

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

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BLESSED Lord, who hast caused all Holy Scriptures to be written for our learning; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Amen.

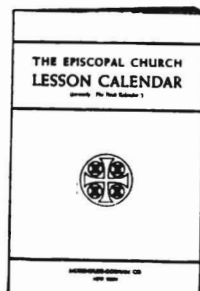


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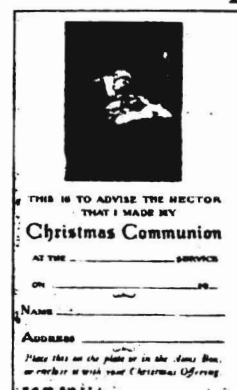
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Christmas Giving

TO THE EDITOR: The need of the heart for love only the Christmas gift can fulfill. The happiness that the Christmas gift brings rises from fulfillment, not of any material need, but of a spiritual need, the need of the knowledge that he or she who receives, is an object of a personal loving concern, the knowledge in which, one only feels oneself a personality.

At a time when organization is more and more, and personality less and less, Christmas should take on a larger, not the lesser importance, with which it is regarded by too many who call themselves Christians, by those who are inclined to think that their contributions to, or even their services in charitable organizations, relieve them of personal responsibility to give out of the Christ in themselves, to the need in others of Christ. This is the responsibility, that Christmas more and more proclaims, and will most proclaim in the day, hoped for by some, when the state will be of itself a super-charity organization.

In that day, if it ever comes, Christmas will take on an importance to Christians greater than it has ever known. The need of that knowledge by which one knows oneself a loved child of God, not a mechanically tended cog of a soulless machine, will be far greater than in less mechanically perfect times. For in that day, mankind will be further from the peace on earth, good will to man, promised by the Prince of Peace than ever before—for the peace, that only love of God can bring in the human heart, and the good will that can only exist between hearts, bound together by that Divine love, a perfect mechanized order is a complete denial.

That peace and good will are furthered only by words and deeds of personal kindness, that bear witness to this divine love in hearts of givers, and that peace and goodwill are retarded only by neglect in word or deed of the need, of the knowledge that one is an object of that love Divine, all love excelling, in which, and in which only, one is a personality, a child of God.

FRANK D. SLOCUM.

New York.

Sermon Control

TO THE EDITOR: Whoever is responsible for the complimentary copy of THE LIVING CHURCH which reaches me so faithfully, receives my heartfelt thanks each time I open the wrapper and read the unfaillingly

interesting paper within. It was with pleasure I read of the ceremony in Nassau recently, and wished that many of us could have the official present whose duty I would judge is to reduce the sermon length, I refer to "Wind" Commander McGratney of the RAF. (Rev.) W. J. H. PETER.

Greenville, Tex.

Editor's Comment:

Caught in our own typographical error. Should have been "wing commander," of course. But we think our correspondent has "got something" in regard to sermon control, at that!

Toc H

TO THE EDITOR: You in the United States have so many of your husbands, sons, daughters, and sweethearts stationed in the British Isles that you may wonder what we in this country are doing for them. Certainly we are aware that we must do something in return for the generous hospitality and friendship which you have showered on British boys in the U. S. It has become a legend with us here.

We can, and we will open our homes to all Americans in our midst. We would like to be able to do this in as *personal* a way as possible. And you can help us, if you will, to supplement a scheme which is coming into operation for providing homes for American boys on leave, by sending us the names and addresses of your sons, so that we may *write and ask* them to come to us. It would mean so much more to even a proportion of these boys, if they could be invited to our homes, personally or by letter, rather than all being "allotted" to persons who have volunteered to have them.

This scheme is being operated by the American authorities, the British M.O.I., and the voluntary societies of Great Britain, of which Toc H is one. We believe that through the more intimate social intercourse to be achieved by asking these young American officers and men into our homes, we may all reach an understanding of one another that will make many of our past small misunderstandings impossible in the future. As one of the early leaders of the Toc H (pronounced Tock H) wrote, "to conquer hate would be to end the strife of all the ages; but for men to know one another is not difficult and it is half the battle."

Will you help us to make your men and womenfolk in these Islands really at home by letting me know about them? Will you write me so that I can write them?

I know that the experiences we over here shall gain in this way, will enrich us personally, and our Nation. And we, with your folk, will have earned dividends of goodwill for future and better years.

(Rev.) SHAWN HERRON,
Regional Padre.

Toc H
Brotherton House,
North Grange Road,
Leeds, 6, England.

General Convention

TO THE EDITOR: I noticed in your columns of THE LIVING CHURCH, November 15th, the proposal as a war time emergency that the clerical and lay deputies to the General Convention in Cleveland in October 1943 be limited to three instead of the customary four in each order.

Even as a war emergency I hope that such counsel does not prevail, for the simple reason that it means it tends to eliminate the

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LETTERS

younger deputies—clerical as well as lay. And to eliminate the younger deputies means in effect that the Convention will tend to express more than ever before the voice of the older, if not the oldest generation of the Church. For, in most dioceses the seniority rule still seems to prevail, at least informally, in the election of deputies to the General Convention.

In 1934 at Atlantic City I happened to be one of the four clerical deputies from the diocese of Pittsburgh. And at that Convention, even with four from each order from each diocese, I was one of only 15 deputies in the whole Church at that Convention that had been born in the 20th century.

At that Convention the proposal of reducing the number of deputies from four to three was advanced as a matter of depression economy. Here it comes up under another guise—war emergency. As a matter of war emergency it should not prevail. I would rather propose that the number of deputies be increased to five rather than reduced to three, so that this Church in General Convention assembled in the 20th century might at least have a substantial number of its deputies that were born in this 20th century. How in the midst of the dark days of this present war can a Church wisely legislate for the future with 19th century delegates?

No doubt the trouble lies not in the General Convention but in the procedure of electing delegates in our various diocesan conventions, particularly in the older and more established dioceses. Here a new procedure should be brought to the front in most of our dioceses. At present an informal seniority rule more or less prevails. It is like the formal rule of seniority that still prevails in the halls of Congress.

I know that the matter of a change of procedure in our diocesan elections cannot be done effectively by electioneering for young men. For that smacks of personalities and political wire pulling that we need to banish from diocesan elections. But perhaps the matter might be handled by a change in the rules of election or the canons of the diocese where an election of General Convention deputies is forthcoming. For example, passing a rule like this: Resolved that of the four deputies to be elected from this diocese, at least two shall be priests that were born in the 20th century! The same rule might be passed in regard to the election of lay deputies.

In such a way then we might have a General Convention next October in Cleveland that would place the Episcopal Church really inside the ropes of the 20th century.

(Rev.) LOUIS L. PERKINS.

Shelton, Conn.

TO THE EDITOR: Your editorial suggestion of voluntary reduction in diocesan representation at the 1943 General Convention from four to three in each order of the House of Deputies brings up interesting recollections.

The writer, attending his first session as a deputy, at Atlantic City, introduced a resolution to amend the canon by reducing the number of deputies from each diocese to three in each order. It was favorably reported by the Committee on Canons but was defeated by a torrential outburst of "noes" from the floor. One lay deputy afterward remarked, "We all knew it was a good proposal but none of us was willing to risk being the fourth man and staying home next time."

Four in each order was all well and good when the number of dioceses was 30 or 40. Now, with 75 dioceses and 31 districts, a fully attended General Convention is over half as large again as the Congress

of the United States. Reduction to three in each order would not only make it a less unwieldy body and save (as you suggest) one-fourth of travel and hotel expense, but would automatically eliminate the "divided" votes now so often in evidence on votes by orders.

Perhaps the time is ripening for another attempt to inaugurate such a reform.

(Rev.) JAMES R. SHARP.

Nashville, Tenn.

Hymnal

TO THE EDITOR: The Rev. Chas. E. Hill has suggested in your issue of November 8th that certain works be included in the adopted Hymnal. In answer may I say that the hymn "We Gather Together to Ask the Lord's Blessing" has been adopted. The hymn "Jesu Joy of Man's Desiring" has not been adopted as a hymn but the tune will be used to the one stanza post-communion hymn "Come With Us O Blessed Jesus." "Finlandia" is not a hymn but an orchestral composition; a portion of which has been used in some hymnals.

(Rev.) JOHN W. NORRIS,
Secretary, Joint Commission
on the Revision of the Hymnal.

Philadelphia, Pa.

Unity

TO THE EDITOR: Does anyone really imagine that Bishop Freeman of Washington proposed in his recent sermon on Episcopal-Presbyterian union, to disregard "property rights," confiscate or misappropriate "trust-funds," flout "constitutions and canons"—and flop right over the fence tomorrow, into the green pastures of a united fellowship? How grotesque! Bishop Freeman is perhaps the most astute statesman in the Episcopal Church—and he of course proposed no such thing! I have certainly no authority to speak for the Bishop of Washington—but it seems to me quite obvious that Bishop Wilson [L. C. Nov. 8th] is the one who has made the "emotional outburst"—and not Bishop Freeman, as he holds.

I have read the sermon under censure three times, without ecclesiastical bias, and I see in it no such dire lawlessness and indiscretions as some allege. Bishop Freeman simply wishes the Episcopal and the Presbyterian Churches to carry forward their intentions to unite, and to take immediately the necessary steps to show their good faith

(Continued on page 36)

The Living Church

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

CLIFFORD P. MOREHOUSE.....Editor
PETER DAY.....Managing Editor
JEAN DRYSDALE...Assistant Managing Editor
ELIZABETH McCracken.....Literary Editor
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SECOND SUNDAY IN ADVENT

GENERAL

EPISCOPATE

Bishop Keeler in Charge of Honolulu

Bishop Keeler, Coadjutor of Minnesota, has been appointed Bishop in charge of the missionary district of Honolulu by the Presiding Bishop. He succeeds Bishop Littell, who has been carrying on after the acceptance of his resignation by the House of Bishops.

Bishop Keeler's appointment takes effect on January 1, 1943, and will continue until the consecration of a new missionary bishop, who will probably be elected by the House of Bishops at General Convention next year.

A six weeks visitation of the islands will be made by Bishop Keeler early in 1943, and another visitation is planned for later in the year. He will continue as Coadjutor of Minnesota, and will handle necessary Honolulu administrative matters at his office in Minneapolis.

With Dr. Kenneth M. Sills, Bishop Keeler visited Honolulu in the summer of 1941 to make a survey of the work there for the National Council. In accepting the appointment he said, "I am glad to do what I can for the Church life in the Islands and accept the appointment as an opportunity for missionary contribution and help."

Bishop Dagwell Recuperating

Bishop Dagwell of Oregon has turned over the affairs of the diocese to various boards and commissions until he returns to Portland about March 15th. The Bishop, who is recuperating from a serious illness, expects to spend the next few months in Princeton, N. J., and Winter Park, Fla., where he will be the guest of Bishop Paul Mathews, retired.

Ecclesiastical authority will rest with the standing committee of which the Rev. Lansing E. Kempton of Trinity Church, Portland, is chairman.

INTERCHURCH

Seven Major Bodies to Convene

The wartime duties of the churches will highlight the biennial meeting of the Federal Council of the Churches of Christ in America which gets under way in Cleveland, Tuesday, December 8th. Five hundred representatives of 24 of the nation's most influential communions will hear reports on what the churches are doing in providing a spiritual ministry to the country in time of war. These reports will

cover the work of the chaplains, spiritual missions in Army centers, the cooperative work of the churches in war industrial communities, aid to refugees and prisoners of war, and plans for a just and durable peace after the war is won.

The delegation representing the Episcopal Church at the sessions of the Federal



BISHOP KEELER: *He will administer both Honolulu and Minnesota.*

Council will be the same as in 1940, since there has been no session of General Convention in the meantime to elect new ones. Actually these delegates were appointed by the Presiding Bishop, with the advice and consent of the National Council, after the 1940 General Convention, which authorized membership in the Federal Council but did not elect representatives.

The delegates representing the Episcopal Church are:

Bishops Sterrett of Bethlehem, Gilbert, Suffragan of New York, and Sturtevant of Fond du Lac; Mrs. Ralph M. Barrow, Mrs. James R. Cain, Spencer Ervin, John M. Glenn, the Rev. Charles L. Gomph, the Rev. S. Whitney Hale, Mrs. Robert G. Happ, Miss Rebekah L. Hibbard, the Rev. Harold Holt, Clifford P. Morehouse, Dr. Frank Moore, the Rev. Anthony R. Parshley, the Rev. Canon Almon R. Pepper, the Rev. George M. Plunkett, the Very Rev. Paul Roberts, Thomas Scott, Harper Sibley, Miss Mary C. Smith, the Very Rev. Sidney E. Sweet, the Rev. Floyd Tomkins, the Rev. Theodore S. Will, and the Rev. Granville M. Williams, SSJE.

Of these, Bishop Sterrett and Gilbert, Fr. Gomph, and Mr. Glenn represent the Episcopal Church on the Federal Council's executive committee.

For two days, December 8th and 9th, the Federal Council will meet jointly with the representatives of seven other nationwide interdenominational bodies. A feature of those joint sessions will be consideration of plans for a proposed North American Council of the Churches of Christ,

combining the interests and activities of the eight existing interdenominational agencies. If approved, the first step will have been taken in providing the Churches of the United States and Canada with an agency through which they will be able to achieve a larger measure of cooperation. The plan, however, will not be put into practical operation until it has been approved by the cooperating denominations.

DISCUSSION SESSIONS

Other questions up for discussion during these two days of joint sessions include Spiritual Implications of Race and Culture, Religion in Education in a Democracy, Interchurch Cooperation and Wartime Emergency Services. Charles P. Taft, director of the office of Defense Health and Welfare Services under the Federal Security Agency, and the Hon. Francis B. Sayre, High Commissioner to the Philippines, will be among the speakers of national prominence who will address the Cleveland gathering. Both of them are active laymen of the Episcopal Church. Another speaker will be Dr. Gordon Sisco of the United Church of Canada.

Dean Luther A. Weigle, president of the Federal Council, will deliver the opening address at the separate meeting of the Council, which begins Thursday morning, December 10th. He is expected to deal with the crucial problem of religious freedom. Mr. John Foster Dulles, prominent Presbyterian layman and chairman of the Federal Council's Commission to Study the Bases of a Just and Durable Peace, will present for adoption by the Council a 13-point statement of Guiding Principles designed to stimulate the thinking of the Churches on the task of postwar reconstruction. In addition, the Council is expected to address a Message to Christians of All Lands. This message will take into account the resistance offered by the Churches of many countries to the Nazi attempt to suppress religious liberty. Also on the program is consideration of a statement clarifying the moral issues at stake in the war.

Recommendations dealing with relief in Europe will be laid before the Council. These deal with the work to be done by the Churches in cooperation with government agencies under the guidance of Gov. Herbert Lehman, newly appointed director of Foreign Relief and Rehabilitation, and the relief and reconstruction efforts for which the Churches are themselves directly responsible.

Unusual interest will center around the election of a new president who will preside over the affairs of the Federal Council for the next two years, during which time the American Churches will be called

upon to make momentous decisions in connection with the war, and possibly the peace.

OTHER GROUPS

Also meeting in Cleveland in joint session during the week are six major interdenominational agencies representing some 60 different communions. Those scheduled to hold annual meetings are the Foreign Missions Conference of North America, the Home Missions Council of North America, the United Council of Church Women, and the United Stewardship Council. The remaining agencies—the International Council of Religious Education and the Missionary Education Movement—while not in regular session, will conduct special group meetings before and after the joint gatherings.

THE BIBLE

Stores and Publishers Cannot Keep Up With the Demand

¶ *This year's Christmas book number of THE LIVING CHURCH places special emphasis on the two books that mean most to Churchpeople: the Bible and the Book of Common Prayer. Indication of the vastly increased public interest in the Bible in these critical times is given in this report prepared especially for THE LIVING CHURCH by the Rev. Dr. Francis C. Stifler, editorial secretary of the American Bible Society.*

By FRANCIS C. STIFLER

At the moment, America is hungry for the Bible. Retail book stores are unable to keep their stocks complete. Bible publishers are working overtime. Deliveries are delayed. The situation is reflected more clearly at the Bible House, the home of the American Bible Society in New York, than anywhere else for the Bible Society, which has been the agency of all the denominations for the translation, publication, and distribution of the Bible for over a century and a quarter, is the largest distributor of the Scriptures in the country.

Episcopalians will be interested to know that this expanding production of the Scriptures by the nation's foremost Bible publishing house is the direct responsibility of the Rev. Gilbert Darlington, who has been the treasurer of the society for the past 22 years and is the son of the late Bishop Darlington of Pennsylvania.

The Episcopal Church is one of over 40 communions, including all the principal ones, that support the American Bible Society whose task is the simple but enormous one of aiding translators and publishing and distributing God's Word, at no profit to the society but as a missionary enterprise to the ends of the earth.

ARMY NEEDS

There are three principal reasons for this year's unusual demand for Bibles. The first is the natural result of the war. In their extremity both the civilians who have

seen their loved ones off to camp, and the men themselves, are turning to the Bible for comfort and guidance. So great has been the demand of chaplains for New Testaments for their men in all the branches of the service that, although the Bible Society's printers have installed a special assembly line to facilitate the output, the production of as many as 11,000 Testaments a day does not keep up with the orders.

Recently a group of workers in a great war production plant in Chicago sent six dollars to the Bible House to send 40 Testaments to "MacArthur's airmen in Australia." The books were sent with the offer of any additional copies at no cost if they were needed. Six months later came a note of acknowledgment from the chaplain in charge in Australia in which he said: "I can adequately use 25,000!". The society is sending them in consignments of 5,000 until the order is filled.

Since the beginning of our nation's mobilization in 1940, the society has distributed, either through the chaplains or through pastors and friends, over a million and a half Bibles, Testaments, and Gospel portions to our fighting men. In October, the Society placed its second order for 2,000,000 of the pocket Testaments for the Army, Navy, Marines, Coast Guard and Merchant Marine.

PRISONERS OF WAR

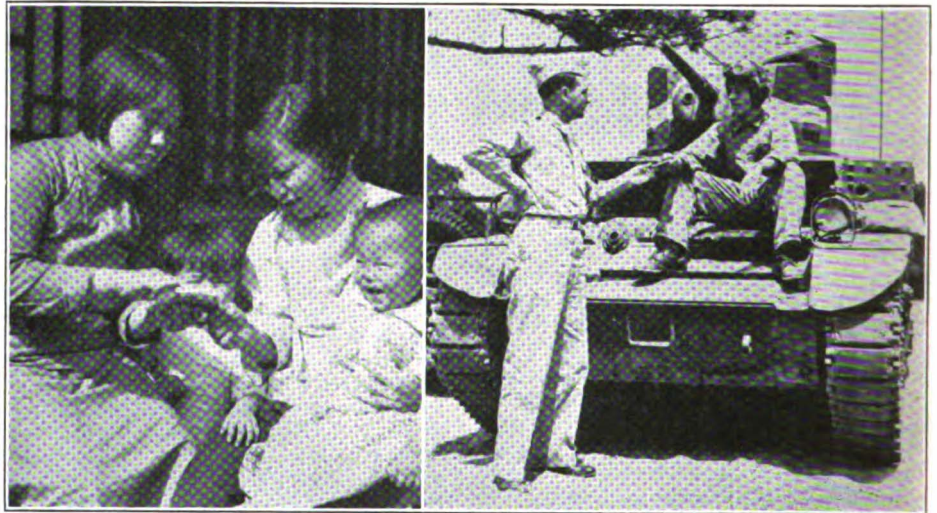
The second reason for the unusual demand is the amazing opportunity which has come to the society to distribute Scrip-

95% of the packages of books have been delivered to the men for whom they were intended. Not the least remarkable aspect of this important service has been the distribution of more than 40,000 New Testaments and Psalms, and over 200,000 Gospel portions to Russian prisoners who, presumably, under the Bolshevik regime knew nothing about the Bible.

AID TO BRITISH SOCIETY

The third reason for the unprecedented demand is the fact that the American Bible Society has had to take over much of the work hitherto done by the great Bible Societies of England and the Continent, who have been unable, on account of the war, to continue their work, especially as it pertained to foreign fields. In August, 1941, an enemy bomb hit squarely the bindery employed by the British and Foreign Bible Society in the manufacturing of most of its books and completely demolished the plant. The American Bible Society came to the rescue a few months ago by supplying a large binding machine, which was safely sent as a gift from this country. Meanwhile, however, the British society was dependent, and indeed will still be for some time to come on account of paper shortage and other restrictions, upon the American Bible Society to furnish many of its volumes.

During the year, the American Bible Society, for instance, has published nearly 1,000,000 Gospel portions in Portuguese for distribution by the British Society in South America. This is the largest order



DISTRIBUTING THE BIBLE: (Left) a Chinese Bible worker; (right) U. S. Tank Corps photo of a chaplain giving a testament to a soldier.

tures to the prisoners of war in the internment camps of Germany and elsewhere, but particularly in Germany where over 200,000 volumes in over 20 different languages have been sent in small parcels to 152 different camps. This work has been made possible through the Ecumenical Commission for Chaplaincy Aid to War Prisoners, which has its office in Geneva, Switzerland.

