

The Living Church

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

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Of Books and Authors

GREAT is the Lord, and marvellous worthy to be praised; there is no end of his greatness.

One generation shall praise thy works unto another, and declare thy power.

The memorial of thine abundant kindness shall be showed; and men shall sing of thy righteousness.

All thy works praise thee, O Lord; and thy saints give thanks unto thee.

They show the glory of thy kingdom, and talk of thy power;

That thy power, thy glory, and mightiness of thy kingdom, might be known unto men.

Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all ages.

Psalm 145

EIGHTH ANNIVERSARY OF The Upper Room

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The Upper Room

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April, 1935
100,000



April, 1936
405,000



April, 1937
750,000



April, 1938
1,025,000



April, 1939
1,040,000



April, 1940
1,043,500



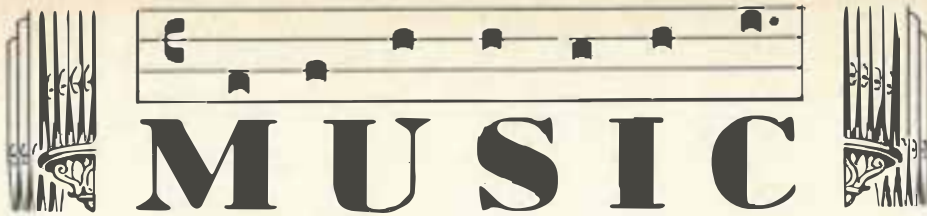
April, 1941
1,165,650



April, 1942
1,365,550



April, 1943
1,500,000
(First Printing)



REV. JOHN W. NORRIS, EDITOR

The Hymnal—1940

CONSIDERABLE confusion appears to exist throughout the Church concerning the revision of the Hymnal. This confusion is founded primarily upon a misunderstanding of the action on the Hymnal taken by General Convention at Kansas City in 1940. Further misunderstanding arises from the fact that many persons erroneously place the revision of the Hymnal in the same category as a revision of the Prayer Book. In order that this confusion and misunderstanding may be cleared up a short review of the work accomplished is here presented.

The wide call for a revision of the Hymnal which was heard before the 1937 Convention at Cincinnati resulted in a resolution instructing the Joint Commission on the Revision of the Hymnal to prepare a new hymn book for the Church. Such a collection of hymns, if approved by General Convention, would then be authorized for use in the Church.

It is important to note the word "authorized." Whereas the Prayer Book is the sole authority for forms of worship used throughout the Church and every parish is required to subscribe to it, the Episcopal Church has never had an "official" hymnal. There is no legal enactment which requires that any particular hymn book be used. The only pronouncement of the Church respecting the use of hymns is the rubric which states that hymns which have been authorized may be used. Any hymn, therefore, which since the publication of the First American Prayer Book has been once approved may be used since its authorization has never been officially withdrawn despite the fact that it may have been omitted from subsequent Hymnals.

IMPROVEMENT

The first task of the reconstituted Commission was to consider the present Hymnal and to prepare, with it as a basis, a new collection of hymns from all sources. Revision implies improvement. In order to do this every modern hymnal was carefully studied and the material which seemed best to individual members of the Commission presented for consideration. It required the better part of the 1937-40 triennium to accomplish this work. By a large amount of individual work as well as numerous meetings of the entire Commission, it became possible to present a new collection of hymns as the report to General Convention in 1940.

This collection of hymns was approved by that Convention and the Commission ordered to proceed with the task of setting the hymns to tunes and the work of publishing the book. This action was final. The book will not again be presented to General Convention. It is the hope of the Commission that the book will be available

to the Church before this year's Convention.

When the Prayer Book is revised, the proposed changes must be presented to one convention for adoption and then be approved by the succeeding convention before they are finally accepted. There is no such canonical requirement in the treatment of the Hymnal.

At the time of the adoption and authorization of the new collection of hymns there was a considerable cry for the inclusion of several hymns now in use which had been omitted in the report of the Commission. Bishop Conkling of Chicago, serving at that time as a clerical deputy from Pennsylvania, offered a resolution permitting the Commission to restore any of these omitted hymns for which there appeared to be sufficient popular demand. The Commission has restored eight of these hymns on the basis of requests received from bishops and from clerical and lay deputies. It should be noted, however, that the resolution was permissive and not mandatory.

LACK OF INFORMATION

Despite the publicity which has been given to "The Hymnal—1940" there is still considerable ignorance about. One constantly hears complaints which have been discussed and explained in the Church press several times. Recently one correspondent wrote to THE LIVING CHURCH complaining because the hymn "We gather together to ask the Lord's blessing" had not been included. It is evident that the writer of that letter had not studied the Commission's report because that hymn is included in the collection.

Numerous requests still are coming in for the inclusion of the words between the staves of music. This is a popular method of printing hymn books today among the denominational churches. It is argued that this leads to better congregational singing. The real reason why these churches have better congregational singing is that even the poorest of them provide their people with musical editions of their hymnals whereas our parishes—or at least a great majority of them—feel themselves too poor to provide the musical editions of our Hymnal for the congregation. In order to meet both problems the Commission is preparing a melody edition for use in the pews which will not cost much more, if any, than the present pew editions.

FORM

The objection of the Commission to printing all stanzas between the staves is that it destroys the literary value of the hymn; leads to the singing of the tune without any comprehension of the meaning of the words. The argument is presented that such a style of hymn book printing makes it easier to sing. It is the opinion

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STRICTLY BUSINESS

THE LIVING CHURCH presents herewith another of its valuable and popular Lenten Book Numbers. Each year these have grown in importance. Publishers and readers alike have come to look to them as the guide for Lenten reading. The writer knows many readers hold this issue all through Lent as reference material. And when a particular book is needed, it can usually be found in these columns. Other readers who haven't already the habit of holding the issue through Lent will surely want to start with this one.

* * *

TWO who have read THE LIVING CHURCH for 50 years or more: the Rev. A. George E. Jenner, Los Angeles; and the Rev. Dr. Charles C. Edmunds of Clinton, Conn. The latter's readership goes back to nearly 60 years.

* * *

THOMAS JAMES ASHTON, of the New York office of Morehouse-Gorham, went into the army a week ago. This makes the total nine—seven from New York and two from Milwaukee; and three of them in two weeks!

* * *

BISHOP Wilson of Eau Claire does some of the best popular writing in the Episcopal Church (and three other good popular writers, if you want them now, are Dean Pardue of Buffalo, Dr. Joseph Fort Newton of Philadelphia, and Dr. R. C. Miller of Church Divinity School). A very popular feature of THE LIVING CHURCH has long been Bishop Wilson's Question Box. Just recently a wise parish priest has begun using the Question Box in teaching his Church school.

* * *

MOREHOUSE-GORHAM is now adding to its stock a line of walnut altar crosses, processional crosses, candle sticks, alms basins, and missal stands—in lovely matching sets. This, of course, is another example of changes forced by the war—and not an unfortunate change. The art of working in wood, with its almost unlimited possibilities for beauty, is due to get its greatest stimulus in a generation.

* * *

BY the time this issue of THE LIVING CHURCH reaches readers the writer will have returned to the relative quiet of Lake Michigan's western shore. Milwaukee is by no means a small city—but its provincialism, its easy tempo, its neighborliness are like the relief of a village after the bustle and roar of New York.

Leon McCauley

Business Manager.

MUSIC

of the Commission that when more than three or four stanzas are thus printed it becomes just as difficult to follow the words and music as when the words are printed below the music. Most of the hymnals which follow this practice seldom adopt more than four stanzas to each hymn. This is not true of our Hymnal, where many stanzas are often employed.

It is quite true that occasionally a hymn and a tune must be printed together because single syllables are sung to several notes or because of the irregularity of the hymn structure. In such cases the new Hymnal will have the words printed between the staves.

No matter what hymnal is published in any Church or in any country there will always be objections raised to material omitted and included. It is not too much to say that the present Commission will no doubt be accused of many sins of commission and omission when the book finally

is in the hands of the Church. Yet the Church must equally share in those condemnations. Ample time was given each bishop and clerical and lay deputy to study the report before it was presented for consideration. It is significant that when the writer was being besieged by questions from all parts of the House of Deputies at the time the revised hymnal was under consideration, only one question was asked about new material included. All the others dealt with omissions.

The Commission has sought to produce a comprehensive book that would be usable in any type of parish in any section of the country. Since any hymnal must be limited in the number of works it contains it was not possible to include every hymn which every parish and every parish priest desired. The Commission has given long hours of careful consideration to its work and believes it has compiled a useful handbook for the worship of the Church.

LETTERS

Presbyterians

TO THE EDITOR: In reading over the various letters concerning the proposed union with the Presbyterians, I fail to see what I believe to be the *only Christian* solution to the problem so far as our own communion is concerned; namely, the complete liquidation of the Protestant Episcopal Church in the interest of Church unity. The union of the Protestants, whose Protestantism included rejection of Catholic doctrine as well as Papalism, and Catholics who wanted to continue as such in the Catholic Church apart from the Pope has never been a happy one. This is not to deny the many blessings that have resulted from the inclusion of both Catholics and Protestants in the Church of England following the Reformation. But it may be that the price paid in compromise, misunderstandings, internecine warfare on doctrine and Church polity, not to mention a sabotaging of the Prayer Book quite generally practiced by extremists since its adoption, is now too high: shotgun reunions have the habit of ending in dissolution, and such a result is usually beneficial to all parties concerned.

The proposal I have in mind is as follows:

1. Since our Church is composed of parishes and missions, General Convention and all dioceses and missionary districts should empower each parish and each mission to take all necessary steps for dissolution of same, each congregation deciding by vote of its members.

2. Those desiring union with the Presbyterians or any other Protestant body, be empowered to do so in the name of our Church, and on the basis of the doctrine, ministry, etc., wholly acceptable to both parties; while at the same time giving the same right in the name of our Church, for those whose belief in Catholic doctrine and adherence to the Catholic Church impels them to turn to some Orthodox or Old Catholic Church for fellowship and understanding. Complete agreement on doctrinal grounds would at least be possible for all our membership, something we have not had for 400 years.

3. An equitable distribution of all property rights, pension fund, etc., could be worked out through the laws of the land.

4. With the dissolution of all parishes and missions would follow the necessary dissolution of each diocese and missionary district, General Convention itself, and abolishing of the office of Presiding Bishop (since he would have nothing over which to preside). Old Pecusa would be deadlier than the proverbial doornail.

In so doing we would show to the world our willingness to die as a body for the sake of Christian unity, even as Christ died for us. This sacrificial example would pave the way for other Christian bodies so to do, and also be a *test of our sincerity* in all the talking we have done on the subject of Christian unity. And unless we are willing to make the ultimate sacrifice as a Christian community, we should drop the whole matter, or be convicted of hypocrisy.

Personally, I have been happy in the Episcopal Church since I entered into its worship and ministry on the basis of its Catholic teaching, sacraments, and worship some 18 years ago. Were I compelled to compromise, or to surrender these principles, I know the Orthodox Church would gladly receive me and my congregation. The Protestant minded clergy and congregations in our Church would be just as gladly received by the Presbyterians or Methodists, I am sure.

The above, I believe, is the only Christian solution to the problem of disunity of belief in our membership. Would this demand too much sacrificial spirit for our Commission on Proposed Union with the Presbyterians to consider?

(Rev.) JOHN F. COMO.

Port Angeles, Wash.

Editor's Comment:

It is true that the mixture of Catholic and Protestant in our Church is not always productive of peace and quiet. Yet we feel that Fr. Como's proposal—if he means it to be taken seriously, which we doubt—would mean that the Church was running away from the mission with which God has entrusted it: a mission of seeking unity with those so much like us outside the fold, on both sides. If both groups within our Church can resist the desire to play the other false, we can accomplish great things for God together.

WAR SERVICE

PHILIPPINES

Authentic Report

Coming to the National Council through Miss Frances E. Bartter, now in England, a letter announces that the Rev. and Mrs. George Bartter, Baguio, Philippine Islands, are well and are permitted to live in their own house. Miss Bartter received the news through the British Foreign Office. She has heard also from a repatriated English woman that the Rev. and Mrs. Leo G. McAfee of Upi are also well and in Baguio.

This is the only direct and completely authentic report of the Bartters and McAfees which has reached Church headquarters.

HOME FRONT

Baptists and Episcopalians Share Services

Practical war-time difficulties confronting churches in this country and in England have caused serious problems in connection with operating church plants.

Churches in the East in an effort to cooperate with the government's request for fuel conservation are devising various plans for using the available supplies.

Beginning Sunday, February 14th, the congregation of Immanuel Baptist Church, Newton, Mass., began worshipping with the Episcopal congregation at Grace Episcopal Church in Newton.

The fuel oil situation has made it impossible for the Immanuel Baptist Church to keep its Sunday program going for the

rest of the winter. In the middle of its service, February 7th, the oil supply gave out. As no more oil is forthcoming the Rev. Otis R. Heath, pastor of the Immanuel Baptist Church has accepted the invitation of the Rev. Dr. H. Robert Smith, rector of Grace Church, to unite in the services at Grace Church for the rest of the winter. Grace Church burns coal.

The Rev. Mr. Heath preached the first Sunday, after which the two pastors will alternate, and both will have part in the conducting of the services. Several members of the Baptist choir will assist the Grace Church choir and the ushering will be shared by the church officers.

Members of the Baptist Church will be assured that their offering will go to their own church treasurer; all envelopes marked Immanuel Baptist Church will be given to their treasurer immediately after the service, and he will have the use of Grace Church office to do his accounting.

The Baptist Church Sunday school will use the Episcopal Church parish house and will be able to operate as a unit. Both congregations are said to feel happy about this temporary merger.

In a calendar notice to his parishioners, the Rev. Mr. Heath, the Baptist pastor, said, "We find here in Grace Church a very beautiful place of worship. And worshipping with our neighbors will result, I believe, in a deeper friendship. As we often find when visiting friends that we must make adjustments so as to conform to the traditions of the home where we are guests, so here we must learn to use and appreciate the various means of worship to which we may not be accustomed. Grace Church is rich in symbolism. Do not hesitate to ask its meaning; it will be helpful to you if you do. The Book of Common Prayer is a means whereby Episcopalians are aided in their worship together. Learn to use this great book; it too will be helpful to you. Above all, let us treat everything about this church with the same attitude of reverence and respect which is shown by those who are at home here."

Episcopalian-Roman Catholic Plan

St. James' Episcopal Church and St. Gabriel's Roman Catholic Church of Hammondsport, N. Y., are both using the same building for their services. The rector, wardens, and vestrymen of St. James' Church, with the consent of Bishop Reinheimer of Rochester have invited the local Methodist, Presbyterian, and Roman Catholic Churches to share with them their building and equipment during the winter months for the duration of the war. Arrangements with the Methodists and

Baptists have not been completed, but the Roman Catholic congregation is already making use of the church.

St. James' Church is centrally located, has a good building, and is heated throughout the week. At the present time the local congregation meets on Sundays at 7:45 and 11:00 A.M., and at 9:30 A.M. the congregation of St. Gabriel's has its service.

"The idea behind the plan," says the rector, the Rev. Aubrey W. Arlin, "is that we as Christian churches can use, so far as possible, one church building for services during the war emergency, much as the Army chaplains share the same chapel. And so I requested that we plan our services together in such a way that each church would have its own service at its own hour, so that there would be no violation of any canon or rubric of any of the cooperating churches. I gave the Bishop that assurance and he graciously gave his consent to the arrangement with the understanding that no discipline of the respective churches be violated."

British Proposal

The Minister of Fuel and Power, Major Lloyd George, son of the former British Premier, has sent a letter addressed to the heads of the different communions in Britain in which he states that he is forced to suggest serious economies in the use of fuel. By local arrangement, he suggests, combined services between different churches might be possible in the winter months.

"I realize," says the Minister, "that in making this suggestion I am asking churches to give up what many of them

The Living Church

744 N. Fourth St., Milwaukee, Wis.
Established 1878

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

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(On leave for service with U. S. Marine Corps)
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LINDEN H. MOREHOUSE (New York) Publisher

THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, Milwaukee, Wis. Entered as second-class matter under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis. Subscriptions \$5.00 a year. Foreign postage additional. New York advertising office, 14 E. 41st St., New York City.

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH has exclusive rights in the Episcopal Church to Religious News Service dispatches and is served by most of the leading national news picture agencies.

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treasure most, namely the gathering together, Sunday by Sunday, of members of the same communion in their own building. On the other hand, united services would give us all an opportunity of getting to know one another better; and, as some of my correspondents on the subject have pointed out, if the place of worship is full, the spirit of worship is usually more intense. It would certainly be my hope, if this suggestion were adopted, that it would result in spiritual gain rather than loss to the church-going community as a whole."

FREE CHURCH PAPER OBJECTS

The *Christian World*, a prominent Free Church paper, in commenting on the Minister's letter, suggests that the churches may find it easier to economize by holding their ordinary services in the same rooms as their Sunday schools and that this would be more practical than the Minister's suggestion.

"We need hardly say," say the *Christian World*, "that the question should be approached in a spirit of earnest desire to cooperate with the Minister of Fuel as far as is possible."
[See Editorial.]

WPB Order Affects Church Goods

Provisions which both relax some controls and tighten others in the manufacture of church goods are contained in an amendment to Limitation Order L-136 issued by the War Production Board.

The amendment curtails the manufacture of certain types of church goods, and adds certain critical materials to the list of materials which can be used in the manufacture of permitted church goods.

The order sets up two classes of church goods—Class A and Class B. Class A goods are described as "any church goods essential and necessary for the purpose of conducting religious services or of such character as to have definite devotional significance." In Class B are church goods which are "not recognized by the churches as being articles ordinarily used for religious devotion."

Effective February 16th, no critical metals and materials may be used in the production of Class B articles or for repair parts, except for iron and steel in joining hardware.

In the case of Class A articles, the use of certain materials which were previously banned in production of all church goods, is now permitted.

Bishops to Get Limited Gas Privileges in North Carolina

Following complaints that North Carolina rationing boards were not being as liberal with bishops and district superintendents as they were with ministers in the matter of gasoline, W. H. Hofler, State rationing officer, has just issued instructions to local boards ordering that these officials be given "preferred mileage" for necessary driving to enable them to perform religious services. However, this privilege will be denied if the driving is

"for the performance of duties of an organizational, supervisory, or administrative nature."

