

# The Living Church

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



*National Gallery of Art, Mellon Collection*

**MADONNA AND CHILD WITH ANGELS**

**Hans Memling (Flemish, 1430/35 — 1494)**

[See page 4.]

## LETTERS

### Thanks from Old Catholics

**TO THE EDITOR:** A few days ago I received a notice from Mannheim's CARE distribution office that I might pick up a CARE package. There I learned THE LIVING CHURCH RELIEF FUND was the sender.

On behalf of all who will receive, and in my personal name, I want to thank you so much and I hereby ask you to give our thankful regards to all who shared to make this CARE package possible. I said "all who *will* receive." Yes, I intend to save this package till Christmas, and then will distribute especially to children and old people. I have about 120 children of school age in my parish. Many of them suffer from undernourishment, and now, with the beginning of winter, of lack of clothing, good housing, and shoes. It means much to a German mother to get additional food, for a CARE package contains more fat — for instance — than a single person gets within six months by his ration card.

Be sure, dear sirs, we do appreciate your gift, for we have learned that prices are very high in the United States. We do really not belong to that brand of people who think each American is a millionaire. We know, however, that it means a sacrifice to most of the benefactors to give away their money.

Most of all, however, we feel so happy receiving your present as a token of Christ's love. Thus we have been given

the assurance: we believe in a living Christ whose healthy members have thought of their sick brothers across the ocean and have helped to save them from hunger. Thank you, dear brothers and sisters in Christ, and please take in return our prayers which we offer each Sunday publicly in our service.

God bless you all! Give us a lasting peace and give us strength to build his kingdom.

(Rev.) WERNER J. SCHARTE.  
Mannheim, Germany.

### Proposals Clarified?

**TO THE EDITOR:** THE LIVING CHURCH gave very full space to the statement of the Episcopal Evangelical Fellowship which was presented before the Commission on Approaches to Unity. For that the Fellowship is grateful. In your editorial comment, however, there seems to be misunderstanding and consequently some misinterpretation which ought to be cleared up.

The leadership of the EEF dissents sharply from the statement in the editorial that we "call for a unity based on the principle that the Episcopal Church should depart from its declared position in the direction of one particular Church with which union seems to be a practical possibility, without regard to history, law, or even the general shape of Christendom today." We believe on the contrary that our position represents the declared posi-

tion of the Church, etc., and that those who oppose reunion with the Presbyterian Church in the USA are disregarding history, law, and the general shape of Christendom today.

We would remind you that the 1937 resolution is still the declared policy of the Protestant Episcopal Church. We would remind you that the final action of the 1946 General Convention, which never voted upon the specific proposals of the Unity Commission but upon a substitute motion which by-passed the real issue, referred to Lambeth "such proposals for Church Unity as are being considered by our Church and which are related to the Anglican Communion, including any statement prepared by the Joint Commission on Approaches to Unity based upon the Lambeth Quadrilateral, and status of our conversation on organic union with the Presbyterian Church in the United States of America" (Journal of General Convention, 1946, page 322). We cannot construe this as rejection of either "The Proposed Basis" or of the negotiations in general. Behind any discussion of the interpretation of these and other facts, however, is the underlying issue of what is the nature of the Church. I read to the Unity Commission a statement from Bishop Parsons from which I would like to quote:

"It seems very clear to me that the one serious question which has to be answered and which can be answered only by the Anglo-Catholics is whether they intend to



*A Merry Christmas*  
and  
*A Happy New Year*  
To All



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insist upon the acceptance of the historic episcopate with the doctrinal interpretation which they give to it, or whether they will be willing to recognize that this Church does not actually hold to that position. A book like Cirlot's on the Anglican position is probably irrefutable if the Church of England is a legal body and our relationship to that Church is such as to bind us to its legal provisions. But actually the Church is not a legal body. It is a moving, living fellowship, and as such its present needs cannot be denied because the dead hand of the past lies upon it. Mortmain cannot be admitted in a living Church."

We will never understand each other — in our basic differences of conviction — if we are regarded as being "in rebellion" against "the divine society founded by Christ." We cannot equate that society with any ecclesiastical organization which ever existed, which exists today, or which ever will exist. We believe the Episcopal Church both represents it and defies it. We believe that the Episcopal Church is most true to its heritage of faith (as against its heritage of administrative system) when it is willing to accept the challenge of some opportunity arising out of the living present. We cannot regard the United Church of South India as being "in rebellion" against "the divine society." Rather it would be our contention that the United Church of South India, in these controversial particulars, may perhaps be a better exponent of "the divine society" than the Anglican Communion, since it has responded to the challenge of the living present.

It is not a question of studying history, in the sense of learning the facts of procedures of long ago, as your editorial suggests. It is really a question of having an adequate philosophy of history in terms of which the total heritage of Christian experience can be related to the needs of living men and women.

(Rev.) CHARLES D. KEAN, President,  
The Episcopal Evangelical Fellowship,  
Kirkwood, Mo.

**Editor's Comment:**

The statement of Bishop Parsons quoted by the Rev. Mr. Kean reflects a common confusion as to the Church's doctrine on the ministry. The imparting of the Holy Spirit by the laying on of the bishop's hands for the office and work of a deacon, priest, or bishop; the broad lines of the work of those several offices, as defined in the ordinal and offices of Instruction and exemplified in the Prayer Book services; the continuity of this ministry from "the apostles' time"; the fact that God will be "with the ministers of apostolic succession to the end of the world" — these are not Anglo-Catholic peculiarities but parts of the official teaching of the Church explicitly declared in the Prayer Book. So also is the Church's position that non-episcopally ordained ministers cannot be permitted to perform functions in the Church which the Church reserves to her episcopally

ordained ministers. The added statement that non-episcopal ministries are invalid is the point on which some Anglo-Catholics are in disagreement with some Evangelicals; but Anglo-Catholics have never, so far as we know, insisted upon a unity plan denying the validity of non-episcopal ministries: What they have insisted on is that the united Church adhere to the principle universally followed during three-quarters of Church history and still followed in the great majority of Christendom: that only episcopal ordination is *certainly* in full accord with God's will for His Church.

**Catholic Congress Papers**

**TO THE EDITOR:** It is my wish that everyone in the Church could read the clearly stated article of the Anglican position in regard to unity by W. W. Grant, chancellor of the diocese of Colorado [L. C., November 30th].

It is a great source of disappointment and amazement to me that so many of the Episcopal clergy and laity are willing to compromise with a Protestant body to form something that they believe will be a "unity." If all the various Protestant sects cannot unite with themselves, how can one separate Protestant body be spliced to a living Tree? If such a tragedy should come to pass, we Churchmen who believe in the Apostolic Church with its seven sacraments should praise God that there will be enough of us who are willing to work and pray to preserve the Church that we love better than life itself. As Mr. Grant so forcefully states: "We will not move. We will not compromise. We will not concede. We will not leave the Church." Our ranks would be smaller, yes, but we would be strong in one mind and one purpose.

If every Churchman will strive to be a "little St. Athanasius," the fate that has befallen the Anglican Church in India could not happen in the United States.

FRANCES H. CHATTO.

Rockland, Maine.



CALVARY CHURCH, Wilmington, Delaware  
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The problem of designing a suitable Reredos for the existing white marble Altar was complicated by the limited available space behind the Altar. Hence, a mosaic panel set in a white marble frame was decided upon. In keeping with the best traditions of mosaic art, the Calvary Group is rendered in a somewhat archaic manner, yet each figure and each detail clearly expresses its significant part in the great drama. In the Sanctuary window on the left is represented the Nativity and on the right, the Resurrection. For correct interior renovation, write

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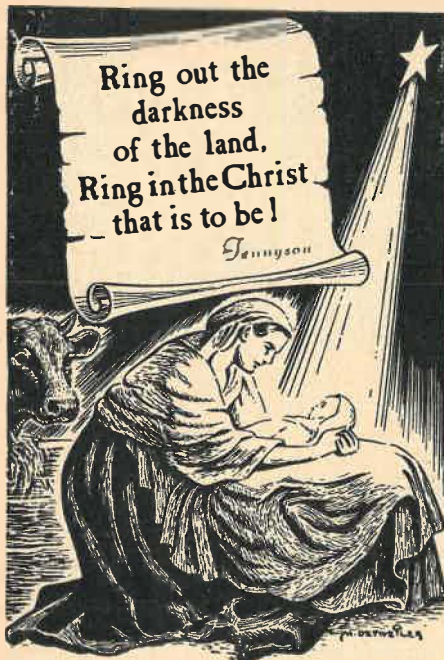
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**The  
LIVING CHURCH  
ANNUAL**

***Delayed!***

We regret to announce that due to conditions beyond our control at our printing plant, The 1948 edition of *The Living Church Annual* will not be available until about January 15th.

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Nothing can better express the joy of Christmas than the music of beautiful bells. Borne through the skies on golden wings, it soars straight to our hearts and makes even more ecstatic the happiness that dwells there.

Christmastime is the time of all the year when we know happiness for what it truly is—when love and kindness and the pleasure of giving are the guideposts of our lives. That has been true down through the centuries: the darkness of doubt and selfishness has ever vanished before the brilliance of the Spirit of Christmas.

