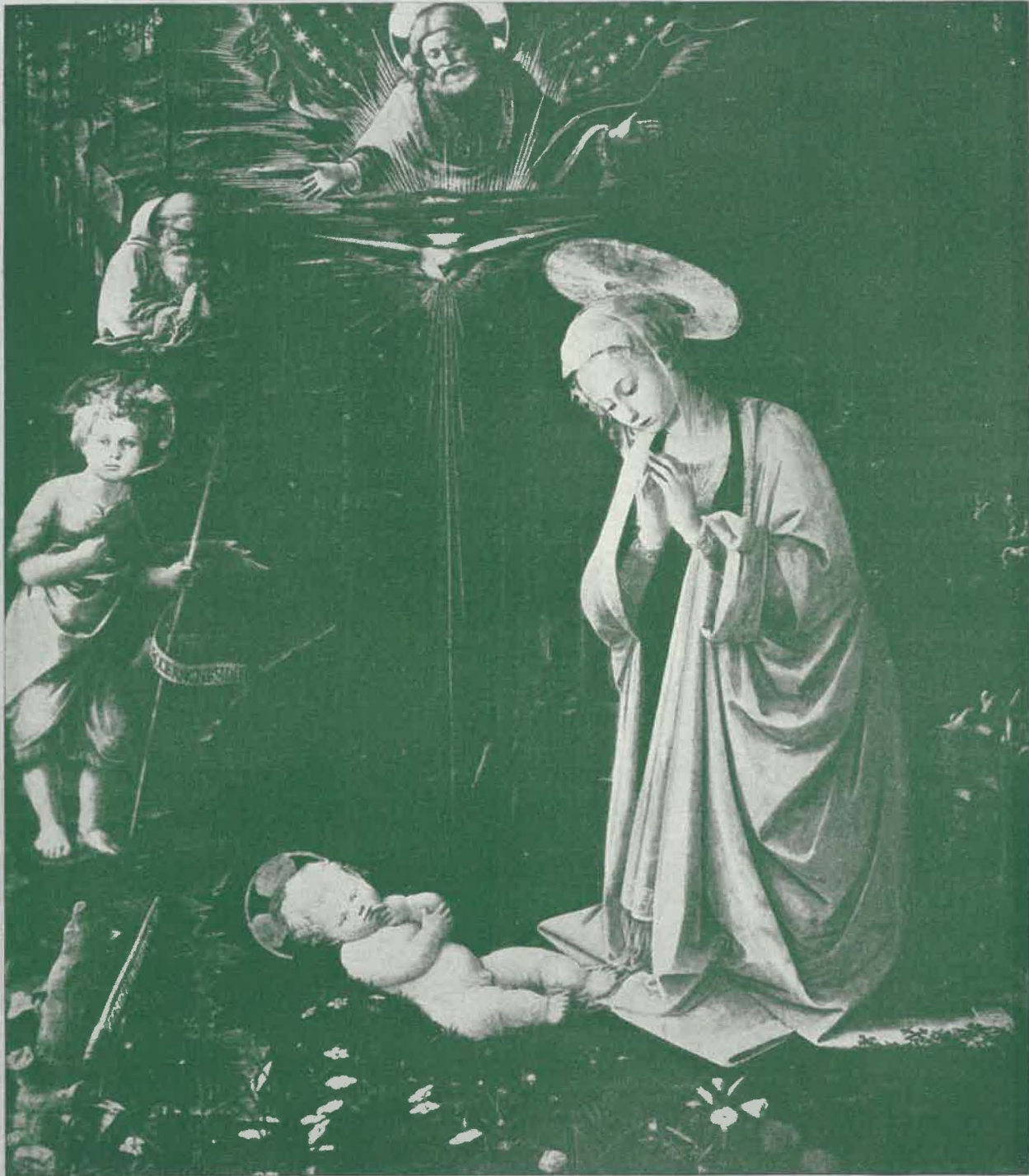


The Living Church



Acme.

The Nativity
From the painting by Fra Filippo Lippi

LETTERS

Getting Rid of War

TO THE EDITOR: If we hope to get rid of war it is necessary that we find out what the causes of war are. We talk a good deal about the basic causes but we need to catalogue them so that we may combat them intelligently. I do not propose to make such a catalogue but to point out one such cause which seems to me to have had less attention than it deserves. This cause is the fountain of hatred which springs up in the wake of every war.

If one could make an investigation of the mental state of the people of any two or more states which have been at war he would undoubtedly find a large and virulent store of hatred. A few years ago I was talking to a gracious Southern lady and was somewhat shocked to have her remark quite casually, "I am bringing up my children to hate the Yankees just as I do." This was said more than 70 years after the war which occasioned the hatred. I do not think it really represents the lady's state of mind; I do not think she counts me or any other good friends as enemies. However, when it takes over half a century to get rid of such an attitude, we Christians need to be doing all that we can to change the mental outlook on the "enemy." There is no basis in this kind of thinking on which to build a lasting peace.

We will therefore make a just peace. There are two difficulties in the way: first to find out what justice is and secondly to achieve agreement as to methods of enforcing justice; for justice must use force in attaining its ends. Justice is really unattainable and if attained could not bring peace.

Let us take another and greater virtue,

love. We can determine what love is while we cannot decide what justice is. Love will show the way of peace. Love can, if held for a sufficient time, and sufficient purity, produce a reciprocal love in the object of its affection. I do not mean that we are to treat Germans and Japanese with a sentimental and sloppy affection; but that we are to carry in our hearts such love to God and man as will gradually break down the wall of hatred that years of war have created, so that in the end the reign of the Prince of Peace may come, as in Heaven so also on earth.

(Rt. Rev.) D. T. HUNTINGTON.

Wellesley, Mass.

Week of Prayer for Christian Unity

TO THE EDITOR: For several years past various committees have organized prayer for Christian Unity during the week of January 18-25th. The Church Unity Octave Council has been doing so for more than 30 years although its avowedly pro-Papal basis has prevented a number of Anglicans from taking part in its observance. In 1939 the Superiors of the Anglican Religious Communities for men in the Church of England issued an appeal that prayer might be made during this time on a much wider basis, namely that "our Lord will grant to His Church on earth that visible peace and unity which were in His mind and purpose when, on the eve of His Passion, He prayed 'that they all may be one'." This basis of prayer, at once simple and direct, had, of course, already been proposed in France by the Abbe Courturier and the response to it had been immediate and encouraging. In 1940, the Faith and Order Executive Committee

changed the dates of its Pentecostal novena to coincide with the January week.

The Superiors' appeal in England has met with a considerable response and, although war conditions have prevented any wide circularization of those overseas, the number of parishes in which this prayer is made grows from year to year. We hope that after the war it may be possible for the observance to be independently organized in America, but will you permit me, in the meantime, to bring this observance to the notice of our brethren in the Episcopal Church. I shall be glad to send literature to those who apply to me and it would help us considerably if those priests who keep the observance in their parishes would inform me of the fact so that our records may be complete.

I should add that two things are incompatible with the observance of this week: any attempt at proselytism or any united services which, whether rightly or wrongly, introduce an element of controversy which the organizers of the week seek to avoid.

(Rev.) HENRY R. T. BRANDRETH.

Huntington, England.

Realism and the Peace

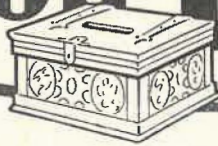
TO THE EDITOR: There would be less sterile denunciation and more fruitful understanding among laborers in the cause of peace, if all of them gave their first thought to the question, "What is realism in this cause?" The most fitting time to give this thought, it seems to me, is the time when we are celebrating the birth of The Realist in the cause of peace, to whom, and to whom alone,

(Continued on page 27)

A Merry Christmas
and
A Happy New Year
TO ALL

Morehouse-Gorham Co.

The Question Box



STRICTLY BUSINESS

THE SMELL of smoke was a little strong in THE LIVING CHURCH office last week. Everyone was so busy that little attention was paid to it, but finally two of the stenographers did get up and close the transom over the door leading into the hall. The smoke seemed to be billowing through there.

"They returned to their desks to go on with their work," says Mrs. Pfeifer in writing about the happening, "and then came to with a jerk, rushed to the door of the office, and found firemen, policemen, etc., in the office across the hall."

Peter Day was coming up from our printer's with page proofs of the then current issue of THE L.C. Firemen prevented him from entering the building, which was a little upsetting, since he and Jean Drysdale and Marie Pfeifer had to get the magazine to bed within the next two hours.

Somehow they did, sitting with overcoats on in the smoky office which by then had every window open and a very low temperature.

* * *

ABOUT this time of year Churchmen all over the country begin to be little uneasy, thinking of that Christmas gift they forgot to order; so they rush off to our already rushed-to-death order clerks another order, saying, please, mayn't they have special service on just this one order? If special service is possible, they get it, of course; but special service isn't always possible. Fortunately, most customers understand the situation and don't demand the impossible.

* * *

SISTER MARY FRANCES remarks on variants of "Episcopal": "During my husband's lifetime, he and I were stationed in Bishop Vinton's diocese, where the Puritan tradition lingered, though their descendants were unceremoniously denominated 'Congoes.' The local congregations were often referred to as 'societies.' So my husband, being missionary in charge of Emmanuel Church, received mail directed: 'The Episcopal Society, Shelburne Falls, Mass.' I thought it made us sound so learned."

* * *

THIS is a strange year in which to wish anyone Merry Christmas, when most every reader has a loved one in service far away from home—a loved one who may not be thought of as having a Merry Christmas. And yet, so resilient is human nature, a good many of those loved ones will be relatively happy. Certainly a greater number this year than in other years will think on the birth of Christ and be glad. Home folks will be just as resilient, and will be glad too, I think, on the birthday of Christ.

At any rate, the best possible to all you readers!

Leon McCauley

the Sacrament of Holy Communion to the first two orders of the ministry? (2) There is a possibility that unless the Church forbids such action the bishops may give their priests the privilege of delegating such powers. What would be the effect on the Church?

(1) The law of the Church is often expressed in tradition and usage, rather than in explicit canons and rubrics. The Prayer Book clearly confines the celebration of the Eucharist to bishops and priests, and by including the assistance in the distribution of the Blessed Sacrament at the beginning of the list of his functions certainly shows that this is the sacramental function for which the deacon is ordained.

(2) Canon 26, section 5 d, makes it possible for a bishop to ordain as deacon any well instructed layman who has passed the age of thirty-two. Only a minimum of examinations must be passed by such a candidate, and this should take care of the needs of any parish sufficiently large to require assistance for the priest in the administration of the Sacrament, but not large enough to support two paid clergymen.

(2) It would be revolutionary for the bishop to abandon his function of admitting men to the ministry by allowing any priest to delegate any portion of his powers to a layman. Even a lay reader must be licensed by the bishop.

For the bishop to permit, in cases of real emergency, a layman to help in administering the Sacrament consecrated by a priest, would, however not harm the Church or violate its traditions. There are evidences of widespread distribution of the Sacrament by subdeacons and by acolytes (of course acolytes set aside for that office by the bishop, not mere altar-boys).

• Please tell me where I can find a law in the Bible concerning the marriage of cousins, first and second.

There is no law in the Bible forbidding marriage with a cousin of any degree, nor is the marriage of cousins forbidden by the churches of the Anglican communion.

The marriage of cousins of the first or second degree is forbidden in some states, but not in others. This information would have to be obtained from a lawyer practicing in the state where the marriage is to take place.

Readers' questions may be addressed to Question Box Editor, THE LIVING CHURCH, 744 North Fourth Street, Milwaukee 3, Wis. Please enclose stamped, addressed envelope if a personal reply is desired.

• What does the Episcopal Church teach about the body of the Blessed Virgin? Seventh Day Adventist friend claims her soul and body are still awaiting the Second Coming of Our Blessed Lord. The Roman Catholic Church assumes that her body was carried into heaven and celebrates August 15th as the Feast of the Assumption. What do we believe?

The Episcopal Church does not teach an article of the Faith anything not to be found in Holy Scripture. So this question is left open, to be answered by the devout thinking of each Christian.

I presume the general opinion among the Catholic-minded is that, like Enoch, Moses, and Elijah, she is already in the resurrection-state in heaven, her soul reunited to her glorified body. Others would say that her soul is in heaven, waiting to resume her body at the General Resurrection, like the rest of the saints. Perhaps the greatest number of Episcopalians have never given a thought to the question, but have simply assumed that she is passing through the same experience as all other saintly souls, whatever that may be.

The feast of the Assumption is the day on which we commemorate the fact that Our Lord has taken her to Himself (*assumpsit*). It is called in the Sarum and in the Oriental calendars "The Falling Asleep of Blessed Mary." The legend now current as to how this was accomplished is first found in Coptic documents, and the feast was first observed in the East in 600 A.D., still later in the West.

• (1) Is there a law which prevents a priest from delegating the privilege of administering the chalice to a layman? Or is such a law implied in the fact that the Church confines the administration of

The Living Church

Established 1878

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

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THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, Milwaukee 3, 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 17, N. Y.



THE HOLY FAMILY

Christmas and the Family

The Presiding Bishop's Christmas Message

On Christmas we celebrate the entry of the Son of God into our human life. He did not make His entrance equipped with human faculties already developed. Whatever powers He possessed were latent. Their development depended upon post-natal training. The human agency chosen by God for this training was the Family. It is appropriate therefore that one of the values sought in our Christmas celebration should be the strengthening of family ties and the creation in the home of an atmosphere of joy, goodness and love.

If God chose the family as the proper agency through which to train the infant Jesus for His future mission, is He not counting upon the family to act for Him in training those who will be responsible for maintaining the just and durable peace and bringing about that new and better world which we believe to be God's purpose for the future? The intimate tie that binds together the members of a family into a fellowship should be a start towards the realization of

God's purpose that human society shall become a world-wide brotherhood.

Human sin and human failure to recognize man's dependence upon God make the family in actual experience a much less suitable agency for carrying out God's purpose than ideally it should be. But with all its imperfections and tragic failures, the family is still the best agency for developing the young child. Since there is no substitute for it, attention should be concentrated on the effort to improve the family, to make it more nearly what God intended it to be. The Church has a tremendous responsibility here, for no home which has closed its doors to God can exert an adequate influence upon the life of a child. Fellowship with those who are themselves in fellowship with Christ is

the only way in which a child can be prepared for citizenship in the Kingdom of God.

There are other deficiencies such as material poverty, ignorance, bad housing or evil environment, that make impossible the kind of family life that is essential for the proper upbringing of children. Society, if it has any concern for its own future welfare, should make the bettering of such conditions its immediate and serious concern. As on Christmas Day we thank God for the gift of His Son to be our Saviour, should we not remember Our Lord's injunction, "Freely ye have received, freely give." Also, as we think of loved ones absent in the service of our country, we will be comforted by the assurance that nothing can separate them from the love of God that is in Christ Jesus.

PRESIDING BISHOP

FOURTH SUNDAY IN ADVENT, CHRISTMAS EVE.

GENERAL

WORLD COUNCIL

**Dr. Horton Reëlected Chairman
Of American Committee**

Dr. Douglas Horton, secretary of the General Council of the Congregational Christian Churches, was reëlected chairman of the American Committee for the World Council of Churches at its annual meeting in New York. For the past six months, Dr. Horton filled the unexpired term of the late Dr. William Adams Brown, who died a year ago.

All other officers and staff members were also reëlected, including Dr. Henry Smith Leiper as executive secretary, and Miss Eleanor Kent Browne as assistant secretary and treasurer. Other secretaries are Paul G. Macy, promotion and education; Dr. Floyd W. Tomkins, Faith and Order; Miss Margaret T. Applegarth, ecumenical education; and Robert S. Bilheimer, theological seminaries.

A budget of \$75,000 was adopted, of which \$68,000 will be allocated to the American Committee, and \$7,000 to the Faith and Order office.

Appointment of a youth secretary, to direct ecumenical education and activity among Christian youth in the United States, was deferred until the committee's next meeting on February 6th.

83 CHURCHES TO JOIN

It was reported that the Church of Ireland and the Methodist Church of South Africa had endorsed membership in the World Council during the past year, and that the Cumberland Presbyterian Church in this country had withdrawn, making a total of 83 churches in 28 countries that have announced their intention of joining the Council when its first assembly is held after the war.

Bishop Oldham of Albany, who has recently returned from a visit to England, told the committee that "the whole ecumenical movement is tremendously alive," and that Church leaders with whom he conferred in Great Britain were keenly interested in it.