RELIEF

Aid to Refugees

Direct assistance given by the Episcopal Refugee Committee, which is sponsored by the National Council, has included aid in the amount of \$2,730 to 15 scholars, students, and physicians, in as many different colleges and universities in the United States.

Among the scholars served is Bishop Savva of the Eastern Orthodox Church, from Warsaw, Poland, now in residence at the General Theological Seminary.

Dr. Richard M. Honig, formerly professor at the University of Goettingen, Germany, is now at the University of the South, School of Theology, Sewanee, Tenn.

Dr. Marie Bieber, physician from Berlin, is located in a good practice at Lackawanna, N. Y. Another physician, Dr. Karl Schuetz from Vienna, has just completed his New York State Board examinations and expects to enter a New York hospital as attending physician.

Reinhart Guttman from Germany, who was ordained in the Anglican Communion in England, arrived in the United States last fall, and was at the General Seminary until Christmas. He is now at Chapel Hill, N. C., with his parents. Bishop Gribbin of Western North Carolina is supervising his placement.

In addition to these distinguished scholars, the committee has been able to aid two eminent social workers from Berlin and Vienna, a nurse, a lawyer, a journalist, an artist, and several younger students, most of whom now stand at the head of their classes. The committee is continuing to serve in various capacities those refugees who need help in job opportunities, retraining and resettlement, and scholarship assistance. The committee has received from the Presiding Bishop's Fund for World Relief, \$4,014.71, and expended during 1942, \$3,442.30.

Propose Shipment of Supplies to Nazi-Dominated Lands

Shipment of limited quantities of dried milk and vitamins to children, invalids, and expectant mothers in the Nazi-dominated countries of Europe, has been proposed in a statement signed by 43 leading non-Roman Christians from various sections of the country.

Acknowledging that the "present desperate condition" of the victims of Nazi persecution "must be faced," the statement urged that strictly limited supplies be purchased in the United States or South America, transported in neutral ships to a neutral port, transhipped in sealed cars to the areas of want, and distributed directly to those "in most desperate need" under the supervision of a responsible and trustworthy commission of neutral Red Cross officials.

"The supplies are available," the statement said. "Money is at hand for their pur-

chase. A ship is ready for their transport. The conditions and safeguards are identical with those now functioning with regard to Greece. The scheme would become operative only on the unconditional agreement of the Axis powers to these terms and, in the event of any violation of its specifications, its operation would cease."

The church leaders said their plan is "understood to be requested by the governments of the conquered peoples" and claimed that their views are "shared by both church and governmental leaders in both Great Britain and the United States."

The proposal was prefaced by an attack upon the feeding plan advocated earlier in the war by former President Herbert Hoover and others. The statement described the Hoover plan as "impracticable" and charged that its principal proponents were isolationists or pacifists.

"Their propaganda was being employed to block every effort for effective aid to Great Britain and her allies," the statement said.

Included in signers of the statement are: the Presiding Bishop, Bishops Henry W. Hobson, William Scarlett, and Edward L. Parsons, Dr. Joseph F. Newton, Dr. Howard Chandler Robbins.

MERCHANT MARINE

Seaman's Church Institute

Writing from London, Admiral Harold R. Stark with the United States Naval forces in Europe, expresses to the rector of his home parish, the Rev. William K. Russell, St. Stephen's, Wilkes-Barre, Pa., his enthusiastic appreciation of the work done by the Seamen's Church Institute.

"I have been a modest contributor to the Institute for many years," says the Admiral. "Every sailor man, be he officer or enlisted man of the Navy, or of the merchant service, knows how much an institution of this kind can do for those who go down to the sea in ships.

"On arrival in port, often after a long, hard voyage, men of the sea feel, as perhaps no others in the world, the need for welcoming doors to congenial surroundings and to a temporary change in environment.

"Perhaps you have seen a sailorman walking along the street, and even though jauntingly, there is often, I know, a great tug of his heart strings as he passes home after home, and none open to him.

"Life at sea is at best, an unnatural one. When the seagoing man gets ashore he longs for the human touch. Such men need guidance and advice, for healthy, wholesome recreation, bodily comforts, and mental and moral uplifts. The larger the seaport, the greater is the sailorman's need, and the Institute, as many of us can testify, performs a great service, particularly for the merchant seamen.

"But for the great courage of the merchant seaman, all our other efforts in these rough times would be without avail. Any one contributing to the Institute contributes to human kindness, to human welfare, and to his country's effort in its hour of need."

FINANCE

Victory Tax and Clerical Fees

Fees paid to a clergyman for officiating at baptisms, weddings, funerals, etc., are subject to the 5% victory tax, according to John Greiner jr., tax expert of the National Council.

Tax on the fees is not withheld at the source, but is payable (under present regulations) in March of the following year, when the regular income tax return is made.

Some clergymen with private means, or in parishes with high salaries, make a practice of turning over these fees to charitable funds. If they receive a fee and use it in this way themselves, they may deduct it from their income for regular income tax purposes, but must still pay the 5% victory tax on it.

If, on the other hand, the clergyman merely directs the person who offers a fee to pay it into a charitable fund (which he may designate), the clergyman is not considered to have received the income, and does not owe any tax on it. The donor, in this case, may deduct the amount of the fee as a charitable contribution from his own taxable income.

INTERCHURCH

Merger Approved by International Council of Religious Education

The International Council of Religious Education, at its annual meeting in Chicago voted to approve the creation of "an inclusive coöperative agency" of non-Roman general interdenominational agencies, to be known as the North American Council of the Churches of Christ.

Approval was voted to the tentative constitution of the new agency, which now will be referred to the International Council's 73 member agencies for review and recommendations. A Council committee of 25 on further procedure will receive the recommendations by June 30th, and review them. Then the entire plan will be submitted to the member agencies for ratification or rejection. If approved by a majority of the Council's member agencies, the constitution will be considered as "finally approved by the Council."

5TH VOTE OF APPROVAL

This action brings to five the number of interdenominational agencies to be included in the merger which have approved the plan "in principle." The others are: Federal Council of the Churches of Christ in America, Home Missions Council, Foreign Missions Conference of North America, and the Council of Church Boards of Education.

The Missionary Movement of the United States board of managers will vote on the merger plan in March, the United Stewardship Council in April, and the United Council of Church Women next fall.

Christian Education Forces Urged To Expand War-Time Services

Churches and religious education forces of the United States and Canada were urged to intensify religious services to meet war-time needs, in a pronouncement adopted by the International Council of Religious Education at its annual meeting in Chicago recently.

The statement declared that "every opportunity must be met, both now and after the war, to provide the religious and ethical undergirding for a world order in which there is recognition of the Fatherhood of God, the Brotherhood of man, and the infinite worth of persons of whatever race or nation."

A report by a special committee urged the acceleration of church youth activities to "stem the rising tide of juvenile delinquency," and suggested that local churches take a more active part in coöperative community organizations.

"It is important," said the report, "that we also study at once the problems and opportunities which will face the Church during the demobilization period in order to provide the best possible Christian education program for the period of reassimilation."

Designation of a continent-wide observance of a World Peace Sunday for "consideration of the universal desire for peace and the importance of studying the conditions underlying Christian world order" was provided for in the Council's pronouncement.

J. L. Kraft, Chicago, elected vice-president, will serve as acting president during the war-time Navy service of the president, Governor Harold E. Stassen of Minnesota, who plans to enter active duty this spring.

ROMAN CATHOLICS

Turning Point Seen in Anglo-American Relations

The recent meeting between Arthur Cardinal Hinsley, Roman Catholic Archbishop of Westminster, and Francis P. Matthews, Supreme Knight of the Canadian and United States Knights of Columbus, is hailed here by the Catholic Universe as a "turning-point in Anglo-American Roman Catholic relations."

In past years there has been comparatively little contact between Roman Catholics in various countries, except through the Vatican. This visit, like the recent Pan-American Conference [L. C. Sept. 27th], points to more direct relations among Roman Catholics throughout the world.

Mr. Matthews, who is expected to return shortly to the United States, has completed a survey of American troop encampments in Great Britain on behalf of the National Catholic Community Service.

Commenting on Mr. Matthews' visit, Cardinal Hinsley expressed the hope that it would be the forerunner of others by

representatives of the Knights of Columbus and the National Catholic Welfare Conference.

Declaring that world peace and prosperity depend in large measure on mutual understanding and close coöperation between America and the British Commonwealth of Nations, Cardinal Hinsley added:

"We are now comrades-in-arms to foil the attempt of an evil power which would destroy by violence the very foundations and the very basis of civilized life.

"When peace comes to bless our struggle for the fourfold freedom Mr. Roosevelt has enunciated, still closer should be the ties of common purpose and common endeavor between the two great democratic peoples of America and Britain.

"But there is one bond of union which first and foremost and all the time must be drawn closer and tighter than ever—the union between the Catholics of America and the Catholics of this country."

Archbishop Spellman

Visits Vatican

The Most Rev. Francis J. Spellman, Archbishop of New York, was received in private audience by Pope Pius XII, according to the Berlin radio and sent to this country by INS.

Archbishop Spellman arrived at the Vatican on February 20th after a flying visit from the United States via Spain, where he spent several days conferring with General Franco.

RADIO

Bishop Casady and Fr. Bayue To Broadcast

Two radio broadcasts of interest to Churchpeople have been scheduled by the Columbia Broadcasting System, one for February 28th, the other for March 28th.

Bishop Casady of Oklahoma will speak in observance of Brotherhood Week on the Wings Over Jordan program, Sunday, February 28th at 10 A.M. Eastern War-time. The program will originate at Station KOMA, Oklahoma City. The Rev. Glenn T. Settle will conduct a 30-voice Negro choir in a program of Spirituals. Brotherhood Week is sponsored by the Federal Council of Churches and the National Conference of Christians and Jews.

On March 28th, also at 10 A.M. Eastern War-time, the Rev. Stephen F. Bayue jr., chaplain of Columbia University, New York, will broadcast in the Episcopal Church of the Air, and the program will include music by a student group from Columbia, members of the choir of St. Paul's Chapel on the campus.

Fr. Bayue came to Columbia last fall. He is a native New Yorker, a graduate of Trinity School and Amherst College, and of the General Theological Seminary. He had been previously at Northampton, Mass., where he was active in ministry to Episcopal students at Smith College.

JERUSALEM

Ven. Weston Stewart Appointed Anglican Bishop

Announcement has been made by the Archbishop of Canterbury of the appointment of the Ven. Weston Henry Stewart as Anglican Bishop in Jerusalem to fill the vacancy created by the death of Bishop Graham-Brown.

Archdeacon Stewart brings to his new position a knowledge of the affairs and problems of the Near East, with which he has been connected since 1926. He has served as chaplain of St. George's Cathedral, Jerusalem, as archdeacon in Palestine, Syria, and Trans-Jordan, as examining chaplain to the Bishop in Jerusalem, and as chaplain to the Iraq Petroleum Company. An able administrator, he has been welcomed to his new post as a trusted leader.

CANADA

Church of England in Canada Joins Educational Council

The Church of England in Canada, second largest non-Roman denomination in the Dominion, was officially received into membership by the International Council of Religious Education, meeting recently in Chicago.

Representatives of the Church of England in Canada in the Council are: The Rev. Canon R. A. Hiltz, Toronto, Ont., general secretary of the board of religious education; Dr. A. H. Priest, Calgary, Alberta, western field executive, and The Rev. W. J. Bradbury, Montreal, Quebec, eastern field executive.

FRANCE

Dr. Marcel J. Brun Joins Gen. de Gaulle's Army

Demonstration of the catholicity existing in the Allied Forces is the appointment of the Rev. Dr. Marcel J. Brun of Philadelphia as chaplain, who has received his orders and departs shortly to serve in the Fighting French Forces under General de Gaulle. He is to report in London for his final assignment.

Dr. Brun has been connected with the French Church of Saint Saviour in Philadelphia since 1934 as lay reader, deacon, and priest in charge since 1937 when he was ordained by Bishop Taitt. He had previously received the consecration of the French Reformed Church and served several French speaking churches in France, in England, and in America.

Dr. Brun has received from the Chief of Chaplains' office of the War Department the rights and privileges of a chaplain in the American Army; at the request of the Presiding Bishop, according to a release from the Church News of the diocese of Pennsylvania, he will be received by the Archbishop of Canterbury, and will

apply for the same privileges in the British Army.

In addition to his duties as a chaplain in the French Army, Dr. Brun will visit mission stations in the French colonial empire, which have been isolated from contact with the mother country since the collapse of France. The countries on his itinerary include French Equatorial Africa, Madagascar, the islands of the Pacific.

The congregation of Saint Saviour will be administered to by the Rev. B. J. Rudderow, rector of Holy Trinity Memorial Chapel, Philadelphia. Twice a month, on the second and fourth Sundays, addresses will be delivered in French by the Rev. Georges Augustin Barrois, professor of Christian Archeology at Princeton Theological Seminary.

ENGLAND

Churches Launch Rural Reconstruction Inquiry

Under the auspices of the newly-formed British Council of Churches, a Rural Reconstruction Inquiry has been initiated. It is undertaken because of the deepening conviction that a revival of the life of the countryside is essential to social reconstruction, a revival directed towards its family, industrial, cultural, and religious interests.

The ultimate purposes are: "(1) to bring to the service of the people of our villages and market towns no less energy than has been devoted to the social problems of cities and towns, and (2) to aid the churches to relate their message and activities more closely to the needs and opportunities of rural communities."

The Central Inquiry group, as appointed by the Council, is representative of the Church of England and all the Free Churches. It is hoped that local coöperating groups will be formed in many market towns and villages.

GERMANY

Says Christian Leaders Protested Persecution of Jews

Arthur Cardinal Hinsley, Archbishop of Westminster, has received a statement from a highly-placed German, now a refugee in England, stating that German Catholic leaders have defended the Jews against persecution. The Cardinal has sent the statement to Dr. William Temple, Archbishop of Canterbury.

The "apparent failure" of German Christians to condemn persecution of the Jews and the Poles was criticized by the Archbishop of Canterbury in a recent address commemorating the birthday of Martin Niemoeller, imprisoned German Evangelical pastor.

The German ex-official wrote:

"I believe it is my duty to communicate the true facts. Not only the Christians in France and Holland, as Dr. Temple believes, have condemned the treatment of the Jews, but also the most eminent Chris-

tians in Germany. For example, Cardinal von Faulhaber, Archbishop of Munich-Freising, not only condemned the treatment of the Jews but helped the Chief Rabbi of Bavaria to save the most valuable objects of the synagogue in Munich which was pulled down by the Nazis in October 1938.

"The Chief Rabbi was advised by the police to clear out all religious objects from the synagogue in six hours as the Nazi party would take over the building. In the meantime no lorry proprietor in Munich was allowed to take away the objects. In his desperation the Chief Rabbi asked the Cardinal if he could help him to save these holy objects. The Cardinal agreed and sent a lorry from Freising to bring them away from the Munich Synagogue. They were deposited in the archiepiscopal palace at Freising. Some days later I saw posters everywhere in Munich 'Away with Faulhaber, the friend of the Jews.'

GOOD CHRISTIANS

"In November, 1938, the Cardinal preached in the Munich Cathedral some days after the destruction of all Jewish shops and property in Munich. About 15,000 people filled the Cathedral and the Cathedral square. The Cardinal said: 'You can see in this town of Munich with your own eyes destruction which blind racial hate has caused. We Christians must love every race, as Christian love and charity are fundamental commandments of our Lord Jesus Christ. What must the whole world think of us, of Catholic Bavaria? Let us pray to remain always good Christians.'

"The answer of the Nazis came the next day. Wagner, the Reichsgauleiter of Bavaria, instigated the Nazi party to demonstrate against the 'Archbishop of the Jews.' In the evening the archiepiscopal palace at Munich was attacked and all the windows, some of great artistic value, were destroyed. The demonstrators shouted to 'bring the traitor of his race to the concentration camp at Dachau.' No arrests were made by the Nazi police notwithstanding that the Archbishop of Munich and Prince Bishop of Freising is the first dignitary of the Bavarian State."

CHINA

Marriage

The National Council has received announcement of the marriage on February 1st, of Walter Allen and Gertrude Zenk, probably at Hsichow, China.

Mr. Allen is the son of mission treasurer A. J. Allen, and teaches English at Central China College. He was born in Chicago, was graduated from Pomona College, and holds the Master's degree from the University of California. He has been in China since 1940.

Mrs. Allen is a member of the Evangelical and Reformed Mission, one of the coöperating units of Central China College. She went to China about 1937, to take charge of the department of music at the College.

Episcopalians and the Bible

By the Rev. Gilbert Darlington

THE Episcopal Church has always been a Bible loving Church. When the first Bible Society in the United States was founded in Philadelphia in 1808, Bishop William White, first Bishop of the diocese of Pennsylvania, was its leader, and first president from 1808-1836. When the American Bible Society, which is a national Bible Society, was organized in 1816 by the State Bible Societies, Joshua M. Wallace of Burlington, N. J., who was an Episcopalian and a leading member of the New Jersey Bible Society, was chosen chairman of the convention. When the resolution that "it is expedient to establish without delay a general Bible institution for the circulation of the Holy Scriptures without note or comment" was adopted without a dissenting vote, Joshua M. Wallace could not control his emotion. His eyes filled with tears and he said "Thank God! Thank God!" Among other Episcopalianes also present, was the Rev. J. P. K. Henshaw who later became the Bishop of Rhode Island.

Dedicated to the translation, publication, and distribution of the Holy Scriptures without note or comment, the American Bible Society has published and distributed over 300,000,000 copies of the Scriptures. In 1942 8,232,064 copies of the Holy Scriptures were distributed from the Bible House alone. This is the largest number of Scriptures ever distributed in the United States in a similar period. To this huge total must also be added the distribution in the foreign field which is still going on in spite of the World War. New translations and revisions are constantly being made, and these are not only made available to all Episcopal parishes and missions but there is also close coöperation between the American Bible Society and those in the Church who are competent to carry on translation and revision work. This is a record of which both the Church and the American Bible Society may well be proud.