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## RELIGION IN ART

By DR. WALTER L. NATHAN

### Hans Memling: Madonna and Child

THIS is how the old city of Bruges in Flanders lives in the memory of every visitor: ancient brownish-red brick houses with high gables and tiled roofs mirrored in placid waters of river and canal; green trees reaching over the silent walls of little gardens; the carillon of bells from the tall spires of the Gothic cathedral and the belfry: a dream-like northern Venice where time seems to stand still and haste is unknown. One of those enchanted places of which Europe once was so rich, Bruges happily escaped serious damage in both world wars, and the stolid walls of St. John's Hospital once again enclose the masterpieces of the city's great artists of the past, foremost among them the Shrine of St. Ursula and other treasures from the hand of Hans Memling.

The painter, however, was not a native of Bruges. He was born near Mainz on the Middle Rhine, and received his first instruction probably in Cologne. Then he went to Flanders, attracted by the perfection of oil painting under the brothers van Eyck, Roger van der Weyden, and their followers. By 1466 he had settled in Bruges, then a flourishing center of commerce and shipping, and here he spent the rest of his life painting portraits of the rich burghers, and altarpieces for their churches and chapels.

#### LYRICAL ARTS

Hans Memling's art is lyrical rather than monumental or dramatic. He loves fine brocades, Oriental carpets, and marble columns. His landscapes are park-like and well-ordered, his Madonnas are tender young mothers modestly accepting the homages paid to her infant son by youthful angels. We admire his almost unbelievable skill, so well exemplified in the many charming details of our painting, his soft, lovely colors, his fine composition. How the two angels balance each other; how the fall of the Madonna's mantle, and the inclination of her head, answer the Christ Child's lively movement to the left; how the statues of King David and the Apostle Simon, and the cherubs in the spandrels of the arch, correspond to each other without monotony, show Memling's perfect mastery.

And as our eyes wander over this picture to gain endless delight we experience some of the joy that came into the world with Christ's birth, and that each Christmastide rekindles once more in our hearts even in the darkness of a wintry world.

## THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 744 North Fourth St., Milwaukee 3, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher and the accounts are audited annually by a Certified Public Accountant.

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In loving memory of M.O.S.T.	60.00
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Previously acknowledged	\$ 885.00
C. Bertis Neely	2.00
	\$ 887.00

## ACU CYCLE OF PRAYER

### December

21. St. Andrew's, Baltimore
22. Church of Our Saviour, Chicago
23. St. Luke's, Caribou, Maine
24. St. Luke's Cathedral, Portland, Maine
26. Trinity, New York City
27. St. Ignatius', New York City
28. St. Luke's, Smethport, Pa.
29. St. Stephen and the Incarnation, Washington, D. C.
30. St. Paul's, Doylestown, Pa.
31. Annunciation, Philadelphia

## GENERAL

### INTERNATIONAL

#### Lambeth, 1948

By the Rev. C. B. MORTLOCK

After a lapse of 18 years, bishops from every part of the Anglican Communion are to meet in London next summer for the eighth Lambeth Conference. If the war had not interfered, the conference would have assembled in 1940. Preparations were almost complete: Archbishop Lang had resigned the see of Canterbury in order that a younger man might preside over the conference, and the agenda were ready.

It is a greatly changed world with new problems which will confront the bishops when they come together on July 1st for the opening of their six weeks of consultation. But the great topics, in the discussion of which the late Archbishop Temple looked forward to guiding, remain, for they are of the most part questions of Church order and discipline, *e.g.* the experiment in Christian unity which is being made in South India, and the secular and religious conceptions of marriage.

Off and on during the interval between the forthcoming conferences and that last held in 1930, the consultative body, including Bishop Oldham of Albany, has met together.

The Archbishop of Canterbury has announced that the theme of next year's conference will be "God in His World and in His Church."

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

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## Christmas is Everywhere

*A Message to All Christian People*

By the Most Rev. Henry Knox Sherrill, D.D.

Presiding Bishop

PHILLIPS BROOKS wrote a carol, "Everywhere, everywhere Christmas tonight." This year though December twenty-fifth will come everywhere there will be many hearts and places where the Christmas Spirit will be absent as a result of human failure and sin. Hunger, want, bitterness, sorrow — these unwelcome guests will be present in many a home. In our own good fortune we must remember in word and deed these our brethren of other places and lands. But in the deepest sense, Christmas *is* everywhere. Jesus came to bring life to all men of every race, of every nation, of every clime. Even though many do not realize the truth, this is an historic fact. "The Word became flesh and dwelt among us." Everywhere, everywhere Christ, as for "God so loved the world." Here is to be found a center of unity for mankind — a divine Love which transcends our weakness, a source of Hope and of Joy. Wherever "meek souls will receive Him still, the dear Christ enters in." God grant to us all this supreme Blessing of this Season!

It is not yet possible to say how many of the bishops will be present at the conference, but despite difficulties of transportation it is expected that the number will not fall below that of 1930, when 307 bishops attended. In some parts of the Church, the poverty resulting from the war is a factor to be reckoned with. In addition to the Anglican bishops who will take part in the conference, the Archbishop of Canterbury (Dr. Fisher) is issuing invitations to certain Old Catholic and Orthodox prelates to attend the preliminary ceremonies.

Since a generation of Churchmen has grown up during the last 18 years, it is worthwhile to quote a resolution adopted by the conference of 1930, in which the nature and status of the Anglican Communion was succinctly described:

"The Anglican Communion is a fellowship, within the One, Holy, Catholic, and Apostolic Church, of those duly constituted dioceses, provinces, or regional Churches in communion with the See of Canterbury, which have the following characteristics in common:

(a) they uphold and propagate the Catholic and Apostolic faith and order as they are generally set forth in the Book of Common Prayer as authorized in their several Churches;

(b) they are particular or national Churches, and, as such, promote within each of their territories a national expression of Christian faith, life, and worship; and

(c) they are bound together not by a central legislative and executive authority, but by mutual loyalty sustained through the common counsel of the bishops in conference."

The common counsel referred to in this resolution, is sought principally in the decennial meetings of the Lambeth Conference, which first met in 1867 under the presidency of the late Most Rev. Charles Thomas Longley, Archbishop of Canterbury, as the result of a resolution passed two years before at a meeting of the provincial synod of the Church of England in Canada. The synod urged that opportunity should be afforded whereby "members of our Anglican Communion in all quarters of the world should have a share in the deliberations for her welfare." The indirect cause of the first conference was the unrest due to "dangerous errors" held to be contained in Bishop Colenso's commentary on the Pentateuch, and in the volume *Essays and Reviews*, published in 1860, with Bishop (later Archbishop) Frederick Temple as its leading contributor. The

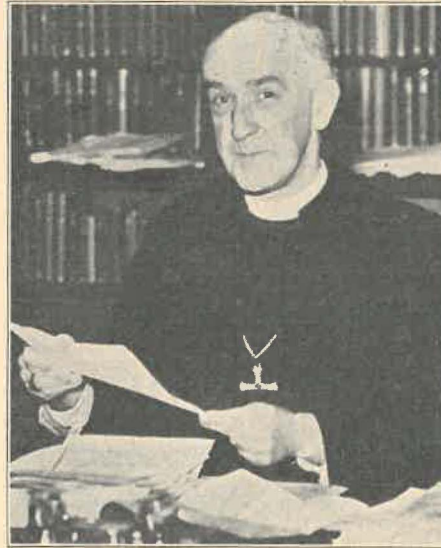
Canadian Church asked for a general council to counteract the disturbing effect of these episodes.

Dr. Longley brought the proposal before the Convocation of Canterbury, where it was received with considerable misgiving. It was considered unwise to summon a general council to define doctrine, for it was felt that such an endeavor might do more harm than good. In the end, but still far from unanimously, it was agreed that the Archbishop should invite the bishops of the Anglican Communion to a conference which should serve as a "demonstration of union" between different Churches in communion with Canterbury. Thus the first Lambeth Conference came cautiously into being on September 24, 1867. Seventy-six bishops attended, out of the 144 to whom invitations were sent. Despite the Archbishop's statement that the conference was not competent to define doctrine, the bishops were soon in a debate over Bishop Colenso's views on Old Testament chronology. Otherwise, the proceedings were orderly and useful, being confined to such subjects as the powers of metropolitans, and the constitution and functions of synods and ecclesiastical courts.

The conference was an undoubted success, and when the Most Rev. Archibald Campbell Tait succeeded to the see of Canterbury, he found that bishops all over the world favored a further meeting. So, in 1878, the second Lambeth Conference, attended by 100 bishops, was held. As in 1867, it was followed by the issue of an encyclical. In 1888 the conference was attended by 145, out of 211 bishops. The conference was now in theory, if not in practice, held every 10 years. In 1897 there were 194 bishops present; in 1908, 242; and in 1920, 252.

At present a great deal of preparatory work is done by committees appointed for particular purposes by the Archbishop of Canterbury. Membership of these bodies is not confined to bishops and priests, but is extended in order to include the most effective help in assisting in the manifold problems. Thus, for the conference next year, one of the most important committees is that preparing material for the deliberations on the problems of Christian marriage.

There is much misunderstanding about the authority of the conference. It possesses no legal or canonical authority. That is to say, none of the conclusions are binding on the consciences of loyal members of the Anglican Communion. It is essentially a consultative body — a kind of family council on a large scale. But if its conclusions are without legal force, they have great moral force and therefore provide real guidance. To become effective in any part of the Church, it is necessary that a resolution of the



DR. FISHER will be host to the 1948 conference.