"The war, and its cost in sacrifice and suffering," Bishop Oldham said, "have made the ecumenical movement more precious."

Bishop Oldham said that stories of Nazi atrocities in occupied countries, particularly the mass murder of Jews at Lublin and elsewhere, had been confirmed by both Dr. W. A. Visser 't Hooft, general secretary of the World Council at Geneva, Switzerland, and Dr. Marc Boegner,

president of the French Protestant Church Federation.

Other speakers included Dr. John R. Temple, director of the British and Foreign Bible Society of London, and Dr. W. J. Gallagher, secretary of the Canadian Council of Churches.

**Sheffield Vicar Appointed Secretary
Of British Committee**

The Rev. Oliver S. Tomkins, young Anglican vicar from Sheffield and a leader in the Christian Student Movement, has been appointed secretary of the British Committee of the World Council of Churches, to succeed the late Dr. William Paton. The appointment is subject to approval by the provisional committee of the World Council.

**Annual Week of Prayer
Will Be January 18th to 25th**

The Rev. Leonard Hodgson, secretary of the continuation committee of the World Conference on Faith and Order, announces that the annual week of prayer for the unity of Christendom will be January 18th to 25th. The dates coincide with those of the English superiors' appeal [p. 2].

In sending out the announcement, Canon Hodgson comments on the present situation as follows:

"I may surely hope that by January we shall be living in a world in which many of the barriers to communication have been cast down, in which plans for the meeting of the World Council of Churches, which were interrupted in 1939, may again be going forward.

"When the Council meets, the Faith and Order Movement will become its Commission on Faith and Order. How does it stand at this moment? And what is likely to be its program between now and then?"

"By 1939 the continuation committee had agreed that three subjects needed immediate study: (1) the Church, (2) Ways of Worship, (3) Intercommunion. On (1) and (3) American committees have been able to hold a series of meetings, and have produced valuable reports and memoranda for use by our full international Commission when these can be gathered together. On all three subjects further material has been in preparation for the same purpose. Much of it is in my hands; much, I believe, exists in lands from which I have been cut off, but may reach me by January.

"It looks to me as though the next steps

will be: (1) the reconstitution of the membership of the three Commissions, (2) the collection and sorting of all existing prepared material and its distribution to the Commissions for circulation among their members. Then (3) each Commission will arrange for the writing of what further papers are needed to fill up the gaps. All this can be done by correspondence. Later on, when this becomes possible, (4) each Commission will arrange for such meetings as will be necessary to produce its report. It is most important that (3) shall not be concluded, or (4) undertaken until the work can be done on a fully international basis.

"This is probably as far as we can look ahead at present. Whether the Commission reports will be presented to the existing continuation committee or to the World Council, and when and by whom a third World Conference on Faith and Order will be summoned, are questions that can safely be left to the future."

CONFERENCES

**Delegates Named for Foreign
Missions Conference in Toronto**

The Church will be represented at the Foreign Missions Conference in Toronto, January 5th to 8th. While Episcopalians apparently have little part in the program, the Church deputation includes five men and six delegates from the Woman's Auxiliary. They are: Bishop Craighill of Anking, China; the Rev. A. Ervine Swift and J. Earl Fowler, assistant secretaries in the Overseas Department; the Rev. Canon Robert E. Merry of St. Paul's Cathedral, Buffalo; and the Very Rev. Edward R. Welles, dean of St. Paul's, Buffalo.

From the Auxiliary: Mrs. A. Ervine Swift, New York; Mrs. Robert A. Kemp, Hankow, China; Mrs. Stephen K. Mahon, Toledo, Ohio; Mrs. William R. Talioferro, Edgewood, Pa.; Miss Ellen B. Gammack, and Miss Edna Beardsley, from the national office of the Woman's Auxiliary.

FEDERAL COUNCIL

**Missions to Visit 1,000,000
Church School Teachers**

Missions to teachers under national, state, county, and local church sponsorship will reach half of American's two million non-Roman church school teachers by the end of 1945, Dr. Jesse Bader of the De-

partment of Evangelism of the Federal Council of Churches predicts.

Thirty-five national missions in 25 of the 27 states participating in the church school improvement program were held between October 1st and December 1st with a total attendance of more than 50,000 teachers, pastors, and church school officers, Dr. Bader said.

National missions in two other states, North Carolina and Virginia, will complete the first phase of the program which has as its goals increasing church school membership, building church membership through church schools, and making teachers better evangelists.

Ohio and Indiana have already completed extensive follow-up activities of the national missions. Statewide educational missions in 24 other cooperating states are scheduled during the next few months.

Most of the national missions were three-day conferences. Denominational representatives met during day sessions to plan state programs of educational evangelism. Administrative officers and teachers of children, young people, and adults held evening sessions under direction of state and national leaders in religious education and evangelism.

LABOR

Conference Will Study Ministry To Shifting War Workers

A national conference on the ministry of the church to shifting war workers will be held at Atlantic City, N. J., January 10th to 12th, Dr. Marion J. Creeger, secretary of the Christian Commission for Camp and Defense Communities, announced in New York.

Sponsored by the Commission, the conference aims to present to churches information on problems of reshifting war workers and to initiate planning for an "effective ministry to these millions of Americans in a time of great mobility and rapid change."

Agnes E. Meyer, author of *Journey Through Chaos*, will be the keynote speaker at the opening meeting. Leaders of labor, industry, and government will take part in the sessions.

Also to be studied are church extension and placement, planning a Christian education program for shifting populations, preparing suitable education materials, and recruiting, training, and use of volunteer church workers.

Cooperating in the conference are the Federal Council of Churches, Home Missions Council, International Council of Religious Education, United Council of Church Women, and the General Commission on Army and Navy Chaplains.

FINANCE

House of Bishops to Hear Details Of Reconstruction Fund

At the request of Bishop Tucker, Robert D. Jordan, National Council director of Promotion, will present the com-

plete details of the Church's Reconstruction and Advance Fund to the House of Bishops at its meeting in Birmingham, Ala., January 31st to February 1st.

This will be the first detailed statement of plans and methods, as well as the general objectives of the fund.

As decided by the National Council at its last meeting, the amount of the fund is to be \$3,000,000 to \$5,000,000 the total being left flexible because of the impossibility of knowing at this time, the exact amount of destruction in China and the Philippines, or the opportunities which will open in the various fields after the war.

Church Pension Fund Supports Sixth War Loan

Subscriptions to the Sixth War Loan in the amount of \$590,000 have been made by the Church Pension Fund and its affiliates it is reported by Charles D. Dickey, treasurer of the fund. This brings the total purchases of these organizations of the Church in the various War Loan Bonds up to \$9,220,000.

FORWARD IN SERVICE

Four Conferences in January

Forward in Service, through its New York headquarters office, announces a series of National Council—Forward in Service conferences to be held in January in Richmond, Va., Evanston, Ill., Dallas, Tex., and San Francisco.

In January of each year the Forward in Service chairmen of each diocese meet in regional conferences to discuss, criticize and implement the projected plans for the coming year. At this time reports are made indicating progress made in each diocese during the past year, and methods are discussed for improvement in the year to come. No methods material is put into the field from Forward in Service until the parish clergy attending these conferences have the opportunity to examine and approve it.

The conferences scheduled are: January 3d and 4th, Roslyn, Richmond, Va.; January 9th and 10th, St. Luke's Church, Evanston, Ill.; January 22d and 23d, St. Matthew's Cathedral, Dallas, Tex.; January 30th and 31st, School of the Prophets, San Francisco.

INTERCHURCH

St. Andrew's, Buffalo, Celebrates Anniversaries

Church unity was concretely expressed December 3d when St. Andrew's Church, Buffalo, N. Y., celebrated the 53d year of its existence as a parish witnessing to the Catholic faith and practice, and the 14th anniversary of the ordination to the priesthood of its rector, the Rev. Gordon L. Graser.

The Rt. Rev. John Z. Jasinski, Bishop of the Buffalo-Pittsburgh diocese of the Polish National Catholic Church, was

present for Solemn Evensong and Benediction. He preached on the background of the Polish National Catholic Church and its part together with that of the other Old Catholic Churches, in the efforts toward reunion. The Bishop dealt very especially with the relationships existing between the Old Catholics and Anglicans, and was enthusiastic in his estimate of the leadership given the cause of Christian Reunion by "its father," the late Bishop Brent of Western New York, and in these later days, by the late Archbishop William Temple.

Solemn Evensong and Benediction were sung by Fr. Graser in the presence of the Bishop, who was enthroned on the faldstool within the sanctuary. Also within the sanctuary was the Rev. Ernest P. Wolkodoff, pastor of the Russian Orthodox Church of SS. Peter and Paul, Buffalo.

After Benediction, the Bishop and Fr. Wolkodoff were guests of the parish at tea served in the crypt of the church, at which time members of the Bishop's Cathedral parish and of St. Andrew's visited together.

On December 10th, a group from St. Andrew's visited the Polish National Cathedral of Our Lady of the Holy Rosary. Fr. Graser assisted the Bishop and his clergy at a special Service of Penitence and spoke briefly to the large congregation, bringing them the good wishes of the Bishop of Western New York and asking their prayers for God's blessings upon the efforts to establish unity within the Holy Catholic Church.

RELIEF

To Sew 450,000 Garments For Philippine War-Stricken

American women will sew 450,000 garments for the war-stricken people of the Philippines during the next three months, it was learned through Bundles for America. Cooperating in the project are the United Council of Church Women, the Woman's Auxiliary of the Episcopal Church, and a number of Jewish and Roman Catholic women's groups.

Material for the garments has been furnished by the Philippine War Relief of the USA, an agency of the National War Fund. Members of Local No. 10 of the Cutters Union, CIO, volunteered their services in making patterns and cutting the garments.

SAVE THE CHILDREN

Curtis Nicholson Dies

Curtis Nicholson, publicity director and assistant director of the National Children's Clothing Crusade of the Save the Children Federation, died November 18th at the age of 62.

Born in Mount Vernon, N. Y., he attended Williston Academy and was graduated from Colgate University. Later he did post-graduate work at Columbia University and spent ten years as a teacher in secondary schools. He was principal of

The Holy Night

By Edna G. Robins



the Greenwich, Conn., Academy and later a professor at Davis-Elkins College.

During World War I, Mr. Nicholson was associate national director of the Four Minute Men, and, under the direction of George Creel, chairman of the Committee on Public Information, organized this movement throughout the South and Southwest. At that time he made special trips speaking for the Treasury Department.

Mr. Nicholson was also a columnist. His features *The Right Word* and *The World Detective*, were syndicated in newspapers throughout the country.

Mr. Nicholson is survived by his wife, Claudine Genollsen, a daughter, Miss Alice Andree, and his son, Capt. Renaud Nicholson, stationed at Fort Riley, Kans.

BOOKS

Dr. Peale to Select 1945 Lenten

List of Religious Books

The Rev. Norman Vincent Peale, D.D., pastor of New York's great Marble Collegiate Church, has been chosen to select the 25 books which will make up the 1945 Lenten List of Religious Reading, it was announced on December 20th by Leon McCauley of Religious Publishers Group. The group is a national organization of religious editors with headquarters at 347 Fifth Avenue, New York.

The 1945 Lenten List will be the 11th in a series arranged by the Group. Previous selectors have been P. Whitewell Wilson, Dr. William Lyon Phelps, Dr. E. Stanley Jones, Dr. Robert E. Speer, Dr. George Buttrick, Dr. Ralph W. Sockman, and Dr. Halford E. Luccock.

Because the selector of the Lenten List has always been a notable man in the field of religion and letters, and because the List itself contains each year the selector's comments on the 25 recent books he feels most important to laymen, the selection has become an extremely potent guide in the religious book world.

Dr. Peale's list will be designed to provide the layman, and the clergyman also, with a comprehensive survey of current religious literature and an indication of what, among the many books published between January 1, 1944, and March 1, 1945, the reader should give particular consideration to. The list will be made public in late January.

As head of the oldest Protestant congregation in America with a continuous ministry, and as a preacher who attracts 1,500 to 1,800 listeners to his Sunday morning services, Dr. Peale is well qualified to prepare the list. He understands the religious mind as do few contemporaries.

For nine years Dr. Peale has conducted a radio program, "The Art of Living," over WEA, New York. In 1941 he spent three months in Hollywood as technical adviser on the moving picture, "One Foot in Heaven."

He is the author of *The Art of Living* and *You Can Win* and co-author, with Dr. Smiley Blanton, of *Faith is the Answer*.

THE INNKEEPER has no time to marvel at the beauty of the cold, star-swept sky. His inn is overcrowded, and night and day his chief concern is serving and catering to the travelers who come to him for shelter. He is now reaping a rich harvest from the stream of grumbling taxpayers. Unfortunately his inn is not large enough to accommodate all who wish to stop for the night. He feels very sorry for one elderly man, accompanied by a young woman in dire need of rest and care. The innkeeper pauses in the midst of the bustle and confusion to direct them to the stable where they will find a measure of protection from the night. Then business claims his attention again.

On the hillside not far away the shepherds are engaged in their business of tending the flocks. It is a beautiful night. Used as they are to the glory of the midnight sky, they notice on this particular night that the heavens are swept by a peculiar radiance. They are conscious of the presence of heavenly beings. An angelic voice directs them to Bethlehem where they will find the Saviour. The shepherds, filled with awe, are obedient to their heavenly vision. They do not hesitate to leave their charges on the quiet hill while they seek the Messiah.

At this time, too, the Eastern sages are traveling through the night. They have risked everything, even life itself, in making their perilous journey to find the newborn King. They have left their homes and their affairs to carry out a purpose which they think is more important than anything they may leave behind them.

Before they find the holy Child, the Magi stop at the palace of Herod the king. Herod is unable to direct them to the birthplace of the Messiah, nor does he rise up and join them in their search. This is not from lack of interest in the news they have brought. As a matter of fact, Herod is terribly interested in the infant King, because he sees in him a rival for his throne. As soon as the Wise Men have left his presence, he begins feverishly to devise plans for the destruction of the Holy Child.

We notice that all these people who figure in the story of the Nativity are busy people. The innkeeper is so busy that he can only direct Joseph to a poor shelter; he probably does not see the Child. The shepherds are also at work, but they are not so engrossed in it but that they can listen to the heavenly message and obey it. They are able to arrange their business and take time to worship the Lord.

About the Magi we know very little. We assume that they were important men in their own country, no doubt of some wealth or they would not have been able to undertake a long journey at a time when journeying was neither safe nor comfortable. Then, too, they stopped at the court of Herod to seek information about the new-born King, and this they

would scarcely have done had they themselves been insignificant people. Whether they were kings or sages, their worldly affairs could not hold them back. The only thing that matters to them is finding the King.

With Herod it is quite a different story. He loved himself and the power of his position, and fear for himself and for his throne keeps him from seeking Jesus. Though He be the Messiah foretold by the prophets, Herod wants only to put Him out of his way. So his selfish fears keep him from seeing the Lord in the manger.

We find, too, that these men, whether of high or low degree, are guided to the presence of the Lord. They do not all follow the guide who is offered them. It is Joseph, for instance, who gives the innkeeper his opportunity to enter the presence of Jesus, and, as far as we know, his only response to Joseph's queries was to offer the use of the stable. The shepherds are brought to the Saviour by the angel's message. The Wise Men are led by a star. Herod had the Wise Men to lead him. Those who followed their guide were rewarded with the vision of the Holy Child.

As the holy season of the birth of Christ comes again, we should consider whether it will be our privilege to know the presence of the Holy Child. We will do well to realize that not all those who approach His altar throne on Christmas Day will receive His divine Life, for into the hard and selfish and distracted heart He cannot enter. This year above all we are in danger of passing close to the manger but missing the vision of the Lord. For this year we are all so busy. Some of us are absorbed in our own rather shattered affairs that distract us from heavenly things. Our souls are earthbound. We must learn a lesson from the shepherds and try to arrange our business so that we can rise from it to seek the Lord and to contemplate His beauty.

It may be that we are worried not for ourselves alone but for all the tragic, suffering people we have taken to our hearts. The night that war has spread over the world engulfs our spirits, too. The only light that can illuminate the darkness of humanity is the light that streams from the manger. The only real peace that the world can know must be the gift of the incarnate Word.