TRANSLATIONS

When Bishop John Payne, missionary of the Episcopal Church at Cavalla, West Africa, translated parts of the New Testament for the Grebo peoples of Cape Palmas, West Africa, the American Bible Society published his work beginning with the Gospel of Luke in 1848 up to and including the First Epistle to the Corinthians in 1868. Copies of these books are still in stock in the Bible House.

When S. I. J. Schereschewsky, a Russian Jew who graduated from the General Theological Seminary in New York, became a missionary to China, he was entrusted with the translation of the Old Testament into the Northern Mandarin dialect by the missionaries at Peiping. His translation was made directly from the Hebrew text beginning in 1866. The American Bible Society, starting with the Book of Genesis in 1866, published Bishop Schereschewsky's Mandarin translation of the Old Testament in 1874, his Easy Wenli

Bible in 1902, his revised New Testament in 1906 and his reference Bible in 1910. He was also a member of the Peiping Committee which produced a Mandarin New Testament which was published with his Old Testament. All the translation work that Bishop Schereschewsky did was done for the American Bible Society. In 1877 he was consecrated Bishop of Shanghai. The Episcopal Church has produced no greater translator than he. He called his Easy Wenli Bible his Two Finger Bible because he himself typed it on a typewriter, using only the middle fingers of his partially paralyzed hands.

Over 40 different communions are represented. For over 20 years the Episcopal Church has had an official representative on this advisory council, who has been appointed by the Presiding Bishop under authority from the General Convention.

For many years the treasurer, who is one of the chief executive officers of the Society, has been an Episcopalian. William Foulke who was treasurer from 1886 to 1920, was senior warden of St. George's Church in New York, and since then the Rev. Gilbert Darlington, who is the son of Bishop Darlington of Harrisburg, has been treasurer.



BIBLE PRESENTATION: *In memory of the spiritual experience of Capt. Eddie Rickenbacker (left) and his men when their plane was forced down at sea, Dr. Stifler of the American Bible Society presented him with a Bible.* Acme Photo.

There is a long and brilliant list of other members of the Episcopal Church whose translations have been published by the American Bible Society such as those of the Rt. Rev. C. M. Williams, and the Rev. R. S. McClay in Japanese; the Rt. Rev. William C. Brown in the Portuguese Brazilian version; the Rt. Rev. W. C. Boone, the Rev. S. R. Gayley, S. J. Roberts, the Rev. Cleveland Keith, Robert Nelson, Phineas D. Spalding, Edward W. Syle, and Archdeacon Elliot H. Thompson at Shanghai in various Chinese versions; and the Rev. Jay Roberts' Gospel of St. Luke for the Arapahoe Indians.

ORGANIZATION

Through John W. Wood, the Episcopal Church has a share in planning the work of the American Bible Society each year at the meeting of its advisory council.

For 1943 the Society is engaged in the largest budget that it has ever undertaken. Total gifts from Churches to the regular work of the American Bible Society in 1942 were \$166,516.74. Of this amount gifts from the Episcopal Church were only \$1,723.25. In addition to its regular budget the Society is raising a war emergency fund to meet the need not only of our own Armed Forces but also of the war prisoners, refugees and destitute of the wartorn countries of the world, and of those who cannot obtain Scriptures through regular channels of distribution because of the war. This special emergency budget is over \$300,000 for the current year. During 1942 the Presiding Bishop and others have donated to the war emergency work of the Society, \$1,087 as compared with \$83,288.85 from all of the Churches. The need is great and it is hoped that fuller knowl-

edge of this need will result in greater gifts this year.

The American Bible Society is controlled by a board of managers consisting of 48 laymen. At all times the Episcopal Church has been well represented on this board. At the present time there are seven members who are Episcopalians and in addition to this two of the Society's vice presidents are Episcopalians. The British and Foreign Bible Society of London, England, is governed by a board of managers consisting of 36 laymen, six of whom are foreigners and half of the remainder are members of the Church of England. The remaining half are members of other denominations of Christians. Although this Society, by regulations adopted in 1826-27, cannot publish the Apocrypha, it is estimated that about half of the amount of the gifts that it receives from churches, comes from the Church of England. In a survey of the world wide work of the Church in 1934, it was officially estimated that gifts from the Church of England to the British and Foreign Bible Society would amount to £67,250 for that year. This was more than the total amount of gifts received from all the churches and

individuals in the United States in 1934. While gifts to the American Bible Society have increased by over 50% since then, it is still true that for the past 120 years per capita gifts of the people of England to the British and Foreign Bible Society are about five times as great per capita as are those of our American people to the American Bible Society. Because of the large appropriations of the British and Foreign Bible Society, it was able to do a more extensive work before the War than was the American Bible Society. Necessarily limited now because of exchange restrictions and a paper cut of 37%, the British and Foreign Society is planning a great expansion of its work as soon as war restrictions are removed. Studies are now under way on behalf of both the American and British Bible Societies as to how to end the famine of God's Holy Word which war has created in many countries and lands. Surely when we consider the size and wealth of the two countries and the fact that the United States still has large supplies of paper and of other materials, it appears that now is the time when the Christian people of America should take

over a larger share of supplying the world wide needs for the Word of God.

The Episcopal Church will wish to take a full share in this life-giving task. There are those who say that "Food will win the war and that food will dictate the peace." From our 126 years of faithful Bible distribution, the American Bible Society testifies from its own experience that "Man shall not live by Bread alone, but by every word that proceedeth out of the mouth of God." (St. Matthew 4: 4).

As Bishop Gore, a staunch supporter of the British and Foreign Bible Society, says "In the beginnings of the Church there were men, who afterwards did the Church glorious service, whose conversion was due to reading the books, without any other human instrumentality. In modern days they have been very numerous, so much so that mere reading of the Gospels must be ranked among the most effective instruments of conversion. There is no surer way of getting men and women, of whatever religious tradition, again into the presence of Jesus of Nazareth than by giving them the Gospels in their own tongue."

The Ruling Eldership

One of the "Basic Principles"

By the Rt. Rev. Frank E. Wilson D.D.

Bishop of Eau Claire

WHEN our Commission on Approaches to Unity met with the Methodists last December, one of the Methodist Bishops propounded a startling question. He asked: "In your negotiations with the Presbyterians is it intended that the Episcopal Church and the Presbyterian Church should both go out of existence and a new Church be created out of the two? That, you know, is what our three Methodist bodies did in forming the present Methodist Church." It came as a shock to our Anglican sense of historic continuity and no one ventured an answer. Many readers of this paper would be disposed to brush aside such a question as being inherently ridiculous but it was asked in good faith and it does raise a pertinent point in our dealings with the Presbyterians.

We have before us a document called "Basic Principles" which is meant to be a kind of blue-print of what the united Church would be when union is achieved between the Presbyterian and Episcopal Churches. This document was given out for "study and report." Some of us have been studying it and have a few observations to report. However, it is now further proposed that General Convention should be asked to approve the Basic Principles in substance. This, of course, would commit us to a certain course of action and to certain consequences following therefrom. Is it the part of wisdom to accept the commitment without considering the consequences? To put the Basic Principles into effect would mean the practical obliteration of our Constitution and Canons, probably a similar sentence for the Constitution of the Presbyterian Church, and the drafting

of something entirely new. For instance, everything in our Constitution and Canons pertaining to postulants, candidates, and ordinations would be immediately obsolete. The Ordinal in the Prayer Book would have to be revised and the important Preface to the Ordinal would have to be rewritten. The Canons regulating General Convention would go out together with those pertaining to Bishops, dioceses, vestries, the duties and prerogatives of the clergy, the National Council, ecclesiastical courts—and so on, page after page. No doubt similar violence would have to be done to the Presbyterian Constitution. It would appear that the question of the Methodist Bishop was not so far-fetched after all. Are we ready to adopt these Basic Principles until we have some idea as to where they are leading us?

Take one item for closer examination. Paragraph 5 says "The ruling eldership shall be adopted." That is simple and final. Having approved the Basic Principles in substance we are committed to the ruling eldership. Might it not be wise to ask ourselves what it entails before binding ourselves to accept it? Three points ask for our attention.

LAYMAN OR CLERGYMAN?

I. Is the ruling elder a layman or a clergyman? Some readers may dismiss this question as unnecessary if not discourteous. But the fact remains that it is a live question today among the Presbyterians themselves and has been so for many, many years. In 1884 the Third General Council of the Alliance of the Reformed Churches Holding the Presbyterian System was held

in Belfast, Ireland. This roughly corresponds, in Presbyterian circles, with the Lambeth Conference of the Anglican Communion and its pronouncements carry considerable weight throughout the Presbyterian world. At this council a committee presented a report on the Ruling Eldership. The committee had been appointed at the preceding council in 1880 and had spent four years gathering data from all Presbyterian and Reformed Churches.

"Touching the office and functions of the Eldership, at least three distinct theories are entertained.

"(1) That while the New Testament recognizes but one order of Presbyters, in it there are two degrees or classes, known as Teaching Elders and Ruling Elders. . . .

"(2) A second theory . . . is that there is no warrant in Scripture for the office of the eldership as it exists in the Presbyterian Church; that the "Ruling Elder" is not, and is not designed to be a counterpart of the New Testament elder; in other words, that he is not a Presbyter, but a layman chosen to represent the laity in the Church Courts. . . .

"(3) A third theory is . . . that the modern elder is intended to be, and should be, recognized as a copy of the Scriptural "Presbyter." Those who take this position hold that 'in everything, except in training, and the consequences of training, the elder is the very same as the minister.' . . .

"From the reports placed in the hands of the Committee, it appears that the practice generally followed in the Presbyterian Churches of the present time is in accordance with the first-named theory." (See Minutes and Proceedings of the Third Council, Belfast, 1884, pp. 131-132.)

That these differences of opinion are still unresolved is evidenced by two articles

written by two Presbyterian pastors in the *Presbyterian* in the issues of June 6, 1940, and August 8, 1940, respectively. In the first article we read: "The Westminster Assembly definitely rejected what is called the Presbyter theory of the office, and regarded the elder merely as a layman representing the laity in the government of the church." The second writer declares bluntly that "Ruling elders and deacons are really ordained clergymen with more limited functions."

There lies before me at this moment a Church bulletin issued by a prominent Presbyterian Church in the Middle West under date of Nov. 15, 1942, in which appears the following: "The Presbyterian Church takes its name from its form of government, from our ruling elders who in the New Testament are spoken of as Presbyters."

In the Constitution of the Presbyterian Church in the USA (section on the Form of Government) chapter V deals with ruling elders in the following words:

"Ruling elders are properly the representatives of the people, chosen by them for the purpose of exercising government and discipline, in conjunction with pastors or ministers. This office has been understood, by a great part of the Protestant Reformed Churches, to be designated in the Holy Scriptures, by the title of governments, and of those who rule well, but do not labor in the word and doctrine" (Edition of 1936, p. 337).

This might seem to describe the ruling elder as a layman but the form provided in the Book of Common Worship for his induction into office is captioned "The Ordination of Ruling Elders" (edition of 1940, p. 121).

When our Commission asked the Presbyterian Commission whether the ruling elder is a layman or a clergyman, the answer was "There are two schools of thought about it in the Presbyterian Church."

Clearly there is a great deal of uncertainty among Presbyterians as to the status of the ruling elder. Are we prepared to give such formal approval to the Ruling Eldership as the Basic Principles call for until we have some assurance as to whether we are approving of a lay office or some kind of minor order attached to the ministry?

DUTIES OF RULING ELDERS

2. Adoption of the ruling eldership carries with it the requirement that only ruling elders may be delegates to diocesan conventions and to provincial synods or deputies to General Convention. This might very well cause the loss of some very good laymen in these representative bodies of the Church but it might be argued that the final results would be sufficiently beneficial to warrant the chance.

It is not so simple when it comes to vestrymen. They also would have to be ruling elders. Now there are some states where the qualifications of vestrymen in the Episcopal Church have been established in law by acts of the state legislatures. I am informed on good authority that this is true of Maryland and of New York. It may also be the same elsewhere. To specify ordination to the ruling eldership as an additional requirement would

be to violate the law in those states. If we adopt the ruling eldership we are committing ourselves to the securing of amendments to these acts of State Legislatures. Are we ready to undertake such a task?

But that is not all. It might be necessary to abolish such acts entirely because it might be necessary to abolish vestries. In the Presbyterian system there is in each congregation the session, the board of trustees, and the board of deacons. Among these three groups are divided the duties which in the Episcopal Church pertain to the vestry. Just how these two systems could be welded together and still preserve the values of each is a matter over which many an alert mind might spend sleepless nights. Somehow it would have to be done without contravening state laws and without violating the ruling eldership. No one has yet offered the faintest suggestion as to how such a tangle might even be approached. Are we ready to say "Yes" in substance until we can have a little light on the tortuous path which we would be obliged to follow?

3. Ruling Elders may be either men or women. This would mean that once the ruling eldership was adopted, women

would not only be eligible for vestries (or whatever might substitute for a vestry), as delegates to diocesan conventions and provincial synods, and as deputies to General Convention—but they would also be qualified to assist the officiating priest in administering the sacrament of Holy Communion to the congregation. Are we quite ready for all of that?

TO WHAT ARE WE AGREEING?

When one group of people is adopting a formal agreement with another group it is not unreasonable to expect that both groups will enjoy a common understanding of the terms agreed upon. The ruling eldership is perfectly normal to the Presbyterian Church. In fact their whole system is built around it. But it is an innovation to the Episcopal Church and that very fact lays upon us a particular obligation to examine its consequences before we approve it in principle. Nothing good can be expected from blind commitments. Our people have a right to know what they are getting into. At the present moment no one knows.

Query—is it absolutely necessary that "organic unity" should always be unity by amalgamation?

PARISH LIFE

Retired Rector Becomes Vestryman

An unusual feature of the election of the vestry at the recent parish meeting of the Church of the Advent, Louisville, Ky., was the unanimous choice for the first vacancy of the Rev. Harry S. Musson, who had served as rector of the parish for the past 38 years and who retired a few months ago.

Professors Wield Mops, Brooms

By T. A. SCOTT

One branch of the Laymen's League in the diocese of Southwestern Virginia that is particularly enthusiastic and is active in interesting and sometimes unusual lines is that at Christ Church, Blacksburg, Va. Most of the men in that League are members of the faculty of Virginia Polytechnic Institute.

Since the new parish house was built they have had as caretaker of the church and parish house one of the students in the college who also had his room in the parish house. Not long ago he was called to the Army, and for a while there was no one to take his place. So what? Well the members of the Laymen's League took over, and they drew up a definite schedule, outlining the duties of each one of them like this: First Saturday, Prof. J. M. Barringer and Prof. C. M. Kincaid, "sweeping and mop work in the parish house." Prof. J. W. Whittemore and Mr. J. A. Waller jr., "vacuum clean the carpets, mop, sweep, and dust pews in the church." Second Saturday, Prof. F. H. Fish and Dr. M. L. Peacock, "vacuum carpets, mop floors, dust seats, arrange books in the church." Mr. W. C. Johnson and Dr. J. W. Watson, "wax floors and do mop work in the parish house." And so on for two or three more Saturdays.

One feels a bit startled as he envisions Doctor Watson, the dignified chief of the department of chemistry, swinging the floor waxer and the mop, and Professors Massey, Page, Dent, Shannon, and Haynes carrying on with mops, dustrags, brooms, vacuum cleaners, etc., but, as one member of the faculty said, "We are all a henpecked crowd anyhow and have home experience with these things"—and certainly a record of some kind is made when Fish and Peacock are teamed up together.

And—oh yes, the rector, the Rev. Frank Van Dusen Fortune, "was in there pitching every time"—probably pitching mops, rags, and cans of wax to one or another of his janatorial professors. One well acquainted with the outfit is very sure that a prime mover in this undertaking was the man Waller, formerly president of the Laymen's League in the diocese and one of the most active and interested laymen in any diocese. And one is impressed with the obvious conviction in the minds of the staid mentors of the youth of Virginia and many other states, that whatever their respective opinions may be of the values of the knowledge of chemistry, physics, mathematics, English, etc., they are determined that the people of Blacksburg and the students of V. P. I. must never forget that cleanliness is next to godliness.

Explained Eucharist

At the request of several members of the congregation, the Rev. H. G. Wrinch, of St. Paul's Church, St. Paul, Minn., conducted an "explained Eucharist" at the 11:00 o'clock service on January 31st. The service at the altar was celebrated in the usual way, but there was no sermon. At appropriate points in the service, the rector gave explanations as to the significance of the liturgy and the meaning of the service.

Interchurch Coöperation in War Time

UNDER the pressure of wartime conditions, several churches have taken one means or another of combining their facilities with churches of other communions. In last week's issue, we reported an arrangement whereby an Episcopal church and a Presbyterian church in Cazenovia, N. Y., are sharing the services of the rector of the former, the Rev. Ivor I. Curtis, while the Presbyterian pastor is in military service. This week, we report arrangements at St. James' Church, Hammondsport, N. Y., and at Grace Church, Newton, Mass., whereby buildings of the Episcopal Church are made available for the services of other communions—in the one case, the Roman Catholic and perhaps others; in the other case, the Baptist—because of the fuel oil shortage.

In England, where war-time shortages are even more acute than in the United States, and where many churches have been damaged or destroyed, there has been a sizable amount of coöperation between communions in the use of facilities. The government is now seeking, as our news report in this issue shows, combined services between the various communions in the interest of fuel saving.

These are critical times, when steps must be taken that at other times are undesirable. But even now, it seems to us that all such arrangements must be preceded by careful and prayerful planning, to assure that neither communion involved oversteps its own laws or loses its important values.

In this respect, the arrangement at Hammondsport, while it may lack the boldness of conception of the other two plans, seems to us more soundly based on a frank recognition of the fact that the Churches involved have not yet reached the agreement on basic questions of faith and order that must precede unity. Under this arrangement, the different communions use the same building, but at different times.

The arrangement at St. Peter's, Cazenovia, N. Y., is certainly an interesting one. On the problem of sacraments and rites, differences are frankly faced by the provision that they shall be administered by ordained and authorized ministers of the Church in question in the church of that communion. The fact that the pastor is a priest of the Episcopal

Church eliminates any question from the standpoint of our Church about the preaching office, though we should think that an arrangement for Presbyterians to be exposed regularly to Episcopal sermons would cause some discussion in that Church! Our own priest is, of course, bound by his ordination vows to preach nothing foreign to the doctrine of our Church.