The expressions of gratitude that have been written on the acknowledgment cards have been most touching. These acknowledgment cards, incidentally, indicate that

for foreign language Scriptures the American Bible Society has ever filled.

SIX MILLION BIBLES

In the first 10 months of 1942, the issues from the Bible House in New York were 6,020,203 copies of the Scriptures in English alone. Not less than 1,000,000 copies in various other languages have been published in the same period. In addition, there has been no inconsiderable number of volumes published in the various branches of the society in the Middle East and in China and Japan, although figures

are, of course, unobtainable from these quarters.

Leaving out the figures of books published abroad, it is safe to say that the American Bible Society will publish in America alone well over 7,000,000 copies before the year is out, exceeding the total of 6,585,280 for 1941, which included much of the volume of production reported from abroad.

NURSERY SHELTER

Church School Children Give a Benefit, Make Christmas Presents

The children of St. Peter's church school in West Allis, Wis., under the leadership of Mrs. O. F. Buss, have been working to help THE LIVING CHURCH with its Nursery Shelter for little children at Barton Place in Exeter, England, whose homes have been broken up by the fortunes of war.

On Saturday afternoons they make and assemble things for a Christmas box for these English children, and on November 28th they invited their parents and friends to a program of recitations, songs, and piano solos, all done and directed by the children themselves.

The roomful of people who responded to the invitation were told about the Nursery Shelter from accounts which were learned from the pages of THE LIVING CHURCH and from an interview about it with Mr. Morehouse, the Editor, which appeared in the Milwaukee Journal. When the children passed the alms basin, they were delighted to receive \$8.00, which they are sending to the Shelter through THE LIVING CHURCH RELIEF FUND.

The children are going on with this project for the duration of the war, and Mrs. Buss says, can be depended on to become more and more interested. They are keeping a scrapbook of pictures of the children and letters about them, and every bit of information they can get; and are looking forward to sending another and larger offering.

RADIO

Bishop Hart to Broadcast New Year's Greeting

The annual New Year's greeting of the Episcopal Church of the Air will be given on Sunday, January 3d by Bishop Hart, Coadjutor of Pennsylvania.

Bishop Hart will speak from Columbia station WCAU, in Philadelphia at 10 A.M. to 10:30, EWT, and the message will be carried widely over Columbia Broadcasting System stations.

Religion in War Time

On December 3d the Rev. Ralph S. Meadowcroft, rector of All Angels' Church in New York, began his fourth series of radio addresses. These will continue every Thursday over WJZ and the Blue Network at 1:30 P.M. EWT until

the end of April. The general subject of the series this year is Religion in War Time.

EDUCATION

Rev. Theodore O. Wedel Elected Warden of College of Preachers

The Rev. Theodore O. Wedel has been elected warden of the College of Preachers of Washington Cathedral, it was an-



DR. WEDEL: New Warden of the College of Preachers.

nounced by Bishop Freeman of Washington. Dr. Wedel, who succeeds the late ZeBarney T. Phillips as warden, has been associated with this unique institution which affords post-ordination training to clergymen of the Episcopal Church for the past four years as director of studies. He is also Canon Chancellor of the Cathedral.

Canon Wedel's broad experience and ripe scholarship make him eminently fitted for this important post, the Bishop stated. He was formerly professor of English and Biography at Carleton College, Minn., and an instructor in the same subjects at Yale University. He began his academic work at the University of Texas and is an alumnus of Yale.

ARCHITECTURE

Bureau Offers Services in Planning New Buildings

The Interdenominational Bureau of Architecture believes that American churches now have a rare opportunity which many of them are employing profitably, the Bureau states. Official boards and workers in many churches whose physical equipment has deteriorated during times of depression and war, are studying and planning for building or improvement programs at any feasible time.

"In advance of every successful new

building or improvement enterprise there should be a minimum of two years of study of needs, securing of tentative plans, promoting the project, and raising the funds," states the Bureau.

The Bureau points out that to make a church building or improvement project successful spiritually and financially, a study of the community is needed; then careful consideration of Church architects and employment of architects of proved ability; and finally promotion of the campaign for funds. "This is no time to build. It is a time to lay plans and in most sections of the country, to raise funds."

The American Church Building Fund Commission participates in the direction and maintenance of the Interdenominational Bureau of Architecture, which is located at 297 Fourth Avenue, New York, for the purpose of making available to local churches, institutions, and church leadership generally the results of more than 20 years of experience in church building programs of all types and in every part of the country. The consulting service thus made available is without cost, unless travel or other out-of-pocket expenses are involved. Information may be secured from the director, the Rev. E. M. Conover, the Rev. Dr. Charles L. Pardee, Mr. Richard P. Kent, and Mr. James E. Whitney, officers of the American Church Building Fund Commission at 281 Fourth Ave., New York, who are also members of the Church Building Committee of the Home Missions Council, which directs the work of the bureau.

THE PEACE

Ten-Point Preparation for World of Tomorrow

In his address at the conference on the World of Tomorrow held at Grace Church, Jamaica, Long Island, recently, Bishop DeWolfe prefaced his presentation of a ten-pointed program for the diocese and the Church at large by saying that the Church's contribution to The Kind of a World We Want must necessarily lie specifically in the field of religion rather than in economic programs or political diplomacy. To that end he called upon the diocese and the Church in this country to do its utmost to actualize these objectives, namely:

1. Reality in being the Church. The Church is to be the Church. The first step is deep contrition; the second, deepened conviction. In whatever ways the Church has failed to be the Church for which Christ died, either by sins of commission or omission, the Church must now truly and earnestly repent. The Church of the 20th century needs, also, the faith and the zeal of conviction regarding the four marks of the Church to maturity in the Apostolic age: Holy Scripture, the Creed, the Eucharist with its great power of integration, and the Ministry.

2. Reality in the Ministry. The ministry shall be the ministry. Its members are to understand what the ministry is: the representation in body and form of the Body of Jesus Christ our Lord. The priest

is to live the ministry's vocation of prayer and good works, and is to keep in mind at all times the two-fold rule of spiritual advance: to see himself as symbolic, and to recognize the greatness in others.

3. Reality in Corporate Worship. The corporate worship of the Church must be revitalized, so that the dynamic force of the Church's corporate worship is set forth for the world to behold. Sunday must be kept by Churchmen as Sunday, for the added reason that worship is objective and teaches the worshippers of God that their sufficiency is of God.

4. Reality of Corporate Unity. There must be manifest to Churchmen and non-Churchmen alike our determination to preserve the unity of the Body of Christ. Love of the Brotherhood is to be as ardent among Churchmen as, in the field of medicine, specialization has made for co-operation and not for partisanship. Parties in the Church, and the damage resulting from the party spirit, must be swallowed up by positive steps forward in service, to which vigorous contribution is made by any and all whose talents and opinions vary. Integration in the Church is maintained by our devotion to Jesus Christ, as the Incarnate Son of God—our only Saviour and Redeemer, and in the revelation of the Truth through Him as stated in the Articles of the Creeds.

REALITY IN SERVICE

5. Reality in Service. The Church must release through her ministry and people the transforming power of Christ. She must again come to be known as the great lover of souls. The Church is to release itself to the community instead of being content any longer with parochial organization to be ministered unto by the community. The Church is to demonstrate that the power of rehabilitation of personality is inherent in her; she is to transform personality wherever she finds it, by the power of Jesus Christ; she is to transform it *all the way through*. The Church must complement science in its approach to personality—not give way to it. This rehabilitation of personality comes through the transforming power of Christ. The pastoral ministry of the Church must be active, intelligent, and forceful in this needed field. There should be a regular and wider use of the sacraments in ministering the grace of God to human personality. The whole Church in this critical hour is forced to study the place of the sacraments in meeting the needs of the person and society as a whole. This study must be carried on without prejudice and with the one aim to use all that God has given us for the building of new life and strength.

6. Reality in Preaching. The prophetic ministry must be the regular and normal characteristic of the Church. There must be the clear forth-telling of personal and social sins, of redemption alone in Jesus Christ and in no other name, of newness of life for the world and in the world to be found *only* in God and Jesus Christ whom He hath sent.

7. Reality of Moral Integrity. Worldliness in clergy and people must go if we are to win the children of the kingdoms of

this world for the Kingdom of God. Downright moral integrity of spirit and of will is demanded; there can and must be no blinking at irregularity in family life, industry, or elsewhere. Holiness within, and the standards of Jesus Christ for society are indicated as the uncompromising stand of the Church.

8. Reality in the Practice of Freedom. The Church is to stand up for liberty, and for the freedom of all men. Democracy took its cue in this regard from the practice of the Christian Church. Freedom, of course, is the liberty of the *sons of God*. Freedom and tyranny are incompatible. The principles of freedom must be rehearsed *within* the Church if they are to be commended to those outside. Freedom cannot live without discipline; freedom cannot live without equality, which is to be the practice *in* the Church by the manifested love of personality wherever it exists; freedom cannot live with any nationalism or provincialism; the charge to the Church is, "Go, and preach to every creature." The Church is the international brotherhood of the children of God.

9. Reality in Religion. The Church must be in the business of religion, and seen to be. Her commission is to win souls and feed them, that the social action involved in spreading the Kingdom of God may result.

10. Reality in Willing the Reunion of Christendom. The Church must be passionate for the cause of the unity of Christendom. Not personal opinions, however, of what constitutes such unity, but God's understanding of unity must be the aim of the Church. Such unity is not to be partial, but of the whole of Christendom. Our Church has the advantage of sympathetic appreciation of Catholicism and Protestantism. We must seek not tolerance of other Christians, but understanding of and Christian fellowship with all who call Jesus, "Saviour."

Church Group Urges World Organization Be Set Up

Loyal support of the government in its war effort was pledged by the World Alliance for International Friendship Through the Churches which held its 27th annual meeting recently in Worcester, Mass.

The Alliance also gave "unqualified support to the principles for a new world order as set forth in the document commonly called the Atlantic Charter."

"Convinced that some world organization is necessary to secure an ordered and peaceful world we urge as a first step thereto that the United Nations set up, as quickly as possible, an executive council charged with the responsibility of evolving a world organization fully capable of dispensing justice and enforcing law and order among the nations," a statement said.

"Within the framework of this new world order should be created the machinery for collective security and this machinery should be put into operation before the war ends and while public opinion is supporting the efforts for a military vic-

tory. We urge our Government to take the lead in bringing this about."

The Alliance reelected Bishop Oldham of Albany president.

FORWARD IN SERVICE

Study Packets

To aid in study of the topics recommended by the Presiding Bishop as part of the Forward in Service plan, the National Council announces publication of resource material packets on each subject.

The materials have been gathered from numerous sources, including the Federal Council of Churches, various philanthropic agencies, other Churches, as well as publications of the Episcopal Church.

Christian Family Life includes the following material: The Family-Covenant with Posterity; Towards a Christian Family; To Parents in Wartime; Witnessing in the Christian Family; Good Homes; Better Parents; Their Early Years; Prayers for Very Little Children; Boys and Girls Who Pray; and a Study Guide.

MUSIC

20th Anniversary of Hymn Society

The Hymn Society of America, an organization made up not of groups but of individuals belonging to a score of religious bodies, celebrated its 20th anniversary on November 15th and 16th, in New York City. The events of the two days were of great interest and value.

The celebration opened with a Festival Service of the Hymn Society, held in St. Bartholomew's Church on Sunday afternoon, November 15th. The choir, under the direction of Dr. David McK. Williams, led the large congregation in chanting and singing. A new arrangement of the *Magnificat*, by Dr. Williams, especially for congregational singing, was given. The Rev. Dr. Howard Chandler Robbins, president of the society from 1933 to 1935, made an address.

YOUTH

Increase in Offerings

The National Council's Division of Youth reports that indications point to an increase in the Youth Offering over last year, both as to amount and to number of contributions.

Last figures show 383 gifts totaling \$2,862 received so far for this year's offering. The final amount, which probably will not be reached until the first of next year, will be divided six ways:

1. To build a new mission school for children at Dornakal, India;
2. To help educate a Mexican boy for the priesthood;
3. To build a chapel for isolated families in Sete Barras, Brazil;
4. To furnish beds and equipment for the Good Shepherd Hospital, New Bern, N. C.;
5. To defray expenses of youth delegates to the National Convention in 1943;
6. To furnish scholarships for young people to attend summer work camps.

JAPAN

"Major Part" of Nippon Sei Kokwai Merged in United Church

The Tokyo radio has announced that all Protestant denominations in Japan have been dissolved and will henceforth be included in a single Church—the Church of Christ in Japan.

The new united set-up, according to the Tokyo radio, will include "the major part of the Episcopal Church of Japan" (presumably the Nippon Sei Kokwai, Japanese branch of the Anglican communion), the Young Men's Christian Association, the Young Women's Christian Association, and the Association of Women's Temperance Unions.

Heretofore, the various denominations have functioned as blocs, consisting of denominational groupings, within a united Church. These blocs have apparently also been discontinued.

Commenting on the move, the Tokyo announcer said that "for the first time in the history of modern Christianity, a nation-wide unification of all Protestant denominations has been affected on a permanent basis."

The Tokyo radio made no mention of the Seventh Day Adventist body, which, along with the Episcopalians, refrained from affiliating with the United Church at the time of its establishment in 1940.

The main features of the new United Church program, as announced by Tokyo, are as follows:

"1. The Church renounces the concept of Nipponese Christianity and asserts *Kirisuto Kyo* or Christianity of Japan.

"2. Eleven blocs consisting of 34 denominations, within the Church of Christ of Japan, which continued to function, are hereby dissolved.

"3. The major part of the Episcopal Church of Japan, which heretofore remained outside the Church of Christ of Japan, shall merge.

"4. The YMCA, YWCA, and the Association of Women's Temperance Unions henceforth shall be members of the Church of Christ of Japan. They shall continue their organizations as Christian organizations."

NORWAY

Theological Students Ignore Quisling Order

Only four theological students out of a total of 202 have complied with an order issued by the Quislingite church department in Norway urging all ministerial students to enter holy orders, according to a cable from Stockholm received by Religious News Service. The order was issued in an effort to fill vacancies caused by the wholesale dismissal of clergymen.

At the same time, it was learned, an additional 30 clergymen have been banished from their dioceses, bringing the total so far to 83.

Meanwhile, the church department has

ruled that clergymen are now liable to fines for "omissions in official functions and disciplinary blunders."

One Quisling-appointee, Bishop Falck-Hansen, recently acquired keys to the Cathedral in Bergen where he held his first morning service November 22d. Since no loyal Norwegian will attend a church as long as a Quisling bishop remains in the pulpit, it was found necessary to mobilize members of the various Quisling organizations in order to fill the church.

Falck-Hansen's Quislingite predecessor had never been able to gain access to the tightly locked church.

Reports received also stated that all youths who are scheduled to receive their first communion this year will be presented with a Nazi propaganda booklet.

Campaign Launched to Glorify Quisling

A new catechism for Norwegian schools has just been published by the church department of the Quisling administration, which alters the Fourth Commandment to read: "Thou shalt honor thy father and thy mother, but above all thy Fuehrer, Vidkun Quisling," according to a cable from Stockholm received by Religious News Service.

Early this year five Oslo school teachers who had escaped to London from Norway reported that attempts to introduce a new catechism in the Norwegian schools had been launched by the Quisling government.

In May, the Swedish daily, *Svenska Dagbladet*, stated that the Quisling administration was preparing to establish a "new order" of the Norwegian Church. The daily quoted an address delivered by Sigmund Feyling, Secretary of State for Church Affairs, which urged the creation of "a new Christianity which would take due account of the problem of race and living room."

The Stockholm paper further reported that Premier Quisling's book, entitled *Russia and Ourselves*, had been introduced as a kind of catechism for the new Church and that it had already been used in religious services by Quisling-appointed pastors.

Religious Forces Unite in Sharp Protest Against Anti-Semitic Laws

The religious forces of Norway—including the temporary church administrative body, church organizations, professors of theology, prominent laymen, and the faculty of the divinity school of Oslo University—have sent a message to Premier Quisling vigorously protesting the government's anti-Semitic laws.

"In the name of Jesus Christ," said the message, "we admonish the secular authorities to stop the persecution of Jews and to stop the spread of race hatred which is being disseminated throughout the land."

Meanwhile, prayers for their oppressed fellow-countrymen were said in churches

throughout Norway on two successive Sundays.

The protest issued by Norway's combined Church forces, said the anti-Jewish decrees have caused "immense grief" throughout the country.

"For 91 years," the protest declared, "Jews have lived in Norway. Now, without warning, they are being deprived of their fortunes and Jewish males are being arrested so that they no longer may support their wives and children."

"This not only conflicts with the Christian commandment to love thy neighbor, but also with the most elementary principles of justice."

Religious Observances Prohibited In Work Camps

Bible-reading, the holding of worship services, and all normal Sabbath-day observances have been prohibited in the compulsory work camps set up in Norway by the Nazis, according to Religious News Service.

Even harsher restrictions are in force at the Grini concentration camp where all Bibles have been confiscated.

A ruling which makes it illegal to read the Bible while awaiting investigation by the courts has worked hardship on many clergymen. The penalty for the offense is "immediate corporal punishment."

Fuel Problems

In an attempt to block the holding of church services in Norway, no house of worship, except those heated by electricity, will receive fuel this winter, it was learned by cable from Stockholm to Religious News Service.

A number of Norwegian clergymen have already asked their parishioners to bring blankets to church and to dress warmly.

The ban of fuel, it was noted, will have little effect on Quislingite clergymen who are accustomed to addressing empty pews.

CHINA

Report on Missionaries

The National Council has received a long cable from Arthur Allen, giving latest information about workers and conditions in China. Cables are often written in somewhat obscure terms, and interpretations may not be absolutely accurate, but it is believed that Mr. Allen's latest message carries the following facts:

Miss Frances D. MacKinnon was married to Mr. Charles W. Harbison, jr., September 20th. Sister Constance, whose illness had been known, is better. Mr. B. W. Lanphear of Wuhu is recovering from an operation. Dr. Walter Pott performed an operation upon Miss Anna M. Groff. Although all members of the mission have applied for repatriation, there is doubt as to whether all applications will be granted. Members of the mission in Manila associated with the Rev. Henry

Pickens are reported well and allowed to carry on their work. There is no information as to the present situation with workers at Anking, or whether they will be repatriated. Bishop Chen has been obliged to double the salaries of workers, due to tremendous increases in living costs. Mr. Walter Allen, professor at Central China College and son of Arthur Allen, mission treasurer, requests permission to marry Miss Gertrude Zenk. Miss Zenk is a teacher of music at Central China College and is a member of the Evangelical Reformed Mission, one of the college cooperating units.

Rehabilitation for \$25 Per Family

Plans by which 2000 families which migrated out of the famine areas into Shensi Province, China, may be rehabilitated at a cost of \$25 per family, are announced by the Church Committee for China Relief, of which Harper Sibley, Churchman of Rochester, N. Y., is chairman.

These refugees from famine, from a 20,000-mile blighted area, are streaming in hundreds of thousands along two main routes; the Lunghai Railway and the trail of the old Peking-Hankow railway. The government has placed a free train daily for refugee disposal, and this is carrying about 1500 people every 24 hours.

In the famine area men and women are eating the bark of trees and grass roots. Children are being sold for grain. Thousands have died, ten millions face the slow, winter-long agony of starvation.

The cause? The Japanese, who destroyed the rice before they retreated; lack of rain to save the wheat crop.

The Chinese government has appropriated ten million, Chinese currency, for direct relief and ordered the Food Ministry to rush grain to threatened areas. United China Relief appropriated \$400,000 in August, \$1,200,000 in September and \$3,000,000 (all Chinese) in October.

This new tribulation added to the troubles of five years of war, is one of the many needs being helped by the Presiding Bishop's Fund for World Relief. Says Fred Atkins Moore, director of the Church committee, "This is a very tangible and challenging appeal. It does offer something to take hold of—many families to be saved at a cost of only \$25 per family."

Financial Situation

Churchmen who notice that American money is transmuted into seemingly fabulous sums in Chinese national currency sometimes leap to the conclusion that missionaries must be enjoying an extraordinary prosperity. The rising cost of everything that is bought in China is not always so clearly understood. The National Council finds this a constantly increasing problem to be wrestled with.

To illustrate: A letter from Arthur Allen, American Church Mission treasurer, tells the National Council of these prices now prevailing in Kunming: Figures are in national Chinese currency. A

slice of bread—\$1.00. Pork, \$20 for 20 ounces. 50-watt electric light bulbs, \$85 to \$100. A ricksha ride that formerly cost 10 cents is \$6 to \$10. Coffee rose in two days from \$130 to \$280 per pound. On the roadside a meal in a dirty little shack costs \$10. Two years ago it was 40 cents. Says Mr. Allen, "We can do without coffee and many other things, yet we do have to eat something, and small loaves of bread at \$9 or \$10 mean 50 cents U. S."