As Herod tried to slay the Messiah, men are trying today to put out forever the Light that is Christ. Herod failed because of the faithfulness and obedience of Joseph; and the enemies of God will fail today if we will be faithful and obedient to the voice of God that calls us to lay our hearts with their load of care for ourselves and for all the peoples of the earth at the foot of the lowly crib, learning there the lessons of humility and selflessness and love that alone can bring a lasting cure to the pain and sorrow of the world.

CHINA

Dr. Francis Wei Is Recovering From Severe Typhus Attack

Dr. Francis C. M. Wei, president of Hua Chung College, now at Hsichow, China, is recovering from a severe attack of typhus, according to a cable received by the National Council. It is expected that he will need two months for convalescence. Dean P'u Hwang will be acting president until Dr. Wei is able to resume his duties.

Fr. Robert Wood Helps Students Master English Conversation

The Rev. Robert E. Wood, veteran China missionary wrote recently from China that in his busy "retirement" he is having a wonderful time. His letter, in part, follows:

"I am enjoying the great privilege of being a volunteer missionary and a free lance. One day the manager of the government steel works, situated about 20 miles outside of Kunming, came to see me and made a most earnest request that I help a group of young men who are preparing for the examination that selects men for going abroad for technical training, under a lend-lease arrangement with United States and England. They are all college graduates and in addition must have had two years of practical experience to be eligible to take the examination. Some of them are also preparing to take the competitive exam for scholarships in American universities.

"Their boss said they were well equipped technically but needed help in ordinary English conversation. They were free on Sundays and could come to town for instruction. So that first Sunday afternoon a whole truck-load of them came. You can see how eager they were, for they had to stand up all the way for two hours and be jolted to death over the rough road, 20 miles of it!

"A few days after, the manager came again with a new proposition. He invited me to come to them and spend three days each week, *i.e.*, from Sunday to Tuesday. There is a passenger bus daily to the Hot Springs Hotel which is situated a few miles beyond our crossroad which leads to the steel works. Sunday is the best day for them as they are off duty. The bus starts at 9 A.M. which gives me ample time to celebrate an early Eucharist beforehand. Having availed myself of that great privilege, I felt no qualms of conscience about undertaking this new venture. And Oh what a welcome they gave me!

"OLIVER TWIST" IN CHINESE

"The students are divided into groups for regular instruction to suit their convenience during the daytime, and in the evening we combine for practice in English conversation and story telling. Sometimes when there is a lull I tell them a tale like *Oliver Twist* or *Les Miserables*

in Chinese and ask them to tell it back to me in English. Again they regale me with tales in English from Chinese history. Even Confucius and the sages come in for their share, and believe it or not, gales of laughter often provoked by the Chinese sense of humor make our evenings together most delightful. We have also been having some Chinese historical plays put on by a group of actors, and my students take great pains to explain the plots, etc., in English."

RUSSIA

Reports 200 Orthodox Churches Opened During Past Year

More than 200 Orthodox churches have been opened in Russia during the past year, according to a statement by Acting Patriarch Alexei, quoted in the *Moscow News*. In addition, many churches wrecked and looted during the German occupation have been restored.

The Orthodox leader announced that plans are being made to publish prayer books and other religious material for use by Orthodox congregations.

Commenting on the forthcoming all-Russia church council at which a new Patriarch will be elected, Alexei said the meeting will also decide a number of important questions affecting church administration and activities.

A special article in the *Journal of the Moscow Patriarchate* recalls that the first council, or *sobor*, was convened in Kiev in the 17th century through the initiative of the renowned Prince Yaroslav Vladimirovich. The article states that no *sobor* was held for two centuries until 1917, but because of abnormal conditions at that time, the forthcoming council will represent the first real link connecting the temporary church with the church of the 18th century.

ENGLAND

City of London Commission Plans Future of "Blitzed" Churches

By C. B. MORTLOCK

An interim report by a commission appointed by the Bishop of London in September, 1941, to inquire into the problems of the reconstruction of the churches of the city of London has brought the long discussed question of the city churches to the fore again. The commission, which was presided over by Lord Merriman and included men of such discernment as Sir Eric Maclagan, director of the Victoria and Albert Museum, South Kensington, and A. W. Clapham, secretary of the Royal Commission on Historical Monuments and president of the Society of Antiquaries, is of course, obliged to defer its final conclusions until the bombardment of London has come to an end and the full extent of the damage to the city churches is known. Its final recommenda-

tions will also be affected by plans of the Corporation of the City of London and the government for the reconstruction of the city generally.

The one square mile of the city of London is unique in many ways. For instance, though the area of what is generally regarded as London comprises some 700 square miles, the Lord Mayor of London presiding over his one square mile is pre-eminent among civic dignitaries. He is by custom sworn a member of the Privy Council and so has the title Right Honourable. If not already a knight he usually receives the accolade on his election, and is created a baronet, an hereditary title, on his retirement after his year of office. The Prime Minister, the Primate of All England and leading men in Church and state attend his inaugural banquet. It would take a volume to describe the singular position of what is called the "City" in relation to the rest of London, so-called, which includes the city of Westminster and a great number of boroughs with their own mayors, aldermen and councillors.

An important and world-famous distinction of the city is its parish churches. According to William Fitzstephen, secretary to Thomas à Becket, there were 126 churches in London in the latter part of the 12th century. Very few could have been outside the walls—perhaps a dozen—so that in the city there were more than 100 churches. At the time of the Great Fire of 1666, there were 97 churches within the walls and ten in the "Liberties" which are now included in the city. Eighty-six churches were destroyed in the Great Fire. In the task of rebuilding both St. Paul's Cathedral and the parish churches, Sir Christopher Wren exhibited his supreme genius. Thirty-five of the churches were not re-erected. Sir Christopher designed and built 50 entirely new churches and repaired one that had been damaged.

The city was now furnished with a cathedral and 72 parish churches and so remained till 1781 when the shameful work of demolishing the city churches began. In that year St. Christopher-le-Stocks was pulled down to make room for a wing of the Bank of England, the churchyard being preserved as an open space within the bank premises.

Gerald Cobb in an address to a recently formed society of Friends of the City Churches said: "The scene from Bankside or from Blackfriars Bridge in the 18th century must have been an unforgettable sight, before tall warehouses began to hide the sides of St. Paul's . . . and before the demolitions among the churches had decimated the marvelous array of aspiring beauty which Wren's varied steeples presented to the fascinated spectator—a wonderful heritage indeed!"

At the outbreak of the present war there were 45 churches in the city. Between the wars a determined attempt had been made by the diocesan authorities to procure the demolition of 19 of these in order to provide money for church-building in the suburbs. Largely owing to the opposition

of the city corporation, the vandalism was averted. The danger of a renewal of such attacks now seems unlikely. Hitler has done all the destruction for which Londoners have any stomach. Now the Bishop of London's present commissioners take the view that though there are more churches than are necessary for ordinary parochial requirements it is impossible to approach the problem solely from that point of view. "Collectively these churches (says the report) formed a national heritage. Most of them were of great architectural and historic interest, while many were of superb beauty. Some have been destroyed, but many, happily, some of the best amongst them, have hitherto escaped more or less intact. To demolish any church which is an acknowledged work of art and has survived destruction by enemy action, with the object of achieving what, for the time being may seem to be a more perfect parochial organization would, in our opinion, be an act of vandalism which would shock the conscience of the country, if not of the world."

Accordingly the commissioners recommend as a matter of principle:

"That no Wren church not already destroyed, nor damaged beyond the possibility of satisfactory restoration, should be removed, except in a case of most urgent necessity, and after all the schemes for entire or partial preservation have been fully considered."

Furthermore it is proposed to retain as far as possible entirely all churches which survived the Great Fire of 1666.

Of the 45 churches, 28 are at the time of writing (mid-November) untouched or have escaped serious damage, leaving 17 badly damaged or destroyed. Of these the commission consider that approximately one-half should be preserved, either because of their intimate connection with the corporate life of the city, or of the importance of the spiritual work with which they are associated, or of the architectural or historical features which survive.

The proposals for the eight or nine remaining have an element of novelty. The commissioners say they have been struck by the fact that with one or two notable exceptions the city parishes have no halls or institutes in which social work in connection with the church can be carried in. They suggest that three of the blitzed sites should be used for institutes comprising principal halls, with suites of rooms equipped for recreation and refreshment, bodily and spiritual. It is an integral part of the scheme that the remaining four or five sites of churches destroyed or badly damaged should be sold and part at least of the proceeds used to equip and endow the proposed institutes, each of which, by the way, is to have a chapel which might to some extent serve the needs of parishioners in lieu of their parish church.

This plan is not likely to satisfy the friends of the city churches if one may judge by an address, given before the report was published, by the chairman of the council, Professor A. E. Richardson, Royal Academician and England's most eminent authority on 17th and 18th century architecture. He alluded to 19 churches which had suffered in the bomb-

ing of 1940-41, only two of which, he said, are beyond repair and even they can be completely reinstated. "Investigation shows," he said, "that walls can be strengthened in position, that voids can be re-roofed and floors made good. All the skill with which Wren devised the geometry of domed and vaulted interiors can be employed again."

There are very many who share the view of John Ruskin, not himself a Churchman, that the buildings we have inherited from times past belong not to us only but to future generations. He wrote: "It may, hereafter, be a subject of sorrow, or a cause of injury to millions, that we have consulted our own present convenience by casting down such buildings as we choose to dispose with. That sorrow, that loss, we have no right to inflict."

British School Trains Laymen for Service With German Churches

A training center founded at Wistow, near Leicester, last year to prepare German and Austrian men and women for service with German-speaking churches after the war has issued its first report.

Signed by the superintendent, Dr. C. Schweitzer, a pastor of the German Evangelical Church, the report discloses that Christians of British and other nationalities as well as German and Austrian Christians resident in England have enrolled in the center.

A two-year course is provided, consisting of a carefully planned curriculum of study combined with practical introductions to modern community social and educational problems. Candidates are admitted without regard to denominational distinctions.

Domestic work at the center is shared by the staff and students. Trainees whose services are not required at the center are permitted to take part-time jobs outside. Each member is allowed some pocket money, and earnings above this amount are donated as contributions toward household expenses.

VIRGIN ISLANDS

Miss Bemont Now Instructs 478 Children

Mary Frances Bemont, director of religious education at All Saints', St. Thomas, Virgin Islands, reports to friends in Baltimore that she now has 478 children in grades from third through high school, undergoing receiving religious instruction, which is a part of their regular school curriculum.

"The grade school children come," Miss Bemont said, "with their teachers, to the church on Wednesday afternoons, and I am teaching the fifth and sixth grades. You should have seen me the first time I saw them all together. There are 138 of them in these grades, and I couldn't believe 138 children could be so many! For the junior and senior high school classes we go to the high school building on Thursday and Friday mornings and use

the classrooms there. It is fine to be able to teach children religion making it a natural part of their whole education instead of a special Sunday project."

FRANCE

Pastor Tells of Helping Frenchmen to Escape Nazis

Further evidence of the part played by clergymen in helping Frenchmen to escape the Nazis was given by Pastor Chapal of Annecy, capital of the Haute-Savoie territory of France, in describing his pastoral work during the German occupation.

He said that hunted men came to Annecy in increasing numbers, and that as many as 22 people found shelter in the pastor's house in a single night. "They knew," he observed, "they would get not only encouragement but practical aid toward reaching safety."

Pastor Chapal's congregation was composed of 1,100 Protestants scattered among 27,000 Roman Catholics. Even in normal times it was difficult to visit such a separated congregation, and during war it became a real test of skill.

In traveling to a mountain sanatorium, for example, the journey had to be made almost entirely on foot through snow five feet in depth, as no cars were available and no train service was running. There were frequent encounters, too, with both Maquis and Germans but, Pastor Chapal said, "I was never prevented from continuing."

The clergyman termed the "true character of the struggle" as a "spiritual war," and said that "we must continue to work for liberation."

"Now we strive that man should not give way to violence and adopt the very methods we have fought against," he declared. "We have been taught hate, now we must learn to love. We do not want wicked men to teach us to be wicked."

BRAZIL

Rectories in the Mission Field

With the aid of a gift received through the Presiding Bishop, residences for the clergy have recently been secured at Pelotas, São Gabriel, D. Pedrito, Viamão and Santa Rita, and contracts have been signed for the building of a sixth rectory at Rosario.

When the new rectory adjoining Calvary Church, at Santa Rita, was inaugurated there was held an all day parochial convocation. After the celebration, by Bishop Pithan, in Calvary Church, the prefect of the town, Dr. Aloysio Escobar, made an address and in his peroration decreed that from then on the street in front of the church and the new rectory would be called "Reverendo Antonio Fraga." This was a splendid tribute to one of the clergy who was from Santa Rita and spent the larger part of a ministry of 50 years as rector of Calvary Church.

The possession of these new rectories will effect a saving in the annual budget of between 6 and 7% of the amount in-

ARMED FORCES

Christmas in the Aleutians

Chaplain Frederic Witmer, stationed in the Aleutians, reports to the Army and Navy Commission that the services of his "Aleutian-North Pacific Mission" continue to be well attended, and that he has just forwarded an offering amounting to \$32 to Bishop Bentley of Alaska, for his discretionary fund.

His men have asked that there be a midnight Communion service at Christmas, "with carols and candlelight," and he is arranging a service to start at 11:30 Christmas Eve, in the hospital chapel.

Chaplain Ernest Sinfield Is First-Line Padre

Chaplain Ernest Sinfield, formerly arch-deacon in the diocese of Long Island, who for many months has conducted services for those in front-line foxholes, now has services in a rude log church erected among a number of other wooden buildings by a battalion whose bivouac area looks like an American pioneer-day settlement.

The simple chapel has a plain wooden cross mounted on the peaked roof which rises above former Nazi pillboxes only a few yards away. The worshippers sit on or kneel before roughly-hewn log benches. At the head of the room there is a long table on which stands a silver crucifix and vases of fresh flowers.

According to doughboys of the Second Infantry Division, it took the Germans four years to build the Siegfried Line, the Americans four days to crack it and four hours to build a chapel inside it.

Protestant and Catholic services are held on alternate days, a certain percentage of the men from each forward company being permitted to leave their positions to attend church. That quota is always filled.

In addition to the award of the Bronze Star [L.C., December 3d], Chaplain Sinfield has also been decorated with the Purple Heart.

Bishop Sherrill Appeals for Unity In Work With and For Chaplains

In a strong appeal for unity in the work with and for Army and Navy chaplains, Bishop Sherrill of Massachusetts said, "In this national emergency, serving as we do, our men in the Army and Navy, this is no time for any partisan argument of partisan pressure of any kind whatsoever." The Bishop was speaking to those present at the quarterly meeting of the General Commission on Army and Navy Chaplains, which represents 30 different communions. Bishop Sherrill pointed out that at present the non-Roman chaplains in the services are 70½% of the total number of chaplains, and spoke of the continuing need for home support.

"Our churches have raised millions of



HOLY COMMUNION DURING SAIPAN BATTLE

The photograph, taken during a celebration of Holy Communion which he conducted on a Sunday morning during the battle for Saipan, was received from Major Frank L. Titus. The battle line was only a few hundred yards away and the ruins seen in the picture are all that were left of a steel and concrete school building. At the close of the service the enemy opened fire and bullets just missed Chaplain Titus, striking the wall back of the improvised altar. A few moments later American doughboys killed two Japanese and captured another. These men had been hiding in a hole a few yards away throughout the service.

dollars, which I think is not generally known or appreciated, which have supplemented what the Army and Navy do for the chaplains. That money has gone into religious literature, altars, etc. Behind this General Commission I would have you think of millions of fathers and mothers and brothers and sisters, deeply spiritual men and women who are praying and working, not only to win the war, but that their sons and brothers may be surrounded by the deepest spiritual influence.

"Never before have we had so much coöperation from the government as we have had in this war. Nothing in this world is ever perfect. I am not going to say or pretend that difficult situations have not arisen. I want to say for the benefit of our chaplains that those of us who are on the General Commission (Bishop Sherrill is vice-chairman) mean to see that they are not pushed around by anybody. They are to have every opportunity to perform their vital and spiritual functions."

Air Force Bulletin Devotes Issue To "The Church Back Home"

Officers and men of the Eighth Air Force devoted a recent *Chapel* bulletin to "The Church Back Home." Chaplain Robert Fulton Pfeiffer, formerly rector of Christ Church, Tacoma, Wash., sent the bulletin to THE LIVING CHURCH

from "Somewhere in England." The bulletin's message:

"Greetings to our Churches back home.

"How often you have cheered our hearts and strengthened our faith with your letters and publications. So, in grateful appreciation, to the Church Back Home, we dedicate this *Chapel* bulletin.