We are particularly glad that the arrangement provides for an early celebration of the Holy Communion every Sunday in the Episcopal church. From our standpoint this is the thing that matters most, and the service which the congregation of the Episcopal church is primarily obligated, by Christ's own words and the age-old tradition of the Church, to attend.

On the first Sundays of the month, when the late service is also a celebration of the Holy Communion, the two congregations will meet separately.

We might take exception to the provision in the plan for a Presbyterian director of religious education, but we are inclined to think that, in view of the careful adherence to the Church's standards shown by the above provisions, this arrangement ought to work also. While we are not given to underemphasizing the important differences which continue to separate us from Presbyterians, it must not be forgotten that we hold many things in common as well. If the same care is given in the Sunday schools—which will meet separately—to emphasizing the distinctive elements of our faith and order that was given to arranging for the services, the children will not fail to understand them. The teachers at St. Peter's will undoubtedly derive much benefit from the assistance of a trained educator.

THE arrangement at Grace Church, Newton, Mass., however, as reported to us from the parish itself, does not seem to have been worked out with anything like the same attention to the important values of the Church. The problem here is similar to that of St. James', Hammondsport, rather than St. Peter's, Cazenovia, although the solution superficially resembles that of St. Peter's. Unfortunately, the Baptists differ sharply from us in many important respects, and the proposal leaves no room for independent approach to these vital matters. The same congregation in the same church will hear, on alternate Sundays, infant baptism commanded (Prayer Book page 273) and denounced. They will be told that they are members of a world-wide Church with an apostolic ministry, one Sunday; on the next they will be told that the Church is solely an invisible entity, composed of the well-disposed members of local congregations; and that the only ministry there is inheres in the laity. On one Sunday, perhaps, there will be prayers for the soldiers fallen in the war; on the next, a denunciation of prayers for the dead. If these matters are not dealt with, the respective ministers will be neglecting their duty!

Much is to be gained by the sharing of worship by Christians of different communions. This point is beautifully brought out by Mr. Heath, the Baptist pastor, in his notice to his congregation. We are grateful to him for his Christian spirit, and we feel that members of our own Church can, in turn, find values in Baptist worship. But this is quite another thing than settling down to a regime in which, on

Today's Gospel

Sexagesima

“UNTO you it is given to know the mysteries of the Kingdom of God.” Our Lord addresses these gracious words to all who love Him and desire to learn of Him. They give us God's promise that we are to know His plans, His will for us. They tell us that we are not to stumble blindly in the dark on the chance that we may hit upon a way pleasing to God, but that He will make us know the hidden things of His kingdom. These words tell us to go on in confidence, studying His messages, hearing their explanations as the Church gives them to us, using intelligence and conscience under the help of the Holy Spirit; that we may enter more and more completely into our inheritance as members of the kingdom of God, and sharing more fully in the privileges of that membership. At our Communion we should thank God for His promise of knowledge.

alternate Sundays, one or the other congregation will be completely cut off from the preaching and worship of its own Church, and exposed to radically conflicting preaching.

The only solution possible, it seems to us, is a moratorium by each pastor on a sizable portion of his Church's faith for the duration of the war—just at the time when each ought to be proclaiming it with the utmost vigor. The only doctrinal unity possible under such conditions is one of minimums—an agreement to talk about only the least possible a person can believe and still be a Christian.

If the two pastors face this prospect with equanimity in the church, it seems likely that the condition will be reflected in the joint Sunday school. What, for example, will be done about the Catechism?

We lack the information to discuss the all-important question of celebration of the Holy Communion under this plan, but hope to be able to supply it at a later date.

The Newton arrangement seems to us to be flatly in conflict with Article VIII of the Constitution of the Church, Canons 11, 24, and 27, and the Preface to the Ordinal. And we do not see how the Rev. Mr. Heath could qualify under these canons without violating the system of his own Church. We are not anxious to discuss the question from the canonical standpoint, since it might be argued that the laws of the Church were not framed for the conditions of a total war. That is why we have gone on the assumption that each of these cases is properly approved by diocesan authority, although this question is not in every case clear.

However, the fact that some congregations have found a solution to the problem of wartime conditions within the canons of the Church suggests that other congregations can do the same; and the practical considerations outlined above suggest that the canons are not mere barriers to fellowship, but necessary safeguards to an honest, fearless, and vigorous ministry to souls.

The British proposal, made by the Minister of Fuel and Power in a letter to the heads of the various communions, seems to envisage much the same plan as the one adopted at Newton, Mass., and to be subject to the same difficulties, canonical and practical. No information is available as yet about the response of the religious leaders concerned.

ALL of these projects are examples of the growing interest of Christians of all traditions in Christian unity. As such, they are welcome indications of the approach of that day when our Lord's prayer that "They may all be one" will be fulfilled. But it is just as undesirable for the pressure of the times to hurry us into ill-conceived unions which jettison important elements of the faith, as it was in other times for political and economic conflicts to drive Christians into separation from each other. God's will for the unity of His Church will be accomplished in His own time. But God is never in a hurry. It is better for all of us to be as obedient to His commandments as we know how to be, and to rest assured that conforming our will to His as He has revealed it to us in Christ and His Church is the *sine qua non* of any unity that can properly be called Christian.

Books for This Lent

IT IS an interesting fact that many men and women have written to us, asking that we let them have the Lenten book material early, this year. More than usual would appear to be planning to do systematic and serious reading this



Washington, D. C.

DEAR FAMILY: Washington in wartime is a fascinating place. This is not only the capital of the United States but the hub of the United Nations. Plans and decisions are being made here the will affect the whole future course of history. It is a thrilling and at the same time a sobering thought. And it is a privilege to have a part, however small, in the wartime activities of the nation's capital at this crucial time.

My office is in the Navy Annex, atop the Arlington ridge, from which one can look across the Potomac to the panorama of Washington, with the beautiful capitol in the center and broad streets radiating from it in all directions. Thus Robert E. Lee, from his lovely home in Arlington, could survey the Washington of another troubled day; but what a different Washington it was. Then it was a turbulent overgrown town, with the capitol only half completed and the Washington monument neglected after the erection of only 150 feet of its shaft. Between Arlington and Washington there must have been little except meadows and the mud flats along the river shores.

Today the vast Pentagon Building, biggest of its kind in the world, with office space for 40,000 workers, dominates the foreground, with the beautiful Jefferson Memorial in the middle distance and the completed Washington monument and the capitol beyond them. The meadows have long since vanished—but much of the mud remains!

Transportation is everybody's problem in Washington today. With a wartime population of nearly a million in the metropolitan area, and with the use of private cars drastically restricted, buses and streetcars are packed as only the New York subway has been heretofore. They tell a story about two sardines who were talking about Washington. One of them expressed a desire to go there. "Don't do it," advised the other sardine, "they pack you in there like people!"

ON MY first Sunday here, I attended St. Paul's Church, Alexandria. The church is an attractive Colonial one, and the altar and chancel were properly vested for Morning Prayer. The service was reverent and dignified, and the sermon was a forthright attempt to deal adequately with race relations.

But there is one question that always bothers me: Why should a clergyman, actively engaged in the performance of his duties, fail to wear the uniform appropriate to his status as a priest of the Church, or to pay proper reverence to the altar of God?

It does not seem to me that these things should properly be considered as matters of Churchmanship, or of individual taste. It seems to me rather to be a matter of doing things decently and in order, and of bearing witness to the high office to which a priest of God is called.

An officer in the service of his country is proud to wear the uniform of his country, and to pay the proper measure of respect to his country's flag. Why should not a priest or bishop, who is an officer of the Kingdom of God, be equally proud to wear the clerical uniform and to pay the appropriate mark of respect to the symbol and the throne of his King?

I do not make these observations in order to be critical of any individual or of any school of Churchmanship. I do so rather to indicate my sincere bewilderment at the fact that so many clergymen, including not a few bishops, seem to want to look as much like laymen as possible, and show no special reverence toward the altar and the cross. Will someone enlighten me as to this strange reticence?

CLIFFORD P. MOREHOUSE.

Lent. They wish to have time to choose and to get their books by Ash Wednesday.

Fortunately, there are more excellent books suitable for Lenten use than we usually have at this pre-Lenten season. One reason is that, Easter being late this year, the publishers have had chance to bring out more of their "spring books" than in some other years, when Lent follows so hard upon the Christmas holidays. Even so, some books are not yet even in proof, and some others came to us in proof, though these will probably be ready in the book-shops by the time that this issue of *THE LIVING CHURCH* comes out. We purpose to make mention of other Lenten books, from time to time throughout Lent, as other new ones come to hand. But here, in this issue, readers will find a rich collection reviewed and described.

In addition to the books cited, or rather above and before them, we would recommend daily reading of the Bible and Prayer Book. Countless Churchpeople already follow this splendid custom; but is there one who could not follow it a little farther? Read more of the Bible than usual, and go straight through the Prayer Book. It is amazing what new things even the most seasoned student of the Prayer Book discovers in such a discipline.

As we have so often said, there is no interest nor enthusiasm in the life of man which is not augmented and enriched by reading about it. And the Christian religion and the Church of Christ are surely the highest and best interests and enthusiasms of Churchpeople. Read then, this Lent, more than ever before.

"Straw Vote"

ONE of our contemporaries has just demonstrated that a majority of a minority of the House of Bishops approves in principle a tentative proposal of our Commission on Approaches to Unity for union with the Presbyterian Church in the USA.

This fact, ascertained by a questionnaire to the bishops, might have been conceded without the use of a questionnaire. It might also have been taken for granted that the complexion of the group sending out the questionnaire would lead to a disproportion in the replies—particularly since the technique of the "straw vote" would fail to commend itself to a very large proportion of the members of the most august deliberative body in the Church.

We think that the majority of the Bishops, who must take a decision that cuts to the heart of the spiritual life of the Church, were wise in declining to submit their judgment to our contemporary's tabulation; it could, by its very nature, prove nothing that was not already known; if it had had any shadow of claim to comprehensiveness, it would have been misleading, and perhaps very disturbing, to thousands of faithful parish priests and laypeople.

The Bible In War Time

ONE of the most remarkable phenomena of World War II is the tremendous increase in sales of, and interest in, the Holy Bible. To help our readers keep abreast of developments in this field, we are planning to publish articles from time to time on the thrilling story of Bible translation and distribution in a world at war. The first of them appears on page 9 of this issue.

Most of the Bibles that are circulated in the world are supplied by the four great Bible societies—the British and Foreign Bible Society, the American Bible Society, the Na-

tional Bible Society of Scotland, and the Netherlands Bible Society. Word has been received recently that the Netherlands Society has been closed down. It has been unable to ship any Bibles to mission lands for almost three years. The British and Scottish Societies are working under enormous handicaps. Only the American Society is relatively free to serve its own constituency and the rest of the world.

Our own Church has, though largely through individuals, been active in supporting the American Bible Society in the past, as the Rev. Mr. Darlington's article shows. And General Convention has given its support to the society's work. But the Episcopal Church has never really carried its full share of a burden which has now become infinitely greater. It is only by means of increased support on the part of the Churches and Bible-loving people of the United States that the American Bible Society, now approaching its 127th anniversary of service, can expand its operations to meet the rapidly rising demand for the Word of God.

Afterthoughts

A MILWAUKEE PAPER quotes Roane Waring, national commander of the American Legion, thus: "Too many people are concerned about the future of the Sandwich Island Hottentot or the Patagonian booby rather than with fighting the war." Somebody ought to tell Mr. Waring that Patagonia comes under the Monroe Doctrine; and that, while there aren't many Hottentots in the Sandwich Islands, these islands are rather important to the United States, containing among other things a well-known naval base. Remember Pearl Harbor, Mr. Waring?

A SERGEANT'S PRAYER

¶ *One of the finest poems by fighting men of World War II is A Sergeant's Prayer, which Time magazine published recently. The author, Sergeant Hugh Brodie of the Royal Australian Air Force, formerly a student at Melbourne University, has been reported "missing in action" in the Near East.*

ALMIGHTY and all present Power,
Short is the prayer I make to Thee,
I do not ask in battle hour,
For any shield to cover me.

The vast unalterable way,
From which the stars do not depart,
May not be turned aside to stay,
The bullet flying to my heart.

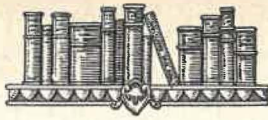
I ask no help to strike my foe,
I seek no petty victory here,
The enemy I hate, I know,
To Thee is also dear.

But this I pray, be at my side,
When death is drawing through the sky,
Almighty God who also died,
Teach me the way that I should die.

HUGH BRODIE.



BOOKS



ELIZABETH McCracken, EDITOR

LENTEN LIST

New Books for All Churchpeople

By ELIZABETH McCracken

AS IN other recent years, this list is compiled with the kind help of experts in the several fields. These experts have examined the books in proof in a few instances. Lent is late this year; but no matter when it comes there are always a considerable number of books suitable for this list which are not yet ready, even in galley proof. Fortunately, those books, like all cited here, will make valuable reading at any time; they will be listed and described by Mid-Lent. Also fortunately, a goodly number are ready now, and will provide a rich Lent for reading Churchpeople—in which category all Churchpeople, men, women, and children, should be numbered.

THE OFFICIAL LENT BOOKS

WHICH WAY AHEAD? By W. Russell Bowie. Harpers. Pp. xi, 145. \$1.25.

This is the Presiding Bishop's book for Lent. The "way ahead," the author says, will be determined by the degree to which Christian men and women are able to see and to pursue a reasoned Christian course of action. Each individual must be a living part of this action, and all individuals must work and walk together.

THE HOLY COMMUNION. By Spencer Leeson. Longmans, Green. Pp. 75. \$1.00.

A devotional study of the Holy Communion, this book is the Bishop of London's Lent Book. It interprets the Holy Communion in its relation to theology, philosophy, history, and modern conditions. Yet all is simply and clearly said. Dr. Leeson, who is headmaster of Winchester college, England, and canon of Chichester Cathedral, puts it thus: "In the pages that follow I have tried to explain what the Holy Communion means to me as a Christian worshiper."

GOOD NEWS. By Roland F. Palmer, SSJE. Church of England in Canada House, Toronto, Pp. 112. \$1.00. (Imported by Morehouse-Gorham.)

Meditations and teaching on the Apostles Creed, each chapter being given to an Article. As the Primate of All Canada, the Most Rev. Dr. Derwyn Owen, says in the foreword, "It puts the Christian claim so simply and so fully that all who read can understand."

PRAYER AND PRAYERS

A CHAIN OF PRAYER ACROSS THE AGES. Compiled by Selina Fitzherbert. A new edition, with additional prayers and an Introduction by Bishop Stires, retired Bishop of Long Island. Dutton. \$2.00.

A new edition of this favorite book of prayers will be welcomed. Those who have

the old edition will desire this new one, because of the additional material; and those who have never used this very helpful book should be sure to provide themselves with it now. It is of value for private devotions, and for public services of intercession.

PRAYERS FOR PRIVATE DEVOTIONS IN WAR TIME. Compiled by Williard L. Sperry. Harpers. Pp. 66. 75 cents.

This book is known to many Harvard men. It was privately printed by the Harvard University printing office, for use in the Memorial Church of the University. While no copies were for sale, interested persons could get the book by writing to ask for a copy. Now, it is being published by Harpers, for general use. Although primarily for private devotions, it contains material from which public services of intercession might, and it is to be hoped will, be planned.

GOD'S TRYST. By Fr. Andrew, SDC. Morehouse-Gorham. Pp. 61. 80 cents.

Fr. Andrew's good book is a devotional commentary in verse on the prayers of the Divine Liturgy. It makes a fine companion book to Dr. Leeson's *The Holy Communion*.

THE ROOT AND FLOWER OF PRAYER. By Roger Hazelton, Macmillan. \$1.75.

All who lead prayers, whether the clergy or the heads of families or schools, should have this book. It points out the needs, deep and persistent in human life, which give rise to prayer. Then it makes suggestions about preparing for public prayer. The author is dean of the Chapel, Colorado College.

LENT AND EASTER

PERSONALITIES OF THE PASSION. By Leslie D. Weatherhead. Abingdon-Cokesbury. Pp. 183. \$1.50.

This is one of the best books on the events of the last week in our Lord's life thus far published. It is a devotional study of some of those who were present throughout that week and on Easter Day. Among them are Peter, Judas, Caiaphas, Herod, Pilate, Barabbas, Simon of Cyrene, Mary the Mother of Jesus, Cleopas of Emmaus. In the chapter on Pilate there is a vivid and haunting presentation of Claudia Procula, Pilate's wife. Dr. Weatherhead makes the reader feel the extraordinary nature of her message to Pilate more than any previous writer has done, even Frank Morison in *Who Moved the Stone?*, or H. V. Morton in *Women of the Bible*. The book was written during the bombing of London, in London itself.

WERE YOU THERE? By Paul Zeller Strodach, Muhlenberg Press. Pp. 291. \$1.50.

Another unusual study of the personalities of the Passion. Several of the same men and women are included, of course.

It differs from Dr. Weatherhead's book in that several groups also are studied: "The Ten and the Two," [the two being Zebedee's sons.] "The Singing Multitude," "The Sleepers," "His Last Companions," [the two thieves]. Each chapter is short; and prayers, hymns, and suggested Bible readings are given for every chapter.

PALM SUNDAY TO EASTER. By William Temple. Morehouse-Gorham. Pp. 45. 35 cents.

A small paper-covered book, this is yet one of the most valuable of the Lent and Easter books of this season. It consists of the Archbishop's radio addresses during Holy Week and Easter of 1942.

THE CONTINUING EASTER. By Winifred Kirkland. Scribners. Pp. 60. \$1.00.

Another little book of value. The author recommends that Easter be kept throughout the year, as many persons wish that they might keep Christmas. What a year would be, if lived day by day in the spirit of Easter, is shown in a convincing way.

THE CHURCH AND THE WORLD

THE CHURCH LOOKS FORWARD. Addresses by the Archbishops of Canterbury and York, the Bishop of Bristol, Miss E. G. Knight-Bruce, and Sir Stafford Cripps. Morehouse-Gorham. Pp. 35. 25 cents.