With exchange running around 20 for one, it can be seen that the gain in exchange is offset tremendously by the current prices of commodities, so that missionary salaries are lamentably inadequate.

At National Council offices, the China financial situation is regarded most seriously. Mr. Allen has been advised that he has authority to make such payments as were advisable, and that \$10,000 in special funds could be expended for the relief of the mission staff. It was felt that that amount might carry through until January 1, 1943, but Mr. Allen was told that if his survey finds an imperative need for additional funds, "We will on receipt of a cable from you make every effort to secure it."

A missionary leaving China sold his belongings to avoid transportation expense. Among minor items listed were a 5-cent enamel cup, \$17; an alarm clock, \$700; a steamer rug, \$1,000; a 50-cent flashlight, China made, \$50, and everyone said it was a bargain. A portable Royal typewriter is on sale at \$6,000.

The National Council expects to have a statement from Mr. Allen before the first of the year, which will indicate needs at the time, and then the Council purposes to find ways to relieve the situation and eliminate actual deprivation and suffering on the part of missionaries.

New Principal

Miss Christina Li has become principal of Hua Yin Middle School, outside Chengtu, in Szechuan province, western China. Miss Li was the first Chinese girl to study at Columbia University. She was sent there on a Woman's Auxiliary scholarship. She graduated from St. Hilda's, Wuchang, the Church's school for girls, and from Ginling College, Nanking. Recently she has been on the faculty of St. Hilda's.

BRAZIL

Consecration

The day following the declaration of war on Germany and Italy by Brazil, St. Matthew's Church, Bilac, was consecrated by Bishop Thomas. This church was designed by Mr. Arthur B. Ward and built under the immediate direction and supervision of the Rev. Takeo Shimanuki.

In 1924 a young Japanese catechist, John Wasoji Ito, started religious work among colonists who were just beginning to settle the region. Later Ito returned with Bishop Kinsolving and the first consecration was held. A lot was secured and Bishop Kinsolving preached on the site,

standing on an ant hill about three feet high and five feet in diameter. Among the persons confirmed was Takeo Shimanuki, now rector of St. Matthew's.

Most of the money for the new building was contributed by the congregation. The diocese of Minnesota helped with a generous contribution.

It has taken nine years to build the church, because of the predetermined policy that no part of it should be constructed until money was in hand to pay for it.

ENGLAND

Swedish Bishop Honored By Anglican Church

The Lambeth Cross, highest distinction reserved by the Anglican Church for foreign church representatives, was conferred upon Bishop Yngve Brilioth of Vaxjo, Sweden, by the Most Rev. Dr. William Temple, Archbishop of Canterbury, at a special ceremony in London.

In making the presentation, which consists of a gold cross and chain, the Archbishop, speaking from a rostrum decorated with the English and Swedish flags, hailed Bishop Brilioth for his "20 years of work in cementing friendships between the Churches of Sweden and England" and declared he was happy to meet the representative of a Church so closely allied with the English nation.

The Lambeth Cross, instituted in 1939, has been awarded but once before. In June this year, the recipient was the Most Rev. Germanos Phiatiron, Archbishop of the Greek Church in Western Europe.

INDIA

War Changes

War has affected the Church in Dornakal, according to a long-delayed communication from the Rev. George Van B. Shriver to the National Council's Overseas Department.

Mr. Shriver reports that women and children were ordered out of India, but that the Shriver family stayed for a time, because of Bishop Azariah's apprehension of dangers for them in ocean travel.

Later there developed a need for women stenographers by the United States Army in Delhi, and Mrs. Shriver went there and took up stenographic work. She located a school for the children and will stay in Delhi for the duration.

The work of the mission goes on. English miners in Kothagudem are subscribing monthly to build a church there. Mr. Shriver reports more baptisms in six months than are usual in a year, namely 518. Out of that number, 316 are caste converts.

"Two priests and myself are trying to do this job of ministering to 7,000 people scattered over 10,000 square miles. One man will be ordained deacon in December which will help, and we have two old pensioners trying to help a little. We are doing the job, though," Mr. Shriver declares.

HOME FRONT

Religious Ceremony in Goodyear Factories

A commemorative religious ceremony, the first of its kind ever attempted in a vast war industry, will bring more than 200 Greater Akron clergymen into the expansive plants of the Goodyear Tire & Rubber Company and the Goodyear Aircraft Corporation on Pearl Harbor Day—Monday, December 7th.

The ceremony will be conducted in all departments on all shifts at both Goodyear and Aircraft. Each minister will be accompanied into the various departments by a representative of our armed forces and a member of the joint labor-management group or its subcommittees.

The observance will be wholly interdenominational and the standard two-minute prayer to be delivered by the ministerial group has been drafted by a joint committee of clergymen.

The first ceremonies will be conducted at the Goodyear plant shortly after 4 A.M. From that time on groups of ministers, priests, and rabbis will move throughout the factories at various intervals until late Monday night.

The unique prayer ceremony, first endorsed by the Akron Ministerial Association, is in direct alignment with plans of the WPB for Pearl Harbor Day observance throughout all war industry.

Its purposes will be: (1) as a memorial to those who died at Pearl Harbor and who have died in the service of their country since; (2) as a solemn thanksgiving that our nation has survived a critical year and faces the future with growing strength and confidence; and (3) as a re-dedication of all our resources to the spiritual values which are at stake in this war.

Approximately 50,000 workers in the Goodyear and Aircraft plants will participate in the observance.

Prayers Commemorate Pearl Harbor Day

In commemoration of the Pearl Harbor attack prayers for a swift and decisive victory, and the safety of our armed forces on the land and the high seas, were composed by three representatives of the major faiths and printed in Hearst newspapers throughout the country.

Bishop Manning of New York, Archbishop Francis J. Spellman, and Rabbi Israel Goldstein were chosen to compose the prayers.

ARMED FORCES

Marine Corps to Recruit Chaplains' Assistants

What is said to be the first branch of the United States armed services specifically recruiting men for the duty of "special assistants to chaplains," was announced by Maj. Harry W. Bacon, of the



SIGN FOR SERVICEMEN: *The Rev. John M. Hunter, rector of All Saints' Church, Lakewood, N. J., says that there is a daily response to the triple invitation on this signboard.*

United States Marine Corps, officer in charge of recruiting in Boston.

Men who can play the piano or organ, or who can sing, are urgently needed to assist chaplains in conducting religious services, the Major said. Heretofore, the services assigned such men from the regularly recruited personnel.

Every accepted applicant must go through the regular recruit training before assignment as a chaplain's assistant. Men under 25 years of age will be given staff sergeant ratings; those between 25 and 28 will receive technical sergeant ratings, and men over 28, master technical sergeants.

The first two men to complete the newly-established training course for "chaplains' assistants," were recently graduated from the Norfolk, Va., Navy Chaplains' School.

Rating as specialists, these men are trained to take over the mechanics of running a chaplain's office, and to be entirely responsible for the musical program.

Christmas Greetings

The Connecticut Army and Navy commission, in conjunction with the Church Club of the diocese, is sending a Christmas greeting to all communicants of the diocese serving in the armed forces of the country. Each card, bearing the seal of the diocese and the Army and Navy Commission Cross, is signed personally by Bishop Gray, Suffragan of Connecticut and chairman of the diocesan commission.

The message reads: "The diocese of Connecticut of the Protestant Episcopal Church through its Army and Navy Com-

mission and the Church Club of Connecticut send you affectionate greetings at Christmastide. As you engage in this great struggle for a better world, we want you to know of our thoughts and hopes and prayers for you. May God be with you now and always to bless you, to strengthen you, and to give you His Peace."

Service Men Get Phonograph Records of Church Services

Three non-Roman churches in Durham, Conn., have joined in a plan for keeping in touch with members of their congregations now on active service by means of phonograph recordings of Sunday services.

The recordings usually open with a favorite hymn sung by the congregation and include prayers for protection and guidance, a special message from a church spokesman, and greetings from the man's own family.

Recordings have already been sent overseas to men in New Caledonia, Australia, and Ireland.

JAPANESE-AMERICANS

Christmas Presents Provided By Woman's Auxiliary

Japanese-American children—2500 of them—at the Minidoka Relocation Center at Eden, Idaho, will spend a happy Christmas through the efforts of the Woman's Auxiliary, which has completed the project, their part of a Home Missions Council project to provide gifts for 40,000 children in 10 relocation centers.

The request came to the headquarters office of the Auxiliary in New York, as "an emergency call." The Home Missions Council had divided the 40,000 gifts needed among various communions, and the Woman's Auxiliary was especially happy to have the Center at Eden because of St. Peter's Church, Seattle, and the Rev. Kenneth W. Nakajo of the Church of the Epiphany, Portland. Deaconess Peppers, United Thank Offering missionary who worked among the Japanese in Seattle and Kent has moved to this center, and Miss Margaret Hester, formerly a United Thank Offering worker in Japan, has been sent there as a teacher by the Government.

The Girls' Friendly Society cooperated with the Auxiliary in gathering the gifts, which were for children 15 years and under, and with the gifts were sent Christmas wrappings, cards, and ribbon, so the committee at the center can wrap the gifts.

Said the Home Missions Council, "As a community morale-builder, the opportunity for all parents to meet and work together on the common ground of mutual interest and understanding as they participate in the worthy, inspiring and thoroughly enjoyable enterprise of wrapping gifts for their children, of planning a Christmas on a community-wide basis for all to enjoy, and of carrying out their plans, should not be overlooked."

These Little Ones

By the Rev. William G. Peck, S.T.D.

THE place of the child in our modern world has often been offered as a proof of the beauty of our humanism. The child became a cult. In other days children had spontaneously played games; they were now solemnly taught by paid instructors how to play games. They had told stories, the traditional tales of giants and fairies; now they were provided with ceaseless floods of books, and even plays, of the most varied invention.

More than this, writers of genius began to think it worth while to recall the thoughts and emotions of childhood for the benefit, not chiefly of children, but of their own contemporaries. Robert Louis Stevenson was possibly the begetter of this literary fashion, and his *Child's Garden of Verses* was a sign of the changing attitude to childhood: it was ceasing to be the prelude to the important business of life. The business of modern life, the portentous gravity of "economic man," was beginning to appear so foolish and painful, that, compared with it, childhood was an Eden of sanity and decency from which all adults had been inexorably banished.

MORE BOOKS, LESS BABIES

It is true that while the praise of childhood has continued, the birth-rate has fallen into decline. We have more picture books and fewer children. At the outset of this war Britain had 2,000,000 fewer children than she had at the close of the last war. The world which hungered for childhood was a world which was making it a risky business to attempt to rear a family. Childhood was adorable, but children were an economic handicap. The world which made a cult of the child, but became increasingly indisposed to produce children, was eventually unable to protect its little ones from the most horrible forms of terror and suffering. Out of the economic stringency and conflict which limited the family, came at length the war which rained fire upon children in Britain, and starved children by scores of thousands in the conquered countries of Europe.

What the children would do in face of fierce physical danger, we had small means of judging; for we had so carefully protected them from the knowledge of life's rougher side. For example, when my father was a little boy in a Cambridge-shire village, he had to learn a hymn which began:

"And am I only born to die?
And must I suddenly comply
With nature's stern decree?"

My own son was taught, according to the current fashion, only hymns about birds, flowers, and sunshine. He heard nothing of sorrow or death, with the result that when he was four years old, and was playing one day on the lawn in front of our house, he committed a remarkable *faux pas*. An elaborate funeral cortege passed down the street, the hearse and

coaches drawn by mettlesome, prancing black horses, wearing great plumes of nodding sable. There were flowers in abundance, and my wife and I were brought to the front door by the sound of our son's loud and excited cheers. He was not cheering death: he was delighted by a spectacle the significance of which escaped him.

It will be noticed that although Stevenson's evocation of childish thoughts and

¶ *When you read Fr. Peck's account of what is happening to the children of England, do not forget that 40 English children depend on THE LIVING CHURCH FAMILY for their support at the Nursery Shelter, Barton Place. Of the \$4,400 needed to maintain the nursery shelter this year, \$2,812 has been received.*

feelings is true enough, he nowhere shows the child concerned with life's real sorrows. The most poignant recollection of a child's grief and bewilderment at the coming of death that I can remember was written in 1850, before the modern cult of the child had appeared, and it was written by an American. It is to be found in Ik Marvel's *Reveries of a Bachelor*—I wonder if Americans ever read Ik Marvel nowadays—and it is concerned with the death of Old Dog Tray. It made me cry when, no longer a child but a tough youth, I read it for the first time.

CHILDREN IN THE BLITZ

Our generation, however, which has been so concerned to protect children, while more and more fearful of having any children to protect, has at length had plenty of opportunity to discover how children behave in the midst of danger, destruction, wounds, and death. I saw in last night's paper that an old gentleman in North London has just been given leave, by the coroner, to presume the death of his little granddaughter, 11 years old. Her name was Joan. In October, 1940, she was in a school air raid shelter, when three bombs fell upon it. Not a fragment of Joan's poor little body has ever since been seen: only her locket and bracelet were found. Will some Stevenson, now in a war-smitten boyhood, write in days to come another *Child's Garden*, where terrible flowers will bloom?

In spite of our evacuation schemes, our children have suffered; but they have often displayed a wonderful coolness and courage: a sublime contempt for danger. Let me tell you a few stories of how the boys and girls of England behaved during the air raids. First that of the almost incredible cockney girl who, while the sirens were wailing and the guns booming, was hurrying her small brother to a shelter. He was eager to know whether he would see any aeroplanes.

"No," she told him. "I don't think you

will see any aeroplanes. But if you are very good, you will hear the bombs."

That is comedy out of horror. Here is something less comical, but equally surprising. At one North London infant school, the little ones had been most carefully drilled in preparation for air raids. They knew how to adjust their gas-masks, and how to reach the school shelter, which was always open. The first real raid came on a Sunday morning, when there was no school and all the teachers were absent. The little children were seen, marshalling their parents, calmly leading them to the school shelter, and instructing them exactly as to how they should behave. The Headmistress who trained those marvellous babes has been a friend of mine since she and I were very young.

But the great story comes from Liverpool. It was an appalling night. Streets were crashing down in ruins. Huge fires were blazing. And at length a bomb fell upon a shelter. A warden came running down the stricken road toward the scene of this latest catastrophe, when he saw emerging from the ruins, staggering and struggling through the alternate patches of darkness and fiery glare, a little boy. As he drew nearer, he saw that the boy was carrying something, or somebody, much too heavy for him. The warden strained his eyes to see what was happening. Overhead, the German planes were chugging and all around the British guns were roaring. Still the bombs fell. The boy stopped and spoke.

"If you please sir," he said, breathlessly, "which is the way to the hospital? It's my little sister, you see, sir. She's hurt."

AN OMEN OF PROMISE

Not all our modern care for childhood can save the children from the miseries which a false world order invites. Out of the decay of the modern age came the devil of Nazism, and for millions of children sorrow and suffering beyond nature. Yet, after all, a baby is more natural than a Nazi. The world which God created and redeemed is more in favor of babies than of bombs. And among all the stories of children in this time of dread, there is one which seems to me to have omen of promise.

It was in the lovely city of Bath, when the enemy's planes had been smashing its innocent beauty. The searchers were busy, clambering amidst the wreckage of houses, seeking for the dead, or for any who might perchance be lying crushed in the debris but still living. A man thrust his arm into a dark crevice between fallen masonry, and around one of his fingers, to his amazement, there silently closed the warm, soft clasp of a baby's hand. Alive, unharmed, amidst so great disaster! A baby is the representative of God's natural order: behind its helplessness are vaster forces than all the military might of empires. The evil empires pass. Childhood is indestructible.

The Bible and the Prayer Book

By the Rt. Rev. William T. Manning D.D.

Bishop of New York

THIS time of worldwide tragedy and crisis in which we are living is summoning all of us to a new reality in our lives as Christians.

We need to be more real in prayer and worship, more real in our lives in the Church, more real in the things that bring us into living touch with Christ our Lord. We need, today, all over the Church a more real faith in the Lord Jesus, a more real knowledge of Him, a more real love for Him, a more real following of Him in our daily lives.

The Church gives us two books, the Bible and the Prayer Book, which, if we use them faithfully and believingly will make our faith in Christ and our relation to Him a living reality. These two books, the Bible and the Prayer Book, should be the support and the daily guide of every Churchman and Churchwoman. Can we say that they are? Our great need in the Church, all of us, clergy and laity alike, is a more faithful and believing use of our Bibles and our Prayer Books.

THE LIVING WORD OF GOD

What is the Bible, and why does it hold its supreme place for all Christians? The Bible is the Book of God. It is the Word of God for us today. The Scriptures are far more than a sacred record of events in the past; they bring us the Truth of God as a living, present, reality in our lives. And in the stress and strain of these critical times we can find great help by memorizing and keeping in mind great verses or passages from the Bible. It is the simple fact that whoever studies the Bible with sincere purpose, and with open mind, finds more of God in the pages of that volume than in any other book in this world. To all of us who read it with sincerity the Bible speaks with a moral power, a spiritual authority, a divine message, which we can find in no other writings. The Bible comes to us from the Church. We study the Scriptures freely, but we study them with the help and guidance of the Church. Our Rule of Faith is the teaching of the Scriptures as interpreted from the beginning by the Holy Catholic Church of Christ.

In the Bible we have the inspired record of God's gradual and progressive revelation of Himself leading on and up to His perfect revelation of Himself for the salvation of all the world in Jesus Christ. In the Old Testament we see man learning more and more of his relationship to God and looking forward more and more expectantly to the full revelation which was to be given in the Coming of the Messiah. In the New Testament we see the Messiah who has come. In the New Testament we see the Lord Jesus Himself as He was when He walked this earth with His disciples and as He is now at God's right hand in His eternal glory.

We cannot be real in our religion as Churchmen and Churchwomen, we cannot

maintain a living faith and a true Christian life, without a right use of our Bibles.

THE PRAYER BOOK

And next to the Bible in importance for us, and in inseparable companionship with the Bible, is the Prayer Book—the greatest handbook of the Christian religion ever compiled.

The Prayer Book is the Church's book of doctrine, of worship, and of daily life.

The Prayer Book gives us the very truth of the Scriptures in form for our actual, personal use. In prayer and Creed and sacrament and worship, the Prayer Book gives us the very Gospel of the New Testament, the Gospel of Christ and His Church. A greater or less degree of ritual is not important, but the principles of the Prayer Book are the principles of Christ's religion. Let us never imagine that we can help the cause of religion, or of true Christian unity, by doing that which is inconsistent with, or disloyal to, the Faith and Order of Christ's Church as the Prayer Book gives this to us.

The Prayer Book gives us the Faith and Order of the Holy Catholic and Apos-

tolic Church for which the Episcopal Church in this land has stood through its whole life and history.

The Prayer Book holds us in fellowship with our mother Church of England and with all the Churches of the Anglican communion throughout the world.

The Prayer Book gives us the priesthood and the sacraments, and gives to the sacraments the place which they have always held in the Holy Catholic Church, and must hold, because in the sacraments Christ Himself gives us His grace and help.

If we use the Prayer Book faithfully, humbly, and believingly, its mighty Scriptural truths and teachings, its holy worship, its divinely given means of grace, brings us into the presence of Christ the eternal Son of God. In this day of moral and spiritual crisis, as we face the challenge of this present world situation, and of the new world that is coming, the great need of our whole Church, all of us, clergy and people alike, is a spiritual awakening which will bring us to a more faithful and believing use of our Bibles and our Prayer Books.

GLORY OF GOD

WHEN I was a child they showed me the Creator
In a picture, in a glory, enthroned on a cloud,
With a sceptre in his hand and a circlet on his forehead,
And men and angels bending before him in a crowd.

For years so I saw Him, till history had taught me
The crowned head is never a god and seldom king;
For years so I saw Him till my own children showed me
Creation as a gradual, agonizing thing;

Till I looked upon the monarchs of this fragile world,
Rulers of men and moneys and lands,
And only the tawdriest part of me bowed
To the gilded sceptres in the flabby hands;

Till I saw the Lord of Life and his wooden throne
Between two thieves on a homeless hill,
And my deep heart bowed to the earth before
The broken body, the unbroken will.

Oh, never will I seek God's majesty again
In any other crown than ignominy's thorn;
(The only compliment which fools can give
In their folly to a God is the compliment of scorn).

O, never will I seek Creative Love again
(That lives by its dying, that gains through its loss)
Wielding a sceptre less majestic than pain,
On a lesser throne than the cross.

DOROTHY LEE RICHARDSON.

A Study of Contemporary Christianity

By the Rev. Henry Smith Leiper, D.D.

Foreign Secretary of the Federal Council of Churches

FOR almost a quarter of a century great numbers of persons in all parts of our land have from time to time heard from Dr. Adolph Keller interpretative and prophetic words concerning the Churches of Europe. In his 14th volume, *Christian Europe Today*, this ambassador of the world-wide Church affords Americans an intimate and poignant insight into the state of mind as well as the physical condition of the Churches across the Atlantic. Its chapters contain the ripened wisdom of many years of intimate understanding—Dr. Keller has passed his three score and ten years—and answer many of the questions which naturally arise in American minds when Europe is mentioned.