"That good thing which you gave unto us we have kept, yes, and used. We have not made a mockery or sentimentality out of our love for the old home church, nor have we hidden our light under a bushel. God has launched us out into the deep, and the faith you nourished in us has brought a hundredfold reward.

"We are coming back, when the job is finished, with a deeper love for our separate communions, yes, but also with our Christian outlook enriched and more enthusiastic. As we have worshiped together with other men of different church bodies we have come to know his friends as our friends. We know what it means to sing 'All one body we.'

"Though you are separated by miles of water we feel we are united with you, in the hymns we sing, in our prayers and common worship, and in the Communion of His Spirit; not only as we call ourselves Christians but as we try to live that faith each day.

"To your friendship we have also added that of many English and Scottish Church-people, whose spiritual kinship has been an added benediction."

The Returning Christ

IV. His Coming in Grace

By the Rev. Carroll E. Simcox

Episcopal Chaplain, University of Illinois

REJOICE in the Lord alway: and again I say, Rejoice. . . . The Lord is at hand." The summons to spiritual joy which rings through the Epistle for this Sunday is thoroughly characteristic of St. Paul. He is an abundantly happy man. By temperament he was probably not so, but so completely did his religion dominate his life that it not only colored but created all his moods.

Rejoice, be careful for nothing, he says: for the Lord is at hand. Clearly it is his conviction of the Lord's nearness at hand that sets him in this mood of deep, overflowing joy, and of this joy he counts his Lord the Source and Giver.

With the true saints it is always so. "There is one way of overcoming our ghostly foes," says St. Anthony of old: "spiritual mirth, and the perpetual bearing of God in our minds." His meaning is, if you bear God in your mind you shall be gay. "Now our duty stands on the sunny side," says the Anglican saint Jeremy Taylor. "For so good a God we serve, that He hath made it our duty to be happy; and we cannot please Him unless we be infinitely pleased ourselves."

What produces this exultant gaiety of the saints? Some abnormally fortunate glandular condition within them? No; none of the modern behavioristic explanations that are supposed to explain everything will account for this at all. The saints rejoice in the Lord; they rejoice in the assurance that He is ever at hand, in their throbbing sense of His constant Presence; hence they are "careful for nothing." And behind this lies something else: the Coming of our Lord Jesus Christ in grace. Because once He came in the flesh, He is always *Immanuel*—"God-with-us."

How can this be, and what does it mean, or what can it mean, for us?

The word "grace" is all too seldom in our common conversation just as the thing itself is all too seldom in our common affairs. Consequently the word does not immediately suggest a clear-cut meaning to us, true or false. So we must ask what precisely do we mean by it. We use it to translate the Greek word *charis*,⁴ which means "favor." The New Testament constantly refers to the *charis*, the grace, of God, meaning His *favorable attitude* toward us. The New Testament message is that God is gracious toward us.

GOD'S ATTITUDE TOWARD US

This is by all odds the most daring and the most consequential postulate in all human thought. The character of God, His attitude toward us, is the question of questions. If God is not gracious toward us, if He is non-existent or, if existing, He is indifferent or hostile toward us,

life is one thing; if He is the Father of our Lord Jesus Christ life is a totally different thing. We cannot say of this, "It's a purely speculative question which we may leave to the theologians and other dreamers while we get on with the important business of the world." It is the one question upon which all others hang. If God is not what we Christians believe Him to be, if His grace is not the most important truth about the universe, then the Nazi doctrine of the good life is right and ours is wrong. Unless this world we live in is squarely behind the Christian principle that it is more blessed to give than to receive, unless the very "stars in their courses" fight for them who live by love, then it is better, wiser, and "more blessed" to grab than to give. That is the issue. So it makes a difference, it makes all the difference, whether we believe in the grace of God or not.

Well then, what reason have we to believe in it? I assume that we all want to be able to show a reason for this faith that is in us, for if we cannot we shall never be able to persuade others and we'll not remain persuaded of it ourselves. Now, when we come to consider the evidence *pro* and *con* a loving Providence, we find that every argument *pro* is matched, checked and nullified by an argument *con*—just as surely as "every action has its equal and opposite reaction"; every argument, that is, *except one*. That one exceptional argument we shall state in the next paragraph. As for the rest of the evidence, it all follows such a pattern of ultimate self-contradiction as this: on a bright sunny day we say that the sky "smiles" upon us, and we may deduce therefrom that God is good and "all's right with the world." But if the devil's advocate is on his toes he will not be slow to remind us of "lightning and tempest, earthquake, fire, and flood." His argument and ours cancel each other out. So it is all down the line with these classic arguments from nature.

There is only one argument for the graciousness of God to which there is no "equal and opposite" antithesis, no counter-argument, and for us Christians at least this argument settles the matter. It is the Coming of our Lord Jesus Christ, with all that follows from it. He is the gift and expression, the sign and proof of God's grace. Even if He were not the Son of God, if He were only a man—to put the argument on the very lowest level—it could plausibly be argued that a world which can produce such a person must be ultimately good. But we do not make much of that argument, since as Christians we take Him at His word: "He that hath seen me hath seen the Father" (St. John 14:9). If the Heart of the Eternal is

gracious as the Heart of Jesus Christ, God is gracious and the universe is good.

That is the good news of the Gospel. God is in Jesus and whatever Jesus is, God is. It is the best news that has ever burst upon the world, for it means that the God who made us and all creation is *on our side* against our arch-enemies, sin and death, that seek to destroy us. It means not only that God wants to help us, that He wishes us well, but that He has done something about it. The incarnate Son of God is not only a sign and proof of God's graciousness; He is Himself a *source* of grace to us. But when we put it that way we see that there is a second sense in which we use this word *grace* in Christian language. Grace is (a) God's favorable attitude toward us, and (b) the help He gives us to become what we are meant to be. By the help of His grace He makes us "frail children and dust, and feeble as frail" to become sons and daughters of God. For the rest of this paper we shall be thinking of grace in this second sense, as God's help given to us through Jesus Christ to enable us to become what we could never become by our own striving.

PELAGIANISM

Before going further we must face one difficulty. Many people do not feel the need of divine grace and therefore do not want it. The plain fact is that this is one of the grave weaknesses of the Anglo-Saxon temper and of the modern mind, both of which most of us share. Such people, who feel themselves morally self-sufficient and capable of overcoming sin without help from above, are followers of the arch-heretic Pelagius, although they may never have heard of him. Pelagius taught that a man can be virtuous enough by himself to get along quite well without divine grace. Pelagians are very commonly people of excellent morals. But they believe their morality is the only religion they need, and they believe that prudent respectability is much more to be desired than zeal for holiness. Is it not plain enough that most Americans today, whether Church members or not, are Pelagians? It is "in the air" of the world we live in, but we must resist it as the Devil for it is perhaps the most spiritually deadly of all illusions. The Pharisee who bragged and strutted in the Temple (St. Luke 18:10-14) is the perfect Pelagian. We all need to keep him ever before us. It is fatally easy in our situation to become like him and thereby to bring upon ourselves the same condemnation.

The grace of our Lord is available only to those who will avail themselves of it, and we cannot do that until we realize our own moral helplessness without it. "Be-

hold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20). But we must open the door from within.

What is involved in that? To "open the door" to Him means simply to receive Him, to welcome Him, and once He has entered our lives to make Him King. The first step is this surrender of ourselves.

Then His grace begins its great work in us. Naturally as voluntary subjects of Christ the King we desire to receive His grace *on His terms*: people who call themselves Christians but who assert the right to "make up their own religion" are strange subjects indeed. Their patent assumption is that they know better what is good for His Kingdom than does the King Himself. Submission to Him implies acceptance of the means of grace as He has appointed them and as His Body the Church administers them. These means of grace appointed by Him are the so-called sacraments.

Holy Baptism is the first of these, the sacrament of initiation whereby we are cleansed from sin, "sworn in" as Christ's soldiers, and inducted and grafted into His mystical Body. As members of His Body we receive His grace and are actual "partakers of the divine nature" (II Peter 1:4). This means that we are more than subjects and servants. In the Body of Christ, the King lives and rules in each of His living members, He incarnates Himself in us. His strength thus becomes our strength, and His life our life.

All the sacraments are, in various ways, means of grace for various needs. Assum-

ing that we have all been instructed in their respective benefits it may be enough here only to refresh our memories. I quote the following compact and authoritative statements from Hall's *Theological Outlines* to provide the shortest possible summary:

"The benefits of Confirmation are the formal bestowal of the Holy Spirit and His sevenfold gifts. By means of it the character impressed by Baptism is developed and completed, strength for spiritual warfare is imparted, and the soul is fully equipped for sacramental privileges." "The benefits of sacramental communion are (a) the strengthening and refreshing of our souls; (b) spiritual cleansing of soul and body; (c) participation in the sacrifice of Christ and in its benefits." "The formal benefit of Penance is a remission of post-baptismal sins repented of." "The benefit of Holy Unction is to fortify and enhance the native powers of the mind to control and reduce disorders of the body." The benefits of Holy Orders and Holy Matrimony are such as to enable those called to these special states of life to walk worthy of these vocations.

In each of these sacramental means of grace we receive whatever help, or grace, is promised in them. Of course our intention must be right. Never under any circumstances does God force His grace upon the unwilling, the unbelieving, the unsundered soul. We cannot overstate this: His grace is *offered* to all, but it can be *appropriated* only by those who have received Him and have surrendered their wills to Him. Nor is His grace confined to these formal means of grace. We must

remember that God is not bound by any of His methods of bestowing His grace. This is the only answer to the familiar question: can people who, for whatever reason, do not receive the sacraments nevertheless receive the grace given in the sacraments? We may be sure that God takes all things into account. He will not withhold His grace from anybody who desires and seeks it. His promise is that to all who ask of Him He gives this "power to become the sons of God, even to them that believe on his name" (St. John 1:12). But if it is our good fortune to know of these means of grace He has especially appointed for our succor, we shall surely, as good soldiers and servants, make use of them eagerly, conscientiously and thankfully.

Once again, as Advent draws to a close, "that season comes, wherein our Saviour's birth is celebrated." In the opening scene of *Hamlet* one of the characters expresses in lines of magical beauty some of the legends of old time associated with the Christmas season:

"The bird of dawning singeth all night long;
And then, they say, no spirit can walk abroad;
The nights are wholesome; then no planets strike,
No fairy takes, nor witch hath power to charm,
So hallowed and so gracious is the time."

The legends may be good for poetry only, but there is non-legendary truth in the line: "So hallowed and so gracious is the time." Every year something that happened at Bethlehem ages ago seems in some way to happen all over again. This is more than a happy and childish illusion; there is "something in it," as we say. Our Lord's birth, life, death, and resurrection, although events in history, are not "over and done with" like other historical events. He is born again in every soul that receives Him. He lives in every life that is lived in communion and fellowship with Him. He is "crucified afresh" by our sin (Hebrews 6:6). And in His unseen but real Presence He is with us always, even unto the end of the world (St. Matthew 28:20) while seated on the right hand of the Father He ever liveth and maketh intercession for us (Hebrews 7:25).

So we may close these thoughts upon His Coming in grace with the words of St. Paul with which he began: "Rejoice; be careful for nothing; the Lord is at hand." It matters not at all that St. Paul and his Christian contemporaries expected that their Lord would come again at any moment upon the clouds of heaven. That was not the only thing, or even the chief thing they meant when they spoke of His being "at hand." To them He was "at hand" as an ever-present Friend whose grace made them sufficient for all things. Our case is in no wise different. For us too He is near at hand. Because He came long ago He remains ever at hand to those whose desire is for Him.

The last word of the New Testament thus becomes the first word of our victorious faith: "Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen."

Nativity Sonnet

COULD God be humble?—He whose Majesty
The marvels of this universe do speak
In parables but faint, remote, and weak.
Or can His Glory in a manger lie?
His Word, that made and holds creation, be
A Babe of woman born? And may man seek
The Infinite and find Him in the meek
And lowly guise of Christ's Nativity?
O heart of man, blind in the mists of pride!
Here is thy health, thy vision, here thy light:
Emptied of self, all excellence decried,
To worship at the manger,—there to find
God's humbling is His Glory, and thou, blind
Of heart, in that adoring given sight!

LAIRD W. SNELL.

"Rosemary, That's for Remembrance"

By Pearl H. Campbell

THE COUNTESS of Hainaut stood in the castle garden one summer day of 1330 directing a workman who was digging up some slips of rosemary. As she watched his progress Countess Jeanne gathered several of the long slender leaves growing profusely on the shrub, crushed them and inhaled their spicy fragrance with evident pleasure. From a fold in her robe she drew forth a letter which had arrived that very morning by special courier from England.

It was from her daughter Philippa, wife of Edward III. The young queen assured her mother that she was well and happy in the love of her most dear lord, the king; but at times she grieved for her old home and above all for the garden where she had played as a child with her four sisters. "It would comfort me greatly to have plants from it," she wrote. "I pray you, sweet mother, send me some roots of rosemary, for it groweth not in this isle and I long for it, especially at Christmas."

Having secured slips that seemed likely to grow, the countess went back to the castle to write a letter and to wrap up a book that was to accompany the slips. The book was entirely devoted to the virtues of rosemary. It was written by a clerk of the school of Salerno who undoubtedly belonged to one of the great religious orders. "Lavender and rosemary," said the writer, "is as woman to man and White Rose to Red. It is an holy tree and with folk that be just and rightfull, it groweth and thriveth."

Did one wish a light heart and a cheerful demeanor, he had only to follow one of the quaintly worded recipes which bade him "to take the flowers thereof and make powder and binde it to thy right arme in a linnen cloth and it shall make thee light and merrie. Also put the leaves under thy pillow and thou shalt be delivered of all evil dreams."

Another priceless gift was that the shrub held the secret of youth. Why search for a magical fountain in a distant land when youth could be found in one's own peaceful garden? The recipe says it may be obtained thus: "Take the timber thereof and burn it to coales and make powder. Smell it oft and it shall preserve thy youth."

Besides invigorating the mind and spirit it helped the body to greater beauty, according to the treatise, and may have been one of the reasons why the plain little Philippa valued her plants so highly. One can picture her slipping away from Edward and eluding her ladies in waiting to follow these instructions: "Boyle the leaves of rosemary in white wine and washe thy face therewith and thy browes and thou shalt have a fayre face."

However much Philippa valued her mother's gift, with its reminders of the sunny old garden she knew as a child, she seems to have been generous with her cuttings—as all true lovers of plants are

—and presently it was growing throughout England. It was probably because of the influence which Philippa had over her husband (for rule Edward she did) which helped to foster the belief that rosemary only flourished where "the Mistress was Master." Naturally every woman, regardless of rank, took pains to have it in her garden.

Rosemary, it is said, never grows higher than the height of Christ when He was a man on earth. A shrub after reaching the age of 33 years, grows in breadth but not in height. According to a story current in Spain the small mauve-blue flowers were originally white. Then during the Flight into Egypt the Holy Family rested one night beneath a rosemary bush and Our Lady threw her robe over it. The flowers thus honored took on the color of her robe and became a dainty lavender blue. In Sicily the peasants believe that fairy mothers put their babies to rest in rosemary flowers and that the little ones sleep through the night in their fragrant, wind-rocked cradles.

All through the troubled 15th century, while the Wars of the Roses divided England into two armed camps, this aromatic, nun-like herb grew in the knowledge and love of the people and had sweeter virtues credited to it as it became more and more a part of their lives.

Today we value flowers for their decorative purposes. In that earlier age when men lived closer to nature they endowed them with characteristics which we have discarded to our loss. Thus we find Sir Thomas More writing in praise of rosemary: "As for Rosemarine I lett it run all over my garden wall, not onlie because my bees love it but because 'tis the herb sacred to remembrance and therefore to friendship."

In that lovely, secluded garden at Chelsea, King Henry VIII sometimes walked after dinner with arm around his Lord Chancellor's neck, delighting in the fragrance of rosemary and the pungent conversation of good Sir Thomas. But neither the remembrance nor the friendship the herb inspired were powerful enough to save that neck from the executioner's axe.