This little, paper-covered book is put at the head of the section, "The Church and the World," because in small compass it states, fully and clearly, the "social message" of the Church of England. The addresses were made in the Albert Hall, at the Archbishop of Canterbury's meeting, held under the auspices of the Industrial Christian Fellowship last September. So many readers have thanked us for recommending this pamphlet in numerous letters, requesting short lists, that we list it here again.

THE PLIGHT OF MAN AND THE POWER OF GOD. By D. Martyn Lloyd-Jones. Abingdon-Cokesbury. Pp. 120. \$1.00.

Dr. Lloyd-Jones, a Welshman and a member of the Presbyterian Church, began his public life as a physician, graduating from the celebrated St. Bartholomew's Hospital, London. After some years of brilliant success as a doctor, Dr. Lloyd-Jones felt a call to the ministry. He was ordained in 1927 and has since preached all over the world, and lectured before many audiences. The chapters of this book were first given as lectures at the Free Church College, Edinburgh. They have a remarkable power, particularly those entitled "The Nature of Sin," "The Wrath of God," and "The Only Solution." Young people will find in the book answers to some of their questions and encouragement to hope for answers to others. But older men and women also will find it invaluable.

THE CHURCH CALLING. By William Paton. Macmillan. Pp. 60. 75 cents.

Here is another book founded on radio addresses made early in 1942 by the author. At the urgent request of leaders of the Churches of England, Dr. Paton gave the talks, which are on the Church and the world order. An interesting feature of the book is the series of brief introductions

by the leaders who had asked Dr. Paton to give the talks: The Archbishop of Canterbury [at that time Cosmo Gordon Lang], Cardinal Archbishop Hinsley of the Roman Catholic Church, the Archbishop of York [the present Archbishop of Canterbury], the Rt. Rev. Dr. J. Hutchinson Cockburn, Moderator [at that time] of the General Assembly of the Church of Scotland; the Rev. Dr. Sidney M. Berry, Secretary of the Congregational Union of England and Wales; the Rev. Walter H. Armstrong, President [at that time] of the Methodist Church; and the Rev. M. E. Aubrey, General Secretary of the Baptist Union of Great Britain and Ireland.

CHRISTIAN WORLD ACTION. By O. Frederick Noble. Muhlenberg Press. Pp. 113. 40 cents.

Another good book on the part which the Church must take if a Christian world is to follow the present war. Dr. Noble studies the reports of the great world conferences on religion and society, and draws from them fresh lessons for men and women who wish to take their full part in building a better world.

A BASIS FOR THE PEACE TO COME. By Six leaders: Francis J. McConnell, John Foster Dulles, William Paton, Leo Pasvolosky, Hu Shih, and C. J. Hambro. Abingdon-Cokesbury. Pp. 152. \$1.00.

The several chapters of this book were the Merrick-McDowell Lectures for 1942.

ABOUT PREACHING

PLANNING A YEAR'S PULPIT WORK. By Andrew W. Blackwood. Abingdon-Cokesbury. \$2.00.

This excellent book, by the Professor of Homiletics in Princeton Theological Seminary, will be of especially great value to the young preacher. It will help him to plan his sermons with the two-fold use of books and his own experience of the men, women, and children to whom he preaches, and of life. Older preachers also will prize the book, for to them it will be a "refresher course" in homiletics.

THE QUEST OF PREACHING POWER. By John Nicholls Booth. Macmillan. Pp. 240. \$3.00.

It is unusual for us to recommend a religious book by a Unitarian. This book, however, is something that the clergy of the Church will find illuminating and that the laity will read with interest. It is an acute analysis of the reasons for the success as preachers of some of the well-known popular preachers of this day: Dr. George A. Buttrick, Dr. Harry Emerson Fosdick, Dr. John Haynes Holmes, Dr. Ralph W. Sockman, Dr. Dilworth Lupton, and Dr. Ernest Fremont Tittle. The fact that it includes none of our own well-known preachers, some of whom draw congregations as large as those attracted by the men studied, is to be regretted; but the book is none-the-less interesting. Dr. Booth

shows why the men studied are successful. All theological students should have this book, and all preachers.

OTHER BOOKS

RELIGION AND HEALTH. By Seward Hiltner. Macmillan. Pp. 292. \$2.50.

A book which every chaplain of a hospital should own and study. All pastors will find it invaluable. It shows what religion can do for the sick, and shows this from the point of view of a trained psychiatrist and psychologist. Dr. Hiltner has been executive secretary of the section of clinical training of theological students, and is executive secretary of the Commission on Religion and Health of the Federal Council of Churches. His book belongs on the same shelf with *Who is My Patient?* by Russell L. Dicks (Macmillan. \$1.50), published a little over a year ago.

IT'S YOUR SOULS WE WANT. By Stewart W. Herman jr. Harpers. Pp. 315. \$2.50.

Written by the minister of the American Lutheran Church in Berlin, this thrilling book will be welcomed by Churchpeople. The author discusses the old religion of Germany as compared with its condition now.

VICTORIOUS SUFFERING. By Carl A. Glover. Abingdon-Cokesbury. Pp. 156. \$1.00.

A good presentation of the Christian philosophy, by which only can pain and

When A Storm Comes, Look To The Foundations

A "mortal storm" is sweeping over our world.

Governments, economic systems, family life, individual lives — all are being shaken.

The foundation is the faith men live by.

Our seminaries are dedicated to the task of re-discovering and making firm "the faith of our fathers."

This advertisement is provided in the interest of all our Church Seminaries by the following institutions:

Berkeley Divinity School, New Haven. Episcopal Theological School, Cambridge.

General Theological Seminary, New York. Philadelphia Divinity School.

Virginia Theological Seminary, Alexandria.

Nashotah House, Nashotah, Wis.

sorrow be met triumphantly. These chapter headings give an idea of the character of the book: "The Sufferer Looks at the Cross," "Vicarious Suffering," "Individual Gains from Suffering," "Social Gains from Suffering." Those to whom the war has brought pain and sorrow will find the book a help.

THE MASTER ON THE MOUNT. By James Edward Ward. Longmans, Green. Pp. 128. \$1.00.

Radio addresses, by the rector of St. Stephen's Church, Toronto, and chairman of the National Religious Advisory Council of the Canadian Broadcasting Corporation. The particular value of the book is its unusual relating of the time of our Lord's earthly life to the life of the world today. Others have done this, but not so well.

PAGEANT OF THE POPES. By John Farrow. Sheed & Ward. \$3.50.

This is a popular history of the Papacy, in one large volume. It is already a best-seller, both Roman Catholics, Anglo-Catholics, and Protestants being among the interested buyers.

HUMAN DESTINY: Volume II of *The Nature and Destiny of Man*. By Reinhold Niebuhr. Scribners. \$2.75.

Both clergy and laity have been awaiting this second half of Dr. Niebuhr's book. It will soon be reviewed in *THE LIVING CHURCH*, by the Rev. Dr. Burton Scott Easton, who reviewed Volume I.

THE GREAT CENTURY: Volume V in *The History of the Expansion of Christianity*. By Kenneth Scott Latourette. Harpers. \$4.00.

Another eagerly awaited book. This also will be reviewed by Dr. Easton, who reviewed the preceding four volumes as they came out.

DOGSLED APOSTLES. By Alma Savage. Sheed & Ward. \$2.75.

A quite different book about Alaska. Now, when there is a fresh interest in the work of the Church in Alaska, this book is a real boon.

FOR CHILDREN

In the Christmas Book Number, we listed, with descriptions, all the best new books for children and young people. The publishing custom of bringing out "juveniles" in October and April leaves us with only "less new" books to recommend for Lent. Here are some good ones:

WORSHIP IN SONG. Compiled by Caroline B. Parker. Appleton-Century. \$1.25.

This book is something more than an excellent hymnal for the use of Christian people of all ages. It is, in addition, a service book which young people particularly could use at their special "youth" meetings. Besides a fine collection of hymns, ancient and modern, with music, there are responsive readings. A splendid feature of the book is the selection of titles for groups of hymns, such as "The Call of Christ," "Courage, Conflict, Victory," and "Pilgrimage and Guidance." With the

Prayer Book and *Worship in Song*, young people will have what they need for worship.

THE CHURCH OF OUR FATHERS. By Roland H. Bainton. Scribners. Pp. 248. \$2.50.

The only history of the Christian Church written for young people. It takes each century, from the first to the twentieth, and tells a vivid and thrilling story. The illustrations, from ancient and modern sources, add greatly to the interest and value of the book.

REVIEWS

The Lenten Books for 1943

WHICH WAY AHEAD? By Walter Russell Bowie. Harpers. Pp. xi-145. \$1.25.

GOOD NEWS. By Roland F. Palmer, SSJE. Church of England in Canada. Publication House, Toronto. Imported by Morehouse-Gorham. \$1.00.

THE HOLY COMMUNION. By Spencer Leeson. New York: Longmans. Pp. 75. \$1.00.

These are the Lenten books for 1943, Dr. Bowie's being the Presiding Bishop's Book; Fr. Palmer's, the Canadian Church's Lenten Book; and Canon Leeson's, the annual volume selected by the Bishop of London. They are a varied group, the first concerned with reforms in Church life and attitudes, the second with a simple statement of the facts of Christian faith, and the third a beautifully done study in the devotional aspects of the Eucharist.

The American volume, in the reviewer's opinion, is the least successful of the three. It does the job it sets out to do—namely, states provocatively and incisively the ailments which afflict the Church today, and suggests ways by which Christian faith may work through the Church to bring about a new and invigorated plan for Christian action. But it is not exactly appropriate for spiritual reading during Lent, since it is full of imperatives, and has all too little of the "divine indicative," the given Gospel. Nevertheless, it is to be hoped that Churchmen will read and ponder Dr. Bowie's remarks, and take action to put into operation his suggested program; on the other hand, the basis of operations is somewhat slighted, and one is inclined to ask whether (to put it "smartly") it is worth "saving the *Church*" unless we are first sure that the "Church can save us."

Dr. Bowie's program includes disciplined education of Church members; "a more direct application of Christian principles to our social, economic, and industrial order"; a Christian plan for the post-war world; renewed missionary effort; and a determination to take "genuine action concerning Church unity."

The second book—that by Fr. Palmer, of Bracebridge—is one of those simply written, deeply spiritual books which presents the Gospel with freshness and charm, and yet is guilty of no reduction of the content of the faith in order to make it palatable to popular taste. Some may say that there is nothing particularly profound

BOOKS FOR LENTEN READING

THE HOLY COMMUNION

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Canon of Chichester

The Bishop of London's Lenten Book for 1943

"Canon Leeson, Headmaster of Winchester College in England, has written a scholarly and spiritual book which will open up to us new dimensions of meaning in our eucharistic life. Be sure not to miss this book, if you wish to have an enriched, and enriching, understanding of the central reality of Christian life in the Body of Christ."—W. Norman Pittenger in the *Living Church*. 74 pages. \$1.00.

THE MASTER ON THE MOUNT

By James Edward Ward

Rector of St. Stephen's Church,
Toronto

Canon Ward, who is Chairman of the National Religious Advisory Council of the Canadian Broadcasting Corporation, has gathered his radio addresses on the Sermon on the Mount to provide fresh, direct, and intimately human studies of some of the Master's greatest teachings. 135 pages. \$1.50.

THE HUMAN SITUATION

By W. Macneile Dixon

"Most interpretations of the universe have been made from restricted points of view. Here at last is a brave attempt to see life steadily and to see it whole, to take into account its every aspect, all its terrors, failures, uglinesses, all its beauties, charms, delights. This difficult feat has been accomplished simply and directly."—*N. Y. Times Book Review*. 438 pages. \$3.00.

Longmans, Green & Co.
55 Fifth Avenue New York

RELIGION AND HEALTH

By Seward Hiltner

In this important new book on the cure of illness, both physical and mental, the author shows what mental hygiene has to contribute to the effectiveness of the Church and the distinctive contribution religion has to make to mental health. He discusses such practical matters as pastoral counseling, the ministry to the sick, religious education and the therapeutic value of prayer, worship, and the Sacraments. A selection of the Religious Book Club. **\$2.50**

THE QUEST for PREACHING POWER

By John Nicholls Booth

Here, in concise form, are the specific techniques which have helped give power to the great preachers of this and former generations. It deals not so much with "what to do" as "how to do it." The author discusses details of the working methods of outstanding preachers and offers a wealth of practical, workable techniques for improving sermon quality and power. *(tent.)* **\$2.00**

THE ROOT and FLOWER of PRAYER

By Roger Hazelton

In time of war, the practice of public prayer is most vital. Dr. Hazelton gives content and value to the act of public prayer, considers widespread faults of public prayer and points out the needs, deep and persistent in human life, which give rise to prayer. A clear, practical book—of particular importance at the present time. *(tent.)* **\$1.75**

NEW EYES for INVISIBLES

By Rufus M. Jones

Here this well-known and beloved author sets forth the constructive, optimistic theme that, even in the midst of the present world darkness, there is a Divine Light for all who have eyes to see. Based on his own unwavering faith, Dr. Jones believes that for each individual all things are possible, provided he seeks strength from the Divine Source. *(tent.)* **\$2.00**

THE SCREWTAPE LETTERS

By C. S. Lewis

These brilliant, challenging letters from an elderly devil in hell to his junior on earth are the most vital and original restatement of religious truths produced in our time—sparkling with wit, yet profound, hard-hitting, provoking and a truly reverent book. *(tent.)* **\$1.50**

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BOOKS

about the book; this is true, in one way, but in another it is false, since the faith which is here taught (so simply and attractively) is itself profound and searching. Naturally, there are bits here and there which some of us will dislike—an emphasis or a sentence that might be otherwise. But the constant insistence on the givenness of the Gospel, the factual basis of Christianity, the sure certainty that God has wrought out our salvation and that our task is to enter into that "finished work" and make it real in our own life and in the world—this is finely done. How refreshing to be told, over and again, that "our religion is not founded on improving remarks, fine fancies or bright ideas about life and conduct." On the contrary, it "is founded on facts . . . a thing done . . . a good solid rock on which you can build and know that your rock will not suddenly melt away and your building collapse."

Canon Leeson, headmaster of Winchester College in England, has written a scholarly and a spiritual book which will open up to us new dimensions of meaning in our Eucharistic life. The whole Catholic tradition is included in this fine volume, with dependence on St. Thomas and yet with due regard for that stream of English sacramental devotion which flowered in Caroline times. Old terms—priest and victim, sacrifice, oblation, assistant at Mass—these come to life under Canon Leeson's pen. Be sure not to miss this book, if you wish to have an enriched, and enriching, understanding of the central reality of Christian life in the Body of Christ.

W. NORMAN PITTINGER.

The Life of Bishop Lloyd

ARTHUR SELDEN LLOYD, Missionary-Statesman and Pastor, By Alexander C. Zabriskie. Morehouse-Gorham, \$3.00.

If one were to look for a motto for Bishop Lloyd's life and teaching, the best would probably be: "With great power gave the apostles witness of the resurrection of the Lord Jesus" (Acts 4:33). The reviewer will always be grateful that at his ordination to the diaconate Bishop Lloyd stressed this function of witness to the historic resurrection and present-day power of Christ as one of the central privileges and duties of the apostolic ministry. Bishop Lloyd was a great pastor, and made a real contribution to our theology. It is a pleasure to see that his biographer has been able to lift the veil, at least in part, from his interior life, and to include quotations from his letters of counsel and advice, which belong in the great tradition of "spiritual letters." The notes on intercession (pp. 301-302) are one of the best bits, but there are many others of value as well. In practice and theology Bishop Lloyd was an evangelical Catholic in the strong positive sense of both words, and his example should be of great value as a specimen of the Anglican tradition in its wholeness.

The public ministry, with which most of the book naturally deals, falls into three approximately equal periods. From 1880-1899 Arthur Selden Lloyd was a parish priest in Virginia, from 1900-1919 (except

for one year as Bishop Coadjutor), leader of the Board of Missions; from 1920-1936, first rector and then Suffragan Bishop in the diocese of New York. The middle period is of obvious importance, since we owe to his work in those years the present extent of our missions and the organization of the National Council. Who can say, however, that the years of more direct pastoral ministry were not even more valuable in the eyes of God? They are certainly important in the picture of the man as well as the Bishop, and deserve the careful though briefer attention that the biographer has given them. Dean Zabriskie's account is straightforward, interesting, and on the whole, accurate (I must note, however, that the Church papers of 1909 give no indication that the usual order of consecration services was varied for him in the manner suggested on p. 139). The Church is deeply indebted to him for a useful and attractive book.

EDWARD R. HARDY JR.

Incitement to Action

THE CHURCH IN DISREPUTE. By Bernard Iddings Bell. Harpers. Pp. 152. \$1.50.

"The Christian Church has today for the most part ceased to have any influence worth mentioning over human affairs, particularly on men who think and lead." This is the solid fact from which Dr. Bell begins in this incisive and disquieting book. And the conclusion to which he comes is that "the Church on earth will never again know general respect until it has looked upon itself and felt that near despair which drives the penitent to God."

In between these two, he speaks with much boldness and with a penetrating insight about the ills which afflict institutional Christianity today. If Dr. Bell were not a loyal Catholic, if he did not both believe and know that Christianity without Church is "Hamlet without the Prince of Denmark" (so to say), we should feel that his book was useless, and his effort to arouse the Church both futile and silly. But it is precisely because Dr. Bell is loyal to the Church even while hating its betrayal of the Lord Jesus, precisely because he sees (and says over and over again) that God will not permit His true and holy Church to fall from Him (even though its "organizational" and "bureaucratic" embodiment may be in horrible deflection), that this book stabs us awake. We must pity the parson whose sermons are not different after reading this American Middleton Murry, who adds to Murry's insight and despair the note of abiding faith in the Church and the Church's Lord.

Social implications of the Catholic faith are only one of the areas examined by Dr. Bell. Personal piety, education of the young, theological training (where one feels that Dr. Bell is on one count a little less than fair to those of us who are entrusted with the training of the future clergy, but where nevertheless he says things that must be pondered in penitence and in humility), marriage, and other topics come up for study.