After presenting a general view of the "tragic continent and its conflicting forces," and an explanation of the ways in which Continental State Church relationships affect religious freedom, Dr. Keller writes of the pressures and difficulties confronting the Churches of Russia, Germany, the occupied countries, and Spain. He includes a general description of what famine and forced migrations are doing to the people of many of these nations. Discussion of these nations constitutes parts one, two, and three of the volume. Part four describes the way in which the Church answers with faith these manifold challenges. The fifth and last part presents a "vision of reconstruction."

AUTHENTIC EXPERIENCE

As would naturally be the case in a book so comprehensive, there is a certain unevenness in the treatment of these many subjects. About some of them Dr. Keller knows a very great deal from intimate personal experience. About all of them he is in a position to get authentic reports from trusted friends and colleagues. He is particularly well equipped through his long association with most of the leaders of the Continental Churches in all the major countries and most of the smaller ones, to enter into their present state of mind and interpret it for us. His favorite form of treatment is that of asking questions, many of which he does not undertake to answer. One of the best methods of teaching is said to be that of asking the right questions; and this Dr. Keller certainly does. He says of the questions he asks about the Church in Britain: "It would show a lack of humility even to try to answer, from abroad, such questions in such a moment." Yet, with all due humility, he does manage to answer a great many of the questions which thoughtful Christians ought to be asking in this greatest period of the testing of the Christian faith. How many of them are asking such questions one wonders. Indeed, one of many values which this book may have is that of awakening more American Church leaders to the real gravity of the situation confronting the Church in almost half of the

CHRISTIAN EUROPE TODAY. By Adolph Keller. Harper. Pp. 310, Bibliography and Index. \$3.00.

nations of the world: to do that may well be the greatest service which can be performed in the interest of the Ecumenical ideal.

The mention of the Ecumenical ideal leads me to say that there is a great deal of light thrown by Dr. Keller on the practical meaning of that ideal today. He is easily one of the half dozen men who have done the most under God to bring that ideal to a new measure of realization. He therefore has the right to speak with



DR. KEELER

authority concerning it. Quoting Calvin's letter to Archbishop Cranmer of Canterbury, Dr. Keller reminds us that the great Reformer of Geneva wrote: "I would gladly cross ten oceans if thus I could do something for Christian unity." He himself has crossed the oceans more than ten times to carry the message of Christian unity. And as the direct successor of John Calvin in the Church of Geneva, he has done what the Reformer himself failed to do despite his fond wish so characteristically expressed to a famous predecessor of William Temple.

Writing of this theme of Christian unity on the Continent, Dr. Keller rightly says: "The greatest problem of the Ecumenical movement is not the Churches but the anti-ecumenical attitude of the totalitarian regime which combats any internationalism or universalism as well as the idea of humanity as mere abstractions." He does not add what may be another major difficulty—which is the growth of nationalism even in lands not totalitarian! It

is not only the realization of the dangers of the present but to some extent the fear of the future which accounts for the growing "armistice" between the Roman Catholic Church and the rest of the Christian world, of which Dr. Keller writes with authority. As many of his friends know, he has had the unique experience of a private discussion of the ecumenical movement with the present Pope, whose friendly attitude was highly revealing of a new mood induced by the unprecedented war against Christianity now raging on such a broad front.

REALISM

There is no lack of realism in Dr. Keller's study of contemporary Christianity in its time of critical testing. But all through it there runs a vein of hope and of confidence. The disintegration of what we have known cannot be denied. The form which reintegration may take is hid-

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den in the mists of the unknown future. But while "nobody knows the absolute truth . . . the nearer we come to Christ, the nearer we come not only to that eternal love which for Christians is not a lost horizon, even in a world war, but also to that eternal truth which points the way toward the salvation of a lost world."

Quite literally there is no other book which at the present time does what this volume does. There is hardly likely to be one in the immediate future. Its faults are minor ones, largely due to the fact

that much of its contents was presented first as the Lowell Lectures in Boston, part as the Moore Lectures at the San Francisco Theological Seminary, and still another part as the Carew Lectures at Hartford Theological Seminary. This fact leads to some repetition, and a certain lack of balance. But neither these defects nor the few errors which have crept in need not deter any who desire to learn from a competent authority the story of truly epoch-making developments in our sister Churches across the Atlantic.

Russian Religion Today

By the Rev. Bernard Iddings Bell, D.D.

WHAT exactly has been the history of religious persecution at the hands of the Soviet rulers in Russia; what has been the result of that persecution; what is likely to be the future religious policy of the regime: these are questions much discussed in America, usually with more emotion than consideration of fact. On the one side, there are the Red-baiters, who talk as though religion had been killed entirely in Muscovy and parts adjacent; on the other hand, there is Mr. Roosevelt insisting that the Russian attitude toward religion is the same as that in America a position carefully fostered by Russian propaganda at the moment. It is high time we had a good book, factual, documented, written by a careful scholar. Such a book has been provided by Professor Timasheff, who presents not what he would like to be the truth but what the truth happens to be.

Briefly, religion has not been destroyed in Russia, but only because religion has been and still is so basic a part of Russian culture that it has proved ineradicable by the proponents of a revolution powerful politically and economically but not so powerful as to overcome the cultural heritage of a thousand years, not to speak of the incurable tendency toward religion which is the heart of man *qua* man. The Russian census of 1937 seems to show that in that year about 40% of the people were willing to register as "believers," and the author pertinently asks "who knows how many more were not courageous enough to profess their faith when questioned by agents of a government which had proclaimed in advance that the figures would clearly show the disintegration of religion?" Even the militant Atheists' League estimates that from 42% to 47% of the people are still Christians. Two things seem clear, first that Christianity is neither dead nor dying in Russia and that the persecution of Christians is so unpopular with the masses, both in town and country, as to have forced the government three times to mitigate for a time its efforts to eliminate religion from the lives of the people. All of which is encouraging.

PERSECUTION

But there can be no doubt in the mind of any reader of this book, so carefully documented, that religion continues in Russia only in spite of the determination

RELIGION IN SOVIET RUSSIA. By N. S. Timasheff. Sheed & Ward. Pp. 171. \$2.00.

of the regime to get rid of it, a determination which has known no let-up from the first days of Lenin to the present days of Stalin. A short review cannot repeat the damning evidence. Suffice it to say that Timasheff shows first how this opposition is rooted deep in the theory of life and of society to which the regime is irrevocably committed. Then he outlines the three periods of major persecution; 1922-23, 1929-30, 1937-38 (the last the worst and, significantly, *after* the new and allegedly "democratic" constitution of 1936 had been enacted). The devices used have been (1) direct violence: imprisonment or execution of clergymen and active laymen; closure of churches by force, sometimes with commandeering of the buildings for non-religious and even anti-religious assemblies; destruction and desecration of ikons and vessels; (2) interference in church life: depriving the churches of legal status and economic resources, as from collections for instance; preventing diocesan organization of any kind or contact of bishops and local clergy; schisms delib-



DR. BELL: *Persecution has merely been "postponed."*

erately fostered by the government; prohibiting of charitable, cultural, social, or educational activity by the churches; (3) discrimination against the clergy and lay officers of the churches, taking from them the vote, and often even a chance to procure food; (4) forbidding of religious education anywhere, not only in schools but even in Sunday Schools or voluntary classes, and the forbidding of sermons or other pulpit instruction; (5) organization of anti-religious propaganda, state-supported and financed and integrated into the school system; (6) hindrance to feasts, fasts, and other religious ways of behaving. All that can legally be done by the churches of Russia is to conduct the ritual, with no exposition of its meaning or implications.

A BASIC POLICY

The persecution, Timasheff points out, is not merely or chiefly because of the alleged superstition and supposed social indifference of the pre-revolutionary Orthodox Church. Not only is the charge that "the Church was prostituted to the autocratic government" unsubstantiated; but it is even more significant that the heaviest weight of persecution has been passed down not on the Orthodox but on the more socially alert Roman Catholic and Protestant missions, and by the immediate and determined persecution of non-Orthodox religion in lately captured territory in Poland, Latvia, Esthonia, etc.

And is the persecution ended? Timasheff would say "postponed." Even to satisfy the United States, the USSR has refused to modify its famous constitutional provision providing freedom of worship but no freedom for religious propaganda, only for anti-religious propaganda. Nor have any of the hundreds of bishops and priests thrown into concentration camps been released. Nor has the Orthodox Church been permitted to elect a Patriarch or to organize in larger units than the local congregation. Nor has the government-organized militant Atheists' League been dissolved. Nor has church property been restored, even in whole districts left without a single church building. All that has happened, in this time when every effort needed to be made to nullify American indignation, is that the anti-religious laws, not abolished, are not being enforced too vigorously.

QUALIFIED HOPE

One lays aside this book with warm hope for the indestructibility of Russian religion, but with every confidence that when the present war is over the persecutions will be resumed, for, as wrote the Russian Bishops from the famous concentration camp at Solovetski, "There can be no reconciliation between assertion and negation. The very soul of the Church, the reason of its being, is just what is categorically denied by Russian Communism." This book will enrage the near-Communist-fringe (it makes the Red Dean of Canterbury look very silly), and it will not satisfy the Red-haters, for it shows a mighty lot of good in what the Communists have done; but it will help the average man to separate the truth about anti-religion in Russia out of a welter of propagandist emotionality.

Books Are "Useful" Presents

CHRISTMAS lists are made up of "useful" presents this season. On all the lists are warm articles of clothing from knitted caps to fleece-lined slippers. Some lists, representing real self-sacrifice, have sugar and tea and even coffee on them.

Many Christmas lists have books on them, and all lists, without a single exception, should have. Books are indubitably "useful" presents. Some books are necessities, quite as important to health and comfort as warm garments. The mind and the spirit must be kept warm, as well as the body, if the whole man, woman, or child is to be a genuinely healthy individual. Dr. John R. Mott, speaking before the last meeting of the National Council about his work for prisoners of war, said: "We need tens of millions of books." The Army and Navy Commission appeals for books; and so do all the organizations working for the health and comfort of the Armed Forces.

It is a significant fact that the "tens of millions" wanted are not merely, nor even chiefly, recreational books. Such books are often useful; but the books most desired are those that will really nourish the mind and the soul. Our young soldiers, sailors, marines, and airmen welcome good substantial books.

So does anyone. Because we are convinced of this, our articles and reviews for this year's Christmas Book Number are all about books of permanent value. The Bible has first place. Then come books about the Bible. Readers may be surprised that fiction and poetry are included in a list of "serious" books. But fiction often carries as high and as lasting a message as a work of theology; and poetry opens vistas of eternal beauty.

Other readers may wonder if "general readers" can reap the grain from some of the "difficult" books recommended. They can, and they do. The faculties at summer conferences find that the members, senior and junior alike, wish to "try technical books." Perhaps, since Dr. Frank Gavin was so closely associated with THE LIVING CHURCH, we may mention here and now that a letter from his fifteen-year-old son, only recently received, says: "Could you please send me a list of some books that would be the best on philosophy. Here are some I have already: *The Story of Philosophy*, by W. Durant, *The Mansions of Philosophy*, by W. Durant, *Best Known*

Works, by Plato, *Discourse on Method*, by R. Descartes. I have read more but these are some I own personally." He has read children's books and boys' books, like other young readers; but, his letter goes on to say: "With my age, my interest has changed. I'm interested in philosophy now."

The war has changed the interest of men and women in the matter of books. The greatest change is in the increased feeling that books are not only a necessity but a thoroughly practical necessity. Understanding, as well as knowledge, comes that way. What is to be understood? Not alone the outward and visible progress of the war toward victory. Not alone the reasons why victory means a world in which man may be free. Understanding must venture deeper, go into the conditions which must govern every individual in the whole world. These are the principles set down in the Gospels. Books are useful when they help toward that understanding. We think that all the books on our list and in our book articles will so help.

MONEY is not plentiful this season. Some persons may feel that they can give only "inexpensive presents." Why not choose a small, paper-covered book? There is only one in our list, Dr. Stowe's *The Essence of Anglo-Catholicism* (50 cents). By way of splendid examples of what we have in mind, several others might be cited here: *Prayers for Men in Service*, edited by G. A. Cleveland Shrigley (10 cents); *The Church Looks Forward*, the five addresses given at the Archbishop of Canterbury's Albert Hall Meeting, in September (25 cents); and *The Present World Situation and Belief in the Holy Catholic Church*, considered with reference to present-day movements for Christian Unity, by Bishop Manning of New York (10 cents), a sermon preached in the Cathedral of St. John the Divine which so impressed hearers that there was a widespread demand for copies. Where a book of standard size and average price may be afforded, one of these small books might be given as a Christmas card.

Give the children books, also. Begin with "little books," if the children are little. Then go on to "older" books. Beyond a doubt, if you follow this course, regular Christmas after Christmas, there will be boys, and girls too, who will ask you to recommend "difficult" books, saying: "With my age, my interest has changed." What really happens, if books are regarded as useful and necessary, from the very beginning, is that the interest widens and deepens.

So, give books. Give them to every member of the family. Give them to your rector. Give them to men in the Armed Forces. Give them to everyone to whom you give a Christmas present: to all on your list.

Pearl Harbor Day

WITHOUT official proclamation or formality, Americans everywhere are planning to celebrate the anniversary of Pearl Harbor with religious and patriotic observances. Last week we reported the recommendation of the Chief of Chaplains that special services be held in all army posts and encampments on Sunday, December 6th, as a memorial to the war dead, a thanksgiving for the increasing strength of our

Today's Gospel

The Second Sunday in Advent

ONE of the Advent messages is: "Your redemption draweth nigh." Redemption is a setting free on payment of ransom. Christ came to give Himself a ransom for many. This is part of the Good News He revealed. Today's Gospel teaches us not to fear calamities when they come upon the earth, but to see in them a sign of Christ's coming; and Christian hope teaches us to look for Him with joy. We need not be bowed down with a weight of sin, or of sorrow, or of despair. Our blessed Lord bids, "Look up," "Lift up your heads!" He comes with our ransom paid. We are to look up and greet Him with joy, because our redemption draweth nigh. Have this in mind as you approach the altar. Come with joy, for "your redemption draweth nigh."

nation, and a rededication to the spiritual values at stake in the war. We also reported Bishop Perry's pastoral letter asking the clergy and congregations of the diocese of Rhode Island to observe the Sunday as a special day of prayer. In this issue we report something perhaps even more significant—the plans of a great war industrial plant to observe the anniversary with special religious observances for its employes at their place of work. We hope that this example will be widely followed in plants engaged in war industries.

The Office of War Information, calling attention to these spontaneous unofficial observances, quotes one organization as setting forth the theme of them as follows:

"1. To honor and remember the men and women who have already given their lives in this war.

"2. To give thanks that we have been able to survive the unprovoked attacks of ruthless enemies.

"3. To take stock candidly of what has been done in one year of war and of what still must be done in terms of work, sacrifice, fight.

"4. To rededicate our strength, our time, our wealth, and our lives to maintaining a concept of living which is more precious than any individual life."

The cry, "Remember Pearl Harbor," might easily become one of hatred and vengeance alone. We rejoice at these many signs that the American people are taking a more mature and Christian attitude toward the anniversary, and are observing it in a manner that befits the high character of the ideals to which our nation is dedicated.

Remember the Children

WE ARE very grateful to the many members of THE LIVING CHURCH FAMILY for the generous contributions that they have made for the support of our residential nursery, Barton Place, near Exeter. As our readers well know, this delightful home, under the able direction of Miss H. N. Halstead, cares for 40 British youngsters between the ages of two and five, in a "safe area" in Devonshire. Since the visit of the Editor last spring, the home has been made more safe by the construction of an air raid shelter, to which the children are taken at the first sign of the approach of enemy planes.

As Christmas draws near, we appeal for further gifts to help in the maintenance of this home, and also to assure the babes a Christmas party and the toys and gifts that delight small hearts. For support of Barton Place for the current year we need \$4,000, plus \$400 for the cost of the air raid shelter—a total of \$4,400. Of this amount, \$2,812 has been contributed to date. We now ask readers to make a special effort to contribute the remaining \$1,588, so that we can meet our expectations and assure the continuance of the home. The Editor has been doing what he can, by speaking in various parts of the country and contributing all proceeds above his travel expenses, but many generous gifts are also needed if we are to meet the very modest and necessary budget.



SHELTER CHRISTMAS, 1941

We also ask for a number of small gifts—not to exceed \$10 each—for the Shelter Christmas Fund. This is a separate fund which will not go through the usual channel of the Save the Children Federation, but will be cabled directly to Barton Place a few days before Christmas, for the expense of a party and a few small gifts. Last year the Christmas Fund totalled nearly \$600, and we sent over two large cases of supplies in addition to a cash contribution. This year we do not require so much, since we have been unable to send over a case—but fortunately Miss Halstead has saved the gay Christmas stockings and some of the gifts that we sent last year, and that did not arrive until March. So if more than \$200 is received for the Christmas Fund, the surplus will be added to the regular maintenance fund, which needs it badly.

Checks should be made payable to THE LIVING CHURCH RELIEF FUND, and marked either "Nursery Shelter Fund" (for maintenance) or "Shelter Christmas Fund" (for the Christmas party). The address, of course, is 744 N. Fourth St., Milwaukee, Wis.

The babes join us in a heartfelt "Thank you"—and in sending best wishes for your own Christmas.

Postscript to a Petition

THE petition for opening a second front through Spain and Vichy France, sponsored by Kenneth Leslie and his publication, the *Protestant* [L. C. November 8th], is now a dead issue, thanks to the developments in North Africa. But it is interesting for the record, and for future guidance, to note the extent of the "mistake" by which a large number of signatures came to be appended to the manifesto without the permission, or in many cases even the knowledge, of the alleged signers. The sponsors later explained that 18 of the signatures were included through a clerical error. The explanation is a weak one, at best, and scant comfort to many whose names were used in a full page advertisement in New York papers, and elsewhere, without their knowledge and consent. Moreover, it appears that a good many more than 18 names were involved in the error.

We have taken the trouble to send a postcard to all among the alleged signers whom we could identify as members of the Episcopal Church. The returns that we have received indicate that of these, 20 signed the document, eight are not sure, and 34 definitely declare that they did not sign it. Entirely apart from the merits of the document itself, this shows a degree of irresponsibility on the part of the sponsors that is simply incredible. As one prominent priest whose name was used without permission well says, "This 'mistake' is inexcusable."

Church Union in Japan

DISTURBING indeed is the news, taken from a Tokyo broadcast, that all "Protestant denominations" in Japan have been dissolved and are hereafter to be included in a single Church, called the Church of Christ in Japan. As indicated in the story published in our news columns, this includes "the major part of the Episcopal Church of Japan," and also the YMCA, YWCA, and WCTU.

We cannot conceive of any Church union under the auspices of the present Japanese government that is at all likely to be desirable. We recall that when, a year or so ago, most of the Protestant denominations in Japan were united

in order to obtain a license from the government, the officials attempted to demand that the Creed be omitted from the formularies of the United Church. This demand was successfully resisted, but the Nippon Sei Kokwai (Holy Catholic Church in Japan), the Japanese branch of the Anglican communion, held aloof from this pan-Protestant merger, and attempted to secure separate recognition, as did the Roman Catholics and the Eastern Orthodox.

Now it appears that (if the Tokyo report is accurate) "the major part of the Episcopal Church of Japan" has been included in this new merger. What the terms of the union may be, to what extent it was dictated by the government, and what the distinction between "Nipponese Christianity" and "Christianity of Japan" may be, are all matters of mystery. Also, if only the major part of the Episcopal Church is included, what has become of the minor part? And who make up the two divisions? Is there a schism? Has the non-Christian government forced the Japanese Episcopalians into an unwanted and undesirable union, and have some of them held out against the pressure? Is this a new and bitter phase of the age-long struggle between Christ and Caesar, with the heavy burden of choice forced upon our Japanese fellow-Christians in acute form?

At this stage, we cannot tell. Perhaps some of our returned missionaries can throw some light on the background of this situation, but we shall probably not know the full story until after the war. Meanwhile, we commend our Japanese fellow-Christians, and particularly those of our own communion, to the prayers of American Churchmen. Though the war divides us, we are united in the communion of saints, a powerful fellowship that is stronger than war or even death itself.

Churchill's Speech

PRIME MINISTER CHURCHILL'S address last Sunday marked a notable milestone in the war. Reviewing the past, evaluating the present, and giving a glimpse into the future, he indicated in some measure (though declining the role of a prophet) the shape of things to come, as he sees them. Some of these things look good; of others, we are not so sure.

So far as the war against Germany and Italy is concerned, the picture that Churchill painted is encouraging, though after a month of good news we need his word of caution: "I know of nothing that has happened that justifies the hope that the war will not be long or that bitter and bloody years do not lie ahead." The word *years* is particularly noteworthy, in view of the light-hearted predictions of some that victory will be won in the next few months, or at least before the end of 1943.