Such a garden as More's, less pretentious, but blossom-laden and fragrant with all the sweet herbs prized by the Elizabethians, did Will Shakespeare know in his boyhood at Stratford. In misfortune his men and women turn to flowers instinctively, believing that in their beauty and fragrance lay restoration for diseased minds. Shakespeare held in common with others of his age that "rosemary comforteth the brain, the memory, the inward senses, and restoreth speech unto them that are possessed with the dumb palsie." So he makes poor Ophelia, struggling with her madness, say: "There's rosemary, that's for remembrance, pray you, love, remember." Perdita voices the same sentiment. "For you there's rosemary and rue;

these keep seeming and savor all the winter long."

Candied flowers of rosemary were among the sweets on the table at Christmas; so too was a certain delicious conserve made from them and Mary Shakespeare's boys and girls, afflicted with the coughs that "drowned the parson's saw," no doubt welcomed the doses of rosemary cordial she administered to them at bedtime.

Believed to be abhorrent to evil spirits, linked with all that is sweet and holy and growing abundantly, the soft green-gray branches were mingled with those of holly and mistletoe at Christmas in church and hall. In the parish church the fragrance of rosemary would bring back memories of the long ago for our ancestors knew, what science now asserts, that scent is preëminently the vehicle of memory. Besides, it reminds the worshippers of the frankincense and myrrh the Wise Men brought as their tribute to Mary's Babe.

Rosemary formed a part of the greens hawked through London streets to be sold to those who had not garden plots of their own. Thus Gay:

"When rosemary and bays, the poet's crown,
Are bawled in frequent cries through all the town,
Then judge the festival of Christmas is near."

Churches at Christmas became veritable forests. A writer in the *Spectator* complains that: "The clerk, who was once a gardener, has so overdeckt the church with greens that he has quite spoilt my prospect. The pulpit has such clusters of ivy, holly, and rosemary about it that a light fellow took occasion to say the congregation heard the Word out of a bush, like Moses."

Undoubtedly the sweetest of its many uses was at weddings. It was customary for the bride's attendants, both men and women, to wait for her with branches of rosemary in their hands. Sprigs of it were woven into the bride's crown. Anne of Cleves wore it in hers. Her royal spouse, who had such a bad memory for past loves, probably closed his nostrils to it.

Rosemary was also an honored guest at the Christmas feast in the great halls of the nobles and played an important part in the gay and colorful pageant of bringing in the boar's head, the dish that was always served first when nobility dined. The boar's head with a lemon or a roasted apple between its tusks was placed on a silver platter and garnished with rosemary and bay.

In humbler homes where a baron of beef took the place of the boar's head, it was likewise garnished with rosemary. So this little grey sister of the herbs, said to have begun to flower on the day of Christ's passion, was linked mysteriously with His birthday. It stood thus for the remembrance of many things, sad, gay, holy, happy.

Song for Saint Joseph

LITTLE Jesus warmly sleeping
In a manger soft with hay,
Echoed angel songs are dying,
Comes the day.

Tiny baby stilly resting,
Well that Joseph watches near
For through Herod's mind creep questing
Thoughts of fear.

Blessed infant brightly waking
With the first pale glint of dawn,
Radiance now the cave forsaking
Is withdrawn.

Holy exile, safe Thy going.
Joseph is Thy careful guard.
Haste, the early cocks are crowing
Shrilly hard.

Child from Heaven, earth's air breathing,
Though bare winter holds the land
Egypt's spring will soon be wreathing
Flowers from sand.

PORTIA MARTIN.

South Pacific, 1942

STRONG Friend of ours,
Great Kinsman, present now.
Bringing bright hope, above the powers
We can bestow,
Know we full well the lost
Chances, when your day
We shrouded with indifference. Cost
Beyond cost we pay
In matter and in spirit. For the sword
Unsheathed as consequence, have mercy, Lord.

Strong Friend, now standing by,
Great Kinsman, who drew breath.
As we in first quick gasp, and cry,
Who lived, and strove, and feared not death,
Toil with us through jungle, pace the dark deck.
Traverse the desert, sweep the rushing air.
Comfort the homes, where parting and heart-break
Have struck the family tie; O everywhere
We pray, supply thy more than prophet's sight,
Through our dimmed eyes, show dawn in midst of night.

As at this time newborn
In travailing human soul,
As glorious on the holy morn
Your mighty voice drowns every sad bell's toll:
"Lift up your hearts!" Lord, Lord, *we see,*
Walk straight and strong, know our sores healed,
Hear the Good News, from death stand free,
"We lift them up": so are we sealed
To labor on, serve out, this suffering's sum.
Venite, adoremus Dominum.

WILLIAM W. LUMPKIN.

"O Come, Let Us Adore Hi

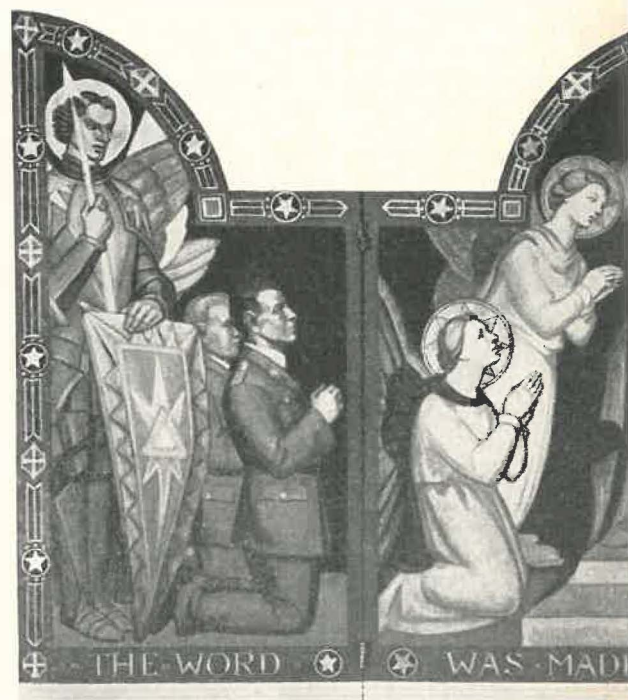


Christmas Peace

CHRISTMAS—bless'd Christmas, how you crowd
The inner chapel of the heart this morn
With memories too sacred and too dear!

Despite Life's heartbreak and its loss,
The lamps untrimmed—the Hill—the Cross,
By Love that, bleeding from the fight and bowed,
Fails not, lies Sorrow of its weapons shorn;
And Hope and Faith and promised Peace draw near.

ELIZABETH AUSTIN RUSBY.



MADONNA AND CHILD: Tryptich

Christ the Lord!"



The Shepherds

THE SHEPHERDS—hearing arch-angelic hymn—
Bent tremblingly before the awesome sight
Of winged choirs above an inn-town white
And slumberous, unknowing Bethlehem.
Then, hastily, before the stars went dim,
They came, to where a stable's sudden light
Cut gold-rimmed patterns in the Eastern night,
And, there, upon a manger's straw found *Him!*
We, too, if we would pass through that Cave's door,
Must stoop, as shepherds, in humility.
So—softly entering—we may adore
The Babe whose Fingers clasp Infinity.
Yea, here with oxen on a littered floor,
Confess Him Lord on His Nativity!

JOSEPH F. HOGBEN.

A Gift for Jesus

I SHOULD like to give Him
For His Christmas Day
A basketful of sunlit
Clover mingled hay . . .

He will smile and show it
To His Mother who will say,
"My soul was filled with rapture
When You in a manger lay."

LUCY A. K. ADEE.



Christmas Bells

HEAR the music of the bells, Christmas bells!
What a world of joy and gladness it re-tells!
How it wings us back in thought
To that golden morn which brought
Him Who left His throne and sought
For the lost and errant sheep
Over mountains rough and steep
Whom for ever He might keep
Safe within the fold.
How it sets the heart aglow
With the sacred fires that flow
From high Heaven to Earth below,
As we hear the glad refrain
Chanted by seraphic strain
Over Bethlehem's lowly plain
In the days of old.

Hear the chimings of the bells, Christmas bells,
Echoing loud o'er mountains, plains and dells!

How they circle far and wide
Like as Ocean's rolling tide
Till they meet on t'other side
Thus encircling the earth
With th' evangel of the birth
Of a Saviour by whose worth
God is manifest.

How they bring to slaves of sin
Freedom from the thrall within
And the hope of Heaven to win,
Where from care and sorrow free
Their dear Master they shall see,
And with saints fraternally
Dwell in endless rest.

GRAEME.

Soldier's Christ-Mass

THE CUP, the cloth, the candle-light
Are starry as the sky;
Ease the burden of the fight,
Put the weapons by,

Uncurl the taut, efficient fist
Tightened to a gun,
Keep the quiet Christmas tryst
With the Holy One.

Hands that hold the bayonet:
Cup and cradle them
For Him who knew the blood and sweat
Near Jerusalem.

Drop the load of heaviness
For a breathless hour
And let all the earthliness
Lift and sing and flower.

With cup and cloth and candle-light
The Holy Feast is spread;
Drink the Wine of all delight,
Taste the heavenly Bread.

VIRGINIA E. HUNTINGTON.



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hel Richardson for U.S.S. American Legion.

“And This Shall be a Sign Unto You”

WITH unerring instinct, the common-or-garden-variety Christian turns to the day of our Lord's birth as the greatest day of the Church year. The theologian and the scholar keep telling us that we ought to reserve the designation “greatest” for Good Friday or Easter, and once upon a time there were concerted efforts by American Protestant leadership to eliminate the observance of Christmas entirely. But the Feast of the Nativity is our great day; the scholars and the iconoclasts are impotent before the upsurge of popular devotion in response to those blindly waving baby hands.

“For unto you,” said the angel to the shepherds, “is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger.”

This is our sign. The power that created all the flaming suns and the cosmic winds that sweep the universe comes to us as a helpless baby, lying in a feed-trough in a stable. If we had been there with the shepherds, we could have picked him up—very carefully supporting that tiny back—and cradled Him in our arms. What further sign do we need of God's vast, outreaching love? What further step do we demand from our Maker before we open our hearts to Him? What more complicated atonement do we need than the first hunger cry of Him who made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men?

All the elements of His life, death, resurrection, and ascension were present about the Bethlehem manger. There was the joy of His sanctifying presence, and the sorrow which He endured as the heritage of fallen humanity. Already, men were accepting Him and other men were plotting His death. Already, the heavenly hosts were rejoicing and worshipping the Man who was God. In a real sense, the cosmic drama of redemption was complete at that moment; but it still had to be worked out upon the human stage, step by step through childhood, youth, manhood. The world was made by Him, but the world knew Him not. He came unto His own, but His own received Him not. The cup of human rebelliousness was not full until the world had rejected its Saviour and “numbered him with the transgressors” in a criminal's death. And by His death, death was destroyed.

All this had to take place before the Shepherd's sign was understood in its full significance; yet it was all implied in the arrival of perfection upon the human scene.

One can almost be glad that there is human wickedness, to see the glory and wonder of God's response to it. If there had been no sin, we should never have known how urgently and perseveringly our God pursues the sinner, wooing him back with every created thing, and at last with the freely offered gift of His own divine self.

Human wickedness does not appear as a cause for gladness these days. Never in the history of the world has such a tide of destruction flooded forth as in this second World War. Never in human history has greater inhumanity than the German murder factories been invented by the mind of man. It has been many centuries since warfare involved civilian populations in such a holocaust of bloodshed and death.

And never, perhaps, has there been such widespread moral revulsion from war coupled with such absolute certainty that wars must go on and on. A commentator in this morning's newspaper says: “The army and the navy in their planning are now going on the assumption the war will never be over. . . . It is not alone the military situation in Germany and China which justifies this new attitude, but the state of the world, the revolutions and threatened revolutions, the unrest, lack of agreements, etc. No one knows how long our need for greatest possible military action will last.”

And yet, all the bloodshed and suffering, all the vast displacement of populations, the hunger and disease which follow the movement of armies, the pain, are not very much worse than the daily lot of mankind through the history of the world. Privation, suffering, and failure have always been with us. The innocent have always been made to suffer for the sins of the guilty. Life has always been a desperate struggle with an inevitable end in death.

“Man, that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay.

“In the midst of life we are in death; of whom may we seek for succour but thee, O Lord?”

It was to such a world that the Christmas angels sang, “Glory to God in the highest, and on earth peace”—a peace of which both the sign and the instrument was a small and helpless baby.

Through this advent we have been publishing a series of articles on *The Returning Christ* by the Rev. Carroll E. Simcox, setting forth aspects of our Lord's coming to earth. He came, and He will come again, in great humility—a humility which raises mankind up to be a “dream come true” of beauty and goodness and love; a humility which brings home to us that God loves and infinitely values the least of His creatures; a humility which enshrines the highest spiritual values in common earthly clay, which makes bread and wine more precious than rubies, which manifested the fulness of the Godhead in the form of a baby.

He came, and will come again, in power—a power that is not of this earth, but is almost effortlessly stronger than all the powers of earth; a power which fastens upon the interior depths of those upon whom it is wielded and drives them to great heights or great depths; just such power as that which a newborn baby is able to wield by the very fact of its being.

He came, and will come again, in judgment—a judgment which searches out the interior depths of a man and tells him what he is; a judgment of grace, which points the way to spiritual growth and never closes it until the sinner finally chooses inertia or rebellion; just such judgment as speaks from the helpless innocence of a newborn baby.

He came, and will come again, in grace—grace which sends the Shepherd out into the wilderness to rescue His lost sheep; grace which will not be content with any human refusal or failure, but pours out blessings on all men, the just and the unjust; grace which sent God the Son into the world, full of grace and truth, to call men to be sons of God.

The peace on earth which the angels promised was not



Somewhere in the South Pacific.

DEAR FAMILY: This is a Christmas message from us overseas to you at home. Though it is written from a Marine base in the South Pacific, it might as well come from any battle front, overseas Army post, Air Force flying field, or ship of the American Navy—from the jungles of Burma, the isolated airfields of China, or the foxholes of Leyte; from garrisons in Alaska, the West Indies, South America, or Africa; from fighting troops in Italy, in Holland, and in Germany itself; from camps and airfields in France and Britain; from sun-baked supply bases in Iran and the Middle East; from ships in the seven seas and submarines under them; from fighters, bombers, patrol and transport planes flying combat or routine missions; from hospitals and enemy prison camps; from every corner of the civilized and uncivilized world, wherever American fighting men are serving our country.

The message, in brief, is this:

We are not in any of these distant posts from choice or inclination. We do not, most of us, enjoy fighting, and we know too much about it to see any romance in it. Many of us have seen our comrades fall at our side, to be buried in foreign soil. Some of us have suffered painful wounds or the ravages of strength-sapping diseases. All of us have known scores or even hundreds of days of dull routine, others of arduous and exhausting training, sometimes as rugged as combat itself. We take pride in our efficiency and skilled training as a part of the greatest fighting force in history but, by and large, we hate war.

War is something we didn't choose, but being in it we are

determined to see it through to decisive and overwhelming victory. We can see that victory ahead—but, unlike some of our civilian friends, we know that between us and victory lies some of the toughest and most costly fighting in this or any other war. Knowing this, it makes us a little bitter to hear about some of those at home who are talking as if it was all over but the shouting, who are letting down on war work, or cashing in their war bonds instead of buying more.

What do these things have to do with Christmas? Just this: In a very special way, Christmas symbolizes all that we are fighting for. It is the festival of home and family. It is a time for giving, not only of tangible gifts but of something of our very selves, as Christ gave Himself for us. It is a time when we show forth the best of our human nature, as God showed His divine nature in the Babe of Bethlehem.

We are not theologians; many of us are not even regular churchgoers—though a surprising number of us attend services out here more frequently than we did at home. We can't and don't express these things in such terms as Nativity, Incarnation, and salvation. But we feel those truths nevertheless. And while we would be the last to set ourselves up as crusaders, or to proclaim this or any other war as a holy one, we know instinctively that these are at bottom the things we are fighting for. We want our children and our children's children to enjoy all the fine things for which Christmas stands, without the threat of oppression by any dictator, foreign or domestic.

So we send our sincere message of greeting, at this holy season, to our families and friends at home. The phrase "Merry Christmas" may sound a little shallow this year, but we shall use it nevertheless because of its familiarity and the memories it calls to mind. You will understand that in saying it we are really paraphrasing and making our own that glorious message of the angels on the first Christmas Eve:

"Glory to God in the highest, and on earth peace, good will toward men."

CLIFFORD P. MOREHOUSE.

earthly peace; it was not an absence of war or striving or suffering; it was the peace which rests within the hearts of those who respond to the coming of Christ. God's humility is not our humility, His power is not our power, His judgment and grace are not our judgment and grace; and God's peace, which passeth understanding, is the peace which can be found at the heart of the storm.