Lambeth Conference be constitutionally adopted by a properly constituted synod (in the United States, by General Convention). In England that would mean approval by the four houses of convocation, though either province of Canterbury or York can act independently.

As a result of the South Indian experiment, the Bishops of Madras, Tinnevely, Travancore, and Dornakal have not been invited to the conference. Their dioceses are no longer part of the Anglican Communion.

## LAYMEN

### Dr. Butler Dies

Dr. Nicholas Murray Butler, president emeritus of Columbia University, of which he was President for forty-three years, died on December 7th, in St. Luke's Hospital, New York City, of bronchial pneumonia after a brief illness. He was in his 86th year.

Nicholas Murray Butler was born at Elizabeth, N. J., April 2d, 1862, the son of Henry Leny Butler and Mary Jones (Murray). He was graduated from Columbia University in 1882; in 1884 received the Ph.D. degree from the same university, after which he went to Germany and France for a year's further study. In 1885, he returned to Columbia as assistant in philosophy. In 1890 he became professor of philosophy and education, and in 1902 was elected president, which office he held until his retirement in 1945. Dr. Butler founded Teachers' College and the Horace Mann School. His achievements as president of Columbia are known throughout the world. In 1901, 4,400 students were enrolled and the annual appropriation was \$1,039,797. In 1940, the number of students in residence was 31,411, and the annual appropriation \$15,000,000.

He expanded the departments of the university, and year by year added great teachers to the faculty.

President Butler's contribution to public affairs is almost as notable as his work as an educator. Among his close associates were nine Presidents of the United States, beginning with McKinley and ending with Truman. It was one of these, Theodore Roosevelt, who first called him "Nicholas Miraculous Butler," a name used to the last by his friends and by generations of Columbia students and teachers. One of President Butler's greatest works was what he did in connection with the Carnegie Endowment for International Peace, and the Carnegie Institution. He, Andrew Carnegie, and Elihu Root were the founders.

President Butler is survived by his widow, the former Miss Kate La Montagne, and by a grandson, Walter Murray Butler Lawrence, the son of Sarah Schuyler Butler Lawrence, the late daughter of President Butler and his first wife, the former Miss Susanna Edwards Schuyler, who died in 1903.

Funeral services were held in St. Paul's Chapel of Columbia University, December 9th. The Rev. Dr. Raymond C. Knox, chaplain emeritus of Columbia, officiated, assisted by the Rev. Otis R. Rice, chaplain of St. Luke's Hospital. After the service, which was the Burial Office of the Prayer Book, the coffin was borne to the front of the Low Memorial Library and down to South Court, in order that the thousands who could not gain entrance to St. Paul's Chapel might have an opportunity to have this part in the ceremony. Burial was in the family lot in Cedar Lawn Cemetery, Paterson, N. J.

## ROMAN CATHOLICS

### New Encyclical Issued

One of the longest encyclicals in the history of the Roman Catholic Church has recently been issued by Pope Pius XII. The letter calls upon the bishops of the Roman Church to promote more rigid observance of liturgical laws, and warns against the infiltration of errors in Roman doctrine and practice. Among these errors, the Pope said, are false mysticism, unauthorized liturgical innovations, quietism, and naturalism.

Entitled *Mediator Dei*, the new encyclical forms a second chapter to the encyclical on the Mystical Body, issued by Pope Pius in 1943. The latter discussed the internal life of the Church and examined its dogmatic foundations, while the new letter propounds the true doctrine in regard to liturgical laws and cautions against departures from their strict observance.

Although addressed especially to the hierarchy, the Pope's warning also was

intended for laymen, whom he exhorted to remain faithful to liturgical prescriptions in order to safeguard "the integrity of morals, the solidarity of devotion, and the sanctity of worship."

The first part of the encyclical dealt with the nature, origin and evolution of the liturgy; the second was devoted to the worship of the Eucharist; the third to the divine office and the liturgical year; and the fourth to pastoral directives to the clergy and faithful.

In his directives, the Pope urged the clergy "to devote special attention" to the members of Catholic Action and of other religious organizations so they might participate "in very large numbers" in spiritual exercises that were "very useful, indeed necessary, to inculcate genuine piety in souls and pave the way to sanctity."

Pope Pius rebuked those of the clergy who had been guilty of laxity in the application of liturgical laws through indolence and negligence, and those who in their misguided enthusiasm for novelty were leaving the "road of doctrine and caution." He said the former are guilty of quietism, which is a passive self-satisfied, contemplative attitude of man toward God, while the latter were guilty of naturalism, which is a denial of the miraculous side of religion.

Among practical questions discussed by the Pope were the introduction of modern music in churches, use of the Missal as the most suitable means to get the faithful to participate in the Mass, use of Latin in the Mass, and liturgical colors of sacred vestments.

The Pontiff condemned strongly the use of a language other than Latin in the Mass, without special permission; the arbitrary changing of dates for religious feasts; and, in general, any departure from the ritual without the sanction of ecclesiastical authorities. He suggested the creation of diocesan commissions for the promotion of a liturgical apostolate, so that the rite might be performed under the guidance of the best ecclesiastical authorities.

The Pope told the bishops that modern art and music should be admitted to Catholic churches, just as creations of "geniuses of past centuries" have been admitted in their time. He said the bishop should not "despise or repudiate" new forms of painting, sculpture and architecture because of "prejudice," explaining he did not mean that "excessive realism or exaggerated symbolism" should be taken into churches. He described that particular kind of modern art as "deformation of real art" and deplorable. Modern music, the Pope said, can "contribute not a little" to the splendor of the sacred rites, but he warned that "extraordinary and unusual effects" should be avoided.

Pope Pius took sharp exception to a movement among Catholic laity which urges a return to church decorative practices and customs in use during the early days of Christianity. Some of these are: the use of plain tables as altars, elimination of statues and pictures, and bans on the use of black in Mass vestments and on images showing Christ in extreme pain. This movement, the Pope said, committed the error of forgetting that both the doctrine and practices of the Church evolve over centuries, and that later customs and ideas cannot be ignored.

The Pope urged that the liturgical spirit be promoted through sermons, writings, meetings and congresses. He exhorted the faithful to practice spiritual meditation, to make retreats, to visit the Blessed Sacrament often, to make novenas, and engage in other pious actions.

The aim of the encyclical, Pope Pius stated, was to promote what is good and to check excesses; also to bring about closer unity between the clergy and the faithful as an effective bulwark against doctrines and ideologies that are hostile to the Church.

In the concluding section, the Pope exhorted the hierarchy to use the means it deemed most efficient so that the "clergy and people become a sole mind and body." [RNS]

## PROVINCES

### Clergy of Eighth Province

#### Meet to Discuss Evangelism

Priests and bishops of the Eighth Province met for two days in October at San Francisco, Calif., to discuss the program of evangelism and to consider opportunities confronting the Church in the growing Province of the Pacific.

The conference began with an address on "The Gospel and Its Demands," by the Rev. Pierson Parker, associate professor of Biblical studies at the Church Divinity School of the Pacific, Berkeley, Calif.

The next morning, after the celebration of the Holy Eucharist, the Rev. A. Ronald Merrix, field officer of the National Council, addressed the conference on "The National Outlook and Program," after which there were numerous reports from the clergy of the province telling of the work in their dioceses or districts.

The afternoon program on "The World Outlook" included reports of the missionary work of the Church, the Whitby Conference of the International Missionary Council, and various evangelistic efforts directed by committees of the World Council of Churches.

The evening was given over to an

address by the Rev. Charles F. Whiston, associate professor of Church History at the Church Divinity School of the Pacific, who spoke on "Our Response." Professor Whiston said:

"We may have to face the same kind of judgment that Europe is going through, for we clergymen are often barriers between our people and God. We are commissioned to bear witness to the greatest event in history, Jesus Christ. Only Christ can save; we cannot. This bearing witness to Christ is real evangelism."

The concluding meetings of the conference urged that full recognition be made of the essential need of repentance, conversion, and spiritual renewal, through a fuller knowledge of the content of the gospel.

Thirteen points, drawn up by the conference, represented the aims set forth toward evangelism by the clergy of the Eighth Province. The points were:

(1) The clergy's need for much deeper conversion to Christ as their sovereign Lord and Saviour.

(2) A need for a simple presentation of Christian faith in tracts and books.

(3) Rededication of clergy and lay people to the whole work of the Church.

(4) The need of a sense of sin, both personal and corporate.

(5) That the Church be delivered from worldliness.

(6) An appraisal of the Church, its work and trends, in the light of the gospel and as facing God's judgment.

(7) A new and larger recognition of the several gifts of the Holy Spirit in the exercise of a Christian ministry by both clergy and laity.

(8) A stronger, disciplined spiritual leadership on the part of bishops of the Church, and the National Council.

(9) A fresh realization of the extent to which the life of the world today has departed more and more from God.

(10) Need to develop a new sense of vocation.

(11) The Church should be concerned and ready to lead in dealing with the problems of all classes and all mankind.

(12) We must develop a larger sense of stewardship of our abilities, time, and possessions.

(13) The need to take God into all our thinking.

## PUBLIC AFFAIRS

### Episcopalian Appointed

#### U. S. Governor of Bavaria

Murray D. Van Wagoner, Episcopal layman and former governor of Michigan, has recently been appointed United States Military Governor of Bavaria [Germany] by President Truman.