Churchill's warning to Italy was well-timed. There is reason to believe that that country is little better than another German-occupied land, and surely the Italian people must be thoroughly disgusted with Mussolini, who talked so big and accomplished so little. The dreams of Italian empire are shattered; the homeland itself is beginning to feel the mighty blows of Allied air-power. If Italy would save anything from the impending ruin, the overthrow of Mussolini and the making of a separate peace seems the only way.

And Churchill's recognition of the turn of the tide in Russia is another encouraging note. The heroic resistance at Stalingrad has filled the world with admiration; and now the Russians are beginning to show that they can fight an effective offensive war as well as a defensive one. In France, too, there are signs of a powerful resurgence of national spirit.

In the words that Churchill quoted from General de Gaulle, "the scales of deception have now fallen from the eyes of the French people." And there is hope that "from the flames and smoke of the explosions at Toulon, France will rise again."

Looking farther into the future, Americans particularly rejoice at the promise of Churchill that, if the war should end sooner in Europe than in Asia, Britain will "bring all [its] forces to the other side of the world to aid the United States, to aid China, to aid our kith and kin in Australia and New Zealand in the struggle against the aggression of Japan."

But in regard to the post-war settlement, Churchill was disappointing, as usual. His recent jibe at his critics, and his cynical statement that he did not intend to "preside at the dissolution of the British Empire" seem to indicate that the Prime Minister's objective is the restoration of the status quo. In the present speech, there is nothing beyond the expression of a vague hope that "we shall be able to make better solutions . . . of the problems of Europe at the end of this war than was possible a quarter of a century ago." What form those solutions might take is not suggested; indeed there is Churchill's usual deprecation of any attempt to think about such things while the war is going on. And in his reference to "the British Empire or the British Commonwealth if you will—I do not quarrel about it," there is the suggestion that the restoration of the old imperialism and the protection of British interests throughout the world is the sum and substance of Churchill's war aims. He has said much to support this belief, and little to disclaim it, so far as we are aware. And we view that fact with no little alarm.

In recent months, American leaders have had a good deal to say about the shape of the world after the war. If the statements of President Roosevelt, reinforced by those of Vice-President Wallace and Under-Secretary Welles, are to be taken at their face value, America looks toward the abolition, not the restoration, of the traditions of imperialism. Wendell Willkie, with his proposals for the internationalization and gradual freeing of colonial possessions, has gone even farther. But there is no echo of these hopes for a really free world in the words of Mr. Churchill; though others in Britain, notably in the Church, have taken a more constructive view. We can only conclude that, while Churchill may be the man to lead Britain in wartime, someone else will have to be found when the time comes to make the peace, if a far-sighted world view is to prevail.

Meanwhile, whole-heartedly as we coöperate with Mr. Churchill in the winning of the war, Americans would welcome some indication from official Britain (as distinguished from British individuals, however distinguished) that the war is being waged, not for the restoration of Hongkong and the preservation of the British colonial empire, but for the freedom of the world, and of all races and peoples therein.

Through the Editor's Window

FOUR gallons of gasoline a week—and now, only three in the Eastern states. Faced with choosing where to go, what are people going to do about it? It will be interesting to find out what people consider as "first things." Several thousands managed to get to the races on Long Island on their limited gas ration, as shown by a picture widely published in the daily papers. How about church? The parish bulletin of St. Andrew's Church, Roswell, N. Mex., wisely observes: "The only legitimate kind of 'joy riding,' with the new gasoline rationing, will be saving enough of your gas each week to enjoy worship in the parish church."

CHRISTMAS LIST

Books for All Churchpeople

By ELIZABETH McCracken

IT IS a significant fact, noted now and certain to be set down in future literary histories of this present time, that more Bibles and books about the Bible are being not only read but sold today than books of any other kind whatever. Almost as noteworthy is the allied fact that books on religion itself and about religious leaders are more desired than any others except Bibles. Thus, suggestions for books to give this year as Christmas presents read, as someone said, like the suggestions for Lenten reading of other years. Here are a few, chosen with the help of specialists in the several fields.

BIBLES: MODERN TRANSLATIONS

Since it is difficult to know which translation will appeal most to any reader, it seems best to cite all those made by scholars. First, *A New Translation of the Bible*, by James Moffatt (Harpers: \$3.50, without thumb-index; \$4.00, with). Then, *The Complete Bible: An American Translation*, by J. M. Powis Smith and Edgar J. Goodspeed (University of Chicago Press, \$3.50 and \$5.00). And then, *The Modern Reader's Bible*, edited by Richard G. Moulton (Macmillan, \$2.50). These three are already in use by many, as companion-volumes to the King James Version.

Less familiar, because newer, is *The Bible for Today*, edited by John Stirling (Oxford University Press, \$5.00; with thumb-index, 50 cents extra). This remarkable translation is "modern" by reason of its commentaries on the text, which is that of the Authorized Version, and its beautiful and contemporary illustrations. One other modern rendering must be cited. It is of the New Testament only: *The New Testament in Basic English*, by a group of eminent scholars (Dutton, \$2.00).

BOOKS ON THE BIBLE

In addition to books on the Bible reviewed during the past year in *THE LIVING CHURCH*, there are four new ones, quite different from one another, which Churchpeople will like and find helpful. One is the last book by a great missionary: *The Sermon on the Mount*, by C. F. Andrews, with a foreword by Rabindranath Tagore (Macmillan, \$2.00). This is an interpretation of the Sermon in terms of a day-by-day endeavor to live according to the precepts there laid down. An unusual book is *The Bible is Human*, by Louis Wallis (Columbia University Press, \$2.50). It is the third volume in a trilogy, the first volume of which is *A Sociological Study of the Bible*, and the second, *God and the Social Process*. It is a fine study of the life back of the Bible, and of the religion of the people which

was manifested in Judaism and Christianity. *Daily Life in Bible Times*, by Albert Edward Bailey (Scribners, \$3.00), is a popular and yet sound book, also on the background of the Bible. These two books throw welcome light on many Biblical passages. For the scholar, but also for any interested reader, there is *Marcion and the New Testament*, by John Knox (University of Chicago Press, \$2.00). This is a brilliant discussion of the "Christian heretic" of the second century, who had so uncalculated and so potent an influence on the spread of the New Testament and its ascendancy over the Old Testament.

THEOLOGY

In addition to the new theological books recommended by Fr. Pittenger [see below], these are cited. First, *The High Church Tradition*, by G. W. O. Addresshaw (Morehouse-Gorham, \$3.00). The Diamond Jubilee of the Confraternity of the Blessed Sacrament, celebrated last month, resulted in a request for books on the Catholic Revival. This book is one answer to that request. Another is the reprint of *The Essence of Anglo-Catholicism*, by Walter Herbert Stowe (Morehouse-Gorham, 50 cents), a paper-covered book of only 63 pages, but invaluable for American Catholics. *Crisis on the Frontier*, by Arthur A. Cowan, the new book in *The Scholar as Preacher Series* (Scribners, \$2.50), is made up of 20 sermons on the Christian life, preached by a well-known Scottish theologian. *Our Eternal Contemporary*, by Walter Marshall Horton (Harpers, \$2.00), is a book



WALTER MARSHALL HORTON

for everyone to read and read again in these days. Its theme is the relation of the life of Christ to our life, of His world to our world, of Christ Himself to us. The Religious Book Club chose Dr. Horton's book out of all the new theological books of the month as their selection.

RELIGION AND WAR

This is another subject concerning which books are desired. Six may be mentioned, unlike one another but all helping the reader to clearer thought on this great matter. First there is the book which Miss Barbara Ward hoped that all Amer-

icans would read: *The Judgment of the Nations*, by Christopher Dawson (Sheed & Ward, \$2.50). This is a treatment of the present crisis and its fundamental causes, considered from the historical and the philosophical point of view. The conclusion reached is that the only solution of the problem is to be found in Christianity, and that Christians must "be the pioneers in a true movement of world revolution"—a revolution toward a "New Order un-



CHRISTOPHER DAWSON

der Christ." An indictment of totalitarianism, wherever found—in Church as well as State, and in the individual soul—is set forth in *The Edge of the Abyss*, by Alfred Noyes (Sheed & Ward, \$2.00). It is the book of a poet, though written in prose, and calls upon all men of good will to defend the values which have made men free. *Man's Most Dangerous Myth: The Fallacy of Race*, by M. F. Ashley Montagu (Columbia University Press, \$2.25), will be illuminating to all who are working for equality of rights and opportunities for all races of men.

The necessity of understanding Russia will win a welcome for *The Truth about Soviet Russia*, by Sidney and Beatrice Webb (Longmans, \$1.50). The authors are seasoned students of the USSR, and discuss it here in its attitude and behavior in social, political, economic, and religious beliefs and practice.

The Unrelenting Struggle, by Winston S. Churchill (Little, Brown; \$3.50), consists of the Prime Minister's radio speeches from November 12, 1940, to December, 1941.

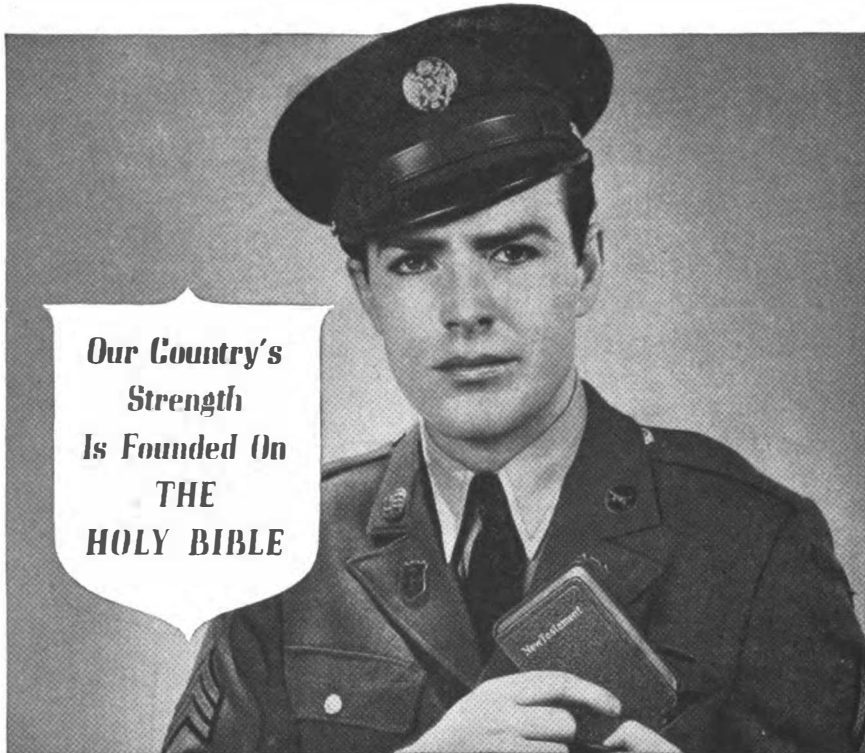
Our sixth book is *Wartime Pilgrimage*, by Clifford P. Morehouse (Morehouse-Gorham, \$2.00), to which Bishop Perry of Rhode Island contributes an introduction. This book gives a vivid picture of England in wartime, with special reference to the life of the Church, which goes steadily forward, whether enthroning a new Archbishop of Canterbury, or waiting for an air raid to end before going on with an Easter sermon.

MISSIONS

The new volume in *A History of the Expansion of Christianity* will be eagerly read: *The Great Century*, by Kenneth Scott Latourette (Harpers, \$3.50). This, which is Volume V in Dr. Latourette's notable work, deals with the 19th century, telling the story of the expansion into Latin America, Australia, Africa, and other regions of such particular interest to all the world just now.

Another usual new book is *The Expan-*

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sion of the Anglican Communion, by John Higgins (Cloister Press, \$2.00). This is the only book which tells the whole story in one volume.

Two other books, by members of other communions, are of value to everyone at this time. The first is *A Pastor Wings over South America*, by Samuel Trexler (United Lutheran Publication House, \$1.25). This book is the account of a journey by air made by the President of the Synod of the United Lutheran Church to Lutheran parishes and missions in South America. The second is *Across a World*, by John J. Considine (Longmans, \$2.50). Here a well-known Roman Catholic gives an account of journeys in many lands. It is the only book in English



DR. TEUSLER: *His life and Bishop Lloyd's are described in biographies.*

which presents a contemporary picture of the world mission effort of the Roman Catholic Church.

BIOGRAPHY

Two biographies are of very special interest to Churchpeople. One is *Arthur Selden Lloyd*, by Alexander G. Zabriskie (Morehouse-Gorham, \$3.00). Another is *Dr. Rudolf Bolling Teusler*, by Howard Chandler Robbins and George K. MacNaught (Scribners, \$2.00). The work of Bishop Lloyd and the work of Dr. Teusler have been the subject of countless articles. In these two books the story of each is told consecutively, and well told.

POETRY AND DRAMA

In response to several urgent requests, two volumes of poetry are included in this Christmas list. The first is *Poetry and Life: A New Anthology of English Catholic Poetry*, compiled by F. J. Sheed (Sheed & Ward, \$2.50). The purpose of this anthology is to show the life of the spirit as it has been revealed in the verse of practising Catholics. The other is *Poems of This War: By Younger Poets*. Edited by Patricia Ledward and Colin Strang, with an introduction by Edmund

Blunden (Macmillan, \$1.75). All the poets whose verse is included are young English men and women. Their poetry is good as poetry; and it will help us all to a poignant understanding of youth today in wartime.

One book of plays must be cited, because of its interest to all Churchpeople. This is *Representative Mediaeval and Tudor Plays*, translated and edited by Henry W. Wells and Roger Sherman Loomis (Sheed & Ward, \$3.50). Here are three of the St. Nicholas plays, popular in the Middle Ages. *Everyman*, of course, is included. Best of all, *The Mystery of the Redemption*, the celebrated *Ludus Coventriae*, as it is sometimes called, is given in large part, abridged from the Hegge MSS.

FICTION

Fiction seldom finds a place in our Christmas list. This year, there are three stories, all of which Churchpeople will wish to read. One is *The Robe*, by Lloyd C. Douglas (Houghton, Mifflin; \$2.75), a story of the soldier who won the Seamless Robe when the lot was cast. Another is *The Open Door*, by Floyd Van Keuren (Harpers, \$1.25). A trained Church social worker tells the story of a man, crippled, in want, who found the way to happiness. The third is *The Shining Tree*, by Lucille Papin Borden (Macmillan, \$2.00). This is a modern Christmas story, deeply imbued with the spirit of the Christ.

New Books on Theology

By W. NORMAN PITTENGER

THE war is having its effect on the publication, and presumably also on the writing, of theological books. Nevertheless, during the past six months a number of significant volumes have appeared, some of them of quite particular importance.

First in a list of such interesting books, one might place Dr. D. Elton Trueblood's study of the philosophy of religion, entitled *The Logic of Belief* (Harpers, \$2.50). This is a readable, fairly simple work, whose conclusions are consonant with Catholic theology, although the author is a Quaker. Despite his dependence on "intuition," Dr. Trueblood does not overlook the place of reason in Christian apologetic; and his discussion of the aesthetic argument for God gives the book special value, since this argument is so often overlooked completely.

Dr. H. Wheeler Robinson's *Redemption and Revelation* (Harpers, \$3.00) is a big study of the interrelation of the two themes in the title. It is likely to become a classic. The author finds in "the actuality of history" the meeting place of God and man, and he develops this thesis in a thorough, and often a very satisfactory, manner.

The most important discussion of the miraculous in the New Testament published for many years has come to us in Alan Richardson's *Miracle-Stories of the Gospels* (Harpers, \$2.00). Thorough application of form-critical method marks this book; but its conclusion is conservative in the newer sense of that term—

RECOMMENDED BOOKS

for Gift, Personal or Group Use

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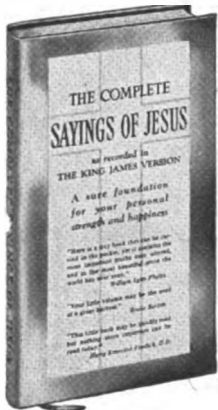
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John 14 : 23

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BOOKS

for the meaning of this phrase, you must read the last chapter.

Fr. Farrell has now completed his four volumes of the *Companion to the Summa* (Sheed & Ward, the set \$15.00). This is a delightful work, which despite the occasional peculiarities of grammar and phraseology makes the reading of the Angelic Doctor a genuine pleasure. Another Roman Catholic book of interest is Fr. M. C. D'Arcy's beautiful *Death and Life* (Longmans, \$2.00). This is a study of immortality from a strictly orthodox Catholic position; it is a first-rate book in every way, and is especially timely for us during the war.

Professor John Baillie's charming popular apologetic, *Invitation to Pilgrimage* (Scribners, \$1.50), is another work that many will greatly enjoy. The approach is very sympathetic to any institutional Christian; it is full of apt allusions, quotations, and illustrations; in fact, it is ideal for the educated inquirer concerning Christianity. When you have got the inquirer a little on the way, he will be ready for J. S. Whale's excellent statement of the faith in *Christian Doctrine* (Macmillan, \$2.00). This little volume should be in every parish library, since there are few if any books which equal it in sweep.

Miss Dorothy L. Savers has given us *The Mind of the Maker* (Harcourt Brace, \$2.00), in which the doctrine of the Trinity is illuminated by the artistic analogy. This exciting book is a grand piece of work, all the more noteworthy since it is written by a distinguished detective-novelist and poet.

These eight books seem to be outstanding among those published during the past half-year. There are others, of course. Theology has not been killed by the war; and there is no reason why the reading of it should be abandoned at such a time, when we need a sound theology to give us a correct orientation to our increasing problems.

Six Books on the New Testament

By DONALD FRASER FORRESTER

THE FOURTH GOSPEL. By R. H. Strachan, D.D. Macmillan. \$3.50.

The third edition of a fine popular book. The discussion of the critical problems connected with the Gospel is brought up to date in introductory materials occupying the first third of the book and in many excursions scattered through the commentary itself. Dr. Strachan has grown somewhat weary of modern controversies; in particular he has pretty much abandoned attempts at rearranging the order of the materials of the Gospel. The brevity of discussion sometimes obscures important issues. The exposition of the text itself is wise, devout, and beautiful.

THE HISTORICAL MISSION OF JESUS. By C. J. Cadoux. Lutterworth Press, England, 1/1.*

An elaborate and technical study of the Messianic and kindred problems. There is

*This excellent book is not published in America; but it has been imported by many libraries, as well as individuals, and may be borrowed.

included a valuable and critical account of the work done and positions taken by famed scholars of recent times. The book is learned but on the whole not hard to read. The solution adopted is cautious re-interpretation and adjustment to the modern Liberal views.

THE REVELATION OF ST. JOHN. By Martin Kiddle. The Moffatt New Testament. Harpers. \$3.50.

The latest of the new commentaries in the Moffatt Series. It is designed not for the specialist but for the average reader. The parish priest will delight in it for Bible-class and homiletic purposes. A good case is made out for the solutions offered to the well-known difficult cruxes. It may be, however, that allegorical interpretation is sometimes overworked.

MIRACLE-STORIES IN THE GOSPELS. By Alan Richardson. Harpers. \$2.00.

A different study from most, learned, devout, and fascinating. The interest is chiefly in the place and purpose of the stories in the tradition. As in the Fourth Gospel the miracles are "Signs," proofs for the "faithful" of our Lord's divinity. No attempt is made to explain them from science and there is some polemic against the idea of a gradual heightening of the supernatural with the passing of time. They are to be accepted or rejected on "faith" alone.

THE NATURE OF THE EARLY CHURCH. By E. F. Scott. Scribners. \$2.00.

A brilliant and most devout interpretation of the early sources. Many would not agree with Dr. Scott in regard to certain important details, but there is much needed correction here of a rabid institutionalism all too widespread in these days.

THE DISCIPLE. By T. R. Glover. Macmillan. \$1.00.

A lucid and fascinating account of what St. Paul said and thought. Modern studies in the Greek of the first century A.D. contribute what is most valuable and interesting in this little book.

Books for Children

By ELIZABETH McCracken

THERE are three beautiful Bible story books this year for boys and girls. *Jesus' Story*, the text from the King James' Version and the lovely colored pictures by Maud and Miska Petersham (Macmillan, \$1.50), leads. The Petershams have never reached so high a level. Another fine book is *The Story of Bible People*, by Muriel Streibert Curtis, illustrated by Raymond Lufkin (Macmillan, \$1.75). Mrs. Curtis, sometime Professor of Biblical History in Wellesley College, includes Old Testament people as well as New. The story of Christ is finely told, and the expansion of Christianity shines forth from the stories of the Apostles. The third book is *A First Book of Bible Stories*, by Mary Rolt, author of *A Baby's Life of Jesus Christ*, with illustrations by Rachel Russell (Macmillan, \$1.00). This little book

contains 40 stories, told for the youngest children, in Miss Rolt's vivid yet simple style.