It is the peace of Blessed Thomas More when he told his executioners that he hoped he might "be merry in heaven" with them. It is the peace to which many a soldier, on each side in this war, has won in the midst of battle, pain, and death. It is the golden peace that flooded out from that wintry hillside stable, challenging the world's greatest painters to capture a hint of it in their art. It is the same peace which spoke from the Cross of Calvary and greeted Mary beside the empty tomb.

To the Bethlehem shepherds, and to common Christian folk throughout history, the supreme revelation of God's humility, justice, power, grace, and peace was this sign: "Ye shall find the babe wrapped in swaddling clothes, lying in a manger." He is King of kings and Lord of lords; His are the hands which shaped the heavens and the earth; His the breath which animated all living things—His throne a feed-trough, his hands still unable to hold a rattle, his breath the sweet breath of helpless infancy. It will be some weeks before the eyes can follow a finger; if He smiles, it is probably a bubble on the stomach! Yet in Him God is revealed; in Him human perfection is summed up.

"Behold, the tabernacle of God is with men! And He

will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God."

Merry Christmas!

ACTING with record promptness, the readers of THE LIVING CHURCH contributed \$160 for the Nursery Shelter Christmas Fund in two weeks, so that we were able to cable this sum to England for the annual Christmas party and presents for our 40 "under-5's." We wish THE LIVING CHURCH FAMILY a most merry Christmas, made merrier by the fact that through your generosity 40 English children are having a merry Christmas too.

And not only English children. Readers will recall the proposal of Zola Bartholomew, a member of THE LIVING CHURCH FAMILY, that Christmas boxes for soldiers overseas include a small present for a child. This proposal was taken up by *Time*, both in the magazine and in its radio program, and several branches of the Women's Christian Temperance Union joined the campaign. Several daily newspapers published letters from readers and editorials to the same purpose. ●ne cannot estimate exactly how many overseas Christmas boxes included such a present, and perhaps it is pointless to guess. However we are confident that a goodly number of children in foreign lands have this special reason to join in the rejoicing over the birth of our Saviour.

Some money still needs to be raised for the Nursery Shelter, to complete our 1944 objective of \$3,000. We should like to bespeak the cooperation of the FAMILY to complete our

obligation before the end of the year, as an additional Christmas thank-offering.

Merry Christmas! And May God grant that through all of us His peace will flow out in ever greater measure to heal the sins and sickness of this pitiful world.

More "Living Church"

RENEWING her sustaining subscription, Miss Rena S. Eckman writes: "I am so glad that there is such a Church paper as THE LIVING CHURCH! Why, why, oh why do Churchpeople of the United States know so little about the Faith that THE LIVING CHURCH stands for? May your circulation grow larger and your material occupy more pages!"

Miss Eckman's two wishes are concurred in most heartily by the editorial staff, and we hope that the FAMILY are making both our circulation and our size a subject of their prayers. But we are perforce limited just now in any plans for expansion by the fact that the government requires us to use 10% less paper than we used in 1942. When the war, with its accompanying paper shortage, is ended, we are quite sure that the twofold expansion will be possible, and we are already making plans with this in view.

Those who have been remembering THE LIVING CHURCH in their prayers will be heartened to know that in spite of the paper shortage we have been able to take a definite forward step—farther than we would have believed possible until we had seen the figures in black and white. At present our paid

circulation is more than 23% larger than it was at the same time in 1942. And, as opposed to the 1,268 pages we published in that year, we shall have published 1,304 in 1944—an increase of 36 pages to every subscriber on our larger list.* At the same time we have, in compliance with the WPB program, used 10% less paper.

This is an accomplishment in which we take some pride. It was done by decreasing our margins and basic weight, and by a resolute elimination of all unnecessary copies. We have reduced the number of marked copies sent out to advertisers and authors, have pruned our exchange list, have reduced the stock of extra copies kept for back-number sales, and in general have made small savings here and there which, in sum, made it possible for us to send more LIVING CHURCH to more people in 1944. We were also helped by the large special circulation of the Oregon, California, and Nashotah issues, published in 1942, which helped establish our quota.

For 1945, we are planning one special diocesan issue, the Georgia issue of January 21st. It may be possible for us to include one other diocesan issue, unless our circulation continues to increase to the point where all our available paper will be required for the regular issues. In any case, our policy is to use what we are allowed for the best service to THE LIVING CHURCH FAMILY; we are delighted to find that this year we have given the FAMILY more LIVING CHURCH than in the past.

"... And Freedom From Triviality"

A GOOD sequel to Dr. Bell's series on The Episcopal Church After the War is to be found in his article in the December *Atlantic Monthly*, entitled "The Church and the Veteran." *Time* of December 11th reports the publication of the *Atlantic Monthly* article as one of the religious events of the week.


The thesis of the article is that the vast majority of the fighting men of this war—some 80%—neither know nor care anything about the Christian religion. It is Dr. Bell's belief that the only kind of religion which can have any significance to these men will be one which frankly condemns their secular standards as inadequate and trivial, and calls them to a vital and self-sacrificing faith. To the freedoms of current political thinking, Dr. Bell would add one more: "Freedom from triviality."

Dr. Bell admits the painful fact that even such a Christianity may not interest the typical veteran: "He may reject that sort of Church, resent its existence, try to stamp it out. That will not matter much to the Churches if they are honest." But at least the veteran will give that sort—and only that sort—of Church his attention; the routine of the typical parish today (and Dr. Bell includes the Anglican and Roman Catholic parishes) is fated to extinction for lack of an audience.

Rushing the Silly Season

PERHAPS it is the effect of the war, or the sunspots, or some other upsetting force; anyhow, the silly season seems to have become dislocated to midwinter, as evidenced by Dean Inge's recent statement about Lutheranism and Hitlerism and the spate of solemn replies by religious leaders in the United States and England. The secular press has given the

* In effect, three 16-page issues of 1942 were enlarged to 24-page issues in 1944; one 20-page issue was enlarged to 28 pages; one 24-page issue was enlarged to 32 pages; and one 44-page issue was reduced to 40 pages—total, 36 pages more in 1944 than in 1942.



GLORY TO THE NEWBORN KING

Alpha and Omega

HE IS the star which led the wise men on.
 He is the stone beneath the camel's feet.
 In every atmosphere, in every man,
 He is the clear light and the darkened street.

He is the Christmas Rose on Mary's arm.
 He is the pricking of the pungent hay.
 He is the love which keeps us from all harm.
 He is the harm which goads us on love's way.

He is the Innocent on the altar-manger.
 He is the uninnocent heart's distress.
 He is the welcome friend, the unwanted stranger.
 He is the vision and struggle of success.

He is the tree which grows in many lands
 Cruciform tonight and gaunt and bare.
 He is the wounds which pierce the straining hands.
 And He is the redemption hanging there.

DOROTHY LEE RICHARDSON.

subject enough coverage that we feel sure our readers will find all they need or care to know about it in their local daily papers.

In case anyone has missed the controversy, it is as follows: Dean Inge thinks that Luther and Lutheranism had much to do with the rise of Prussianism and Naziism. Practically everybody else thinks that he is wrong, and that real, simon-pure Lutheranism is what is found in Scandinavian democracy.

The subject might be worth the careful study of a historian, but it does not seem to us that either Dean Inge or his opponents are contributing to the science of history with oversimplified charges and countercharges in the press.

Lutheranism, Liberalism, Roman Catholicism, Calvinism, Communism, Atheism, and the climate all contributed to the rise of Hitlerism and will contribute to its fall. To trace the interplay of these forces is not, we feel, a two-paragraph job.

The Christmas Collects

*Christmas
(First Communion)*

December 25th

“THE YEARLY remembrance of the birth of Christ.” For many people there is here the much needed reminder of the meaning of Christmas. The world has cheerfully adopted this day as a time of festivity and gift making, with little thought of its real purpose. Many a Christmas card bears witness to the painful fact that the coming into our life by the Son of God as at this time is completely ignored. Part of our response to that divine love that sent the only-begotten Son to be our Redeemer should be to try to make less frequent a keeping of Christmas that is too much like a birthday party to which the one concerned is not invited. As we joyfully receive Him, let us undertake to help others know the truth that Christmas teaches; let us resolve to show to others the innumerable benefits procured unto us by the Incarnation.

Christmas

December 25th

“OUR NATURE upon Him.” “Christ Jesus came into the world to save sinners.” Had He come in His power and majesty as God the Son the contrast between His glory and man’s weakness would have been so great that man could not bear it but would shrink from Him in dread. God’s love for us is so great that He sent His Son to take our nature upon Him that we might have confidence to approach Him as one of ourselves, learn of Him, follow Him willingly, and so be brought into eternal union with God. The Son of God came down from heaven, was born of the Virgin Mary, entered our life that we might be raised to the fulness of life in God. All this is the heart of what we recall at Christmas and the great truths of the Incarnation should be the center of our thanks to God in this season. Let us make special effort to understand what God has done for us.

St. Stephen

December 26th

“TO LOVE and bless our persecutors.” The persecutions you and I endure are so mild compared with the sufferings of the martyrs, that the word seems rather too strong. But occasionally some very severe tests come, and as followers of Him who gave us an example of meekness, we must strengthen ourselves to keep from enmity and hatred of those who oppose us. We must remember that their souls are precious in God’s sight and try to show God’s love to them and pray for their conversion. The parallel between St. Stephen’s last words and those which came from our Lord on His Cross is so close that it should set us thinking how to follow our Lord in forgiveness and prayer, even as St. Stephen had trained himself to do. The observance of this day should encourage us to persevere in faithful following of Christ’s example, in word as well as in deed.

St. John

December 27th

“CAST Thy Light upon Thy Church.” How often the words of a collect say just what we want to express. Surely we agree heartily that the Church needs all the inspiration that can be given. But how often the words of a collect depend on our efforts, as well as on God’s help, to become effective. Never can we allow ourselves to feel that having prayed a prayer we can sit back, as it were, and leave everything to God. In very large measure, if the Light of God is to illumine the Church it will be through the minds of the Church’s members that this enlightenment will come. We must study and meditate to find the truth and see how to apply it. Let us resolve, as an effective way to keeping St. John’s Day, to study his contribution to Holy Scripture and seek to apply his doctrine to our lives in the Church, that through us some beams of light may come upon the Church.

Holy Innocents

December 28th

“OUT of the mouth of babes.” “God chose the weak things of the world that He might put to shame the things that are strong.” Perhaps we are not babes nor among the weak things of the world, but how often do we wish we had greater power or strength to do what we think ought to be done? But do we ever pray for more experience that we may use better judgment? This Day of the Holy Innocents should help us to realize that God can make use of us, of our weakness, of our limited power and ability, if we will cooperate with Him and dedicate to Him all that we have and are, allowing Him to use us to the full extent of our capacity. The Innocents could not have known how they had saved the life of the Lord. We may not realize what we do for God. But we must, to whatever extent lies in us, be completely faithful to God’s directions and pray that He will so use us that we may glorify Him.

First Sunday after Christmas

December 31st

“TO take our nature upon Him.” How much of thoughtful love is shown in this familiar phrase. It has something of the comforting feeling that comes to one, in illness, who is attended by a family physician who knows us intimately and to whom we need not relate a long history. Our Saviour and our Judge knows us completely, having taken our nature upon Him. We can count upon His understanding and sympathy, His love and tender thought. But lest we grow lax and tend to feel that everything has been done for us, the collect helps us remember that we must do our part and pray for and make use of all that power that is ready to hand. We seek the help of the Holy Spirit that we may daily replace any spiritual loss and by renewing our contacts with God, secure to ourselves all the benefits of what God has done for us.



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BOOKS

JEAN DRYSDALE, EDITOR

How Religions Function

SOCIOLOGY OF RELIGION. By Joachim Wach. University of Chicago Press, 1944, 412 pp. \$5.00.

Dr. Wach, who was once professor extraordinary at the University of Leipzig, came to America in 1935 and is now associate professor of the History of Religions in Brown University. He is an Anglo-Catholic, by conversion; he was confirmed in 1938 at St. Stephen's Church, Providence. Professionally he is a sociologist, drilled in that scientific discipline which makes German social scientists something more than sentimentalists and wishful theorists.

This book, of which it is difficult to speak too highly, is accurately named. It is not called "Religious Sociology." There is no such thing, any more than there is a "religious bio-chemistry"; sociology is a science, the science of observed group behaviour. This volume deals rather with "Sociology of Religion," namely with how religious groups do actually behave within themselves and in society as a whole. Dr. Wach undoubtedly has notions about how religions ought to behave, but with such moral judgments he is not concerned as a scientist.

After 50 pages of "methodological prolegomena," Dr. Wach deals with the social institutions and natural groups which give rise to religions. He soon is examining the development of the "founded religion" in its inevitable stages: the circle of disciples, the brotherhood, the ecclesiastical body (with both equalitarian and hierarchical ideals), the inevitable reaction of protest against abused power. This last is of two sorts: reform from within, which results in *ecclesiola in ecclesia* and monasticism; external protest, which results in secessions, sects, and new alignments—possibly new religions.

Then follows a highly technical section on "Religion and Differentiation within Society," with an interesting examination of the religions "of the warrior," those "of the merchant," those "of the peasant"; from which the author passes on to as finely dispassionate a sociological consideration of the inter-relationship of religion and the state as this reviewer has seen. Finally, there is a section, which in itself is worth the purchase price, on "Types of Religious Authority": the Founder, the Reformer, the Prophet, the Seer, the Magician, the Diviner, the Saint, the Priest, the *Religious*, and the Audience.

From the above it will be plain that any serious student of sociology will profit by perusing the book, but that the dabbler in search of ideological epigrams might better not bother to read it. No library should ignore it. Thanks to a really competent index, it is admirable for reference. The Episcopal Church may give thanks that she possesses among her people such a scholar as Joachim Wach. What erudition! What systematization!

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The Living Church

MINNESOTA

**Fairmont Rector Opens
Downtown Office**

The Rev. Clark McElmury, rector of St. Martin's, Fairmont, Minn., a city of 5,500 persons, has opened an office in the business section of the city where he keeps regular hours for the benefit of the many who he believes need the assistance of a clergyman but who hesitate to come to a church office. He is receiving a great many calls from just such persons in and around Fairmont.

Mr. McElmury also has a class of 12 Jewish children to whom he teaches Old Testament one hour each week. The parents are most appreciative of this service.

**Rev. George Goodreid to Be
Supervisor of Indian Work**

The Rev. George Goodreid, now rector of St. James' Church, Marshall, Minn., will become supervisor of Indian work in the diocese, and rector of Trinity Church, Park Rapids, with residence in that place.

This change, effective January 1st, has been made possible largely through the diocesan laymen's Advent offering with a goal of one dollar each or \$9,000.

The Indian field consists of 11 missions, four Indian clergy, and two white priests, in addition to Mr. Goodreid.

WEST VIRGINIA

Chapel at Mental Hospital

The Chapel of St. James has been started at Weston State Hospital (for mental cases) under the leadership of the Rev. J. Perry Cox, rector of St. Paul's Church, Weston, W. Va.

About three years ago it was revealed that no regular religious services of any kind were being held for the patients, although the Rev. John S. Alfriend had had services there a number of years ago and others intermittently since then.

Going to the hospital on Sunday afternoons, Fr. Cox held services in a large but unchurchly room for 150 to 200 patients who were brought in by attendants and nurses. Once it was seen how much the Church—informal as the services must be—means to the people, a considerable interest was shown on the part of hospital officials for something permanent. Thus the Chapel of St. James was established.

The service is limited to a half-hour, and the choir is made up entirely of patients at the hospital. At the beginning of the service, two hymns are sung and a prayer combining two or three familiar prayers, taken from the Prayer Book, with the Lord's Prayer is repeated together.

After another well-known hymn, Fr. Cox gives a short talk, always in the form of a simple story based on a parable, miracle, or Bible story. The entire em-

phasis is placed on the Love of God for His children, and an effort is made to bring comfort and consolation. Simple admonitions such as to love one another; to do good; to be kind; to be appreciative and thankful, are given.

CHICAGO

Dr. Hopkins Convalescing

After a busy summer of preaching and desk work, the Rev. Dr. John H. Hopkins had a heart attack at Thanksgiving time, which has left him in a semi-invalid condition. His desk work was in connection with the recent mailing of 1,500 copies of his history of the diocese of Chicago between the two World Fairs, entitled *The Great Forty Years*.