Before leaving for Germany, Mr. Van Wagoner consulted with Christian leaders in New York and Washington, D. C., to secure information about the Churches in Germany. [RNS]

## EGYPT

### Chaplains Report Suicides Among Prisoners of War

A declaration has recently been issued by Protestant prisoner of war chaplains in Egypt addressed to the British Government and "the Christian people of all the world," reporting that cases of suicide and insanity are increasing steadily among more than 60,000 German prisoners of war who have been detained in the Middle East for periods ranging from two to five years.

The chaplains appealed for prompt repatriation of the prisoners and said that "the mental strain of the prisoners had reached a degree which gave apprehension of the most serious consequences for the future."

The chaplains said that the situation was caused by the long time of captivity, the separation from families, the bad news from home, and the indefinite time of captivity.

The declaration said:

"As ministers and shepherds of our fellow brethren, we implore the leading personalities and the responsible authorities of the British Government not to allow any longer the injustice which has been done to the prisoners of war in the Middle East, but to help us by practical, efficient, and quick measures to stop among these prisoners the great mental distress and despair which is increasing from day to day.

"We owe this to our ecclesiastical duty, to our conscience, to our Protestant Church in Germany, and to our German people, to our fellow prisoners, and last, but not least, to the Lord, our God." [RNS]

## AUSTRALIA

### Bishop Housden Consecrated

The Rt. Rev. J. A. G. Housden was consecrated as Bishop of Rockhampton on the Feast of St. Simon and St. Jude, October 28th, in St. John's Cathedral, Brisbane, Australia. The consecrator was the Most Rev. Reginald Charles Halse. This was the first consecration held in St. John's Cathedral since 1932.

## YUGOSLAVIA

### Orthodox Priests Form Group to Coöperate with Government

Three hundred Orthodox priests from Serbia and the autonomous regions of Kosovo, Metohija, and Vojvodina, met recently in Belgrade to form an organization which will coöperate with the government in social, economic, and educational projects. The group is similar to other associations reported set up by

Orthodox clergymen in Bosnia-Herzegovina and Croatia.

Inaugurated in response to recommendations by the Holy Synod last spring which called for "coöperation between priests and state officials," the new association announced that its purpose is to join with State authorities and people's organizations in promoting "social and cultural projects and the fulfillment of Yugoslavia's Five-Year Plan."

Formation of the association followed shortly after Patriarch Gavrilo, supreme leader of the Orthodox Church in Yugoslavia, had called upon Orthodox clergy throughout the country to support "all activities for the benefit of the people" sponsored by the government.

A lengthy resolution approved by the meeting declared that "we must unite our forces with other professions and sections of the population," because "only in this way will we achieve improvement in the standard of living of our whole people, and even of us priests."

An unusual feature of the resolution was its attack on "clericalism," which it condemned for "having brought much evil to the world, and even to us."

"We want friendly coöperation with State authorities," the resolution said. "We do not want to work for those who have never been inside a church, but who are now allegedly extremely pious and beating their breasts because of the reputed loss of the Churches' prestige."

Present at the meeting was a delegation of Roman Catholic priests from Slovenia, who presumably attended as observers. [RNS]

## PHILIPPINES

### Service at St. Andrew's Seminary

On Sunday, October 5th, a service of Solemn Vespers was held in the chapel of St. Andrew's Theological Seminary, Manila, attended by clergy and representatives of all the Manila congregations. Supreme Bishop Isabelo de los Reyes, Jr., Bishop Gregorio Balda, and Fr. José Intal of the Philippine Independent Church were also present. The Rev. Wayland S. Mandell, warden of the seminary, sang the service, Bishop Wilner, Suffragan of the Philippines, read the lesson, and Bishop Binsted of the Philippines preached.

In his sermon Bishop Binsted said

that the opening of St. Andrew's Seminary in Manila is the partial fulfillment of a dream of the late Charles Henry Brent, founder Bishop of this missionary district. In his address to convocation on August 3, 1910, Bishop Brent said:

"If we are ever to do more than sporadic religious work among the Filipinos, it will have to be by establishing training schools for native workers. The physical, political, and religious conditions of the country, the diversity of tongues, the aspirations of the people, require that they should be reached through their own prophets. Moreover, our own communion is of a sort that does not lend itself as readily to the plan of scattering numerous evangelists and teachers through a territory like that under consideration, as of making a few strong centers into which to gather picked characters and train them with painstaking thoroughness. Manila would be the natural place to select for the purpose. Though each province has its capital, Manila is the metropolis to which the Filipino people look for light and leading.

"This work has for various reasons been delayed longer in the Philippines than in China and Japan. A commendable start was made in the training school in Sagada. There, with inadequate staff, buildings and equipment, our first priests to be ordained received their training, and some of the students now here began their theological studies. Now we have these temporary buildings and this school organization in Manila. We look forward to the not distant future when we may have permanent buildings and an increased faculty and student body. But this is a good beginning. We are proud of the type of students enrolled, and we feel that we are prepared to offer a course of studies which will fit and prepare them for good work in the sacred ministry of the Church."

Addressing the students particularly, Bishop Binsted added:

"All our studies are important, but back of the book, back of the teacher, we must see the Christ imparting to us through these means Truth as it is in the heart of God. We must not be content with relative truth, but we must seek until we find the Ultimate Truth—that Truth which Jesus was talking about when He said: 'I am the Way, the Truth, and the Life.' It is this Truth alone that shall make us free and enable us to proclaim freedom to other men. . . .

#### SACRED RESPONSIBILITY

"In establishing this school of the prophets, this mission has undertaken a weighty and sacred responsibility. It is a definite step in preparing an ever-increasing number of young men of this land to share with us the privileges and responsibilities of the Catholic priesthood. The academic and spiritual standards which we uphold in this school will determine in a large measure the character of the future priesthood of this Church. And the character of the priesthood will determine the life and work of the Anglican Communion in these islands."

## CHURCH CALENDAR

### December

- 21. 4th Sunday in Advent
- 22. St. Thomas†
- 25. Christmas Day
- 26. St. Stephen
- 27. St. John Evangelist
- 28. Holy Innocents (1st Sunday after Christmas)
- † Transferred from December 21st



# The Incarnation - - Hope for All Men

By St. Augustine of Hippo

**N**OW, they are wanting in wisdom who pose this question: "Why could not God in His wisdom have found a way to liberate men other than by assuming man's nature, being born of a woman, and suffering all those injuries at the hands of sinners?" To these we reply: Most assuredly, God could have devised another plan; but, if He had acted otherwise, He would incur your stupid displeasure just the same. For, if He had not come into bodily view of sinners, they would not be able to behold with their unclean minds His eternal Light, which is seen by the eyes of the soul.

But, now that He has deigned to remind us by His visible presence to prepare for things unseen, He is a source of displeasure to the greedy, because He did not have a body made of gold; a source of displeasure to the impure, because He was born of a woman (for the unchaste detest the fact that women conceive and beget children); a source of displeasure to the proud, because He bore insults with perfect patience; a source of displeasure to lovers of ease, because He suffered torments; a source of displeasure to the faint-hearted, because He suffered death. To remove the impression that they are defending their own vices, they say that these points displease them, not as found in man, but as found in the Son of God. They do not understand the meaning of God's eternity that has assumed a human nature; they do not have a grasp of human nature itself, which by a change within itself was restored to original soundness. We may thus learn from the Lord's teaching that the infirmities we have contracted by sinning can be healed by right living.

We have been shown to what a weakened state man has come by his own fault, and now he is liberated from that state by divine assistance. The Son of God then assumed a human nature and bore patiently therein all human misery. The healing power of this medicine for men is beyond all comprehension. For, what pride can be cured, if it is not cured by the humility of the Son of God? What avarice can be cured, if it is not cured by the poverty of the Son of God? What anger can be cured, if it is not cured by the patience of the Son of God? What ungodliness can be cured, if it is not cured by the charity of the Son of

God? Finally, what want of courage can be cured, if it is not cured by the resurrection of the body?

Let the human race take hope and rediscover its own nature. Let it see what an important place it occupies among the works of God. Men! do not despise yourselves—the Son of God assumed manhood. Women! do not despise yourselves—the Son of God was born of a woman. Yet, do not love things carnal, for in the sight of the Son of God we are neither male nor female. Do not love things temporal; for, if it were right to love them, the human nature assumed by the Son of God would have loved them. Do not be afraid of insults and crosses and death, for, if these were harmful to man, the human nature assumed by the Son of God would not have suffered them.

This entire exhortation, which is now everywhere preached, everywhere reverently received, restoring health to docile souls, would have no place in human affairs, had not those events occurred which are a source of displeasure to the unwise. For example, what can bring a perverse pride to the practice of virtue, if it is ashamed to imitate Him of whom it was said before His birth: "He shall be called the Son of the Most High." And it is an undeniable fact that He is

now called the Son of the Most High throughout all nations. If we have a high opinion of ourselves, let us deign to imitate Him who is called the Son of the Most High. If we have a lowly opinion of ourselves, let us presume to imitate the fishermen and publicans who imitated Him.

O Medicine, making provision for all; deflating what is distended; renewing what is wasting away; cutting away what is superfluous; preserving what is necessary; restoring what has been lost; curing what is corrupted! Who will now raise himself up against the Son of God? Who can despair of his own salvation, for whom the Son of God has willed to become so lowly? Who can believe that happiness is to be found in those things which the Son of God has taught us to despise? What tribulation can overcome him who believes that in the Son of God human nature was preserved intact amid violent persecution? Who can imagine himself shut out from the kingdom of heaven when he knows that publicans and prostitutes have imitated the Son of God? What wickedness can be found in him who makes that Man's deeds and words the object of his contemplation, love, and striving, in whom the Son of God revealed Himself to us as a pattern of life?