ANGELS AND SAINTS

The boys and girls will welcome a new book about the saints: *Gay Legends of the Saints*, by Frances Margaret Fox, with pictures by Mildred Elgin (Sheed & Ward, \$2.00). Many of the stories tell of saints familiar to young and old in the Middle Ages but less well known now. *Lad of Lima*, by Mary Fabyan Windeatt (Sheed & Ward, \$1.75), is particularly timely. It is the life, told for boys and girls, of Blessed Martin de Porres, the Negro saint of Peru. Such a book as this is the best teacher of "race appreciation."

The two "angel" books are quite different. *Your Angel Guardian*, by Blanche Handler (Morehouse-Gorham, 50 cents), is a picture book for the little children, bringing the lovely message of "their angels." The other is fiction, a story in which angels have a part: *Blue-Eyed Lady*, by Ferenc Molnar, with some of Helen Sewell's best pictures (Viking, \$2.00).

FOR OLDER BOYS AND GIRLS

Mrs. Curtis's book is for the older ones, as well as for the younger. Another book, for all ages, is *The Well of the Star*, by Elizabeth Goudge (Coward-McCann, 75 cents), a Christmas story with a medieval flavor. Both girls and boys will enjoy *Raeburn Unafraid*, by Ivy Bolton, with pictures by W. Merritt Berger (Longmans, \$2.00). The author is a Sister of the Community of St. Mary. This delightful story of a Scottish family who came to Maine in its early days has the spiritual depth characteristic of her other stories, beloved of young people.

Especially for boys, there is *Sir Wilfred Grenfell*, by Genevieve Fox, illustrated by Mary Reardon (Crowell, \$2.50). *Good Christian Men*, by H. Martin P. Davidson (Scribners, \$2.00), in a new edition, will make an acceptable present also for boys.

The "men" are the heroes of the Christian Church of the great Ages of Faith. Another book for boys is *The Man Who Dared to Care*, by Mary Tarver Carroll, illustrated by Fay Turpin (Longmans, \$2.00). This is the story of James Edward Oglethorpe, the founder of Savannah, Ga., the friend and champion of the poor and the oppressed. It is another "hero" story. Because the men of 18 now registering for the draft were, many of them, Boy



From GAY LEGENDS OF THE SAINTS

Scouts a few short months ago, *The Boy Scouts' Year Book* is included here. This year, it is entitled *Stories of Boy Heroes*, edited by Franklin K. Mathiews (D. Appleton-Century, \$2.00). Boys from 12 to 17 will like the book, which is very fine.

CHRISTMAS BOOKS

One of the best Christmas books is *Away in a Manger*, an anthology of Christmas verse, selected and illustrated by Jean Thoburn (Oxford, \$1.00). This is worthy to be placed on the shelf with the Christmas anthologies of other years, particularly since it contains several poems not to be found in any of them. *Margaret Tarrant's Christmas Garland*, a beautiful book of Christmas stories, poems, and pictures (Hale, \$2.00), will charm the boys and girls. Their elders will borrow the book from them, to see what E. Helene Sherman has collected and illustrated as a tribute to her friend and fellow artist. *Annunciata and the Shepherds*, by Janette Sebring Lowrey (Harpers, \$1.00), is an unusual Christmas story. The scene is Mexico, and the tale is that of a miracle play, given on Christmas Eve. The players were a Mexican girl and her neighbors.

For all the children of the family two books must be cited. One is *Christmas*, edited by R. E. Haugan (Augsburg, \$1.00 boards; \$2.00 cloth). This is such a book as the English people have always liked at this season: the holiday "annual," with stories, poems, songs, and pictures. This year, *Christmas* is largely devoted to American scenes and customs. The other book is *A Guide for Advent and Christmastide*, by G. P. Trevelyan (Mowbray, imported by Morehouse-Gorham, \$1.00). The parents and the older boys and girls alike will value this book, with its simple



From JESUS' STORY

The Hope of a New World
by William Temple

Archbishop of Canterbury

This series of popular addresses by the new Archbishop of Canterbury offers practical help to the puzzled Christian on many of the pressing problems of the present crisis. The author considers such timely questions as: What was wrong with the old world? What is the relation of God to freedom? Is there any social justice at present? How are our prayers answered at the moment? What of international justice now and in the future—is it a possibility? "One of the most provocative and influential books of the day."—*Religious Herald*. \$1.35

Your Child's Religion

by Mildred and Frank Eakin

This book presents a practical and stimulating method to tell a young son or daughter about God, interest young people in the Bible, and explain the meaning of suffering, poverty and death. It is written as a series of compelling stories, somewhat similar to case histories and based on first-hand experience with children. Invaluable to all who are interested in the spiritual development of young children. \$1.75

Walter Rauschenbusch

by D. R. Sharpe

Introduction by Harry Emerson Fosdick

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Ascent to Zion

by S. Arthur Devan

In this comprehensive study of church worship, the author analyzes worship in general, showing how man has worshipped throughout history, and describes the development of Christian worship from its earliest beginnings down through the Reformation to the present day. He discusses church architecture, church music, religious education and concludes with a devotional study of worship and its power in human lives. Of inestimable value to ministers, directors of worship, teachers, and students. \$2.50

The Man of the Hour

by Winifred Kirkland

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REVIEWS

A Book Too Rich To Summarize

A CHRISTIAN BASIS FOR THE POST-WAR WORLD. By Ten Leading English Christians. Morehouse-Gorham, 1942. Pp. 123. \$1.00.

The prophetic quality of thought and prayer today is in striking contrast with the last world war, when both were centered on maintaining or restoring the status quo. In the Church, as in the secular sphere, a wind of the Spirit blows us on. The present volume is a weighty contribution to the plenitude of brave planning for the future. It consists of commentaries on the familiar Ten Peace Points presented by religious authorities in England, Roman, Anglican, and Protestant. Its salient value is its witness to the confluence in the religious world of the two great streams flowing toward the union of the Churches, and toward a new social order which shall conform more closely to the Law of Christ. Small brooks feed mighty rivers; so here, two movements blend. Separated, neither might avail much; united, they may renew the face of the earth, for both are poured forth from the Throne of God.

The essays, by outstanding men and women of the various Churches, differ in value, but as a whole they are packed with suggestion, marked by sanity, expert knowledge, and forward looking courage. Here are no Utopian vagaries, but the sober thinking of trained minds, considering the direction of corporate purpose with the same intelligence needed in planning personal affairs. Archbishop Temple prefaces the volume with his usual grave wisdom. Among the essayists, the firm and confident tone of the Roman Catholics evinces the union of caution and courage behooving thought resting on the great social Encyclicals. So Letitia Fairfield, senior Medical Officer of the London County Council, treating the point that "extreme inequalities of wealth and possessions should be abolished," stresses the word, "extreme." So Barbara Ward, honorary secretary of The Sword of the Spirit, derives the evils of the modern state from our contempt for Natural Law. Dorothy Sayers' brilliant study of Vocation in Work calls for mention; so does Canon Baker's plea for that Return to the Land which is becoming so important in English thinking. It is reserved for Kenneth Ingram, severe critic of the Church, to point out her central importance in creating the consciousness of world citizenship. But the book is too rich to summarize. Here is harmony in diversity—chief glory of that Church of Christ, which below the troubled surface of outward divisions is already more inwardly united than she knows.

Two facts impress one, looking down the vistas opened. First, the bewildering

variety of problems waiting on the long road before us; whether the topic be disarmament, education, minority rights, or what you will. And second, the pressure toward greater social control. Catholic and Protestant alike are on their guard against the tempting short-cut of totalitarian coercion toward the desirable end. Deep Christian reverence for freedom pervades the book; all writers agree in urging advance through voluntary action, through renunciation of power by the State, by industrial corporations, by all monopolies. Such inward transformation calls for help; here is the field for action of the Church. The truth that he who saves his life shall lose it is forced on us today by relentless and bitter demonstration; Christianity alone, and, let us hope, Christianity working through Christ's Mystical Body, can demonstrate as the law no less of corporate than of private life, the opposite side of the great paradox.

VIDA D. SCUDDER.

A Book Everyone Should Read

THE CHRISTIAN AND THE WAR. By Charles Clayton Morrison. Willett Clark. Pp. 145. \$1.50.

This reviewer had not read the editorials in the *Christian Century*, published before and after Pearl Harbor; hence he came to this book, which collects the "post-Pearl Harbor" editorials of Dr. Morrison, the editor, without any particular prejudices. And he is compelled to say that so far as the position herein developed is concerned, he finds himself in very close sympathy, even agreement, with Dr. Morrison. This can be said whether or not one agrees (and the reviewer does not agree) with Dr. Morrison in feeling that American participation in the war could have been avoided; at this point, one feels, the author's courageous "realism" seems to have deserted him.

The editorials here collected work out quite gradually, and with a wealth of incidental discussion, the thesis that war is not "collective sin," in which case there would be some alternative for us even while we are in the midst of it; rather, war is God's inexorable judgment on men, the inevitable consequence of unrepented sin. Unhappily, Dr. Morrison uses the word "hell" to describe such a judgment; its use in this connection has very little backing, except by analogy, in Christian theology, and only confuses the argument.

Since war is judgment, it cannot be evaded by the pacifist (who is quite unable to abstract himself, so to say, from his social milieu and national situation), nor can the "militarist" (Dr. Morrison's term for the "100% war supporter") claim that he is doing God's will or obeying His command to fight. Instead, God condemns us to fight; He has so set the world in which He works as Lord of history that when men sin as our world (including every nation in it) has sinned, they reap such consequences as may be understood, Christianly, only by definition as God's condemnation. That some nations are more likely to secure a better world by their victory, than are other nations, Dr. Mor-

risson would probably agree; although the weakest part of his argument is the section in which he dismisses too curtly the possibility of genuine "degrees" of responsibility and guilt, and assumes too readily that the only thing for which nations can fight is self-preservation or self-aggrandizement, or (in other words) that the Catholic conception of a "just war" is totally impossible.

The final chapter, discussing the practical question of Christian participation in the war, seems to the reviewer to say many very important things, and on the whole to say them very well. A certain reservation in that participation, an insistence that "all" is not involved even in a "total war" (since for the Christian God reigns in and above history, and it is of faith that he is not defeated even when in earthly regard everything *seems* lost), a critique of the position of the pacifist as being "conscientious but futile," and a bold declaration that a Christian must fight "with a tortured conscience"—here are some of the points Dr. Morrison makes.

This book is hardly likely to commend itself to everyone. It is open to criticism such as Dr. Reinhold Niebuhr is sure to give it (and with much justice, so far as many of its details and a few of its secondary theses are concerned). But it is thoroughly Christian, and despite Dr. John Bennett's recent comments in *Christianity and Crisis*, it does suggest something to do, and a way to do it. It is, most definitely, a book we have all got to read and ponder. And we can be grateful that Dr. Morrison, out of the anguish of his heart, has written it. When, in the mercy of God, this tyranny is overpast and peace has been established, the Holy Church of Christ will thank God that there have been some who have still kept high the standard of a faith which refuses to identify God with any cause of men; and whose suffering in the tension of war has been for the healing of the nations.

W. NORMAN PITTINGER.

Colonial Religion

RELIGION IN COLONIAL AMERICA. By William Warren Sweet. Scribner's. Pp. xiv-367. \$3.00.

Here is an almost perfect one-volume treatment of American Church History to 1775; it may be recommended without hesitation to those who want to see our own colonial Church History in its context, or read about the subject as a whole. The chapter on "Transplanting Anglicanism" succeeds in 45 pages in mentioning every incident of importance in the history of the Church of England in the colonies, and in gathering that rather scattered story into a connected narrative. I believe that the other chapters do as well for their respective groups, which are taken up in approximate order of first appearance in America—Puritans, Baptists and Quakers, Roman Catholics, the Dutch, Swedish, and German Churches, and the Scotch-Irish Presbyterians.

The last two chapters deal with general subjects—the Great Awakening, and the growth of Religious Liberty, which in 1775



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BOOKS

was still imperfect, but definitely on its way. Dr. Sweet observes in his preface that the separation of Church and State was "the greatest of all American contributions both in the realm of religion and politics" (p. viii). Surely, whatever the historians of American politics may think of the matter, this is taking too narrow a view of the picture he has himself drawn of American religion. Not the separation of religion and politics, which is never complete and not always desirable, but the democratization of both is the specific American contribution. The religion of the Great Awakening is still the prevailing American type—voluntary and evangelical, and relatively more disposed to emphasize the emotional and ethical than the institutional and dogmatic aspects of religion. Churches like ours which maintain a different tradition are themselves influenced by this prevailing American religious mood. The story which Dr. Sweet ably tells here is that of the basic Americanization of religion, a development perhaps more important than our political independence; we look forward with interest to the succeeding volumes which will carry the history further.

EDWARD R. HARDY, JR.

A Valuable Book on Reunion

REVELATION AND REUNION. by G. B. Broomfield. Macmillan. Pp. vii-224. \$3.00.

This book seems to us one of the most valuable contributions to the question of reunion that have appeared in recent years. Canon Broomfield is a distinguished English missionary executive. His book is the result of the Tambaram Conference, where "the younger Churches" made a plea for the union of all Christians; this forced the author to study once again, and more thoroughly, the whole problem of reunion.

Beginning with a thorough investigation of the nature of revelation, which he sees as the inter-action of divine movement to man, culminating in the Incarnation, and the response of men to God, guided by the Holy Spirit, Canon Broomfield comes to the conclusion that gradual development, growth in understanding, and expansion of meaning of the initial act or acts in which (from God's side) revelation has its *locus*, are inherent in the whole Christian movement. From this he concludes that the organic Christian movement, the Holy Catholic Church, is Spirit-guided, and can be understood (both as regards faith and worship as well as ministry) as the slow but certain increase of apprehension of "the mind of Christ."

He then turns to an examination of the New Testament evidence as to the ministry, and shows that while there is considerable uncertainty as to many details, an ordered ministry is to be discovered there—he is prepared to root this in the events of our Lord's life, properly understood—and that the growth of the three-fold ministry, with episcopacy as central to its ordaining function, follows from this as the Church entered into, and expressed in its external life, the "mind of Christ" as

taught by the Holy Spirit. There may be some question as to his New Testament discussion; but there can be nothing but agreement as to his conclusions here, we are sure.

Canon Broomfield proceeds to argue for the episcopacy (he had already argued for it along pragmatic grounds, in a very interesting and useful chapter earlier in the book, in which the episcopate is portrayed as the effective way of securing a universally "recognized" ministry) as involved in this Spirit-guided development of the Church's life, on the same grounds as those whereby Christian doctrine, and Eucharistic worship may be defended as developing from the initial data. This does not, for him, mean autocratic episcopacy, of course; it may involve a very much "democratized" sort of bishop—but the principle remains constant.

We may question the section on page 135, where the ministry and the Church are for a moment somewhat separated; this contradicts the general tenor of the argument, and is out of line with the better thought on the subject, which would see the whole ministry, including the episcopate, as integral to, representative of, functioning for, and thereby essential to, the Church as organic tradition. But with this exception, the position seems admirable. Especially good is the chapter on the papacy; Canon Broomfield recognizes clearly that the papacy has its part to play in the united Church—it preserves genuine values, and he sketches these with great clarity, with generosity, but with deep insight as well.

Finally, we may say, the key to the book is a little sentence on pages 214-5: "Unity is to be sought not by a readiness to minimize—much less to abandon—the things which distinguish us from our brethren, but rather by an eagerness to discover whatever is true and valuable in the things which distinguish them from us." This means, for the author (and with him this reviewer would most heartily agree), that the Anglican Communion must maintain for its part its traditional ministry, with all that essentially goes with it, and seek to help others see its value, and (what is more) its inheritance in the whole Christian tradition as historically understood, while at the same time we are prepared to learn ways in which we may supplement and implement our own necessary position with what may be "of God" in other and separated bodies.

W. NORMAN PITTENGER.

A Fine Book on St. Paul's Teaching

THE LIVING THOUGHTS OF ST. PAUL. Jacques Maritain. Longmans, Green. Pp. 161. \$1.25.

It is altogether fitting that Christianity's great convert in this day should write this popular volume about the life and teaching of the first great convert, Saul of Tarsus.

The introduction underlines the three great intuitions of St. Paul—the feeling for the universality of the Kingdom of God and salvation by faith not by law; the primacy of the freedom of the sons of God. In the rest of the book, Maritain has

grouped the principal texts under the Pauline themes having first recounted the life of St. Paul beginning with the succession of events related in Acts and with the texts in which Paul himself tells of his life and his vocation. The chapter titles for the Pauline themes are: The Apostolate; The Law and Grace; The Mystery of Israel; But the Greatest is Charity; Christ the Redeemer; The Economy of Salvation and the New Man.

Although there may be some question in regard to the list of letters attributed to St. Paul, there can be no doubt that this book accomplishes what so many others have failed to do. It does present St. Paul's teaching, with a simple profundity, as inseparable from his experience.

ROBERT L. CLAYTON.

A Founder of Modern Medical Science

DR. BARD OF HYDE PARK. By J. Brett Langstaff. Dutton. \$3.75.

Samuel Marmion Bard was born in Philadelphia in 1742 and died in Hyde Park in 1821. He came from a medical family, of French Huguenot extraction, and was educated for his father's profession as a matter of course. When he was born, medical science as we understand it today hardly existed; at the time of his death its foundations had been firmly laid and in this task Dr. Samuel Bard played a major part. The story Mr. Langstaff tells is fascinating in itself and loses nothing in Mr. Langstaff's skilled telling; without obscuring the central thread of the story the stirring events of the Revolution and the following periods of our history are given their due place. Bard moreover was a devout and devoted Churchman; not only was he a vestryman of Trinity Parish but he was the founder and senior warden of the church in Hyde Park.

BURTON SCOTT EASTON.

For the Thoughtful Layman and the Parish Priest

DEATH AND LIFE. By M. C. D'Arcy, S.J. Longmans, Green. Pp. xii-180. \$2.00.

The author of this beautifully written book is a well-known English Jesuit, whose studies in Thomistic philosophy, the defense of theism, Christian ethics, and other subjects have given him a deserved reputation throughout the English-speaking world. His new volume is a discussion of immortality and resurrection, in the best Catholic tradition, but is also alert to the thought of our own age.

Fr. D'Arcy begins by a statement of the nature of mind as distinguished from matter. He proceeds to insist upon "self" as the *locus* of mind, and then develops the usual arguments for immortality on philosophical grounds. But he does not rest content with a sheer repetition of the "old stuff"; rather, he gives the arguments his own turn, taking account of scientific thought and philosophical objections current today. The second section of the book is concerned with the specifically Christian view, and builds up the Catholic doctrine of the Last Things. Once more, Fr.

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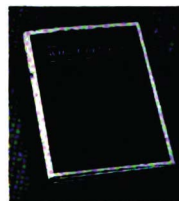
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W. NORMAN PITTINGER.

England in Wartime

WARTIME PILGRIMAGE. By Clifford P. Morehouse. Morehouse-Gorham. \$2.00.

Standing as close as does this reviewer to the events recorded in Mr. Morehouse's story, he is not too certain that he can appraise the book as would a wholly objective reader. But if what is wanted of a writer who has had a unique and thrilling

natural, for we approached the situation with our own particular backgrounds and points of view—and we saw many different people. I know I interviewed 280! I did not find a summary of the number interviewed by Mr. Morehouse, but it is probable that he was in conversation with even a larger number than that.

The story begins with plans for the flight via Canada to the northern British Isles. Mr. Morehouse had as a travel companion a Mr. Fairbanks whom he did not recognize as the famous motion picture star. He says that he is probably the first journalist ever to have interviewed a prominent stellar actor without knowing it! London is described in considerable detail, likewise the April motor trip through Kent in company with the representatives of many non-Anglican Churches invited by



WRECKAGE OF CANTERBURY CATHEDRAL LIBRARY: *One of the illustrations in "Wartime Pilgrimage."*

experience is that he should share it effectively with those who remained behind, certainly this tale of a 20th-century airborne Canterbury pilgrimage meets the test.

Beginning with the account of how the trip came to be taken and carrying the narrative through busy and varied weeks of travel, conference, interviewing, waiting, and watching, Mr. Morehouse lets a great deal of light fall upon the English scene in wartime. Thanks to the fact that he and I were the guests of the British government as we went about the land, we were unusually fortunate in being able to see what otherwise would have been inaccessible to us. Thanks even more to the fact that we were the personal guests at many points of the leaders of the British Churches and of the government, we were able to look behind the scenes and to follow trends of contemporary thought and inner developments of policy and planning.

INTERVIEWS

I am interested to see as I read my colleague's fascinating and intimate narrative that at some points we got rather different impressions! But that is only

Dr. Temple to the great ceremony in Canterbury.