And as for the so-called return to re-

ligion these days, Dr. Bell punctures the false hopes built on that by simply remarking (in a quotation from one of his friends) that religion must be accepted by men "for a better reason than as a national insurance policy." Let that be said again and again, lest we lose our integral Christianity and turn the faith into an adjective modifying "the American way of life."

Be sure to read this book. Be sure that every parson in the Church reads it. We need to be stabbed awake by its harsh, yet loving, indictment of a Church which all too obviously has failed to be "the compassionate copartnership of redemptive lovers" and has become to the general public a "self-perpetuating, self-profiting group."
W. NORMAN PITTINGER.

Church and Science Reconciled

THE LOGIC OF BELIEF. An Introduction to the Philosophy of Religion. David Elton Trueblood. Harpers. Pp. 320.

Civilization today must lay hold upon two things; an acceptable answer to the question, "What is the meaning of life?" and an organization within which men may work together for the goal that meaning sets before them. Christianity once provided both a solution to the problem and the means to realize it. Can it do so again? There are many at the fore-front of thought and action who are convinced it can and must. The only hope for the world lies in the Church. A tragic difficulty however besets the Church. A generation, which supposes itself enlightened and places its faith in a vulgarized science, finds it impossible to fit Christian doctrine into the scheme of things. Other difficulties of course exist, but it is becoming increasingly apparent that, if Christianity would once more justify its beliefs before the bar of reason, the rest of the problems could be taken in stride. Expedients may serve for a while; indeed they shall be needed those first days when the debris of sin and folly is swept out of the way and men are free once more to rebuild the house of life. In the meantime, however, if culture is to be secure and progress possible, the Christian religion must appear rationally satisfying to the eyes of a keenly inquiring and disillusioned age.

The author of this book is one of a number who, in England and America, are putting their hands to the task. A professor of Religion in a great university, trained in the philosophic schools of the finest institutions in this land, he is peculiarly fitted for the work he has undertaken. He has too, a clarity of thought and a lucidity in expression that makes his book just the sort that parish clergy and studious lay-folk will delight in. The phases of the problem he has dealt with are those which trouble most the bewildered. For Churchmen the book is doubly welcome and doubly valuable, for Professor Trueblood takes his stand on our Catholic fundamentals. He walks with Gore and Temple and those other brilliant younger men whose names adorn the backs of so many volumes in rectory libraries. He guides the reader gently but surely

through the mazes where logic runs. The light is thrown where fear and doubt lurk most to frighten honest seekers after God. The preacher and the pastor will find in this book a treasury of good armament. To possess it is worth going without many things.

The opening chapters of the book present a logical analysis of the structure of belief. There is a most illuminating account of the relation between religion and science and religion and philosophy. For all of them alike faith plays a fundamental and necessary role. All of them are shown to accept and work with the principle of authority at every step, the authority of disciplined insight. With this basis laid, there follows an historical and critical study of the currently popular materialistic creed, with a penetrating and most pertinent description of its insufficiency in logic and in fact.

Then comes an exposition of theistic realism, and next to it chapters devoted to the evidence supporting it, the witness of nature, moral experience, esthetic, and religious experience. With these go one more chapter offering further subsidiary evidence brought under the heading "The Appeal to History."

The final section of the discussion is concerned with the chief problems arising when a theistic realism is accepted as the most satisfactory formula for living. These are the great bogies of our day, the problems set by the theory of natural selection in evolution, the dictum of the newer psychology which would evaluate religion as the projection of wishful thinking, the problem of finding a place within natural law for God's providential care, for prayer to Him, for miracles. On the heels of this comes a wrestling with that most stubborn enemy of them all, the ever present problem of evil. A completely satisfactory solution may still or perhaps always evade all logic, but it is good to know how narrowed has become the field where mystery still lurks. Another chapter on Immortality is added by way of an appendix.

Science and theology have in our day learned many things. A religion of narrow conservatism, once cruel and oppressive, no longer faces a bitter reaction—a philosophy drunken with unproven assumptions and over-weening pride, bent on the destruction of its one-time enemy. The pity of it is that the rank and file on both sides still know so little of the concessions made at headquarters, the truce won, and the possibilities of permanent peace. The tragedy lies in the fact that so many intolerant, but withal ignorant and irreverent, skeptics fill preceptorial chairs in high-schools and colleges. They have such a hand in the making of so many patterns for living. The news must be spread abroad in the land; religion is a respectable possession for the educated man. The Church can be worthy of the first place in the life of this scientific age. In the meantime a good many of the faithful might well add conviction to their equipment and learning to their arms. They could do no better than to have on hand in rectory or in office, in college, and at home this most excellent and readable book.
DONALD FRASER FORRESTER.

LINKED ALTARS

He whose name is appended hereto, has been asked by The American Church Union, of which we presume you are all members, to become Chairman of the A. C. U. Committee on Linked Altars. This plan is a simple yet tremendous idea of coupling parishes, generally a strong with a weaker one, in a prayer and missionary interest which will set going in The Church such a volume of prayer that it will almost break its bounds.

The two churches have each other as a Special Intention at a Eucharist once a month, the people of each parish pray for each other daily, and every six months the two linked priests interchange inspirational letters for the edification of their people.

There are no strings to this plan. You are either for it, or you have good reasons, we hope, for not wishing your people to pray for other people.

Obviously, with a war-shortened office staff, the writer cannot possibly reach you all. But you parish priests can reach him with a postcard, telling him to link you, your altar, and your people with some worthy parish of yours or his choice, either, and it will be done. Gracious goodness, think of all the prayer that this thing will start! You all will doubtless keep the writer and our staff so busy during Lent that he won't have time to go out and do any personal or added work as his Lenten project, so he thought that he'd pay for this advertisement himself, reach hundreds of you, start a tremendous prayer exertion, and perhaps Our Lord would accept it as his humble, devoted effort to help make Lent what it was intended to be in The Episcopal Church. NOW write your postcards. We are all set to go.

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This book will lead the layman to the spiritual poise which will fit him for his doily tasks. It will supply the minister or other Christian leader with those vital resources which undergird all Christian pastoral and counseling work. It will lift the faith of the heavy-hearted and lead thirsty spirits to the streams of living water. The use of its doily devotions—rich, varied, and full—will bring men and women, step by step, to the shining table lands of abundant living. \$1

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"Qualities in evidence in this book are a profoundly religious spirit, a sure perception of spiritual values, a rooted and persuasive faith, a sufficient acquaintance with scholarly judgments, a freedom from traditional incredibilities, a luminous and winning style. . . . To the religious education of youth it is a contribution of conspicuous usefulness and significance."—*The Churchman*. Now only \$1.95.

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AT YOUR BOOKSTORE

St. Thomas Aquinas for Laymen

A COMPANION TO THE SUMMA. By Walter Farrell. In four volumes. New York. Sheed and Ward. \$3.75 per volume.

Volume I. *The Architect of the Universe*. Pp. viii + 457. 1941.

Volume II. *The Pursuit of Happiness*. Pp. viii + 467. 1939.

Volume III. *The Fullness of Life*. Pp. viii + 530. 1940.

Volume IV. *The Way of Life*. Pp. viii + 464. 1942.

St. Thomas has been described as "the only modernist who got away with it," but his modernism was definitely constructive. It required accuracy of thinking and boldness of spirit to differ from St. Augustine who, for eight centuries, had dominated western Christian thought. It required a convinced mind and convincing speech to insist upon adherence to the newly discovered Aristotle who was still the target of the attacks of many and the object of suspicion of many others. It required independence of mind to maintain that faith is the supplement of reason, rather than its Lord as many were wont to claim, or its obstacle, as so many assert today. Whether Thomas made all his points, or failed to make some of them, as Wicksteed tries to show, is aside from the question. It is important that he wanted to make them and tried to make them and succeeded in making them more frequently than he failed. He was the first to try to make theology reasonably convincing as well as plain and orthodox. His *Summa Theologica* is still a monument of the convergence of reason and faith, albeit much water has run under the bridge of learning in seven centuries and many of his explanations have to be explained and some of them revised. The steady procession of his commentators and interpreters bears witness to the success of his vast undertaking.

In this procession Fr. Farrell takes an honorable place by introducing the thought and method of St. Thomas to laymen who are not versed in the history and the technical terms of theology. When we remember that the *Summa* was written as a text book for beginners in theological study, we come to the conclusion that there were theological students in those days. Today the average seminarian—yes, the average parson—would gasp if told that he would be examined on those six tomes at the end of three years, while the average layman would wonder what it was all about.

The Companion to the Summa is neither a translation nor a commentary in the ordinary sense of those terms. It endeavors to translate the thought sequence of the *Summa*, question by question, into the language, the dialects, and the idiom of 20th century America. Himself a Dominican, Fr. Farrell has succeeded admirably in portraying and exhibiting the conviction and the enthusiasm of his Dominican master. His illustrations are drawn not, as those of Thomas, from the relation of mathematics to astronomy, from knights in shining armour, and from approaching travellers, but from such familiar phenomena as tele-

phones, subways, sardine tins, taxicabs, buses, skyscrapers, tight-rope walkers, prize-fighting champions, swing bands, radio thrillers, coal trucks, the morning paper, the woman's "hair-do," and hundreds of others which all serve to make plain the thought of him who never dreamed of them but who, if they were explained to him, would doubtless agree: "That's just what I mean."

Devoted as he is to the angelic doctor, Fr. Farrell does not wriggle and labor, as some Neo-thomists have done, to find in the *Summa* the opposite of what the writer said. An illustration of this is in the treatment of the doctrine of the Immaculate Conception of our Lady, which is Scotist rather than Thomist, but which has been declared a dogma of the Roman Church. Here the striking comment is: "In the light of the humanity of Thomas, it seems small to begrudge him a single mistake or to gloat over his having made one." (IV. p. 140).

The author's droll humor appears without announcement. Of the Star of Bethlehem he says: "It did things that are not done by well-behaved stars, even by theimps among the stars." (IV. p. 168). Of charity he says: "It simply cannot permit a treasured collection of snap-shots of former lovers." (IV. p. 326). The pride of the angels is illustrated by "the glamor girl of the year, looking her very best as she prepares to step out of her room, stopping, as she naturally would, for one last approving glance—and standing transfixed by her own beauty." (I. p. 243). He who expects a theologian to be long-faced and to thunder or drone, in a voice reserved for the occasion, upon subjects with no imaginable relation to the details of everyday life, may be irritated by one who can consecrate and purify his sense of humor and integrate life's trifling details with its most serious issues. A pious Puritan will not like this book; neither would he like St. Thomas.

Throughout the work are short, pithy sentences; instinct with wisdom and insight. "It is not lack of truth, but lack of courage to desire truth that is truth's chief obstacle." (IV. p. 193). "Pity rarely leads to love because by its nature it emphasizes the superiority of the benefactor, and love cannot but be humble." (IV. p. 297). "Life is not to be understood by concentrating upon its beginnings to the neglect of its end." (IV. p. 435).

The three great heresies of today are pantheism, pelagianism, and universalism, which have wormed their way into the minds of thousands of clergymen and laymen. If these are true, the Church is unnecessary and the support of its activities may well be called into question. The extent to which these heresies have established themselves is reflected in the chaotic concepts of the work of chaplains in the Army and the Navy and the kind of training necessary for that work.

Fr. Farrell, like his great master, sets himself quietly and definitely to the overthrow of these heresies, and proposes to show that attention to God, the life of the Church, and the reception of Sacraments are of primary and ultimate importance, and not secondary and decorative.

Whether he makes all his points or fails to make some of them, is aside from the question. "In the light of his humanity" it would be "small to begrudge him a single mistake or to gloat over his having made one."
ROYDEN KEITH YERKES.

Old Testament Research

INTRODUCTION TO THE OLD TESTAMENT. By Robert H. Pfeiffer. Harpers. Pages xiii-917. \$4.00.

This is a useful and much needed book. The first part contains chapters on the religious and literary values of the Old Testament, the history of criticism, the formation of the Canon, and, particularly well done, the Text and Versions. In the discussion of the separate books the order of the Hebrew Bible is followed: the Pentateuch, the Former Prophets (Joshua-Kings), the Latter Prophets (Isaiah, Jeremiah, Ezekiel, and Hosea-Malachi), and the Writings.

In his foreword the author says: "I have endeavored to convey something of the historical background, style, purpose, thought, and faith of the Biblical writers to an imaginary group unfamiliar with Hebrew, Aramaic, Greek, and other ancient languages." He has been admirably successful not only in this endeavor but also in providing for the scholar a conspectus of the whole field of Old Testament research.

Certain of his conclusions may seem to be of doubtful validity; but he is careful not only to insist upon their provisional character but also to state with irreproachable fairness the opinions of other scholars from which he has dissented. One cannot but be impressed by the wide range of his knowledge; he is thoroughly familiar with the vast literature on the Old Testament. The selected bibliography covers 35 pages, and is followed by carefully prepared indexes. The printing is an excellent piece of work.

Dr. Pfeiffer is to be congratulated on his achievement.

CUTHBERT A. SIMPSON.

The Valley of the Shadow

UPON THIS ROCK. By Emile Cammaerts. Harpers. Pp. ix-118. \$1.00.

The author of this striking book on death is a Belgian poet and playwright, who since 1933 has occupied the chair of Belgian studies at the University of London. He is a devout Catholic Christian believer, whose experience in losing through the war a 19 year old son has given him renewed faith and a wonderfully deepened understanding of life as a Christian can live it.

It is extraordinarily hard to characterize this book. One begins it with a certain discomfort; one reads on with growing interest; at the end, in the last two or three chapters, one is deeply moved, and finally one sees that one has in fact been permitted to enter into the soul of a man who has been through the valley of the shadow of death, and there (without denial or illusion) has found God—and in finding him, has found the boy whom he loved so dearly



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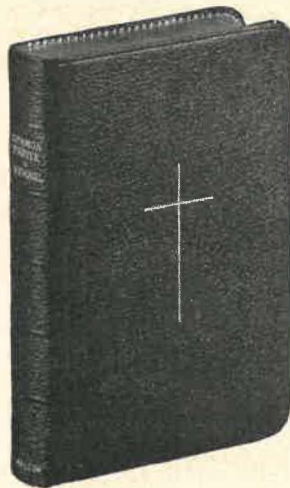
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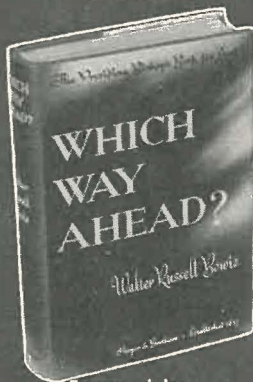
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The Presiding Bishop's Book for Lent

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By
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and whose loss broke down all the falsehoods and superficialities of his life.

Two short sentences are typical of the man and his book: "We have always to give up something when we love deeply . . ." and the honesty of the confession, "Life is made of reality and illusion, but there is no illusion in death . . . In life we may discriminate between truth and falsehood, but death is always truthful because it is always real . . . We cannot be sure that we believe in God until we have met death face to face and overcome despair."

This book will hurt you. But it will also heal you. And that is about as high praise as one can give of a volume which is all about the "pain that must be in joy, and the joy that must be won through pain."
W. NORMAN PITTINGER.

**Two Books on Psychology
For the Clergy**

THE PSYCHOLOGY OF PREACHING AND PASTORAL WORK. By Thomas Hywel Hughes. Macmillan. \$2.25.

PSYCHOLOGY, PSYCHOTHERAPY, AND EVANGELICALISM. By J. G. McKenzie. Macmillan. \$2.75.

Dr. Hughes has written a profound book on the uses of modern psychology in preaching and pastoral work. This is not his first extensive treatment of the new psychology in relation to Christian experience. He has written two other works in the field of religious origins and religious experience. We have in the more recent book a constructive aspect of the new psychology illuminating the work of the preacher and pastor.

The basic principles of the new psychology are ably stated in the introduction. The author defines the terminology in use and makes us see the principles and truths behind the jargon in use today in psychology and psychoanalysis.

There are three parts to the book. The first presents the psychology of preaching. While we cannot call this an easy book, it is luminously written and is undoubtedly helpful to the mature preacher. No sermonizer ever feels that he has learned all there is to be known about the technique of such matters as the congregation, sermon-making, and the methods of preaching.

Perhaps a new consideration of pastoral work would be of great benefit to the minister in the tragic times in which we now find ourselves. Pastoral visitation is the greatest need of the Church today.

The book deals ably with the relation of the pastor and young people. It also takes into account the types of religious meetings, the kind of people found in church, and last of all, the minister himself. Here we have much said on the minister's preparation for his work, his prayerlife, and the culture of his own soul. This is altogether a book to bring up the pastor sharply against many of his failures, but reveals lucidly his real opportunities.

Our second book is a profound study by the author of *Souls in the Making*. The immature reader will find the pages hard



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going, but the minister who wants to deal with the problems of evangelicalism in relation to psychology will be rewarded by its perusal. Psychology and psychotherapy in relation to religion shed a flood of light on our many problems.

This book deals primarily with the spiritual experiences of the Evangelicals. Dr. McKenzie tells us that "the Evangelicals emphasize knowledge by acquaintance; they believe because they have an experience; they realize Christ rather than know Him; experience Him rather than believe in Him." Thus Evangelicals may be found in any Church and in any group in a Church.

The experiences, profound and intensely moving, that the author deals with, are related to salvation and its problems. His treatment of guilt, sin, and forgiveness are altogether sympathetic and enlightening. He gives us a discussion of the sense of need and reconciliation. And then he treats of conversion in its many aspects, but especially on its abnormal side.

There is an excellent discussion of the ever interesting subject of the phenomena accompanying St. Paul's conversion. Theories of the Atonement are elucidated and related to the experience of the Evangelical. The spiritual life of the Evangelical is opened to our view in terms of faith and belief and grace, faith and love, sanctification, and the social gospel.

A general application of psychology to church work has in mind the candidates for the ministry or the priesthood. This last chapter makes the book useful to the working pastor. ALBERT E. GREANOFF.

Lenten Booklet of the Church Congress

A POSITIVE WAY: Christian Affirmations on Faith and Life. By Theodore Parker Ferris. Pp. 76. The Church Congress, 12 West 11th Street, New York, 25 cts.