Assisted by a dozen friends, he presented this book by mail to 1,000 men, clergymen, wardens, vestrymen, committeemen in missions, and to 500 members of the Woman's Auxiliary, all in the diocese of Chicago.

The book was sent as a Thank-Offering for his half-century as a Chicago priest, and as a memorial to the persons mentioned in its pages. It is said to be the only memorial in the diocese to Bishop McLaren.

Dr. Hopkins is slowly rallying, and walks out a little every day. He has, however, cancelled all engagements to travel or to preach for the next six months. Dr. Hopkins was 83 in September.

NEW MEXICO

Dean Matthews Retires

The Very Rev. Douglas Matthews, for 13 years dean of St. John's Cathedral, Albuquerque, N. Mex., has retired because of ill health. Under Dean Matthews the cathedral has experienced a remarkable growth, and in recognition of his faithful service, he has been made dean emeritus. Dean and Mrs. Matthews plan to make their future home in Albuquerque.

MONTANA

**Two Churches Consecrated
During November**

St. Luke's Mission, Libby, and St. Peter's Pro-Cathedral, Helena, were both consecrated during the month of November in what appears to be the first time in the history of the diocese that two consecrations have taken place in the same month. St. Luke's consecration service was held November 12th while the Pro-Cathedral was consecrated Thanksgiving Day.

The service in the Pro-Cathedral was conducted by Bishop Daniels assisted by Dean Wilson. This culminated a short campaign held recently to raise enough funds to pay off the remaining \$3,100 indebtedness on the church building. The campaign was oversubscribed. It was

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DIOCESAN

through Bishop Daniels' efforts as rector of St. Peter's parish from 1927-1939, that the present Pro-Cathedral was built, the cornerstone being laid in September, 1931. The first services in the Pro-Cathedral were held in the parish hall on Easter Morning, 1932. Although the initial cost of the building was \$85,000, since its completion a good deal has been done in the way of memorials, stained glass window, etc., to increase the value and beautify the building. In 1937 the parish felt able to refinance the indebtedness still outstanding on the church and parish bonds, issued at \$100 valuation, were sold to parishioners. Up until the parish was able to call the last 31 bonds on November 15th of this year, the bonds had been called in at the rate of 10 each year by lot, through the efforts of the women's guild.

ST. LUKE'S MISSION

In the service of consecration for St. Luke's Mission, the Bishop conducted the service assisted by the Rev. George Masuda, priest in charge, St. Luke's Church was organized in 1910 by the Rev. H. M. Green, and the present church building was erected in 1922. Through the efforts of the local committee and the woman's guild, the indebtedness on the church building which was held by the trustees of the diocese of Montana, was paid off this year. Following the impressive consecration services the congregation and guests gathered for a dinner at which both the Bishop and the Rev. Mr. Masuda spoke.

OREGON

St. Philip's, Portland,

Is Given Men's Advent Offering

Again this year the laymen of the diocese of Oregon have designated St. Philip's, Portland, as beneficiary of the Men's Advent Offering. St. Philip's is raising funds for a parish house to meet the needs of the Negro population of the area which has increased, with the growth of war industries, from 1,700 to 20,000.

St. Philip's also received an offering of \$300 from St. Mark's on the occasion of their 70th anniversary, observed on November 12th. The anniversary sermon was preached by Bishop Jenkins, who since his retirement as Bishop of Nevada has been resident in Oregon and has given his services as missionary in Curry county with headquarters in Port Orford.

VERMONT

Windsor Parish House Interior

Renovated by Young People

The young people's group of St. Paul's Church, Windsor, Vt., have completely renovated the interior of the parish house. As most of the male members and many of the female members of the group work in the war plants, this work was done over a series of Sunday afternoons.

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REPRINTS

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DEATHS

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

Frank Hudson Hallock, Priest

The Rev. Frank Hudson Hallock, S.T.D., LL.D., professor of Old Testament and Semitic languages at Nashotah House, died in St. Mary's Hospital, Watertown, Wis., December 13th. Apparently in the best of health five days before, Fr. Hallock was stricken suddenly the morning of December 9th with what proved to be Landry's paralysis, as he was vested to enter the Nashotah House Chapel to celebrate the Holy Eucharist.

Born in New York City August 15, 1876, Fr. Hallock received his higher education at Columbia University and his theological training at the General Theological Seminary, from which institution he earned the degree of Doctor of Sacred Theology (in course) in 1919. Nashotah House conferred on him the honorary degree of Doctor of Laws in 1940. He was ordained to the diaconate and to the priesthood in 1906 by Bishop Gershom Mott Williams, of the diocese of Marquette.

He was married to Anne Walbridge Brown of Rutherford, N. J., December 9, 1901. Thus, the day that his fatal illness struck was their 43d wedding anniversary. He is survived by Mrs. Hallock; a daughter, Mrs. Albert Daniel Klein, of Chisholm, Minn.; two sons, Lt. Richard T. Hallock, Washington, D. C.; and the Rev. Donald H. V. Hallock, now a lieutenant-colonel in the U. S. Army, stationed in Chicago; and by nine grandchildren.

Fr. Hallock had an unusually rich and diversified ministry. He had been a hospital chaplain in the New York City Missions; a rector, priest-in-charge, or locum tenens in the dioceses of Marquette, Nebraska, Albany, and Newark, and in the missionary district of Wyoming; and a professor in three seminaries of the Church. He taught in the Western Theological Seminary, Evanston, Ill., in 1919-20, and again from 1929 to 1931. He was professor of Old Testament at Seabury Divinity School, Faribault, Minn., 1920-27. Since 1931 he was the beloved professor of Old Testament and Semitic languages at Nashotah House, beloved by successive generations of students and by his colleagues of the Nashotah faculty. His work for the school was tireless and self-sacrificing. He had, since 1933, been lecturer in dogmatic theology in addition to his Old Testament duties. He was librarian for the past ten years; and largely because of his efforts the library has increased nearly 40% in number of books.

Fr. Hallock was well known in the world of scholarship, as is attested by his membership in many learned societies, such as the American Oriental Society and the Society of Biblical Literature. He was a Fellow of the Society for Oriental Research. His articles and reviews in the learned journals received wide and favorable attention among scholars and experts. He was also the author or co-author of several books. Notable among these are *Moral Theology* (with Dr. F. J. Hall), *The Tell el-Amarna Tablets* (with Dr. S. A. B. Mercer), and the third and com-

pletely revised edition of Hall's *Theological Outlines*. His book which received perhaps the widest attention in the world of religion is *The Gifts of the Holy Ghost*, which appeared in 1935. It received favorable reviews in the magazines of all communions, and is widely used as a reference work in seminaries of many kinds: Episcopal, Roman Catholic, Lutheran, and various Protestant bodies.

At the time of his death Dr. Hallock had done much work on the manuscript of a book which he had tentatively entitled *The Literary and Religious Supremacy of Israel*. He had also done much on a Commentary on the Book of Jeremiah. This latter would have filled a great need, and he had hoped that it might be his major contribution to the field of Old Testament scholarship. Unfortunately it is only half finished.

Despite his great learning, however, to those who knew him best Fr. Hallock was always the simple priest and man of God.

The funeral was in the Chapel of St. Mary the Virgin, Nashotah House, December 15th. The Rev. W. Freeman Whitman, senior professor, read the Burial Office. The celebrant at the Solemn Requiem High Mass was the Very Rev. E. J. M. Nutter, dean of the seminary. Two members of the senior class, in deacon's orders, the Rev. John W. Gulick and the Rev. Charles R. Johnson, were deacon and subdeacon. Master of ceremonies was the Rev. Lloyd E. Thatcher, of the faculty. The choir was the student body. Six members of the senior class were pall bearers. Bishop Ivins of Milwaukee read the Absolution of the Body and had the committal service at the grave. Burial was in the Nashotah House cemetery.

Archibald S. Winslow, Priest

The Rev. Archibald Spiers Winslow, priest in charge of St. John's Church, Monticello, N. Y., since 1939, died of a heart attack at his home December 12th at the age of 63.

Born in New York City, he attended Trinity School and was graduated from Columbia College in 1902. He also attended General Theological Seminary and was ordained priest in 1906. After his ordination he served with the Church Mission of Help and as curate at the Chapel of the Intercession of Trinity Parish, New York.

During 1915-17 he was chaplain at Kenyon College, and thereafter served parishes in Bayonne, N. J.; Ludlow, Mass.; Palmer, Mass.; Lenox, Mass.; New Lenox, Mass.; Houlton, Me.; Saco, Me.; Old Orchard, Me.; Bar Harbor, Me.; Hull's Cove, Me.; and Eastport, Me.

He was the author of a history of the Saco church.

Mr. Winslow leaves a widow, Mrs. Lita Rogers Winslow; five daughters, Sister Mary Gregory of the Order of St. Mary, Peekskill, N. Y.; Miss Marjorie Winslow of Monroe, Ore.; Mrs. James McCabe of West Roxbury, Mass.; Ensign

Fatherhood and Christmas

Our blessed Christian Christmas came to us ONLY because a Father offered up His Boy—His only begotten Boy, in order that through the matchless beauty and utter holiness of that Boy's life, the world in all its ugly sin, and prodigals—all of us—might be led back to The Father's House.

Since that first Christmas, when God The Father, sent the Blessed Lord Jesus, His Son, into the world, there have been millions of fathers who have had sons, but many, many of those millions passed God up, and so failed to teach their sons, that they, too, passed God up. It has been the accumulated impact of all these godless fathers and their godless boys, which has brought to pass all this present havoc of war, into which has had to be thrown now, thousands of godly sons, the offspring of thousands of fathers who do love God: and this Christmas, with a world at war, we see the age-old extension of the plan of God The Father. Thousands of only begotten sons are being offered up in a hellish cauldron of earthly sacrifice, that not only might national righteousness again prevail, but that, and still more important, there may be a return of personal righteousness, belief in The Father, a sense of deep contrition, and then—the wending of the way homeward to The Father's House.

There is, then, particularly this year at Christmastide, that very real, deep, and special bond between God The Father and those other earthly fathers, each and all of whom have offered up only begotten sons in order that whosoever might believe on Him should have eternal life.

Being one of such earthly fathers, we write this message of Christmas faith, and hope, and love, to all Christian fathers and mothers whose boys are far away from them at this time! Let us commit those boys to God's Holy care, both for this world and the world to come. And be of good cheer! We are co-workers with God The Father in all of this—He and we, offering our sons for the sins of the world!

Peace be in your hearts, then, and in your homes, at this matchless season! And the God of peace will be with you and your sons, wheresoever you and they may go.

Where there is peace in the heart, it is ALWAYS Christmas!

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Priscilla Winslow of the Navy Nurse Corps, and Mrs. Bern Budd jr., of Bronxville, N. Y.; and a son, Pfc. Edward M. Winslow of the Army, who is overseas.

Gustave S. Girardet, Priest

The Rev. Gustave S. Girardet, rector of St. Stephen's Church, Pittsfield, N. H., for the past 13 years, died in Pittsfield on December 9th at the age of 61.

Born in Le Havre, France, of French parents, Mr. Girardet studied for Holy Orders by himself after coming to America and was ordained priest in 1919. He was a scholar of fine attainments, especially in the classics.

Before going to Pittsfield, he was for several years rector of St. Mark's Church, Ashland, N. H.

He is survived by his wife, two daughters and a son.

Services, consisting of Holy Communion and the Burial Office, were conducted by Bishop Dallas of New Hampshire, assisted by clergy of the diocese. Burial was in Pittsfield.

CHURCH CALENDAR

December

- 24. Fourth Sunday in Advent.
- 25. Christmas Day (Monday).
- 26. St. Stephen (Tuesday).
- 27. St. John Evangelist (Wednesday).
- 28. Holy Innocents (Thursday).
- 31. First Sunday after Christmas.

SECONDARY SCHOOLS

Breck School, St. Paul, Receives \$35,000 Gift

Breck School for Boys, St. Paul, Minn., has received a \$35,000 gift from the Citizens Aid Society of Minneapolis. This society was founded in 1916 and endowed by George Henry Christian, for many years a vestryman of the Cathedral Church of St. Mark's, Minneapolis. The first trustees of the society were his son, George Chase Christian, since deceased, Mrs. George Chase Christian, and William Peter Christian. Later, Charles M. Case was appointed. All of these are members of the Cathedral.

The original articles of incorporation stated that the Citizens Aid Society "dedicates its efforts to educational, charitable, and scientific purposes; to alleviate the condition of the sick and to maintain a high standard of citizenship and patriotism."

In its completion of 28 years of service, it is terminating its existence in accordance with the modern idea of distributing all funds during the lifetime of its trustees. Endowments and gifts were given to institutions which have long been beneficiaries of the Citizens Aid Society, among these being Breck School and Carleton College, Northfield, the recognized Episcopal college of the Northwest.

The total amount given by George

Henry Christian to the Society was \$1,850,665.47. The total gifts made by the Society from 1916 to 1944, were \$3,418,231.45, the residue of the fund having been budgeted for final distribution.

St. John's Has Essay Contest On "Monogramic Family Unit"

Believing that education for a successful marriage should begin while boys are in their middle teens, St. John's Military School, Salina, Kans., adopted in September, 1944, a lecture course on the monogramic family unit.

After the Rev. R. L. Clem had given a series of 14 sermonettes in the chapel over a period of six weeks, quite a large number of cadets, ranging in age from 12 to 18, prepared 1500-word essays on the subject and submitted them November 21st. All essays turned in were numbered and graded by a neutral committee composed of Mrs. Milton S. Eisenhower, wife of the president of Kansas State College; Ambrose M. Johnson, a Manhattan, Kans., lawyer; and the Rev. Charles R. Davies, rector of St. Paul's, Manhattan. Mr. Johnson offered a fine strap watch to the cadet who wrote the winning essay.

The five winners were guests at a quail dinner on December 2d at which time Cadet Frank Holm was presented the watch by Major General Grimes, commandant of the Cavalry School at Ft. Riley, Kans.

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**Every Member Pledges Increase
At St. Matthew's, Evanston, Ill.**

The Rev. John Huess of St. Matthew's Church, Evanston, Ill., was one of the first to write the National Council about his Every Member Canvass. Fr. Huess, a Council member, pointed out that "we made use of the material which the promotion department prepared. The giving to the parish increased about \$3,000. The giving to missions reached \$5,500. The number of people pledging to missions increased about 25%."

St. Matthew's has a highly organized canvass system, including a pre-canvass of new families who have not previously pledged.

This year the canvass was conducted by 70 men, each of whom had attended a training meeting one evening before the canvass began. Fr. Huess regards these meetings as a most important part of the plan. "Rarely do we have a new canvasser who does not himself become enthusiastic about the mission story," he said. "Nearly always these training meetings cause the canvassers to increase their own pledges."

Six years ago St. Matthew's total pledged income was \$6,500, and the total pledged for missions was \$650. This year the pledged income will be nearly \$21,000, with \$5,500 for missions.

**Two More Parish Houses Open
Community Youth Projects**

Community projects for young people have been opened in two more parish houses in Alabama. Several nights a week the young people in the neighborhood of St. Andrew's Church, Birmingham, gather for dancing and games. "Tumble Inn" is the name of the youth center in the parish house of St. John's Church, Decatur. Both projects have been assisted by the "Bishop's Dollar." Local and parochial support have been enthusiastic and generous.

**St. Alban's, McCook,
Consecrated**

Coming back to preach the consecration sermon just less than 10 years after he laid the cornerstone as priest in charge of St. Alban's, McCook, Nebr., was the Rev. Hewitt B. Vinnedge, now professor of New Testament at Nashotah House. Also present November 5th for the consecration by Bishop Brinker of Nebraska, was the Rev. Robert A. Johnson, executive secretary of the missionary district, who had been present 10 years ago to assist Fr. Vinnedge at the laying of the cornerstone.

Bishop Brinker paid high tribute to the mission, declaring that it was an experience unique so far as his knowledge extends. Elements which he emphasized were the courage of the little mission to undertake such a building program when the country was at the bottom of the depression; its vision in choosing a fabric

which would be beautiful and permanent (the church is of Indiana limestone); its regularity in making payments without any help from outside the membership of the mission; and finally finishing the job within much less than the expected time by making a final drive at a time when there was no resident priest.

At the dinner after the consecration service, tribute was paid to various officers and men of the McCook air base who as lay readers and organist have carried on the services at St. Alban's during the last few months. W. C. Bullard, former senator in Nebraska, who had been chairman of the building committee, was also present and told of the background of the building project in his address.