We are introduced into British homes, including that of Lady Astor at Cliveden, and sit in on many brilliant and fascinating interviews with members of the cabinet, leaders of the Anglican communion, and of other church bodies. The most unusual perhaps is that with His Eminence, Cardinal Hinsley, one of the finest Christians living today. (I had a two hour visit with him myself at his home near Ware, but this was at another time; I shared this Morehouse interview with him only by reading the account given in this volume.)

The uncertainties and surprises of wartime travel become clear as we catch the mood of the author on the various occasions where he wonders if and when he is to go and how! Indeed the motto of Clipper travelers—and he never succeeded in being one thanks to his having given up the one definite booking he did have to accommodate the Moderator of the Church of Scotland and myself—as well as bomber travelers would seem to be the Bible verse: "He said, 'I go sir,' and went not!"

I cannot think that any better style

could be adopted for a book of this sort than the informal and direct journalistic English which the writer has used so effectively. It does more to make his scenes live in the imagination of the reader than a more formal or elaborate style would do. One even has the feeling of strange exhilaration and apprehension caused by a bomber flight over the clouds. Mr. Morehouse's description of being plugged (in for oxygen) "like a floor lamp" is typical of the delicious humor which enlivens the pages of his narrative. (I must add to the horse-meat yarn—and it is absolutely true—that on the day when our hotel was fined for buying sections of former Dobbins I dared Mr. Morehouse to whinney like a horse in the dining room and he would not take the dare!)

ENGLISH LIFE TODAY

But I would not wish to conclude this all too brief review without paying tribute to what is offered in the serious portions of the story. The pictures drawn for us of William Temple's enthronement at Canterbury on St. George's day; of scenes in newly-bombed Exeter, of the battered town of Dover; of the Barton Place home for little victims of the blitz (and other similar homes which represent a particularly appealing form of American co-operation with the victims of Hitlerite fury in England); and of everyday life in church, theater, home, and market are all accurate and vivid—as I can testify from having shared most of the experiences upon which they are based.

Short of the possibility of making the trip yourself you can hardly find a better way to find out what it would be like than to read this charming little volume—which, by the way, is most excellently illustrated. You will see more of what England is really like in war time, I venture to predict, than you have yet by any other method. HENRY SMITH LEIPER.

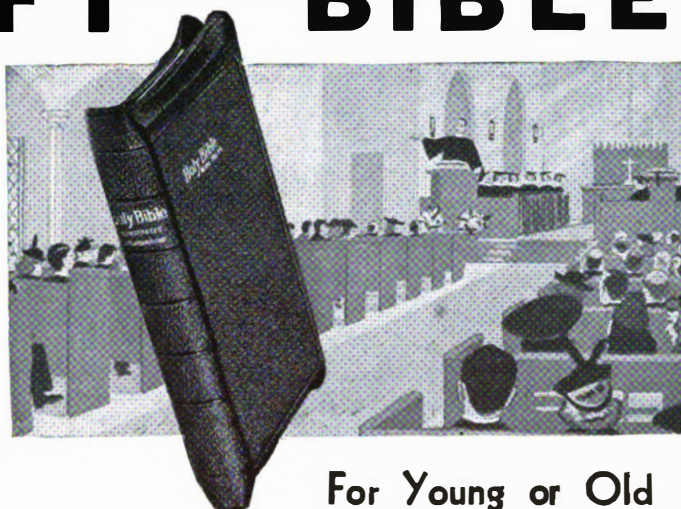
A Book for Every Priest

THE SERVANT OF THE LORD. By Herbert H. Farmer. Scribners. Pp. vii-152. \$1.50.

The distinguished Cambridge theologian, whose book on *The World and God* has contributed so largely to our thought about providence, miracle, and prayer, gives us in this small volume his considered thoughts on the preacher's task in the world today. It is a charmingly written, deeply stirring, and very significant book, whose theme is: "The activity of preaching is not merely a means for conveying the content of the Christian faith, but is in a real sense bound up with that content itself." This is because Christianity has at its heart "The Event," which, because it "by definition has no parallel, God being agent in it as He is not in other happenings," commits the Church to preach and proclaim.

The development of this theme, largely by the use of Martin Buber's "I-thou" philosophy which at last is receiving the attention it deserves, is extremely interesting. The only point at which the re-

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BOOKS

viewer would boggle is the assumption, and often the explicit assertion, that "speech," verbalism or vocalism as one might call it, is the central and indeed the only genuinely personal means of intercourse. Thus sacraments, which psychologically speaking operate on both the "verbal" and the "subconscious" levels, are relegated to a secondary place. On the contrary, the Eucharist seems to us to be the central and genuinely personal means of intercourse between God and man; the preaching of the Word is by way of explication, or (in a phrase) the identification of the *who* met in the Eucharist with the *who* of Palestine, the historic Jesus who is God-made-man and risen Lord of faith.

Dr. Farmer gives us valuable hints about preaching technique today. He insists on the element of claim and demand, as well as that of "comfort" and succour. He writes impressively of the preacher's "word" as borne by the historic Church rather than as an isolated utterance of one man's ideas. He urges that the Gospel which is preached must be the Gospel of God, and not "topics of the times."

If we make terms, for the reading of this book, with the slighting of the sacramental, physical, material side of historic Catholic Christianity, we can benefit greatly from Dr. Farmer's splendid discussion. W. NORMAN PITTINGER.

**A Rare Exposition of the
Devotional Life**

A TESTAMENT OF DEVOTION. By Thomas R. Kelly. With a Biographical Memoir by Douglas V. Steere. Harpers. Pp. 124. \$1.00.

The Quakers have had a spiritual influence far wider than that which their numbers would seem to explain. This comes undoubtedly from the spiritual force of their inner lives. The present writer tells some of the secrets of that power. The essays in his *Testament* are in the best tradition of the classics of devotional literature. They describe the inner sanctuary of the soul, where in its depths there is experience of union with the indwelling Christ, "where God meets man in awful immediacy," where "we no longer live merely in time but we live also in the Eternal." Time and eternity blend. His descriptions are enthusiastic, even ecstatic, and may seem extravagant to those who know nothing of the wonders of the inner life, but to those who have begun to enter upon it, even if only in desire, they voice a ringing invitation.

The author supplies in addition sound practical advice for those who will to make a full surrender and to learn the practice of inward prayer. He makes plain that in all relationship with God He is the initiator, and man it is who makes response. Man's part is to yield to His secret presence and working, to listen, and be still. The fruit of this yielding is a great simplification of life.

The biographical memoir gives a picture of a vivid and saintly soul, a fully developed intellectual and spiritual personality, a man who practiced his teaching

to the full, and had a rare power of communicating his message. The book is indeed a *Testament of Devotion*.

MOTHER MARY MAUDE, C.S.M.

**A Message from the Vicar of
All Hallows', London**

FAITH UNDER FIRE. By Michael Coleman. Scribners. \$1.50.

Unusual or accidental associations are often the best explanations of popular fame. The author of this book would be among the first to acknowledge it. The historic old church he served and the tragically critical time of his ministry, the interesting mission upon which he came to America were no doubt the chief reasons for the publisher's adventure in this case. Fr. Coleman, a simple parish priest in London, has been much in the American public eye. And yet of course that is not the whole story. There is a quality of person and character, a glowing faith which when sincerely and zealously put to the service of the pastoral office compels affection and response even among folk all too often uninterested in the Church and its ways. It seems well then, and properly so, to send this small volume out that Fr. Coleman on his visit here might have a wider audience, a more permanent hearing than pulpit or platform could provide.

The writer begins with a chapter telling of that wonderful old London church, All Hallows by the Tower, the building itself, the sort of ministry thrust upon its priests and workers in the tragic days of London's blitz, the horrible destruction of its ancient beauty, and with it all a passionate assertion of its acting vicar's faith in God, his love for bewildered, suffering men. There follow then 12 chapters, in each of which is raised one of those critical questions about Christian belief asked by eager inquirers today, whether they be churchd or unchurchd, Christian, Jew, or pagan; God and His Providence, the Lord Jesus, His life, His work, His death and resurrection, the Church, its birth, growth, its history, its sacraments, its prayer, its work. Each of these topics is presented against a background painted in from the adventures of a brave, tireless pastor as he moved about amid the bombings and the ruins, the watchings and the sufferings of those awful days.

At the beginning Fr. Coleman specifically would put out of court any claim to be a theologian or even a priest of unusually wide experience. The discerning reader will very quickly be provided with evidence to prove the fact. The discussions all too often fail to bring out much that is constructive or convincing. The position taken is, of course, completely orthodox, Catholic in the traditional sense. There is a smattering of the newer learning, but all too often it is mixed in without logic and bogs down in vagueness and sentimentality. This is a great pity, for of late it has become increasingly possible with comparatively simple argument to present the Christian solution of life in a way convincing and attractive for a generation grown weary and disgusted with the all-

pervading materialism. Once more the average layman can be religious and Catholic and yet be considered, by the current fashion, intellectually respectable. Many indeed want just so to be.

The value of the book then is not the facility nor adroitness of its theological instruction. The pastor will need to meet the demands of his inquirers with sounder expositions making better way toward the end desired. But again, arousing a real faith needs something more than argument and that something Fr. Coleman has. Most who read the book will long to meet with just such an ambassador for Christ and join in discussions similar to those pictured here. That is a good and sufficient apologetic for the publication. Those "Of the Faith" will everywhere be glad to get just such a glimpse of their Church at work, bringing the redeeming love of God to a stricken, tottering world.

DONALD FRASER FORRESTER.

A New Book by Dr. Edwin Lewis

THE PRACTICE OF THE CHRISTIAN LIFE. By Edwin Lewis. Westminster Press. Pp. 152. \$1.00.

Dr. Lewis, who is professor of theology at Drew Seminary, the Methodist school in New Jersey, has already written several specifically theological books which mark his conversion from old-fashioned liberal Protestantism to "neo-orthodoxy." This little book is an attempt to present the new Protestant orthodoxy, in the tradition of the continental theologians and the English writers like Dodd, Whale, and Farmer, to the layman and laywoman. We cannot use it very readily in the Episcopal Church, since it lacks our stress on the sacramental and institutional (although both Church and worship come in for much mention). In his treatment of modern social problems which demand the attention of the Christian, the first to be mentioned is the liquor traffic; afterward come social justice, race discrimination, and war!!

W. NORMAN PITTINGER.

By a Practising Sociologist and a Practising Christian

CHRISTIANITY AND THE FAMILY. By Ernest R. Groves. Macmillan. Pp. viii & 229. \$2.00.

Fortunately Dr. Groves has not achieved his reputation as one of the most prolific American writers on the subjects of marriage and the family at the cost of quality. While remaining the scholar he is willing to become known as a popularizer. This small volume illustrates the point. It is clearly reasoned, carefully articulated, and thoroughly balanced.

Dr. Groves writes both as a practising sociologist and a practising Christian. In his able chapter, Christianity and Sex, he discusses the origins of Christian asceticism maintaining that "it was primarily a positive and not a negative reaction to life." He says that "there is increasing recognition within the Church of the need of more effective counseling in order that there may be fewer problems of physical incompata-

bility between husbands and wives. This is not primarily an effort to increase body pleasure for its own sake, but rather a practical attempt to help the sex impulse to function normally in marriage because this strengthens love and enhances personality."

Of special interest to Anglicans is Dr. Groves' frank acceptance of the psychological and therapeutic value of confession in counseling. Going even further, however, than many recent Protestant writers on the subject, he adds a definite recognition of the values inherent in absolution as such. "Occasionally individuals come for help who have a burden of guilt which they can get rid of only by a certainty that they have been forgiven. This sense of forgiveness can only be achieved through a pronouncement spoken by someone who to them acts as a representative of God with the right to speak for Him."

The book is fortified by an excellent bibliography, but needs a more adequate index. C. RANKIN BARNES.

Third Edition

THE FOURTH GOSPEL. By R. H. Strachan. Macmillan. \$2.50.

To Dr. Strachan belongs the honor of having written the first really modern commentary in English on the Fourth Gospel, one recognizing frankly the interpretative character of the Evangelist's thought. This commentary first appeared in 1917 and the present edition is the third, now wholly rewritten and enlarged from 244 to 343 pages. Its general character, however, remains the same; a deeply religious exposition is kept to the front throughout and the reader is not distracted by attempts at irrelevant historical "apologetic."

"The person of Jesus is the supreme miracle, but our Christian belief in His person must not be invoked in order to guarantee the historical accuracy of the works of His biographers. Theological belief ought never to be used as a mental narcotic." For the purpose for which it is written no better commentary exists. Although Dr. Strachan is a master of the critical problems involved in the Gospel, his book is not intended for specialists but for the non-expert reader; the first edition, in fact, was prepared for Bible study groups. He consequently spends little time on detailed exegesis, offering in its stead a very elaborate introduction (98 pages) and multitudinous brief excursions.

BURTON SCOTT EASTON.

The Religion of Israel

FROM THE STONE AGE TO CHRISTIANITY. By William Foxwell Albright. Johns Hopkins Press. Pp. xi-363. \$2.50.

In this book Dr. Albright traces the development of the religion of Israel up to the time of our Lord, placing it against the background of the history of the Near East. Those who are familiar with his work will be prepared for the astonishing range of his knowledge again manifested here, for the clarity of his style, and for the forthrightness of his judgments.



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NEW YORK

Thanksgiving

New York Churchpeople responded to the request of many organizations that they invite members of the armed forces to Thanksgiving dinner. In numerous instances, the invitation began at the hour of the 11 o'clock service in the parish church of the host. The clergy declared that they had seldom seen so many men in uniform in church. The theme of all the sermons was Thanksgiving in War-time. Bishop Manning was the preacher in the Cathedral of St. John the Divine. He said in part:

"We give thanks to God that in this holocaust of war which has been forced upon the world, we can say with clear conscience that as a nation we do not want war with any people; we wanted peace with all men, and we are fighting now that there may be peace, peace for our own land and peace with freedom for all men everywhere.

"We give thanks to God that in this great day of crisis we are as a people wholly united. Never in any previous war have the moral issues been so crucial and so absolutely clear; never had our nation been so united in aim and so determined in purpose as it is in this life and death struggle for human freedom. In fellowship with our allies we are determined that, at

whatever cost, the brutalities and infamies, the blasphemies against God and the outrages against men, for which totalitarianism stands, shall be ended on this earth. . . .

"We give deep and heartfelt thanks that in this time of trial and tragedy the people of our land, and of other lands, are turning back to God; that they are seeing more clearly their need of the help and strength which religion alone can give us, and that to the homes and lives of those in anxiety and sorrow and bereavement the Church is bringing its blessed message of faith and courage and eternal victory."

Mrs. Simkhovitch Honored on Fortieth Anniversary

Mrs. Mary Kingsbury Simkhovitch, director of Greenwich House, New York City, since its foundation in 1902, was honored on the 40th anniversary, November 23d, at a celebration held in the settlement. President Roosevelt sent a letter, which read in part:

"I shall always remember my dear mother's interest both in the work of Greenwich House and of Camp Herbert Parsons [the summer house of the settlement]. My heartiest congratulations to you and warmest greetings to all who celebrate with you this noteworthy milestone."

The Hon. Frances Perkins, Secretary of Labor, was among the several hundred guests. Miss Perkins was once a resident

of Greenwich House and has retained her interest in it. She said, after congratulating Mrs. Simkhovitch:

"I learned to see New York through the eyes of Greenwich House."

Mayor La Guardia was another speaker. He paid tribute to the high service rendered the City of New York through Mrs. Simkhovitch, not only as director of Greenwich House but also as a member of many municipal organizations. Marshall Field, president of the board of directors of Greenwich, cited the firmness of Mrs. Simkhovitch in keeping on with the regular activities of Greenwich House, notwithstanding war conditions.

Mrs. Simkhovitch is a prominent Churchwoman of the diocese of New York. Among the guests were both clergy and lay members of the diocese.

KENTUCKY

Gas Rationing Questionnaire

A new feature of the Every Member Canvass at the Cathedral which was begun on November 15th after an inspiring get-together dinner the previous Monday, when an earnest effort was made to complete it before the gas rationing goes into effect, is the signing of a gas rationing questionnaire in which each person is urged to conserve gasoline for Sunday morning. The church school hour has been

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changed to 10 o'clock so the parents can come with the children and attend the Dean's Bible Class and go with the children to the 11 o'clock service at which hour a class for small children is held during the service. Those having cars are asked to list them on the form as to number of available seats for passengers, districts, and those desiring transportation are also asked to sign the questionnaire and give to the canvassers or return to the Cathedral office. As the Dean states "Gas rationing need not affect your Church attendance. We can use this emergency as an opportunity to worship and serve."

ARIZONA

**Red Cross First Aid Course
For the Blind**

A Red Cross first aid course for the blind is now part of the program of the Auxiliary Guild of Trinity Cathedral, Phoenix, Ariz. This is probably one of the few classes of its kind in the country, and had its inception from the fact that Mrs. H. L. Griswold, a member of the Cathedral parish, interested herself in the problem of the blind of the community. The Guild took it up and several meetings of the blind, White, Colored, and Mexican, have been held in the Cathedral House. Mrs. Edwin S. Lane, the chairman of the Guild's Christian Social Relations Committee, then conceived the idea of a Red Cross first aid class for the blind. About a dozen are in regular attendance two evenings a week and the instructor states that it is the most interesting class she has ever had and that the blind are very adept at the work.

A party for the blind was given at the Cathedral House on November 18th, and there were about 80 in attendance including their escorts.

CONNECTICUT

Graphic Demonstration

A new idea for publicity was tried out at the diocesan meeting of Connecticut's woman's auxiliary held at Christ Church Cathedral, Hartford, Conn., November 6th. The work of the various departments in the Woman's Auxiliary was presented graphically by the use of posters and materials. There were six exhibits arranged on separate tables. Each display had a large central poster giving the general theme or scope of the work and two smaller posters at either side listing the needs and special objectives for the coming year. Color in harmony or in contrast aided in attracting attention.

The United Thank Offering and white envelope exhibits had extra blue boxes and packets of envelopes for Connecticut's budget for newly awakened consciences. The supply department exhibit had used clothing in clean, wearable condition to remind parishes of that request. The Christian Social Relations display had dresses, knit and crocheted baby-wear for the Church Mission of Help, a comfort

bag for the Seamen's Church Institute together with the number of articles \$1.00 would buy for the contents of the sailors' bag, membership blanks for the Church Mission of Help, and related pamphlets.

The altar guild showed handwork from the simple outline on a purificator to the elaborate embroidery on stole and frontal, which had been made by the members, plus two glass cruets donated by a parish not needing them for disposition to some church that could use them.

The work of the church periodical club, education department, and the promotion of *Forth*, the *Connecticut Churchman*, and *Pointers* was represented respectively by magazines properly wrapped for re-mailing, Christmas cards that had been reclaimed, an original and delightful scrapbook from St. Luke's Church, Darien; the books and materials for the study of Latin America; and an appeal to all women to keep informed concerning the whole mission of the Church through reading the official publications of the National Council and the diocese of Connecticut. The exhibits are available to branches for display at parish meetings.

CHICAGO

Anglican-Orthodox Fellowship

Further evidence of attempts to promote friendship between the Anglican and Orthodox Churches was the meeting of the Catholic Club of Chicago held at the Russian Holy Trinity Cathedral on November 29th.

Services in the Cathedral were conducted according to the Eastern Rite by Bishop Leonti, head of the Orthodox group in Chicago, and the Very Rev. Sergius Snegireff, archpriest of the Cathedral.

Among the speakers was the Rev. Dr. William H. Dunphy, who delighted his audience by delivering part of his talk in Russian, which was understood by about 25% of the group. Included in the program were Prof. Clark Kuebler of the Romance Language Department of Northwestern University; Dr. Paul Haensel, professor of economics at Northwestern University, and formerly professor at the University in Moscow, where he resided for 50 years; the Rev. John Henry Hopkins, retired priest of the diocese of Chicago; the Rev. Edward J. White, rector of the Church of the Redeemer, the Rev. John W. Norris, director of Lawrence Hall, Chicago.

Clifford L. Terry is president of the Catholic Club.

SPRINGFIELD

**Bequests Aid St. John's,
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The wills of two parishioners of St. John's, Decatur, Ill., have provided that parish with two endowments. According to the will of Maude I. Burrows, St. John's receives \$5,000. The will of Cynthia Foster Crawford bequeathed to St. John's the residue of her estate, approximately

**Your Christmas
Shopping List**

Parochial & Personal

This just had to be another businessy ad. Despite the short time between then and Christmas, our utilitarian advt. of November 15th just didn't bring in too many nibbles, and knowing (quite frankly) from past experience, how too many of our friends come in at the last moment and want expensive rush service on things that might easily have been arranged for sooner, we are again putting some of the necessities for a fitting Christ-Mass before you. Check opposite the items you need, mail in the advertisement with your name and address, and we'll save your lives. Just order, don't bother about price now, but if you must, then airmail, or telegraph at our expense.