## WHEN CHRIST WAS BORN

**T**HERE was a song — there was a star;  
(Men never knew their like before)  
There was a Child's cry, low and thin;  
There were the shepherds looking in,  
Sheep crowding at the door.

There were the travellers' tired eyes;  
A lantern in a cavelike place;  
Majestic figures bowed, uncrowned;  
Sweet incense drifting all around  
The small, the perfect, face.

Never again shall earth receive  
So flawless and so fair a gem.  
Resist — reject it — as he will,  
Man's thoughts return, his footsteps still  
Turn back to Bethlehem.

Never again — but for an hour  
The will of God and man was one,  
And in an instant's blinding light  
They leaned to gaze with shared delight  
Upon their holy Son.

LOUISA BOYD GILE.

\*From *The Christian Combat*, Chapter 11, translated by Robert P. Russell, OSA, Ph.D., in *The Fathers of the Church—A New Translation* (New York, Cima Publishing Co., 1947). Reprinted by permission of the publisher and Dr. Ludwig Schopp.

## The Christmas Spirit

**A**T CHRISTMASTIME, it seems that all the world is ready to welcome Christ with open arms. On this one day cynicism and cruelty and selfishness are temporarily laid aside, enmities are suspended, and the non-Christian joins with the Christian in a moment of peace and good will. Many legends have sprung up to show how all nature rejoices in the celebration of our Lord's nativity. But no legend could describe a greater miracle than the annual resurgence of the Christmas spirit among all kinds of people all over the world.

Where does the Christmas spirit come from? Can it be separated from our belief that God gave His son to be born of a Virgin for us men and for our salvation? Could there be a creedless Christmas, to go with the creedless Christianity still being advocated by the more old fashioned Liberals? Certainly, one does not have to be a Christian to share in the general glow of kindness and sympathy which suffuses the world at Christmastime. And yet the whole world recognizes that the Christmas spirit is more than an outbreak of natural goodness; it has in it something of the supernatural, something from another and better world than ours. And, when all is said and done, everything depends on the truth of the central story. If God really did take our nature upon Him in the Virgin's womb, Christmas is the foretaste of a joyous future; if not, it is merely a recurring sentimentality which would probably fade away within a generation.

For this is not the kind of world in which secular good will can thrive. Most thoughtful persons realize today that the religion of scientific optimism advocated by such men as Bishop Barnes of Birmingham simply does not square with the observable facts of human behavior. As a man's knowledge increases, he does not necessarily become any better. He may become not merely worse, but very much worse. Hitlerism was not the philosophy of a little group of ignorant gangsters; it was espoused by learned judges and lawyers, doctors, industrialists, college professors, and even a few clergymen.

At Christmastime in the year of our Lord 1947, hunger and suffering continue to stalk the earth. In China, armies are engaged in open warfare. In France and Italy troops are called up to meet the danger of revolution. Throughout Europe and Asia, even in the Holy Land itself, bloodshed, fear, hunger, and hate are the most prominent aspects of human behavior.

Isn't there enough food in the world to feed everyone? Enough cloth to clothe everyone? Enough fuel to warm everyone? There could be enough of these things, easily, if mankind had the good will to provide

them. God, who did not stint at even the gift of His own Son, has stocked the earth with everything man needs. But we have contrived methods of increasing our needs as fast as we increase our possessions; have devised boundaries and laws to prevent God's gifts from falling into the hands of others of His children; have turned the gifts of God into weapons to enslave and mistreat our fellow-men.

It is difficult to recall the psychological climate of the late 19th and early 20th centuries when it seemed so obvious that education, mass-production, and science were the only saviours the world needed. Today, the end-product of human knowledge is the atomic bomb — the symbol of unlimited destruction. And the political shape of the world is such that the renewal of large-scale warfare seems almost inevitable. The world is utterly incapable of saving itself. The question thoughtful people ask today is rather whether God Himself can save it.

**C**AN God save the world? How can God save the world? The answer to that question is still the same as it was nineteen hundred years ago. God is saving the world here and now. He is doing so in His own way, which has very little to do with guns and armies and the strategems of statecraft. "He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God." If the statesmen and the generals and the leaders of men fail to know Him, the loss is theirs, not God's.

For the power of our God does not depend on any device of man. The power of the new-born baby in the Bethlehem manger is the same power that holds the stars to their courses; the same that packed the energy into the atomic nucleus and lets a little of it out in an atomic explosion. He is the eternal Word, by whom all things were made; but so little does He depend on human prowess that His hands are tiny, helpless baby hands. He is the Wisdom from on High; but on earth He can only make soft, meaningless baby sounds. He who bears the burden of the sins of the whole world can be picked up and carried about by any child.

Yet, while still in the manger, He is busy about His Father's business. He pours out His blessings upon the Blessed Virgin and St. Joseph, upon the shepherds. Not far away, Herod is already rejecting Him and scheming against His life, and the wise men are drawing near to worship Him. By His mere presence, Jesus has already set in motion the mighty chain of events described in the creed — the Passion, the

Crucifixion, the Resurrection, the Ascension, the sending of the Holy Ghost.

"As many as received Him, to them gave He power . . ." says St. John. "Peace I leave with you, My peace I give unto you," says our Lord; "not as the world giveth, give I unto you." Neither the power nor the peace nor the salvation of God is exactly what the world expects it to be. Sometimes it is the opposite of what the world would expect: the King's crown is made of thorns and His throne is a Cross.

Accordingly, we cannot be sure that the world desires, or would even recognize, the kind of salvation that God has planned for it. "If any man would be saved, let him deny himself, and take up his cross, and follow me" is hardly the typical political promise in the world of today — or of any day. The way of salvation for the world, as for the individual, may well be the way of the cross.

AND YET, Christmas testifies not only to the "otherness" of God's way, but to its naturalness. Our Saviour shares our humanity from birth, and even before. He is born into a family, with natural ties of affection and authority and love. The self-denial to which we are called as Christians is not the denial of the good things of nature, but the denial of the tyrannical sway which even good things can exert when they are put in the place of God. Food and drink and friendship and sport and gaiety and laughter have their prominent place in the religion of the Son of Man. Santa Claus is still St. Nicholas, a Christian saint in disguise; and his annual visitation is designed primarily to make children happy on the birthday of Jesus. Christmas is not only holy, but also merry!

The divine holiness and the human merriment of Christmas, springing from our Lord's two natures, both belong to the true Christmas spirit. To ignore either quality of the festival would be to mutilate it. But the celebration of our Lord's birthday should revolve about Him whose birthday it is. The chief event of the day is the Christmas Eucharist at our parish church, where He has made an appointment to be with us in a sacramental presence as real as His bodily presence in Bethlehem 1900 years ago; where, in the act of giving thanks for His redemptive work, we take our part in carrying that work forward in the world; where we offer Him the birthday gift of ourselves, our souls and bodies, to be made one body with Him, that He may dwell in us and we in Him.

Christianity has never had any other program for saving the world than incorporating it into the Kingdom of God. For, though the world is visible and the Kingdom invisible, it is the Kingdom that is solid and enduring, and the world that is evanescent and insubstantial. In the Christmas spirit, we see the reality of the Kingdom impinging upon the world; we recognize its superiority to the world we know — its greater practicality, greater beauty, and better "sur-

vival value." All this, the world knows; but it cannot bring itself to make the leap of faith necessary to live as if every day were a day of peace and good will among men. Nor will it do so until the second coming of Christ "in His glorious majesty to judge both the quick and the dead."

But every celebration of the Eucharist is, in a sense, a preview of His coming again, as it is a memorial of His sacrifice; to His Church here and now He gives power to live the life of the Kingdom of God in the world today, by Faith and prayer and sacrament. The peace and good will which the world needs so badly are always available to anyone who will seek them at the altar of God. Let us who are Christians live so that the world will know that we breathe the air of the Kingdom, where glory to God and peace and goodwill to men are the keynote of every day.

### *Prisoners of War*

ON several occasions we have called attention to the anomalous fact that, two and a half years after the end of the war, literally millions of prisoners of war are still held by the victorious powers. This is in direct violation of the spirit of the Geneva Convention, though it may be technically justified by the fact that a state of war still legally exists between the Allies and Germany and Austria. No such technicality should be invoked by a civilized nation to keep men in a condition of virtual slavery, for no reason except that they fought on the wrong side in a war in which the shooting stopped a long time ago.

The Red Cross has now raised its powerful humanitarian voice on behalf of these unfortunates. Pointing out that some two and a half million prisoners of war are still "kept beyond the pale of human society," the international committee of the Red Cross has called upon the countries holding these men to repatriate them immediately. These men, they note, "are deprived of any kind of private life, and opportunities for exchanging messages with their next

### AT MIDNIGHT MASS

LORD JESUS, give me grace that I may see  
 (As surely as the shepherds did that night  
 Who knelt before Thy crib on bended knee)  
 Thy presence in the sacramental rite;  
 For here the gates of heaven are held ajar,  
 This altar, Bethlehem; our faith, the Star.

KAY W.

CHRIST MASS

Church of the Epiphany, New York.

