all." **The Rt. Rev. Donald H. V. Hallock, Bishop of Milwaukee:** "In the past three months, I have had a chance to use the New Chain Reference Bible extensively and the many reference features are certainly helpful. Its arrangement makes it very simple to use and I have found it saves time because of this facility." **The Rt. Rev. Sumner Walters, Bishop of San Joaquin, California:** "For thirteen years, I have studied my copy of the New Chain

Reference Bible. No other edition of the Bible have I used so frequently. I know of no similar work to compare with this, either for teaching the contents of the Scriptures or for preaching the Word of God." **The Rev. Roelif H. Brooks, Rector Emeritus of St. Thomas Church, New York City:** "I have found the New Chain Reference Bible of inestimable help and use it constantly. I consider it so great a help in my work that it has been my pleasure to present copies to friends, one of which went to England." **The Rt. Rev. Thomas Casady, Retired Bishop of Oklahoma:** "I consider the New Chain Reference Bible the most comprehensive and practical of all the various editions of the Bible (six different publications) I have owned and used. The more I use it, the more delighted I am with it. As an aid to Bible study, it seems to me to be indispensable to preachers, teachers and students. It soon pays for itself in time and labor saved alone."

Rapidly Replacing Other Bibles—Has So Many More New Helps!

1. Unique chart showing Origin and Growth of the English Bible.
 2. The Outline Studies of Bible Periods, comparing Biblical History with Contemporary Secular History.
 3. The Analysis of the Bible as a Whole.
 4. The Analysis of each of the 66 Books of the Bible.
 5. The Analysis of every Chapter of the New Testament.
 6. The Analysis of the Verses of the entire Bible.
 7. The Numerical and Chain Reference Systems.
 8. Special Analysis of the Important Bible Characters.
 9. Contrast between the Old and New Testaments.
 10. The Topical Treasury. New Topics for Prayer Meetings, Men's Meetings, Women's Meetings, Missionary Meetings, Young People's Meetings, etc.
 11. Special Bible Readings for private devotions and public services. New and different subjects.
 12. Bible Harmonies of the Lives of Moses and Paul.
 13. Special Portraits of Jesus.
 14. Chart of the Messianic Stars.
 15. Chart showing cause of the Babylonian Captivity.
 16. Chart of the Temple of Truth, illustrating the Sermon on the Mount.
 17. Chart of Jesus' Hours on the Cross.
 18. The Christian Workers' Outfit. Of special value to soul winners.
 19. All Prominent Bible Characters Classified, listing the Patriarchs, Leaders in Early Hebrew History, Courageous Reformers, etc., with meaning of their names given.
 20. Golden Chapters of the Bible.
 21. A Complete General Index of over seven thousand topics, names and places.
 22. Special Memory Verses selected from each Book of the Bible.
 23. Chart Showing Seven Editions of Divine Law.
 24. Graph of the Prodigal Son.
 25. Bible Mnemonics, or how to memorize.
 26. The Principles and Best Methods of Bible Study.
 27. Pictorial Illustration of the River of Inspiration.
 28. Bible Markings, Explaining best methods of marking one's Bible.
 29. Concordance.
 30. Atlas of 12 colored maps with index for quickly locating places.
- Other Features in Text Cyclopedia**
31. Topical Study of the Bible. Correlated Scriptures printed out in full under 2467 topics and sub-topics. Three times as many as in any other Bible.
 32. Contrast Study of Great Truths of the Bible. Enables

you to study the Constructive and Destructive Forces of Life, with the Bible verses printed out in full under such subjects as Faith—Unbelief, Love—Hatred, Courage—Fear, etc.

33. Life Studies, such as Business Life, Home Life, Devotional Life, The Surrendered Life, etc.
34. Bible Stories for Children. A list of 56 stories to be read from the Bible itself.
35. Miracles of both the Old and New Testaments listed in Chronological Order.
36. Parables of the Old Testament. Parables of the New Testament, listing those given in One Gospel Only, those given in Two, and those given in Three.
37. Titles and Names of Christ; of the Holy Spirit; of God the Father; and of Satan.
38. General Bible Prohecies.
39. A List of the Prophets of the Bible.
40. List of Judges of Israel and Judah given in Chronological Order.
41. List of the Notable Women of the Bible.
42. Mountains and Hills referred to in Bible, listing the Scenes of Great Events.
43. Dictionary Material.
44. Tables of Time, Money, Weights and Measures.

Eleven New Features Added in the Third Improved Edition

45. The Historical Bridge, covering interval between the Old and New Testaments.
46. Chart showing the History of the Apostles.
47. Harmony of the Gospels, citing references in different Gospels where events are given.
48. Calendar of the Christian Era.
49. The Post-Resurrection Appearances of Jesus, illustrated with well-known paintings.
50. Chart of the Seven Churches of Asia, described by John.
51. An Outline History of the Evangelistic and Missionary Work of the Early Church.
52. The prophecies Concerning Jesus and their fulfillment, arranged Chronologically, with principal verses printed out in full.
53. Map Showing Approximate Distances from Jerusalem to Various Historical Points.
54. Chart Showing the Interior Arrangement of the Temple at Jerusalem.
55. Thirteen Special Illustrated Maps Showing the Journeys of Jesus, Peter, Paul, and the Journeys of the Children of Israel from Egypt to Canaan. These are separate maps, mind you—not several crowded together on one page.

The Revised Version is given in the wide margin opposite the verses, wherever an important difference in meaning occurs.

Be Fair to Yourself!

See this special Bible with its unequalled practical helps before you buy any Bible—or you may regret it as others have. Ask your pastor about it. No other Bible is so highly praised by so many renowned Bible Students.

SEND NOW
for this
big FREE
descriptive
BOOK



Agents Wanted

B. B. KIRKBRIDE BIBLE CO., INC.,
Dept. L-4710, K. of P. Bldg.
Indianapolis, Indiana.

Without cost or obligation to me, send a copy of the big illustrated book, "A New Bible for a New Day," and full particulars concerning the Third Improved Edition of your New Chain Reference Bible.

Send your special terms to Representatives.

Name _____

Address _____

City _____ State _____

B. B. *Kirkbride* BIBLE CO., INC.

L-4710 K. OF P. BLDG.
INDIANAPOLIS, INDIANA