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- Whatever else you can think of

Besides all these, we have, you know, **EVERYTHING** The Episcopal Church requires except Vestments, and Presbyterian Concordats. The first named is not our line of business, and the second is a line of dynamite or high-explosive goods which The Episcopal Church really should fight shy of, and in which The Presbyterian Church has, apparently, very little interest. Let's talk about such things oh, say, ten years from now, after more Episcopalians have learned why and how they are Episcopalians, and Presbyterians ditto. At present this information is tragically lacking, especially amongst many who will do the voting on such subjects! ! !

As to personal gifts, just tell us how much you wish to spend per gift, direct your letters to us, for "special attention of Miss Helen Loeffler," and the attention she will give to your request will make clear to you why she is one of the most popular members of our Organization.

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The Living Church

744 N. Fourth St. Milwaukee, Wis.

\$35,000. Miss Burrows, whose family has had a long connection with the diocese, bequeathed, also, \$5,000 for the endowment of the episcopate and \$1,000 to the Orphanage of the Holy Child, Springfield, Ill.

Mrs. Crawford, whose death occurred October 1st at the age of 92, had long been known as the grand old lady of the diocese. Characteristic of her devotion to the Church and her determination to continue active in spite of her years was her attendance at a U.T.O. presentation and conference last year. Learning that the women from Decatur, considering the trip beyond her endurance, had gone off without her, she made the trip by taxi, a distance of some forty miles, standing radiant when the St. John's delegates responded to roll call.

Flags

In the nave and at the sides of the altar in St. John's, Decatur, Ill., stand 28 flags, reminding those who worship there that the cause of the United Nations must be one with the cause of God. The flags, blessed in a special Armistice Day service, were the gift of a parishioner.

MARYLAND

All Saints' Parish, Frederick, Md., Two Hundred Years Old

All Saints' Church, Frederick, Md., known as the "mother church" of Western Maryland, on Sunday, November 22d, celebrated its 200th anniversary. Bishop Helfenstein and Bishop Powell attended the 11 o'clock service. Bishop Helfenstein spoke on the past of All Saints' Parish and Bishop Powell of the future.

When All Saints' Parish was formed, in 1742, three years before the founding of Frederick City, it took in Frederick, Washington, Allegany, and Garrett Counties. The governor appointed the rectors and the church was supported by taxes collected from those living in the parish.

Although there is said to have been considerable difference of political opinion between those who lived in the parish in the Revolutionary War (some members of the Church being loyal to the English crown), it survived that struggle. The first edifice was put up in about 1745. It was a frame building. A brick church replaced it in 1813 and in 1854 the present structure of brick, painted grey, was erected, and the original church became the parish house.

The architect was Upjohn, who built Trinity Church, New York City, and Old St. Paul's Church, Baltimore, Md. Among the most famous of the members of the congregation was Francis Scott Key, author of The Star Spangled Banner.

After the battle of Gettysburg, the church buildings were converted into a hospital for the wounded from the battle.

There has been a long line of distinguished rectors. The present rector, the Rev. Samuel Shoemaker Johnston, has had charge since 1941. He is assisted by the Rev. Henry Powers.

Bishop Helfenstein's family were com-

municants of All Saints' Parish and he was a candidate for the ministry from that parish.

MINNESOTA

School For Bishop's Men

The second annual school for Bishop's Men opened in the Cathedral of St. Mark, Minneapolis, on November 22d with nine new men enrolled. The first term will conclude in December; a second to run for six weeks beginning early in January after which those completing the courses satisfactorily will be commissioned as trained lay workers in the diocese.

Courses consisting of Church and Prayer Book history, theology, use of the Prayer Book, sermon preparation, and delivery are being given by Bishop Keeler and members of the clergy including Dean C. P. Deems.

The Cathedral school was inaugurated in the fall of 1941 by the Bishop who foresaw the shortage of clergy due to the war. Twenty-five completed the first school, and were commissioned Bishop's Men early in June. These were used as supplies during the summer months, and are now serving as assistants in city parishes or in rural fields where there are no resident clergymen. They are all eligible to continue study in the second school.

According to data recently compiled by the secular press of Minneapolis, the Episcopal Church is the only religious body in this area taking such steps to meet the shortage of clergymen.

NEW JERSEY

Parish Ambulance

On a recent visit of Bishop Gardner of New Jersey to the parish of St. Peter's, Perth Amboy, N. J., he was called upon to dedicate a parish ambulance purchased through subscriptions raised through the Rev. George H. Boyd, rector, and operated by a volunteer aid detachment connected with the Chapel of St. John's, Fords.

St. Peter's has long owned and supplied hospital beds to those having to care for their sick at home, and is widely known for the community spirit and interest shown by its rector. The Rev. Mr. Boyd reports that these community services extended without question to members of every Creed and race have given him some of his most valuable contacts in the City and made the name of St. Peter's loved and honored among all citizens.

CHURCH CALENDAR

December

- 6. Second Sunday in Advent.
- 13. Third Sunday in Advent.
- 16, 18, 19. Ember Days.
- 20. Fourth Sunday in Advent.
- 21. S. Thomas. (Monday.)
- 25. Christmas Day. (Friday.)
- 26. S. Stephen. (Saturday.)
- 27. S. John Evangelist. First Sunday after Christmas.
- 28. Holy Innocents. (Monday.)
- 31. (Thursday.)

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Neil

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LETTERS

(Continued from page 4)

and honesty indicated by official pronouncement *To Achieve Organic Unity*—to take those initial steps now—the steps indicated by the Bishop of Eau Claire, and other technical, legal steps necessary in the premises. If that is a “leap into chaos”—I'm an Anglo-Catholic!

While the Episcopal Church, the most loud-speaking and repetitious advocate of Christian unity of all the Churches, chatters about what happens to the elements in consecration at a sacrament, instead of considering what happens to Christian brethren in a broken fellowship, half a dozen other Churches have stopped talking some time since and have actually achieved unity! Is our Christian fellowship utterly lacking? Or have we not the plain intelligence to achieve a real statesmanlike polity?

There are definite steps that the Episcopal Church should take immediately, if her honesty is not to be questioned in this matter. It seems to me the first thing she should do is to repudiate that unhallowed canon which refuses even the “proffer of pulpit” to any and all non-Episcopal ministers and asserts that only “Christian laymen” may be “permitted” by the *Bishop* to “make addresses” (not to “preach sermons”!)—on “special occasions”—and not in a regular service. She should arrange “exchange professorships” with the Presbyterian seminaries—and “exchange theological students” as well. She should exchange editorial expression, and might profitably exchange editorial desks from time to time. And she should make the necessary plans to ordain jointly all Episcopal and Presbyterian seminary graduates, at the earliest possible moment. And she should most certainly repudiate at once any purpose of “turning over Episcopal properties” to Presbyterians, without due legal course of action! And she should at once disavow any intention of confiscating any Presbyterian properties, holdings, or belongings in case that idea obtains anywhere else than in Wisconsin.

(Rev.) THOMAS F. OPIE.

Great Barrington, Mass.

The Eucharist

TO THE EDITOR: In the speech by the Archbishop of Canterbury reported in your Oct. 4th issue there is a very inspiring passage. Dr. Temple says:

“We must relate our social life to worship, and worship to our social life. We must appreciate a fresh the meaning of the Eucharist where we offer to God the fruit of man's labor exercised upon God's gifts of bread and wine, representing all economic wealth, that we may receive it back from Him, charged with His own grace and power and shared in perfect fellowship.

“Our highest act of worship is the symbol of the truly Christian social order.”

So far all this is most excellent. But Dr. Temple goes on:

“But we have been blind to that aspect of it, etc.” Now if by “*we*” he means Church-people generally the statement is true. But it is also true that the Socialist clergy were not blind to this truth. On the contrary they have asserted it continually for years. I have heard Conrad Noel, whose death you reported recently, make such a statement again and again. They all did. That idea, that the Eucharist was a symbol of a truly Christian social order was the burden of their teaching.

(Rev.) EDWARD G. MAXTED.

Warrington, Fla.

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DEATHS

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

Charles W. Carver, Priest

The Rev. Dr. Charles W. Carver, who 24 years ago gave up a successful stage career to study for the ministry, died in Rochester, N. Y., November 15th, at the age of 58. He was rector of Christ Church.

As a young boy he had played bit parts in New York and Waterbury, Conn. Returning to Rochester with a stock company in the leading role of the Girl of the Golden West, he became a matinee idol. In this vehicle he toured the country.

He gave up the stage in 1918 and was ordained priest in 1920, after having received his theological education at Yale Divinity School and General Theological Seminary. After three years as curate of Christ Church, New Haven, Conn., he became dean of the Cathedral of All Saints in Albany. In 1928 he went to Rochester as rector of Christ Church.

Dr. Carver believed that the stage was one of the most powerful allies the Church could have in promoting Christian teaching. As a clergyman he found time to write

and produced a drama for every church feast.

In 1939 he was made a 33d degree Mason. He was a chaplain of the Episcopal Actors Guild.

Dr. Carver resigned as rector of Christ Church in June, 1942, because of ill health.

The Rev. Donald H. Gratiot conducted the burial office, Rt. Rev. David L. Ferris read the lesson, Bishop Reinheimer read the benediction. Others taking part in the service were: the Rev. Ernest K. Nicholson, the Rev. Norman Rimmel, the Rev. Frank L. Brown.

Frederick H. Post, Priest

The Rev. Frederick H. Post died in Los Angeles on October 15th. The burial was held on October 19th at the Chapel of the Home for the Aged in Los Angeles, with Bishop Gooden and the chaplain, the Rev. A. T. Reasoner, officiating. Six of the clergy of the diocese acted as pallbearers.

The Rev. Mr. Post was the oldest cler-

gyman in the diocese. He was a graduate of the Philadelphia Divinity School, where he was a contemporary and friend of Bishop Taft of Pennsylvania. He served a number of parishes and missions in the East and in the diocese of Los Angeles.

Clarence Dexter Weedon, Priest

The Rev. Clarence Dexter Weedon, retired priest of the diocese of New York, died in St. Luke's Hospital, New York City, on November 19th, at the age of 69. Born in New York City, he was ordained deacon in 1898 by Bishop Potter, and priest the following year by Bishop Coleman, then Bishop of Delaware.

Fr. Weedon served parishes in Clayton, Del., Stamford, Conn., Philadelphia, Pa., Long Branch, N. J., and New York City. He developed St. Agnes' Church in Washington, D. C., from a Chapel into a self-supporting parish and was its first rector. For four years, he was chaplain of St. Katherine's School, Davenport, Iowa, and left there to become chaplain to The Lord Bishop of Bermuda. At the time of his



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Sundays: 8 and 11 A.M.
All Saints', Rehoboth Beach, 9:30

MAINE—Rt. Rev. Oliver Leland Loring, Bishop
Cathedral Church of St. Luke, Portland, Me.—773
Very Rev. P. M. Dawley, Ph.D.; Rev. R. W. Davis; Rev. G. M. Jones
Sundays: 8, 9:20, 10, 11 A.M.; 5 P.M.
Weekdays: 7:30 A.M., 5 P.M.

St. Margaret's Church, Belfast, Me.—75
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Sundays: 9:30, 10:45 A.M.; 5 P.M. Holy Days: 10 A.M.

MICHIGAN—Rt. Rev. Frank Whittington Creighton, D.D., S.T.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit, Mich.—545
Rev. Clark L. Attridge, B.D.
Sunday Masses: 7, 9 and 11 A.M.
Weekday Masses: Wednesday, 10:30; Friday, 7

NEW YORK—Rt. Rev. William T. Manning, D.D., LL.D., D.C.L., Bishop; Rt. Rev. Charles K. Gilbert, D.D., S.T.D., Suffragan Bishop

The Cathedral of St. John the Divine, New York City
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons
Weekdays: 7:30 (also 9:15 Holy Days, and 10 Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer

Church of the Ascension, Fifth Ave. & 10th St., New York City—1233
Rev. Donald B. Aldrich
Sundays: 8 and 11 A.M.; Daily 8 A.M.
Tuesday, Wednesday, Thursday, Friday, 5:30 P.M.

St. Bartholomew's Church, Park Ave. and 51st St., New York—3171
Rev. Geo. Paull T. Sargent, D.D., Rector
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Chapel of the Intercession, 155th St. and Broadway, New York City—2173
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Weekday Services: 7, 9:40, 10, 5

St. James' Church, Madison Avenue at 71st Street, New York—2230
Rev. H. W. B. Donegan, D.D., rector
8 A.M. H.C.; 9:30 A.M. Church School; 11 A.M. Morning Service and sermon; 4:30 P.M. Victory Service; H.C. Wed. 8 A.M., Thurs. 12 M.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York City—1243
Rev. Grieg Taber
Sunday Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, 5th Ave. and 53d St., New York—2450
Rev. Roeliff H. Brooks, S.T.D., Rector
Sunday Services: 8 and 11 A.M. and 4 P.M.
Daily Services: 8:30 A.M. Holy Communion; 12:10 P.M. Noonday Service
Thursdays: 11 A.M. Holy Communion

NEW YORK—Cont.

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Vespers, 4 P.M.

Trinity Church, Broadway and Wall Street, New York City—807
Rev. Frederic S. Fleming, D.D.
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Weekdays: 8, 12 (except Saturdays), 3 P.M.

PENNSYLVANIA—Rt. Rev. Francis M. Taft, S.T.D., LL.D., Litt.D., Bishop; Rt. Rev. Oliver J. Hart, D.D., Bishop Coadjutor

St. Mark's Church, Locust Street between 16th & 17th Sts., Philadelphia—700
Rev. Frank L. Vernon, D.D., rector
Sunday: Low Mass, 8 and 9 A.M. High Mass and Sermon, 11 A.M. Evensong and Devotions, 4 P.M.
Daily: Masses 7 and 7:45, also Thursday and Saints' Days, 9:30 A.M.
Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

SOUTH FLORIDA—Rt. Rev. John Durham Wing, D.D., LL.D., Bishop

Church of the Holy Cross, 36th St. & NE 1st Ave., Miami, Fla.—818
Rev. G. W. Gasque, Locum Tenens
Sundays: 7:30 & 11 A.M. & 8 P.M.
Saints' Days and Fridays: 10 A.M.

WASHINGTON—Rt. Rev. James E. Freeman, D.D., LL.D., Bishop

St. Agnes' Church, 46 Que St., N.W., Washington, D. C.—280
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, S.S.J.E., in charge
Sunday Masses: 7, 9:30, 11 A.M. Vespers and Benediction 7:30 P.M.
Mass daily: 7 A.M. Fridays, 8 P.M. Holy Hour.
Confessions: Saturdays 4:30 and 7:30 P.M.

Church of the Epiphany, Washington, D.C.—1073
Rev. Charles W. Sheerin, D.D., Rev. Hunter M. Lewis, Rev. Francis Yarnell, Litt.D.
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Weekday Services: 12:05 daily; Thurs. 7:30, 11 A.M. H.C.

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DEATHS

retirement, he was chaplain to the Sisters of St. Anne at Kingston, N. Y., where he had been for seven years.

Burial was from The Church of St. Edward the Martyr, New York City, on November 23rd, the Rev. Leslie A. Lang, rector, reading the Burial Office. This was followed by the Solemn Mass of Requiem, with the Rev. Gordon L. Graser, rector of St. Andrew's Church, Buffalo, N. Y., as celebrant, the Rev. William A. Grier, former rector of Holy Cross Church, Kingston, N. Y., as deacon, and the Rev. Richard L. Kunkel of St. Luke's Chapel, New York City, as sub-deacon. The Rev. Alexander Hamilton, also of St. Luke's Chapel, acted as Master of Ceremonies, and four priests of the diocese of New York sang the Mass.

Burial was in the family plot in Green

Wood Cemetery, Brooklyn, N. Y., with Fr. Graser taking the committal.

Mrs. Arthur McLaughlin

Bishop Conkling of Chicago said the Requiem Mass and gave the Absolution of the Body for Mrs. Ethel Flagg McLaughlin, wife of the Rev. Arthur McLaughlin, priest in charge of St. Clement Church, Harvey, Ill., on November 5th. She died in her home on All Souls' day after a two weeks' illness. Burial was in the family lot at Prospect Hill in Waukesha County, Wis. Surviving besides her husband are her son, the Rev. John McLaughlin, rector of Christ Church, Cody, Wyo., and three daughters. Her brother, the Rev. Russell Flagg, is student chaplain for Church students at Canterbury House, Evanston, Ill.

CHANGES

Appointments Accepted

BLANCHARD, REV. ROGER W., rector of St. Peter's Church, Beverly, Mass., has accepted a call as rector of Calvary Church, Columbia, Mo., effective January 1, 1943.

COPELAND, REV. DON H., rector of St. Alban's Church, Cleveland Heights, Ohio, is to be rector of St. James' Church, South Bend, Ind., effective January 1, 1943.

FARRELL, REV. J. HUGH R., has resigned as rector of St. George's Church, Texas City, Tex., to accept appointment as student pastor and priest in charge of St. Thomas' Chapel at A.&M. College, College Station, Tex., effective December 10th.

GUNN, REV. GEORGE PURNELL, formerly rector of the Church of the Good Shepherd, Norfolk, Va., has been rector of St. Luke's Church, Atlanta, Ga., since November 1st. Address: 176 Peachtree Circle, N. E., Atlanta, Ga.

LEVY, REV. FRANK L., formerly on sick pension, has been rector of St. John's Church, Thibodaux, La., and Christ Church, Napoleonville, La., since November 22d. Address: 520 St. Louis Street, Thibodaux, La.

MYERS, REV. CHARLES A., formerly rector of St. James', Fremont, Neb., has been rector of St. Peter's Church, Sheridan, Wyo., since December 1st. Address: St. Peter's Church, Sheridan, Wyo.

ROBATHAN, VEN. ERIC O., archdeacon of Eastern Oregon, will be rector of the Church of the Redeemer, Pendleton, Ore., effective January 1st. Address: Pendleton, Ore.

WISSENBAUGH, REV. FREDERICK C., rector of the Church of the Redeemer, Pendleton, Ore., is to be rector of St. Paul's Church, Klamath Falls, Ore., effective December 13th.

New Addresses

HIGGINS, REV. FREDERICK A., formerly addressed care of Miss Nora Delano, Ticonderoga, N. Y., may now be reached care of the Queensbury Hotel, Glens Falls, N. Y.

Resignations

MARKS, REV. HARVEY B., has resigned as rector of St. Philip's and St. Andrew's, West Warwick, R. I., and will reside at 45 Mountain Avenue, East Providence, R. I.

Military Service

SMITH, REV. DONALD G., rector of St. Peter's, Sheridan, Wyo., is serving as a chaplain in the Army. He is stationed at Camp Haan, Calif.

Ordinations

PRIESTS

CHICAGO—The following were ordained to the priesthood on November 22d in Trinity Church, Aurora, Ill., by Bishop Conkling of Chicago:

The Rev. JOHN E. GRIFFITHS, presented by the Rev. James G. Parker, will be priest in charge of Epiphany Church, Lombard, and St. John's, Naperville, Ill. Address: 105 West Maple Street, Lombard, Ill.

The Rev. ARTHUR D. MCKAY, presented by the Rev. W. W. Horstick, will be assistant at Trinity Church, Aurora, Ill. Address: 218 Benton Street, Aurora, Ill.

The Rev. JAMES A. VANDERPOOL, presented by the Rev. Gowan G. Williams, will be priest in charge of Calvary Church, Batavia, Ill.

The Very Rev. Edmund J. Nutter preached the sermon.

MILWAUKEE—The Rev. WINFIELD E. POST was ordained to the priesthood on October 12th at the Church of St. John Chrysostom, Delafield, Wis., by Bishop Ivins of Milwaukee. He was presented by the Rev. James Boyd Cox; the Very Rev. E. J. M. Nutter preached the sermon. Fr. Post is rector of Christ Church, Delavan, Wis. Address: 111 North Fifth Street, Delavan, Wis.

DEACONS

PUERTO RICO—FRANCISCO REUS FROYLAN was ordained deacon on November 15th in Holy Trinity Church, Ponce, P. R., by Bishop Colmore of Puerto Rico and the Virgin Islands. He was presented by the Rev. Dr. Donald Gowe; the Rev. E. Reus Garcia preached the sermon. He will serve as curate at the Cathedral of St. John San Juan, P. R. Address: Stop 20, Santurce, P. R.

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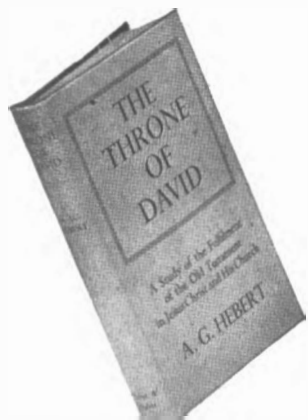
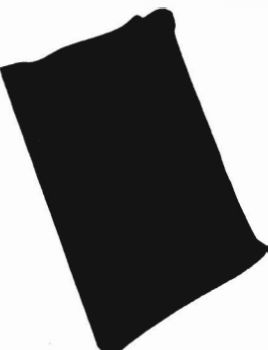
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