SIMPLE and snow-white, rounded innocence,  
Enter the dusty manger of my heart,  
Silence the donkey and the bullock there,  
And spread thy holy light through every part.

So shall the rugged shepherd here find peace,  
So here shall gold and myrrh be sanctified,  
So Mary's tender strength shall hover near,  
And all the courtyard clamor stay outside.

MILDRED WHITNEY STILLMAN.

of kin are strictly limited. The exercise of their civil rights is practically nullified; their home life has been destroyed. Their individual abilities are running to seed and they are only considered in the light of the work they are compelled to do, as a rule for extremely low wages."

Endorsing this resolution of its international committee, the American Red Cross adds:

"With the sixth anniversary of Pearl Harbor in our minds, and with the spirit of Christmas in the air, it is eminently proper that the Red Cross should join in the great humanitarian appeal . . . to return to their families millions of men who are still being held prisoners of war."

While the United States no longer holds war prisoners, about two-thirds of the 600,000 still held in France were captured by American troops, and this country retains an active interest in their fate. Russia holds the largest number of prisoners, but many are also being held by Great Britain, Yugoslavia, Poland, and Belgium.

We hope this strong plea by the Red Cross, following upon similar ones by the International YMCA and other agencies, will be heeded. There is no excuse for keeping prisoners of war behind barbed wire so long after the cessation of hostilities. An aroused public opinion, perhaps expressing itself through the United Nations, ought to be able to do something about this disgraceful situation.

"The Bishop's Wife"

ONE of the most enjoyable treats of this Christmastide is the gift of a Jewish writer and a Jewish producer to the movie-going public — which includes most of us. *The Bishop's Wife* is a delightful Christmas fantasy, taken from a book by Robert Nathan and produced by Samuel Goldwyn. Already it has been mentioned by critics as worthy of the Acad-

emy award, and surely it is fully as deserving of that honor as was *Going My Way*.

The plot is an extraordinary one. A certain bishop (David Niven) is so concerned about raising funds to build a cathedral that he has neglected both his wife (Loretta Young) and his spiritual duties. Indeed he is rapidly becoming a bundle of worldly frustration when, in answer to his prayer for guidance, an angel (Cary Grant) is sent to help him. Now we must confess that even the saintliest bishop would find his faith sorely tested by an angel who looked like Cary Grant and who, purely in the line of his angelic business, of course, paid such marked attention to the bishop's wife. Indeed it might be said that, as an angel, Mr. Grant is almost too human!

Perhaps it is not surprising that a celestial visitor who has been about this earth for as many centuries as "Dudley" indicates that he has, should have managed to pick up the authentic Hollywood manner, which characterizes even his minor miracles. Nevertheless, despite a few gaucheries like "Reverend Miller," there is nothing in the story that is the least offensive. Indeed it is as delightful a fantasy as Dickens' *Christmas Carol*, and far more genuinely religious.

In short, *The Bishop's Wife* is good entertainment and (allowing for the Hollywood touch) good theology, too. If you are (a) a bishop, (b) the wife of a bishop, or (c) anyone else, we strongly recommend that you see *The Bishop's Wife* at your first opportunity, and preferably during the Christmas season.

And we take our hat off to Samuel Goldwyn for bringing the Christmas spirit to the screen in such a wholly enjoyable manner.

MIDNIGHT MASS

COME under my low roof, bright Lord, and share  
That dwelling with the usual lodgers there —  
The stolid ox, the stubborn, stupid ass,  
The filthy rats that scurry everywhere,  
Full of a savage hunger. Lord, I dare  
Invite Thee on Thy birthnight to this place  
Only because the radiance of Thy face  
Illumines only innocent things and pure;  
And dirt and dust and dung are lost to sight,  
Invisible in the dazzle of Thy light.

DOROTHY LEE RICHARDSON.

# Christian Stewardship

## *IV: Managing Our Hearts*

By the Rev. Wilburn C. Campbell

Rector of the Church of the Ascension, Pittsburgh, Pa.

**I**N THESE four Advent articles the central theme has been on our Christian stewardship. Some of the fundamental doctrines of the faith were outlined in the first article, and it was pointed out that there can be no stewardship without a basic belief in those fundamentals. Part of the weakness of our Church is due to an inability or unwillingness to manage our faith. The strength of our Church lies in the fact that we are the inheritors of the faith of Christ once delivered to the saints and translated into positive living by our historic Church. In the second article we indicated the necessity for education and the managing of our minds. There can be no sustaining reality in our religious life without intellectual conviction. Until we manage our minds, our spiritual life will have confused direction and dim objectives.

In the third article we examined our souls. We changed from demanding reformation to pleading for redemption. Now the matter of managing the soul is a two-fold process: it is self-examination, honest repentance, and a purging of the old self on the one hand; on the other, it is a positive use of the imagination, a creating of the right spirit, a managing of the heart. "As a man thinketh in his heart, so is he."

This matter of Christian Stewardship, the managing of our faith, our minds and souls and heart, is not something that can be turned off and on like a water faucet. A person cannot go blithely along for six days unconscious of the presence of God, unaware of the mysteries and beauty of holiness that weave a divine pattern in our living, and then expect suddenly to find a one hour service of worship completely soul-satisfying.

Without wearing his religion on his sleeve or going about like a love-sick youth in spring, a person can cultivate an habitual awareness of God's Holy Spirit as He moves about in our world. However mysterious it may seem to those who have never tried prayerfully to do it, this is true: that daily spiritual exercise, self-discipline of heart and mind and soul, a definite creative act of the will power, do bring God nearer and make the unseen and eternal more real and realizable. The more disciplined spiritual exercise becomes a part of one's nature, the easier the results are achieved, but the results themselves are increasingly more soul-satisfying.

It is utter balderdash for a person to say he is "fed up to the neck" on reli-

gion, or that he had enough religion in his youth to last him a lifetime. To be sure, you can get fed up on too much candy or some other delicacy which taken in excess will disturb the digestive organs. But you do not get fed up on the basic food staples which are vital to health. Neither does one meal, however large, satisfy hunger for a whole lifetime. If a person complains that he has had enough religion or has had so much he is sick of it, the answer in most cases is simply that he has had too much of the wrong kind of religion or too much of one side of religion. I sometimes tease people who make such a statement by asking them what they are going to do in heaven if they get fed up on religion and the worship of God here on earth.

The fact of the matter is, if you want God in emergencies and during crises, you had best try to keep near God always and to develop a sense of awareness of the holy and the divine mysteriousness in your daily living. This does not mean that you have to turn your back upon joy and humor and gaiety. Hilarity can be holy just as much as it can be vulgar and cheap. It does mean that you have to manage your heart.

By managing your heart I mean the positive use of the imagination, a creating of the right spirit. It follows immediately upon the period of self-examination which was discussed in the third article, "Managing our Souls." This is important because so often honest self-examinations, if left alone, will pitch a person into a deep melancholy.

The value of the positive use of the imagination is that it allows God to infiltrate into every crack and corner of our lives so that with St. Paul we can say, "I live, yet not I, but Christ liveth in me."

### ACCENT THE POSITIVE

How do we accent the positive? One way is to find in the teachings of our Lord or some other place in the Bible a positive act which will contradict a fault which has been confessed during the period of self-examination. For instance your check list or "box score" reveals that fear of the opinion of others, worry over what others may say or think, has been plaguing you. To work on this, you can turn to St. Paul's First Epistle to the Corinthians and read Chapter 4, verses 3 and 4: "But with me it is a very small thing that I should be judged of you, or of man's judgment . . . but he that judgeth me is the Lord." Accent the positive and use your imagi-

nation. Visualize only one Judge, Jesus Christ. Think, decide, speak, and act as if to Christ only are you accountable. Put out of your mind and heart any thought of what others may say or how they may judge. Presently your "box score" on this problem will be better.

I found that it was better to select one besetting sin out of the whole list which I used for the twenty-one day period of self-examination and concentrate on it. If you search your Bible and Prayer Book you will find a positive antidote with which to fight it. Stick with it for a week or a month or until you feel that you have it conquered and that automatically you are accenting the positive.

Another way of making a positive use of your imagination is by obeying the commands of our Lord. How seldom did He speak in the negative. Over and over again He taught positively. "Seek and ye shall find. Knock and it shall be opened unto you. Ask and it shall be given unto you." Despite the "thou shalt not's" of the Ten Commandments, which represent only a small portion of the moral and ethical precepts of the Holy Scriptures, almost all of the teachings and utterances are in the positive. So the Psalmist writes, "The Lord is my shepherd . . . He maketh me to lie down in green pastures . . . his rod and staff, they comfort me . . . my cup runneth over . . . I shall dwell in the house of the Lord forever."

In the Holy Eucharist we find the greatest help for accenting the positive use of our imagination. In the very first place, we kneel in church to worship God through Christ, not for what He did not do, but for what He did do! So at the very outset we begin on a positive note. It is continued in the Collect for Purity: "Cleanse the thoughts of our hearts . . . that we may . . . love thee and worthily magnify thy holy Name."

This attitude of positive action prevails all through the divine liturgy. There is scarcely a phrase or sentence that cannot be used as a central living thought for a week or a month. "I believe in God . . . and in one Lord Jesus Christ . . . I believe in the Holy Ghost." The entire creed is a statement of positive facts, not theories or doctrines or questionable dogma, but fact, positive and active. Engrave a single positive statement from it onto your heart. Read it every time during the day when you have an idle instant or a tempting decision. God comes to us through the tiny

cracks of busy hours just as much as through the open door of an hour's silence.