Anyone who is looking for a Lenten book which will provide substantial but decidedly useful material for daily reading will find what he is seeking in Fr. Ferris' collection of meditations and "considerations," published as the Church Congress's Lenten booklet for 1943. The book is unusual in quality, for it is not only spiritual reading of a high order, but its literary style and broad sympathy and understanding set it apart from the usual "religious volume."

Fr. Ferris, who is now rector of Trinity Church in Boston, begins where we are—with man as a sinner. He proceeds to a consideration of "elementary religion"—the things that men require to make life significant, and the degree to which the universe both awakens and then answers those needs. From this we move on to a captivating presentation of the figure of our Lord, where Christology is put in a new way: especially in such chapters as those on "God in Christ" and "Jesus is God." The necessity of the Church, and the work of the Church, are stated, in answer to the usual criticism in our day; and the author then goes on to consider the results of religion, when applied to personal and social life. Concluding sec-

tions take up the theme of Holy Week (a penetrating and moving meditation on Good Friday is one of the best things in this section) and Easter.

Naturally a reviewer will find phrases which he wishes were different, and emphases which might in his opinion be somewhat altered. But the insistence on the given-ness of God, his seeking of men in Christ, the significance of the Church, the difference between Christian and non-Christian in attitude and in poise of personality, the mercy of God which enables the believer to see through and yet endure suffering and strife in such a world as ours today—this insistence is the total impression that one gains from thrice reading this little volume.

W. NORMAN PITTINGER.

Waldensians in America

THE WALDENSES IN THE NEW WORLD. By George B. Watts. Duke University Press. \$3.50.

This is mainly a collection of careful local histories of the Waldensian settlements in America, from the refugees of the Colonial period to 19th century immigrants to various parts of South America and the United States. In the second generation Waldensians have (in the United States at least) usually become Americanized, and their Church organizations have fused with the Presbyterian Church. This is true even of the large settlement at Valdese, N. C. The one exception is a church in New York, renewed by more recent immigration, which has retained its connection with the Waldensian Synod in Italy. The story is on the whole a pleasant, though minor, part of the history of immigration to this country.

Of more general interest are an introductory summary of Waldensian history, a chapter on American coöperation (leading up to the Waldensian Aid Society, of which Bishops Greer and Burch were presidents), and one on American literary and scholarly interest in the Waldenses. These, as well as the bibliography, will be of value to all interested in Waldensian history generally, as well as to those who wish to know more of the special subject of Mr. Watt's book.

EDWARD R. HARDY JR.

Constantinian Legend

CONSTANTINE THE GREAT. By Lloyd B. Holsapple. Sheed and Ward, \$3.00.

Under Constantine Christianity emerged from the catacombs to play its part in the affairs of the world. In all probability he himself considered it the best religion, but saw no reason why on recognizing the Church he shouldn't dominate it for the interests of the state as his predecessors had controlled and used the pagan cults. Unfortunately the bishops with whom he had most to do did little to disillusion him on this point. From Constantine's acts began the ambiguous relation of Church and world which continues in our own day to raise fresh tensions and conflicts. His own character is an interesting one; but except

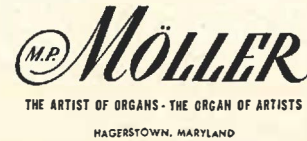


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BOOKS

in technical studies it has in recent years rather been forgotten in historical writing. A good popular life of Constantine should be welcome, and here is one.

The author has read the sources and the numerous discussions of modern scholars, and presents the results of his studies in a clear and readable form (except for a badly mixed quotation from Ramsay, p. 246; I must conjecture there that Mr. Holsapple had mislaid his notes). He avoids one or two questions involved—especially the grounds and limits of religious toleration, and the ante-Nicene position of the Roman See, on both of which much could be said on more than one side. But in exchange he gives us not only a life of Constantine but an account of the rise of the main Constantinian legends. And his book comes closer than any other I know to giving a fair general picture of the enigmatic central figure himself.

EDWARD R. HARDY JR.

Pilgrimage to Christ

THE ROBE. By Lloyd C. Douglas. Houghton Mifflin. \$2.75.

The author of *The Robe*, Lloyd C. Douglas, has given a lifetime of thought, research, and planning to produce this book. This research and thought has been in the period of Christ, an era turbulent, passionate, decadent in many respects, and yet full of reading, writing, and the exchange of literature, as we have recently been told by Dr. Goodspeed. He has produced a fascinating book with a theme that to the Christian is of deep and abiding interest. That theme is the pursuit and possession of a soul by Christ. You are taken right out of the modern world into the epoch of Christ. And yet the author uses the modern idiom, even to the extent of placing modern colloquialisms on the lips of Roman soldiers themselves.

Lloyd Douglas recreates the Roman world of the beginning of the Christian era with masterly skill. The homes, the garments, the soldier's weapons of war, the court scenes, the slaves and their milieu, the market place, the forum, the common people—these are all here. But they are not here to reveal the erudition of Douglas nor are they dragged in unnecessarily. They are a part of the story, a necessary part to the understanding of the chief character and his various relationships to the Roman world and to the new world, Christianity, which has suddenly flooded into his life.

In the pages of *The Robe* we have the fortunes of several people in their realization of the Light. And yet this book is the story of how one man, Marcellus, the brave Roman soldier, finds Christ. This is more than just another story about a man and a maid. It is that, but it is infinitely more. It is the struggle of a soul with the Light of the World, which finally breaks into his heart and mind with truth and cogency.

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MASSACHUSETTS

Training Lay Readers

Because of the shortage of clergy available for parish service, the training of adequate lay readers though special courses in the diocesan school, as conducted in the diocese of Massachusetts, has an interest. There are four courses intended for lay readers in the second semester of the school which reopened in the Cathedral Church of St. Paul on February 4th and which will continue on successive Thursdays through March 25th, with a wide choice of classes at 5:10, 6:40, and 7:45 P.M. Professor Zacher of the Episcopal Theological School, teaches interpretative reading of the Bible and the Prayer Book at two of the sessions, when pause, rhythm, color and rate, all receive their due; the Rev. Henry McF. B. Ogilby teaches the lay readers the use of the Prayer Book; Archdeacon Arthur O. Phinney teaches parish administration. In addition, there are, of course, all of the classes in Church History, Religious Drama, Church School teaching and the like, that any diocesan school should conduct, and there is in addition a series of notable lectures by Dr. Richard S. M. Emrich of the Episcopal Theological School, Cambridge, and the social-minded Gardiner M. Day, rector of Christ Church, Cambridge, on *The Church Faces the Future*, wherein causes of war, problems arising from war, and the probable readjustments after the close of the war are considered.

Prayers for Missions

Three missions on three Sundays will be remembered in thought and prayer throughout the diocese of Massachusetts before Lent opens. Specifically, St. Cyprian's Mission for Colored People was to be brought to the attention of parishes on Septuagesima; the work for the isolated in the Archdeaconry of Lowell will receive attention on Sexagesima; and the flourishing mission parish of Trinity, Randolph, in the archdeaconry of New Bedford, on Quinquagesima will be emphasized. To this end a small cover, fitting the average envelope, has been printed and holds three separate sheets, each devoted to one of the archdeaconries. The cover carried the explanatory letter and accompanying prayers; each of the small sheets gives some intimation of what is going forward in each mission, and toward what end the prayers should be directed.

The diocese of Massachusetts has a missionary district which is claimed to be twice as large as any missionary district in the United States according to the figures of an able and experienced diocesan missionary, the Rev. Warren N. Bixby. Mr. Bixby also says that this missionary area contained within the diocese would, if standing alone, be 22d in size of all the dioceses, for it ministers to more than 18,000 communicants. The missionary folder, assembled on vote of the diocesan Council, is being distributed free of charge in the parish churches.

MICHIGAN

Charles O. Ford Resigns As Diocesan Secretary

In an action which came as a surprise to the Churchpeople of the diocese of Michigan, the executive council on February 17th accepted the resignation of Charles O. Ford, executive secretary for nearly a quarter of a century. The resignation of Mr. Ford, who in point of service was the senior denominational executive in Detroit, is to become effective on July 17th. He has announced no plans.

Upon the nomination of Bishop Creighton, the Rev. Gordon Matthews, rector of Epiphany Church, Detroit, since 1937, was confirmed as executive secretary by the executive council to succeed Mr. Ford.

Mr. Ford has been associated with the diocese of Michigan since 1906, when he came from Cleveland with the late Bishop Charles D. Williams as his secretary. He has held the post of executive secretary since the formation of the executive council in 1920, and was one of the few laymen of the Church to hold such a position.

As the diocese grew, Mr. Ford's responsibilities increased, and in addition to his duties as executive secretary, he has served as secretary of the diocesan convention and of every department and commission of the executive Council, and has been associated with the various trust funds of the diocese.

Mr. Matthews is a native of Cambridge, England. He began his ministry in Saskatchewan in 1912, and came to Detroit in 1926 as rector of St. Philip's and St. Stephen's parish. A year later he became the assistant minister in St. John's, Detroit, and in 1928 he was called to the rectorate of St. Andrew's, where he remained for eight years. He resigned in 1937 to become the rector of Epiphany Church. Mr. Matthews has been active in diocesan affairs, having served on the executive council, as chairman of the board of examining chaplains, and as president of the Detroit Clericus.

Rev. G. Paul Musselman Serves On Social Agencies Council

The Rev. G. Paul Musselman, rector of St. Alban's, Highland Park, Mich., did such a good job of heading the War Chest Drive in that city last winter that he was elected as one of the nine directors of the Council of Social Agencies in Highland Park. The War Chest Drive went over its quota to the tune of 300% and had more workers busy than in any previous year.

SPRINGFIELD

Juvenile Delinquency

The Rev. George W. Ridgway, rector of Saint Paul's Parish, Springfield, Ill., is active in promoting the Big Brother and Big Sister Movement for the prevention of juvenile delinquency. Fr. Ridgway and

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County Judge Harlington Wood speak on alternate Sundays at 9:15 A.M. over radio station WCBS, Springfield. The series of broadcasts started in September and are to continue indefinitely.

Recently Fr. Ridgway in a radio message on the subject, Teen-age Youth With Money To Burn spoke particularly of the work of Trinity parish house in Lincoln, Ill. He said in part, "Trinity House with its youth organization of 269 members is an outstanding example in this part of the country of wholesome recreation under Christian and sane supervision."

A great many people who have tuned in on the broadcast have sent congratulatory greetings to the new rector of Saint Paul's.

NEW YORK

**Annual Report of City
Mission Society**

With many changes in the character of its work brought about by the war and with demands upon several of its multiple services increased, the 112-year old New York Protestant Episcopal City Mission Society during 1942 aided 44,166 persons, including special service to 2,487 children, said the Rev. William E. Sprenger, director of the Society, in his annual report made February 18th, to the board of managers meeting in New York.

After the meeting it was announced that the Hon. James W. Gerard, a member of the board for the past two years, had been elected vice-president, as was also the Rev. Dr. Frederic S. Fleming, rector of Trinity Church. Bishop Manning is president of the society, and the Hon. Thomas E. Dewey, Governor of New York State, is a member of the board.

The society's chaplaincy service in 34 city, county, and state institutions, a work unique among welfare organizations, has become of increasing importance to institutions and to inmates because of shortages of staffs, Mr. Sprenger said. Twenty-three chaplains now give practical aid, encouragement, and spiritual comfort to prisoners, sick and aged, performing an especially important service of counsel to young people in institutions. Last year these chaplains served 33,723 individuals.

PAROLE AID TO GIRLS

Parole aid extended by representatives of the society to girls from Westfield State Farm has important bearing on present problems of delinquency, said Mr. Sprenger. This work, now done as a service which girls may elect voluntarily while at the Farm, has resulted in restored happiness for many of them after release and a regained place in the working world.

Facing greater demands than it can meet for the care of children today is St. Barnabas House at 304 Mulberry Street, temporary shelter for small boys and girls from homes where they cannot be provided for on account of illness or other causes. A total of 567 were so sheltered last year. This house, adjoining the Society's headquarters at 38 Bleecker Street, also gives temporary shelter to older women and un-

married mothers, and will have an important work to do for unemployed older women in the post-war period, Mr. Sprenger declared.

SCHERMERHORN HOUSE

During the past year, he said, 36,544 days of convalescent care were given to women and children at Schermerhorn House, the society's convalescent home at Milford, Conn., while 217 babies were cared for at Edgewater Creche in Englewood, N. J. A family service department which aids Episcopal families referred by the churches in the diocese helped 977 families in 1942, a total of nearly 4,000 persons, and found jobs for 251 individuals. Much of the social work of the society's representatives at Ellis Island is now performed for seamen. A total of 2,687 persons were aided last year.

The summer camping program of the society in 1942 gave two and three week vacations to 1,151 boys and girls, negro and white. Realizing that building up the health of the nation's children is more important than ever in wartime, the society is making plans so that larger numbers may be given the privilege of a camp vacation this year.

As with all organizations, Mr. Sprenger said, the Society faces difficulties of greater costs and lack of personnel, but with the continued support of its present 2,040 contributors, and others whom it hopes to rally to its support, will continue to carry on its many services, building at the same time for the post-war adjustment period.

WEST VIRGINIA

Church Debt

A considerable Church debt decrease since 1932 has been noted in West Virginia by Robert L. Archer, chairman of the diocesan department of finance.

In 1932 the church debt was \$223,975.66 and in the interim between 1932 and 1941 an additional debt of \$17,500 was contracted, for a total debt of the period of \$241,725.66.

At the end of 1941 this amount had been reduced by \$171,959.96, leaving a balance of only \$69,765.70 for the whole diocese.

Mr. Archer states further that, although figures are not available, it is known that this figure was reduced even more during 1942. "It was a very creditable showing of the diocese during the difficult period of 1932 to 1941," he stated.

IDAHO

Bishop Rhea Appointed Chaplain in Idaho State Guard

The first task of Bishop Rhea of Idaho in his new position as regimental chaplain in the Idaho State Guard was to act as chaplain at the inauguration of Governor C. A. Bottolfsen. Bishop Rhea, who holds the rank of major, has been assigned to work with Gen. M. G. McConnell in Boise.

CHICAGO

Cathedral Shelter Bell

The bell from the old Cathedral Shelter in Chicago, no longer needed since the amalgamation of the Shelter with the Church of the Epiphany, will be placed at St. Barnabas Church, as a memorial to the late wife of Suffragan Bishop Edwin J. Randall.

The Rev. Walter S. Pond of St. Barnabas' is purchasing the bell and arranging for its transfer, and re-dedication, which is planned for the first anniversary of Mrs. Randall's death in August. Mr. Pond hopes to have Bishop Randall dedicate the bell.

Mrs. Randall was a member of St. Barnabas' parish for many years. She was active in Woman's Auxiliary and Girls' Friendly Society work. She was president of the Chicago Diocesan Auxiliary and was at one time a member of the national executive board of the Woman's Auxiliary.

LONG ISLAND

Youth Day of Devotion

The first Youth Day of Devotion to be observed in the diocese of Long Island was held in the Church of the Resurrection, Richmond Hill, L. I., on February 12th.

Theme of the day was The Growth of My Life in God. Conductor of the day was the Rev. Charles T. Knapp, director of youth work for the diocese. He was celebrant at the Holy Communion and was assisted by the Rev. Arthur R. Cummings, rector of the Church of the Resurrection.

Fourteen parishes were represented by the 74 young people present.

IOWA

Lenten Program

A program of Lenten preaching and daily Bible reading is set for the clergy and churchmen in Iowa for use during the 1943 Lenten season.

The plan, sponsored by the Iowa commission on Forward in Service and approved by the Bishop and Council, seeks to knit the whole diocese together in corporate action from the First Sunday in Lent to the Sunday after Easter.

The sermon subjects for the Lenten preaching are designed to cover some of the great central teachings of the Christian Faith. They include Christian Confidence and its relation to God. Man, Sin, God's Grace, Human Suffering, The World Tomorrow, and Life Eternal.

To guide the laymen in a study of these subjects, Bible readings have been chosen for daily use from both the Old and the New Testaments.

For laymen in communities where there is no resident priest, the readings will be found helpful in understanding the theme for the week.

To bring public attention to the series of sermons, the department of publicity prepared posters to be placed in business

houses in the towns of the state where the Church has a parish or mission.

BETHLEHEM

Church War Chest

Undertaking to raise a "Church War Chest" the diocese of Bethlehem is combining its appeals for the Army and Navy Commission, Aid to British Missions, and the Presiding Bishop's Fund for World Relief.

A leaflet explaining the plan carries the picture Men Unashamed to Pray, with the comment, "Their task is at the Front." The task of those at home is described as "To preserve with our gifts those things at home and throughout the world for which our fellow Churchmen are offering their lives; and to encourage them in their sacrifice and service."

Each of the three objectives of the War Chest is explained briefly and clearly, and offering envelopes are provided.

The goal of the diocese is \$5,500, of which \$2,500 is to be allocated to the Army and Navy Commission; \$1,800 to British Missions, and \$1,200 to the Presiding Bishop's Fund.

The Very Rev. Roscoe T. Foust, dean of the Pro-Cathedral Church of the Nativity, Bethlehem, says "We hope to raise our share and more in this way, and parishes all feel that more can be raised this way than by three separate appeals."

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DIOCESAN

VIRGINIA

Rev. George Ossman Appointed Hospital Chaplain

The Rev. George Ossman, rector of the Monumental Church, Richmond, Va., and St. Asaph's Church, Bowling Green, Va., has been appointed chaplain at the Medical College of Virginia Hospitals. Before taking over the work as chaplain on April 15th, he is going to the Episcopal Theological School at Cambridge for six weeks clinical training which will be given in co-operation with the Massachusetts General Hospital, and the Boston City Hospital. Mr. Ossman will continue as rector of Monumental Church, but has resigned as rector of St. Asaph's Church, Bowling Green.

The assignment at the Medical College Hospitals is a very important new project of the diocese of Virginia in cooperation with the Ministerial Union of Richmond and the authorities of the Medical College. In this work, Mr. Ossman will be the chaplain and spiritual advisor for a staff of 1,000 nurses, resident doctors, and students. The hospitals have approximately 1,000 patients.

Arrangements have been made whereby the Monumental Church, which is centrally located in respect to the hospitals, is to be used as the chapel.