Young People Plan Tea Dance

Young people of the Cathedral of St. Philip, Atlanta, Ga., will sponsor a tea dance December 26th, at the Atlanta Biltmore Hotel with the best orchestra in town playing. This will be first dance in a series of dances which the cathedral young people will sponsor under the direction of Canon Colin R. Campbell, will honor the college students and military personnel home for the holidays.

Quite an impressive list of patrons have been secured, who will chaperone the tea dance from 4 to 7 o'clock. About 500 young people are expected to attend.

C H A N G E S

Appointments Accepted

Armstrong, Rev. Gilbert M., formerly priest in charge of St. Peter's Mission, Williston, N. D., is to be rector of Grace Church, Jamestown, N. D., effective January 1st. Address: 411 2nd Ave. N.E., Jamestown.

Bauder, Rev. Erwin H., rector of St. Peter's Church, Brentwood, Pa., has accepted a call to become rector of St. Peter's Church, Hazelton, Pa., effective January 1, 1945.

Brettmann, Rev. James W., rector of St. Andrew's Church, Birmingham, Ala., will become rector of St. John's Church, Montgomery, Ala., January 1, 1945.

Clarke, Rev. Lloyd W., rector of Holy Trinity Church, Minneapolis, Minn., and Episcopal student chaplain at the University of Minnesota, will become dean of St. John's Cathedral, Albuquerque, N. M., on February 1st. Address: 318 West Silver Ave., Albuquerque.

England, Rev. Ira A., formerly priest in charge of missions at Algoma and Sturgeon Bay, Wis., became rector of Trinity Church, Lincoln, and priest in charge of the Chapel of St. John the Divine, Elkhart, Ill., on November 1st. Address: 218 Kankakee Street, Lincoln, Ill.

Finehaut, Rev. R. E., formerly deacon in charge of Trinity Church, Collinsville, Conn., became priest in charge of northwestern missions, in the diocese of Vermont, on December 18th. Address: Holy Trinity Rectory, Swanton, Vt.

Gallagher, Rev. E. O., formerly of Canada, became vicar of St. John's, Globe, Ariz., on December 1st.

Green, Rev. A. R. E., formerly rector of St. Thomas' Church, Brandon, and priest in charge of Grace Church, Forestdale, Vt., has been rector of Zion Church, Manchester Center, and priest in charge of St. John's Chapel, Manchester, St. Paul's, Wells, and St. Margaret's, Middletown

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CHANGES

Springs, Vt., since November 15th. Address: Zion Church Rectory, Manchester Center, Vt.

Heald, Rev. George, formerly rector of St. James' Church, Woodstock, Vt., has been rector of St. Peter's Church, Bennington, Vt., since October 29th. Address: 25 School Street, Bennington, Vt.

Kirk, Rev. William H., formerly rector of Grace Church, St. Louis, Mo., has been rector of St. John's Church, Buffalo, N. Y., since December 1st. Address: 500 Linwood Ave., Buffalo.

McKinney, Rev. George W. F., formerly chaplain in the Army, has been rector of Calvary Church, Richmond, Tex., since December 1st. Address: Richmond, Tex.

Miller, Rev. Herschell G., formerly assistant at St. Michael's Church, Baltimore, Md., has been rector of St. Thomas' Church, Brandon, and priest in charge of Grace Church, Forestdale, Vt., since December 10th. Address: St. Thomas' Rectory, Brandon, Vt.

Morris, Rev. F. Warren, priest in charge of St. John's, Springfield Gardens, N. Y., is to become rector of the Church of St. Alban the Martyr, St. Alban's, N. Y., on January 1, 1945. Address: 189-17 Turin Drive, St. Albans 12, N. Y.

Pomfret, Rev. John, rector of St. Andrew's Church, New Kensington, Pa., became rector of St. John's Church, Union City, N. J., on December 24th.

Rorke, Rev. E. C., formerly rector of St. Stephen's, Grand Island, Neb., has been rector of the Church of the Holy Communion, Buffalo, N. Y., since September 15th. Address: 770 Humboldt Parkway, Buffalo, N. Y.

Stover, Rev. J. Daniel, formerly rector of Holy Trinity Church, Collingswood, N. J., has been rector of Christ Church, Fairmont, W. Va., since October 1st. Address: 812 Benoni Ave., Fairmont, W. Va.

Urban, Rev. Richard G., rector of St. Peter's Church, Fernandina, and in charge of the Good Shepherd, Fernandina, and Bethany Hall, Hilliard, Fla., will become associate rector of St. John's Church, Jacksonville, Fla., on January 10th. Address: 325 Market St., Jacksonville.

Ordinations

Priests

Fond du Lac—The Rev. Ezra Sampson Diman 3d was ordained to the priesthood December 12th in the Church of the Intercession, Stevens Point, Wis., by Bishop Sturtevant of Fond du Lac. He was presented by the Rev. Sydney Waddington and the Rev. Edward C. Lewis preached the sermon. The Rev. Mr. Diman is priest in charge of St. Mark's Church, Waupaca, and St. Olaf's, Amherst, Wis., with residence in Waupaca.

Kansas—The Rev. Eugene George E. Botelho was ordained to the priesthood December 6th in the Trinity Church, El Dorado, Kans., by Bishop Fenner of Kansas. He was presented by the Rev. Earl Minturn and the Rev. Samuel E. West preached the sermon. The Rev. Mr. Botelho is rector of Trinity Church, El Dorado. Address: Box 449, El Dorado.

Milwaukee—The Rev. Frederick Ludtke was ordained priest November 19th in St. James' Church, Milwaukee, by Bishop Ivins of Milwaukee. He was presented by the Rev. R. E. Dille and the Rev. Clarence G. Lund preached the sermon. The Rev. Mr. Ludtke is assistant at St. James' Church, Milwaukee.

Ohio—The Rev. Laurence H. Tober was ordained to the priesthood on December 21st in Trinity Cathedral, Cleveland, by Bishop Tucker of Ohio. He was presented by the Rev. Chester B. Emerson, dean of the Cathedral, who also preached the sermon. The Rev. Mr. Tober continues as curate of Trinity Cathedral.

Rhode Island—The Rev. Howard Russell Barker and the Rev. Andrew Royston Cochran were ordained to the priesthood November 30th in St. Paul's Church, Pawtucket, R. I., by Bishop Perry of Rhode Island. They were presented by the Rev. Nelson Bryant and the Rev. Harold L. Hutton respectively. The Rev. Harold C. Whitmarsh preached the sermon. The Rev. Mr. Barker is assistant at the Church of the Incarnation, New York City, and the Rev. Mr. Cochran is assistant at Christ Church, Cambridge, Mass.

Deacons

Tennessee—Paul Dodd Burns was ordained to the diaconate in the Church of the Redeemer,

Shelbyville, Tenn., on November 30th by Bishop Dandridge, Coadjutor of Tennessee. He was presented by the Rev. A. Constantine Adamz and the Rev. Fleming James preached the sermon. The Rev. Mr. Burns will continue his studies in the Sewanee School of Theology. Address: St. Luke's Hall, Sewanee.

Deposition

Taylor, Charles Willis, was deposed from the ministry at his own request on November 29th in the Cathedral of the Incarnation, Garden City, N. Y., by Bishop DeWolfe of Long Island.

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Previously acknowledged	\$2,431.29
St. Mary's Chapter, Emmanuel Church, Athens, Ga.	12.50
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K. and S. Cole	5.00
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M. A. Harris	2.00
In memory of C. B.	2.00
Mrs J. B. Shinn	2.00
	\$2,498.79

Shelter Christmas Fund

Previously acknowledged	\$ 158.50
Miss Josephine E. Kimball	1.50
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China Relief

Mrs. Ann W. Taylor	\$ 15.00
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THE LIVING CHURCH

LETTERS

(Continued from page 2)

Christians accord the title, the Prince of Peace, and by whose realism all Christians should measure theirs.

It was not the realism that accepts things as they are, concerned only with benefits these things bring to oneself, indifferent to the harm these same things may bring to others. Nor was it the perfectionism that rejects all things as they are, and demands they should all be scrapped to enable humanity to make an entirely fresh start, unencumbered by the past. It was the realism, free from the malice that scorns the past, neglects the present, and puts its whole faith in its one vain imagination of the future, but filled with the charity that reveres the past, utilizes the present, and hopes for a future which will be a realization of the visions for which realists have labored and sacrificed, and for which the heart of humanity yearns. And that realization is the fellowship in which man is loving friend, not self-righteous judge of man, in which nation

is service-loving neighbor to nation, not power-loving ruler of nations, the fellowship of which Christ is the heart, and His love the life-blood.

It was the realism of Him who came not to destroy the law, the most revered heritage of the past to His people, but to fulfill the law, a fulfillment rejected by every man and people who denies his or its fellowship with fellow man or neighboring people, and in so doing, denies the claim that the charity of God makes in all men and all peoples; a fulfillment that has been accepted and is being accepted today by those, who alone are in the spirit of God, realist, those who mistake no power, political, economic, or military for the eternal reality, but who recognize the power of the spirit of fellowship as the eternal reality, and to it, give their first allegiance.

FRANK D. SLOCUM.

New York City.

Sinners

TO THE EDITOR: A lifetime in the atmosphere of the Church's formularies, plus an acquaintance with the world, forbid one to doubt that mankind are sinners, both individually and collectively. I do not find

my letter [L.C., November 19th] questioning that. But I reiterate that the Bible as a whole lays a great deal of stress on the difference between those whose actions are predominantly good, and those whose actions (including thoughts, willingly entertained) are to the contrary.

The "not to call the righteous" etc. verses troubled me, until I read the explanation "that is the self-righteous, the pharisee, who *thinks* he needs no repentance, that all really need."

It is difficult to ignore the fact that the Lord's attitude toward Nathaniel, the Saints John, was quite different from that toward Herod, Judas, the pharisees. To me it appears that He pitied all sinners, but admitted to fellowship only the penitent ones.

Practically every one has some money. But we understand what is meant by "the moneyed class" or "the educated," or "the intelligent," even tho we should find it hard to say at what exact stage a line of separation should come. Thus with sin, degrees plainly exist.

If all are of equal worth, we must cease to celebrate Saints' days.

Sister MARY FRANCES, HMLG.

New York City.



CHURCH SERVICES



CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop
Church of the Atonement, 5749 Kenmore Avenue, Chicago 40

Rev. James Murchison Duncan, Rector; Rev. Alan Watts
Sun.: 8, 9:30 & 11 A.M. H.C.; Daily: 7 A.M. H.C.

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.

Rev. Neal Dodd, D.D.
Sunday Masses: 8, 9:30 and 11

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

St. George's Church, 4600 St. Charles Ave., New Orleans

Rev. Alfred S. Christy, B.D.
Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop
Cathedral Church of St. Luke, Portland
Very Rev. P. M. Dawley, Ph.D.; Rev. C. L. Mather; Rev. G. M. Jones
Sun.: 8, 9:30, 10, 11 & 5; Weekdays: 7:30 & 5

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit

Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 & 11

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

Cathedral of St. John the Divine, New York

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Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers, Tuesday through Friday

Church of Heavenly Rest, 5th Ave. at 90th St., New York

Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols
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NEW YORK—(Cont.)

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St. Bartholomew's Church, Park Ave. & 51st St., New York 22

Rev. Geo. Paul T. Sargent, D.D., Rector
Sun.: 8 Holy Communion; 9:30 and 11 Church School; 11 Morning Service and Sermon; 4 P.M., Evensong, Special Music, Weekdays; 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer.

St. James Church, Madison Ave. at 71st St., New York

Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 9:30 Ch. School; 11 Morning Service and Sermon; 4:30 P.M. Victory Service. Weekdays: Holy Communion Wed., 7:45 A.M. and Thurs., 12 M.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York

Rev. Grieg Taber
Sun. Masses: 7, 8, 9, 10, 11 (High)

Trinity Church, Broadway and Wall St., New York

Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

St. Thomas' Church, 5th Ave. and 53rd St., New York

Rev. Roeliff H. Brooks, S.T.D., Rector
Sun.: 8, 11 A.M., and 4 P.M. Daily Services: 8:30 Holy Communion; 12:10, Noonday Services; Thurs.: 11 Holy Communion

Little Church Around the Corner
Transfiguration, One East 29th St., New York

Rev. Randolph Ray, D.D.
Sun.: Communion 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

OHIO—Rt. Rev. Beverley D. Tucker, D.D., Bishop

St. John's Historic Church, 2600 Church Ave., Cleveland

Rev. Arthur J. Rantz, Vicar
Sun.: 8 Holy Communion; 9:30 Ch. Sch.; 11 (1st & 3d Sun.) Choral Eucharist, (other Sun.) Worship & Sermon; Thurs.: 11 Holy Communion

PENNSYLVANIA—Rt. Rev. Oliver J. Hart, D.D., Bishop

St. Mark's Church, Locust St., between 16th & 17th Sts., Philadelphia

Rev. William H. Dunphy, Ph.D., Rector; Rev. Felix L. Cirlot, Ph.D.

Sun.: Holy Eucharist, 8 & 9 A.M.; Matins, 10:30 A.M.; Sung Eucharist & Sermon, 11 A.M.; Evensong & Instruction, 4 P.M.
Daily: Matins, 7:30 A.M.; Eucharist, 7:45 A.M.; Evensong, 5:30 P.M. Also daily, except Saturday, 7 A.M. & Thursday and Saints' Days, 9:30 A.M.

Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

RHODE ISLAND—Rt. Rev. James DeWolfe Perry, D.D., Bishop; Rt. Rev. Granville Gaylord Bennett, D.D., Suffragan Bishop

Trinity Church, Newport

Rev. L. L. Scaife, S.T.D., on leave USNR; Rev. L. Dudley Rapp; Rev. Wm. M. Bradner, Associate Rectors

Sun.: 8, 11 A.M., 7:30 P.M.; Church School Meeting at 9:30 A.M.; Tues. & Fri., 7:30 A.M. H.C.; Wed.: 11 Special Prayers for the Armed Forces; Holy Days: 7:30 & 11

SPRINGFIELD—Rt. Rev. John Chanler White, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield
Very Rev. F. William Orrick, Dean
Sunday: Mass: 7:30, 9:00, and 10:45 A.M.
Daily: 7:30 A.M.

WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop

St. Agnes' Church, 46 Que St., N.W., Washington

Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge
Sun. Masses: 7, 9:30, 11; Vespers and Benediction 7:30, Mass daily: 7; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.

Sun.: 8 H.C.; 11 M.P.; 6 P.M. Y.P.F. 8 P.M. E.P.; 1st Sun. of month, H.C. also at 8 P.M. Thurs. 7:30; 11 H.C.

WESTERN NEW YORK—Rt. Rev. Cameron J. Davis, D.D., Bishop

St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.
Very Rev. Edward R. Welles, M.A., Dean; Rev. C. A. Jessup, D.D.; Rev. Robert E. Merry, Canon

Sun.: 8, 9:30, 11. Daily: 12, Tues. 7:30, Wed. 1:



AT THE LIVING CHURCH NURSERY SHELTER: "This is the way we wash our clothes," sing the "under 5's" whose happy child life has been made possible by the generosity of THE LIVING CHURCH FAMILY. Above, six of the children are shown learning in play habits that will later stand them in good stead.

Contribute to the Nursery Shelter

Few gifts could be more blessed than a contribution to The Living Church's Family project—the support of 40 British children whose home-life has been destroyed by total war. A child may be supported at the shelter for a year for only \$100; any reader able to contribute this much will be designated "sponsor" of one of the children, and will receive pictures and information enabling him to take a personal interest in the child's development.

Endorsed by Bishops and other Church leaders, THE LIVING CHURCH Nursery Shelter, Barton Place, Exeter, England, makes a normal and happy childhood possible for 40 English children between the ages of 2 and 5.

It is supported by contributions from readers of THE LIVING CHURCH, who have so far contributed about four-fifths of this year's \$3,000 objective. The British

government and the Save the Children Federation also help to support the shelter. In THE LIVING CHURCH Shelter, special pains are taken that the children learn to know and love God. They are taught prayers and hymns, and each child wears a cross given him by the Editor of THE LIVING CHURCH on behalf of the readers of the magazine during his trip to England. Their health and happiness are the concern of a skilled staff.

Checks for the Shelter should be made payable to The Living Church Relief Fund and sent to 744 North Fourth Street, Milwaukee 3, Wis., with notation "for Nursery Shelter."