What great positive words do we hear in the Invitation: "Draw near with faith!" Repeat them over and over again. Do they not take on deeper significance as we realize that Christ is stretching out his hands to us, offering Himself to us, daily and constantly, if only we "draw near with faith."

In the Absolution, God pardons, delivers, confirms, and strengthens us in all goodness—strong words of forceful positiveness. Then again our Saviour Christ says, "Come unto Me and I will refresh you." "With Angels and Archangels, and with all the company of heaven, we laud and magnify." Heaven and earth are full of God's glory.

In the great Prayer of Consecration, the positive brings us to Christ Himself! Our Lord commands "take, eat, this is my Body; drink ye all of this for this is my Blood . . . do this in remembrance of Me."

#### COMPLETE SURRENDER

Part of the trouble with so many of us is that we are unable to surrender completely to God. We always ask the other fellow for an unconditional surrender, but we expect God Almighty to manage with a few compromises. We will go only as far as it is convenient to go.

Do you want to be a faithful and good steward of the Christian faith? Do you want God to help you in your life and through your troubles and temptations? Do you want His might underneath you? Do you want His sustaining arm in the fight? Then stop being surprised at the demands he makes upon your heart. Use your imagination positively, manage your thoughts, surrender yourself to God, God must have a hand in your quest for happiness, or else you will never have any abidingly. You yourself can never get it, or if you do, you will never hold it. When you bring your whole life to Him, you will come to look upon your human scene with His eyes and feel about it as He does, and that will mean happiness.

There is the positive use of the imagination and truly something happens when instead of letting go, we let God.

I sincerely believe that the Episcopal Church is on the verge of a great revival. I feel that we are stretching forth our hands to touch the hem of Christ's garment and be made whole. We have the longing, God knows. We need to steel ourselves to strike the blow, to manage our faith, our minds, and above all to examine and discipline our souls and to make a positive use of our imagination that God through Christ may come into our hearts and dwell there.

How fervently I long for the whole state of Christ's Church Militant here

on earth to join in the prayer of the great St. Augustine, who has entered into the Church Triumphant:

"O God, our true life, in whom and by whom all things live, Thou commandest us to seek Thee, and art ready to be found; Thou biddest us knock, and openest when we do so. To know Thee is life, to serve Thee is freedom, to enjoy Thee is a kingdom, to praise Thee is the joy and happiness of the soul. I praise, and bless, and adore Thee, I worship Thee, I glorify

Thee, I give thanks to Thee for Thy great glory. I humbly beseech Thee to abide with me, to reign in me, to make this heart of mine a holy temple, a fit habitation for Thy Divine majesty. O Thou Maker and Preserver of all things, visible and invisible! keep, I beseech Thee, the work of Thine own hands, who trusts in Thy mercy alone for safety and protection. Guard me with the power of Thy grace, here and in all places, now and at all times, forevermore. Amen."

## The Divine Invasion

By the Rev. Frederick W. Kates

Rector of Christ Church, Oswego, N. Y.

THERE is—we know it—a peace that surpasses, that transcends, that defies, all human understanding. Strangely and wondrously, this peace, the peace of God, lies over the world on Christmas Eve, descending like a healing benediction upon the weary hearts of men. The glory of God hangs close over the earth on this night, quiet and still; and heaven and earth seem closer together than at any other time of the year.

Why is this so? Why should this night be so wonderfully different from other nights of the year? Why this hushed and awesome, this solemn yet joyous, this jubilant yet holy mood and atmosphere that prevail over all the earth on the eve of Christmas?

The answer is not hard to find: this is the eve of Christ's birth among men; this is the eve of an event mankind never can, never will, forget. Once, only once, in the long history of this planet, once, just once, in the age-long story of men, Almighty God Himself visited the earth which He had made. Christmas Day is the joyous and holy anniversary of this astounding event.

We've heard far too much of invasions during the years recently past. From land and sea and sky men have stormed the continents and islands of earth, some invading them as conquerors and others, coming later, as liberators seeking to set men free from the grip of tyrants who would shackle them in slavery's chains. But these invasions of wartime, we pray, are done.

On Christmas we celebrate, we commemorate, another invasion, an invasion of an entirely different sort. On this night we recall with grateful hearts the "Divine Invasion," God Himself coming to earth to dwell among men in the Holy Child of Mary. God Himself invading the world of men and for one purpose only: to set the world, to set men free.

Why are we so joyful, so comforted, and so cheered, at Christmas? Simply because we know that God sent His son into Time and Space nineteen hundred

years ago and crowned our human history with heavenly life. Somehow, we know not how, but somehow, in Bethlehem of Judea, long years ago, a blessed junction was made between heaven and earth, between the human and the divine, between our life and God's life, between eternity and time. Somehow we know, the divine and the human met and merged in a perfect, the only perfect, human life to be lived among men. We know that God came alone with that Child born centuries ago this night in a way that He did not come with you and with me when we were born. What we celebrate with joy and gladness this night and each recurring Christmas Day is the Event of the Ages, the "Divine Invasion," God Himself coming among men to dwell in the Holy Child of Mary born in Bethlehem.

How all this transpired is almost as wonderful as the fact that it did actually happen at all. The scene in the stable of the village-inn in Bethlehem—the young maiden-mother, Joseph standing by, the shepherds coming in from the star-drenched hills to adore—this scene is indelibly graven in the hearts of men, and too beautiful it is for men ever to forget. The wonder of it all, the ineffable beauty, and the marvel—yes, surely, only God could have thought of Christmas, so vastly different is His wisdom from our own.

How it happened is awesome enough, but that it happened at all—this is what thrills men beyond words. The way in which God came among men is miracle enough, but that He should come at all is far greater miracle indeed.

And so, as Christmas Eve's coming again casts its holy spell over our hearts and as God's deep peace, hushed and still, settles over land and sea from the vast, starry heavens above, rejoice, give thanks, and sing!—and pray that God will give us wisdom and grace sufficient to make of our newly-liberated world the kind of world for which God's Son was born—a world of peace among men of good will.

## NEW YORK

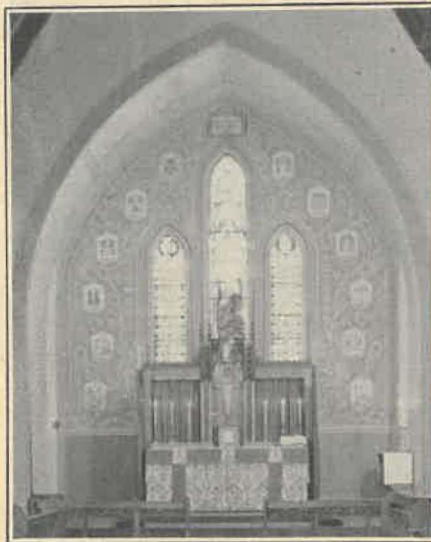
### St. Bede Lectures for 1948

The Library of St. Bede has announced three courses of lectures for 1948, to be held in the guild hall of St. Thomas's Church, New York City, at 8:30 PM on the several dates. Admission to each lecture of the series is 50 cents.

The first course, "the Religious Life," will be given by Fr. Shirley C. Hughson, OHC, January 5th, 12th, and 19th, the titles of the lectures being respectively: "Its Origin, Nature, and Purpose"; "Its Effect in the History of the Church and the World"; and "The Need of the Spirit of the Religious Life Today."

The second course, "The Christian in the World," will be given by the Hon. Frances Perkins, January 26th, February 2d, and 9th, the titles of the three lectures being: "A Christian Order of Society"; "The Vocation of the Laity"; and "The Good Life, Community, and Individual."

The third course, "The Unity of Christendom," will be given by the Rev. Dr. Powel M. Dawley, professor of ecclesiastical history at the General The-



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ological Seminary, February 16th, 23d, and March 1st, the titles of the several lectures being: "Our Heritage of Disunion," "The Ecumenical Movement," and "Anglican Responsibility and Opportunity."

All communications regarding the series of lectures should be addressed to

the St. Bede Lecture Committee, Library of St. Bede, 157 East 72nd Street, New York 21, N. Y.

## SPRINGFIELD

### Redecorated Church Blessed

St. Paul's Church, Pekin, Ill., which has been completely redecorated and refurnished, was blessed by Bishop Loring of Springfield at his first visitation, Sunday, November 23d. The redecoration, which has taken nearly two years to complete, was made possible chiefly from an undesignated legacy of \$30,000 from the will of the late Anna L. Blinkiron. The new altar has been placed in her memory, together with her mother and father.

Many other people chose this time to add memorials to the church: the crucifix and tabernacle from the members of the parish, in memory of Dorothy E. Arvedson; the altar rail in memory of Lena Knock Schurman, from her husband; the candlesticks in the baptistry, by Mrs. Orville W. Noel and Dornell S. Noel, in memory of their husband and father.

In addition to the memorials, the Bishop blessed a new credence table, clergy sedelia, litany and prayer desks, chancel

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rail, and pulpit. New choir and nave pews have been installed, and the church recarpeted throughout. The sanctuary has been enlarged, and the choir pushed back, to give an unobstructed view of the altar from all parts of the church. The Ven. Fredrick S. Arvedson is rector of the parish.