NORTH CAROLINA

Memorials

Bishop Jackson of Louisiana recently dedicated two memorials in St. Martin's Church, Charlotte, N. C., of which he was rector for a quarter of a century.

The memorials dedicated were a stained

EDUCATIONAL

PUBLIC SCHOOLS

Released Time Program in New Orleans

A released time plan has been set up in 24 educational centers in New Orleans under the auspices of the Protestant Education Commission and the Ministerial Union.

Grace Church and the Church of the Annunciation are among the churches used as centers. Classes began with the opening of the second semester, meeting on Tuesdays and Fridays from 2:45 to 3:30 P.M. Pupils in the sixth and seventh grades are released to attend at the request of their parents. No tuition is paid and the textbooks are free. The teachers must satisfy the same high standards as required in the public school system.

The enrolment at Annunciation is 43. Grace Church center is in the process of organization.

glass window in memory of the late Fred T. Glover, given by his family; and a series of 12 lighting fixtures, a gift to the late William Anderson, given by his son, William T. Anderson.

CALIFORNIA

Seaman Guest Organist at Grace Cathedral

A 24-year-old sailor who happened into the General Noble Center for service men, at Grace Cathedral, San Francisco, was the cathedral's organ soloist recently.

He is Benjamin Harrison, hospital apprentice second class in the Navy, and, despite his youth, the head organist and choirmaster at the Church of the Epiphany in Chicago for three years before he put on a uniform seven months ago. Before going to the Epiphany, he was assistant organist for two years at St. Luke's Church in Evanston, Ill.

His playing at Grace Cathedral was the result of his already seasoned love of music and his chance visit to the General Noble Center. At the club he met Miss Phoebe Cole, assistant organist at the cathedral, and she invited him to play the cathedral's massive organ.

Dean Thomas Wright heard the chords swell through the cathedral alcoves and, through Hugh A. MacKinnon, the cathedral organist, Seaman Harrison was asked to play the cathedral's organ at a Church service.

Slight and blonde, Seaman Harrison has been musically inclined since his mother started him on piano lessons when he was eight. His parents are Mr. and Mrs. Will H. Harrison of Des Moines, Ia.

SCHOOLS

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Previously acknowledged	\$4,260.55
In Memory of E. T. B.	5.00
St. Paul's Church School, Columbus, Wis.	5.00
In Memory of L. A. C., priest	3.00
	\$4,273.55

China Relief Fund

A Seattle Junior H. S. group	\$ 19.00
A. B. C.	15.00
Grace Church, Stafford Springs, Conn.	8.00
In Memory of E. T. B.	5.00
Anonymous, Newtown, Conn.	1.00
	\$ 48.00

Greek Relief Fund

A. B. C.	\$ 10.00
Mrs. Chas. McK. Lynch	10.00
In Memory of E. T. B.	5.00
Anonymous, Lincoln, Nebr.	2.00
	\$ 27.00

Altar for Japanese Internment Camp

Previously acknowledged	\$ 54.00
Dorothy De Forest	1.00
	\$ 55.00

St. John's University, Shanghai

Mrs. James Dunn	\$ 25.00
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War Prisoners Aid

Previously acknowledged	\$ 812.40
A. B. C.	25.00
Mr. & Mrs. H. M. C. Low	25.00
Anonymous, Bellingham, Wash.	5.00
In Memory of E. T. B.	5.00
Rev. Alfred G. Miller	5.00
	\$ 877.40

CHANGES

Appointments Accepted

ARMSTRONG, REV. PAUL CURRY, assistant rector of St. Paul's Church, Albany, N. Y., is to be rector of the Church of the Incarnation, Drexel Hill, Pa., effective March 1st. Address: Garrett Road at Riverview Avenue, Drexel Hill, Pa.

DAVIS, REV. THOMAS J. M., formerly curate of St. Paul's Church, Key West, Fla., has been vicar of St. Alban's mission, McCook, Neb., since January 1st. Address: 519 West First Street, McCook, Neb.

HARGRAVE, REV. WILLIAM L., rector of St. Mark's Church, Cocoa, and in charge of St. Luke's Church, Courtenay, and St. Philip's Church, Banyan, Merritt Island, Fla., has accepted a call to be rector of St. Andrew's Church, Fort Pierce, Fla., effective March 7th. Address: P. O. Box 285, Fort Pierce, Fla.

HAYLOR, REV. W. L. FIELDING, priest in charge of the Church of the Advent, Jeanette, and St. Bartholomew's, Scottdale, Pa., is to be rector of Calvary Church, Burnt Hills, N. Y.; priest in charge of All Saints', Round Lake; Grace Church, Jonesville; St. Paul's, Charlton, N. Y., effective



GO TO CHURCH



DELAWARE—Rt. Rev. Arthur R. McKinstry, D.D., Bishop

St. Peter's Church, Lewes
Rev. Nelson Waite Rightmyer
Sundays: 8 and 11 A.M.
All Saints', Rehoboth Beach, 9:30

LONG ISLAND—Rt. Rev. James P. DeWolfe, D.D., S.T.D., Bishop; Rt. Rev. John Inslay Blair Larned, D.D., Suffragan Bishop

St. Paul's Church of Flatbush, "In the Old Dutch Section of Brooklyn," Church Ave. and St. Paul's Place, B.M.T. Subway, Brighton Beach Line to Church Avenue Station—1554
Rev. Harold S. Olafson, Rector
Sundays: 7:30, 8:30, 11:00 A.M., and 8 P.M.
Thursdays: 10 A.M., Holy Communion and Spiritual Healing
Daily: Holy Communion 7:30 A.M., Saints' Days, 10 A.M.
Choir of 60 Men and Boys

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop

St. George's Church, 4600 St. Charles Ave., New Orleans—450
Rev. Alfred S. Christy, B.D.
Sun. Services: 7:30, 9:30, 11 a.m.; Fri. and Saints' Days: 10 a.m.

MAINE—Rt. Rev. Oliver Leland Loring, Bishop
Cathedral Church of St. Luke, Portland, Me.—721
Very Rev. P. M. Dawley, Ph.D.; Rev. R. W. Davis; Rev. G. M. Jones
Weekdays: 8, 9:20, 10, 11 A.M.; 5 P.M.
Sundays: 7:30 A.M., 5 P.M.

MASSACHUSETTS—Rt. Rev. Henry Knox Sherrill, D.D., LL.D., Bishop; Rt. Rev. Raymond Adams Heron, D.D., Suffragan Bishop

Church of the Advent, Mt. Vernon and Brimmer Sts., Boston—764
Rev. Whitney Hale, D.D.; Rev. David W. Norton, Jr.
Sunday Services: 7:30, 8:30, and 9:30 A.M. Holy Communion; 11 A.M. High Mass & Sermon; 4 P.M. Solemn Evensong & Address
Weekday Services: 7:45 A.M. Holy Communion; 7:30 A.M. Matins; 9:30 A.M. Thursdays and Holy Days; 5 P.M. Evensong
Confessions: Saturdays, 4 to 5 & 7:30 to 8:30 P.M. and by appointment

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.
Weekday Masses: Wednesday, 10:30; Friday, 7
Sunday Masses: 7, 9, and 11 A.M.

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Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons.
Weekdays: 7:30, 8 (also 9:15 Holy Days, and 10 Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer (Sung).

Church of the Ascension, Fifth Ave. & 10th St., New York City
Rev. Donald B. Aldrich, D.D., rector, (on leave: Chaplain Corps, U. S. Navy)
Rev. Vincent L. Bennett, associate rector in charge
Sundays: 8 and 11 a.m.; 5 p.m. except 1st Sun. at 8 p.m.
Daily: 8 Communion; 5:30 Vespers

St. Bartholomew's Church, Park Ave. and 51st St., New York—3129
Rev. Geo. Paul T. Sargent, D.D., Rector
Sunday Services: 8 A.M. Holy Communion; 9:30 and 11 A.M. Church School; 11 A.M. Morning Service and Sermon; 4 P.M. Evensong, Special Music
Weekdays: 8 A.M. Holy Communion; also 10:30 A.M. on Thursdays and Saints' Days
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Grace Church, Broadway at 10th St., New York—1,225
Rev. Louis W. Pitt, D.D., rector
Sunday Services: 8 and 11 A.M. and 4 P.M.
Noondays: Tues. through Friday, 12:30-55 P.M.
Church of the Heavenly Rest, 5th Ave. at 90th
Rev. Henry Darlington, D.D., rector; Rev. Herbert J. Glover, Rev. George E. Nichols
Sunday: 8, 10 (H.C.), 9:30 S.S., 11, 4:30; Weekdays and Holy Days 11 A.M. H.C.; Tues. 11 A.M. Spiritual Healing; Prayers daily 12-12:10
Chapel of the Intercession, 155th St. and Broadway, New York City—2194
Rev. Dr. S. T. Steele
Sunday Services: 8, 9:30, and 11 A.M.; 8 P.M.
Weekday Services: 7, 9-40, 10, 5

NEW YORK—Cont.

St. James' Church, Madison Avenue at 71st Street, New York—2280
Rev. H. W. B. Donegan, D.D., rector
8 A.M. Holy Communion; 9:30 A.M. Church School; 11 A.M. Morning Service and sermon; 4:30 P.M. Victory Service; Holy Communion 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—2250
Rev. Roelif H. Brooks, S.T.D., Rector
Sunday Services: 8:30 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

Little Church Around the Corner
Transfiguration, One East 29th Street, New York—664
Rev. Randolph Ray, D.D.
Communions 8 and 9 (Daily 8)
Choral Eucharist and Sermon, 11
Vespers, 4 P.M.

Trinity Church, Broadway and Wall Street, New York City—808
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. Taitt, 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—637
Rev. Frank L. Vernon, D.D., rector
Sunday: Low Mass, 8 and 9 A.M. High Mass & 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.

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

St. Agnes' Church, 46 Que St., N.W., Washington, D. C.—310
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.—1000
Rev. Charles W. Sheerin, D.D., Rev. Hunter M. Lewis, Rev. Francis Yarnell, Litt.D.
Sunday Services: 8 A.M. H.C.; 11 A.M., 8 P.M.
Weekday Services: 12:05 daily; Thurs. 7:30, 11 A.M. H.C.

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THE LIVING CHURCH

CHANGES

April 1st. Address: Calvary Church Rectory, Burnt Hills, N. Y.

HEDELUUND, Rev. SOREN J., priest in charge of St. Helen's Church, Wadena, Minn., is to be priest in charge of St. Mark's Church, Oconto, Wis., effective March 1st. Address: 412 Park Avenue, Oconto, Wis.

LITTLE, Rev. HASKIN V., rector of Stras Memorial Church, Tazewell, and Trinity mission, Richlands, Va., has accepted a call to the rectorship of Grace Church, Galveston, Tex., effective early in March.

PASCO, Rev. WENDELL, recent graduate of the Episcopal Theological School, Cambridge, Mass., has been priest in charge of St. Philip's mission, Grand Rapids, and St. Stephen's mission, Benton Harbor, Mich., since February 15th.

PATTON, Rev. THEODORE, has resigned as headmaster of the Ascension Day School, Staten Island, N. Y., as of September 1, 1942, and has been acting as rector of Trinity Church, Howard County, Md., since that time.

RAYNER, Rev. JOHN H., priest in charge of Crookston field, Crookston, Minn., is to be rector of All Saints' Church, Minot, N. D., effective March 1st. Address: All Saints' Church, Minot, N. D.

RILEY, Rev. LAWTON, rector of the Church of Our Saviour, Richmond, Va., is to be rector of St. Paul's Church, Charleston, S. C., effective April 1st. Address: St. Paul's Church, Charleston, S. C.

SALTER, Rev. JOSEPH BURTON, assistant at St. Paul's Church, Minneapolis, Minn., is to be rector of St. Matthew's Church, Ontario, Ore., and priest in charge of St. Paul's, Nyssa, and Holy Trinity, Vale, Ore., effective March 1st. Address: Ontario, Ore.

STEELE, Rev. LEONARD W., formerly rector of St. Paul's Church, Sidney, N. Y., is now principal of St. Faith's School, Saratoga Springs, N. Y.

STURRUP, Rev. CYRIL NEVILLE LEE, associate rector of St. Alban's Church, Washington, D. C., is to be rector of St. Paul's Church, Winter Haven, Fla., effective March 1st. Address: St. Paul's Rectory, Winter Haven, Fla.

Military Service

ARMFIELD, Rev. JOHN S., rector of St. Paul's Church, Greenville, N. C., has entered the Navy as a chaplain with the rank of lieutenant, junior grade.

BROWNE, Rev. SYDNEY J., formerly rector of All Angel's Church, Spearfish, S. D., has been serving as chaplain in the Navy since February 16th.

KNOX, Rev. JOHN E., has resigned the rectorship of Trinity parish, Findlay, Ohio, to join the chaplaincy service of the Navy.

MCNEIL, Rev. FREDERIC A., priest in charge of Grace mission, Chadron, Neb., will leave shortly for the Army Chaplain School at Harvard University, Cambridge, Mass.

NOCE, Rev. WILLIAM S. has resigned the rectorship of St. Thomas' parish, Port Clinton, Ohio, to join the chaplaincy service of the Navy.

PRYOR, Rev. FRANCIS J. III, has been granted leave of absence by the Church of Our Saviour, North Platte, Neb., of which he is rector, to serve as chaplain in the Army.

SAVANOCK, Rev. PAUL R., rector of St. Luke's parish, Cleveland, Ohio, secretary of the diocese of Ohio, has been granted a leave of absence to enter the chaplaincy service of the Army.

STEWART, Rev. V. PIERCE, is on leave of absence from St. John's Church, Elkhart, Ind., and is attending the Naval Chaplain School, Norfolk, Va.

Ordinations

PRIESTS

MASSACHUSETTS—The Rev. LYMAN BOWEN GREAVES was ordained to the priesthood on February 14th in St. James' Church, Lancaster, Pa., by Bishop Wyatt-Brown of Harrisburg, acting for the Bishop of Massachusetts. He was presented by the Rev. Robert C. Batchelder; the Very Rev. Arthur F. McKenny. The Rev. Mr. Greaves will be assistant at St. James' Church, Lancaster, Pa. Address: 223 North Duke Street, Lancaster, Pa.

LOUISIANA—The Rev. ARTHUR MASON SHERMAN JR., was ordained to the priesthood on February 14th in St. Mark's Church, Shreveport, La., by Bishop Jackson of Louisiana. He was presented by his father, the Rev. Dr. Arthur M. Sherman,

who also preached the sermon. The Rev. Mr. Sherman will be assistant of St. Mark's, Shreveport. Address: 853 Cotton Street, Shreveport, La.

DEACONS

MASSACHUSETTS—On February 3d Bishop Sherrill of Massachusetts ordained to the diaconate in St. John's Memorial Chapel, Cambridge, Mass., the following:

GEORGE A. ATWATER, presented by the Rev. Whitney Hale of the Church of the Advent, Boston, to be vicar of St. Stephen's Church, Boston;

JOHN P. COLEMAN, presented by the Rev. Massey H. Shepherd of the School faculty, to be curate of Christ Church Cathedral, Hartford, Conn.;

ANGUS DUN JR., presented by the Rev. Gardiner M. Day of Christ Church, Cambridge, to be curate in that parish;

WENDEL M. PASCO, presented by the Rev. Kenneth deP. Hughes of St. Bartholomew's Church, Cambridge, to take up work in Indianapolis;

GLENN R. SHAFER, presented by the Rev. W. Harold Deacon of St. Peter's Church, Cambridge, to be curate in that parish;

BANCROFT P. SMITH, presented by the Rev. Howard M. Lowell of Grace Church, New Bedford, to be curate in that same parish;

MALCOLM W. STRAHAN, presented by the Rev. Dr. Endicott Peabody, to continue as master in Grotton School;

WILLIAM J. WOLF, presented by the Very Rev. Edwin J. van Etten of the Cathedral Church of St. Paul, Boston, to continue his studies at the Union Theological Seminary, New York City. Dean Dun preached the sermon.

NEW JERSEY—On February 14th in Trinity Cathedral, Trenton, N. J., Bishop Gardner of New Jersey ordained to the diaconate HERBERT ROCKWELL DENTON and MAINERT JORDAN PETERSON. The Rev. Mr. Denton, presented by the Rev. John H. Hanser, is to serve as curate of St. Peter's, Perth Amboy, N. J. The Rev. Mr. Peterson is to serve on the staff of Trinity Cathedral, Trenton, N. J.

NORTH CAROLINA—J. DANIEL GILLIAM was ordained to the diaconate on February 2d in Calvary Church, Tarboro, N. C., by Bishop Penick of North Carolina. He was presented by the Rev. M. George Henry; the Rev. Henry Johnston jr. preached the sermon. The Rev. Mr. Gilliam has assumed the rectorship of St. Thomas' Church, Sanford, N. C.

MASSACHUSETTS—CALVIN H. ELLIOTT JR., was ordained to the diaconate on January 18th in Immanuel-on-the Hill Church at Virginia Theological Seminary, Alexandria, Va., by Bishop Goodwin of Virginia, acting for the Bishop of Massachusetts. Dr. Stanley Brown-Serman preached the sermon.

Resignations

Deaconess FRANCES EDWARDS, set apart as a deaconess by Bishop Brent in Bethlehem Chapel, Washington Cathedral, on October 18, 1928, has resigned as of February 1st.

Marriages

Miss MARTHA STEWART BALLEW to the Rev. ROY PETTWAY, vicar of St. Timothy's Church, Atlanta, Ga. The marriage was solemnized at All Saints' Church, Atlanta, Ga., on February 13th by Bishop Walker of Atlanta.

CHURCH CALENDAR

February

28. Sexagesima Sunday.

March

- (Monday.)
- Quinquagesima Sunday.
- Ash Wednesday.
- First Sunday in Lent.
- 17, 19, 20. Ember Days.
- Second Sunday in Lent.
- Annunciation B.V.M. (Thursday.)
- Third Sunday in Lent.
- (Wednesday.)

Because of the uncertainties of wartime transportation, many periodicals will frequently be late arriving at destination. If your LIVING CHURCH does not reach you on time occasionally, please understand we are doing our best. The delay is caused by conditions arising after your copy has left Milwaukee.

Books for this Season's Lenten Reading

The Presiding Bishop's Book for Lent

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