**OREGON**

**Youth Conference Meets**

Eighty-six delegates from parishes extending from Ashland to Astoria attended the fourth annual mid-year youth conference of the diocese of Oregon, November 28th, 29th, and 30th at St. Michael and All Angels' Church, Portland.

Meetings on Friday, November 28th,

included registration, dinner, and a get-acquainted session. Saturday's program was made up of morning prayer, discussions in groups centering around the conference theme, "the Prayer Book and You," a business meeting and banquet at St. Stephen's Cathedral, a party and dance at St. Helen's hall, and Compline.

The conference ended Sunday morning after a Corporate Communion and breakfast at St. Michael and All Angels'. The program was in charge of the Rev. George R. Turney, rector of St. Michael and All Angels', and Miss Helene Schnurbush, Women's Auxiliary United Thank Offering worker.

**SPEAKERS**

Speakers included the Rev. Dr. Frederick W. Clayton, vicar of St. John's, Milwaukie; the Rev. Perry Smith, dean

of the central convocation, Corvallis; and the Rev. Hal Gross, rector, St. Paul's Oregon City, Ore.

**KENTUCKY**

**To Hold Choir Festival**

The Christmas Choir Festival of the diocese of Kentucky under the auspices of the Church music division of the department of Christian education will hold its second annual service in Christ Church Cathedral, Louisville, Ky., the evening of December 28th.

There will be over 150 singers from ten churches singing the Christmas anthems "Break Forth," "Beside Thy Cradle," and "Allelujah," by J. S. Bach; "Joyful Christmas Song," F. A. Gevaert; "Angels O'er the Fields," Old French; "And the Glory" and the "Hallelujah Chorus" from the *Messiah* by Händel.

The director will be William E. Pilcher, organist of St. Mark's Church; the accompanist, Robert F. Crone, organist of St. Andrew's Church; and the organist, Miss Ruth L. Ewing, organist of Calvary Church, all of Louisville.

**MASSACHUSETTS**

**Clergy Meet**

As part of the program of evangelism, the clergy of the diocese of Massachusetts met on December 1st at St. Paul's Cathedral, Boston, for a morning of meditations and devotions, led by the Rev. Dr. Frederick W. Dillistone, visiting lecturer at the Episcopal Theological School, Cambridge, Mass. The Rev. Philip B. Clayton, rector of All Hallows' Church, London, England, and founder of Toc H, gave the noon-day address, which was followed by addresses on "Evangelism in the diocese of Massachusetts" by the Rev. Dr. Theodore P. Ferris, the Rev. George Keirstead, and Fr. Paul Wessinger, SSJE.

**NEW JERSEY**

**Evangelistic Program Launched**

Exactly 110 priests of the diocese of New Jersey met in conference here today with the Bishops of the diocese, to plan their part in the nation-wide program of evangelism.

This program, being launched in Advent, will continue through Epiphany and Lent, and reach its climax, as far as the first phase goes, on Whitsunday, 1948. The program has been outlined by the Presiding Bishop. The plan includes the training of clergy and lay visitors in schools of religion, so that the call of the Church will be taken personally to the members of parishes and



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## DIOCESAN

missions in the diocese, as well as to many in all communities who are listed as unchurched.

Bishop Gardner of New Jersey and Bishop Banyard, the Suffragan, outlined the program to clergy who met in Trenton as representatives of the fourteen counties of the state included in the diocese of New Jersey. Bishop Gardner presented the program which included a specially printed manual for the clergy and an outlining of a system for the training of lay visitors in various parishes.

### LOS ANGELES

#### New Rectory Begun

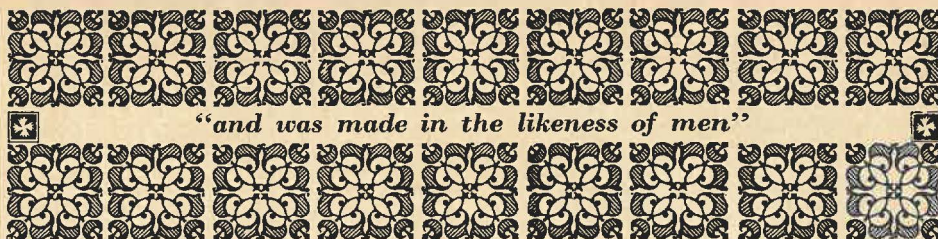
Groundbreaking ceremonies for a new rectory for the Church of St. James-by-the-Sea, La Jolla, Calif., were conducted on November 23d by Bishop Gooden, retired Suffragan of Los Angeles. At the close of the eleven o'clock service, at which the Rev. Donald Glazebrook presented the third confirmation class of 1947, the choir, acolytes, clergy, and congregation went in procession to the site of the new building across from the church, where Bishop Gooden turned the first spadeful of dirt, and blessed the new project. Construction was expected to start within a week, and the new building is promised for April 1st. Since the present plant was built in 1930, the Church school has quadrupled in size, the present enrolment being 330, and the consequent overcrowding has necessitated the use of the present rectory as additional parish house space as soon as the new rectory is completed. A mortgage of \$12,000 has been placed on the property to help finance the project, which will total \$29,000.

Because of the increased work of the parish due to the rapid growth of La Jolla in the last year, the Rev. T. Lloyd Rimmer has been called to be curate, and will take up his new duties about January 1st. Fr. Rimmer is at present vicar of St. Luke's Mission, Seattle.

### DELAWARE

#### Pulpit Dedicated; Many Confirmations

A pulpit, a memorial to four young men of the parish who lost their lives in the late war, was dedicated in St. Barbabas' Church, Marshallton, Del., December 7th, by Bishop Darst, retired Bishop of East Carolina, acting for Bishop McKinstry of Delaware, who is convalescing from a recent illness. The pulpit was made of oak by the Rev. Milward W. Riker. At the same service a class of six adults was confirmed by the Bishop, presented by the Rev. Alvin B. Potter, who also presented for confirma-



How quaintly St. Paul writes, in his Epistle to the Philippians, of Our Blessed Lord's coming to us. God, our Father, was so desperately concerned that His created children should not perish in their sins, that He went all out to save us. He took a veritable part of Himself—The Blessed Lord Jesus, His Son, and sent Him to tell us of the love of The Father. And so, He came to us on that holy night of His Nativity, came so humbly, so quietly, so naturally, with no blare of trumpets or waving of flags. That's the way He most generally comes to us—simply, naturally—yet SUPER-NATURALLY, also, never forget. And that's the way He will come to us again this Christmas. The faithful will mark His coming with joy, with music, with eager hearts and liberal gifts. They will meet Him where He most eagerly wishes to be met—at His Very Own Altar.

But aren't all we Episcopalians numbered among his faithful? Aren't we confirmed? Aren't we Christians? Isn't Christmas Christ's Birthday to us? Frankly, we are not sure. We read our statistics and note our listed membership, and then ponder—that if that listed membership came to meet Jesus at His Altar at Christmastide, our churches could not hold them.

And so, we turn this little message of greeting to the faithful, into a fervent plea to the not-so-faithful, that they heed this year as never before, the coming of The Blessed Lord Jesus. The coming of anyone indicates that a meeting should take place. Jesus comes and awaits OUR coming to meet Him at Christmas. Will you be there, or will the loving arms of The Infant Christ be extended in vain?

God love us all, on this another of Jesus' Birthdays! We need Him SO badly.

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## DIOCESAN

tion two inmates at the County Workhouse of which Fr. Potter is chaplain. In the evening Bishop Darst traveled to the southern part of the state and confirmed a class at St. Mary's, Bridgeville, presented by the Rev. P. Malcolm Ferne, who also brought a class from his parish of St. Luke's, Seaford. Other classes have been confirmed by Bishop Darst at St. Philip's, Laurel, presented by the Rev. Robert Y. Barber, and at Christ Church, Greenville, presented by the Rev. Dr. William C. Munds. The Bishop also conducted, on December 10th a diocesan clergy conference in Calvary Church, Hillcrest.

### SOUTH DAKOTA

#### Eleventh Parish Admitted

The Church of St. James' and All Angels' could properly be given as the name for the eleventh parish in the district of South Dakota.

Neither St. James', Belle Fourche, nor All Angels', Spearfish, by itself is a parish, but the two churches together under the rectorship of the Rev. Stuart D. Frazier have obtained parish status. There is to be one vestry. Their priest will be known as rector. They constitute a self-supporting congregation which has two church buildings, one in each of two communities located twelve miles apart.

Announcement of the new parish was made by Bishop Gesner of South Dakota at the time of the Black Hills Deanery meeting. He congratulated the two congregations upon their progressive united undertaking and told St. James' and All Angels' Church and the Rev. Stuart D. Frazier how gratifying this new venture is regarded.

### MINNESOTA

#### Sets of Bells Dedicated

On the afternoon of November 30th, Bishop Keeler of Minnesota dedicated a set of carillon bells in St. Mark's Cathedral, Minneapolis, Minn., a gift of Gerald R. Martin, a member of the cathedral, and his mother, Mrs. Jay R. Martin of Pasadena, Calif.

These bells give the effect of real bells sounding from the lofty tower of the cathedral, and the same tonal effect, in controlled volume, can be secured within the cathedral. Organ and choir music and the spoken word can be broadcast from the tower. The range is about two miles but so confined as not to disturb nearby residents. The fourth quarter and the hour will be sounded by a Westminster chime every hour from 9 AM to 6 PM on week days, and brief chime recitals will precede the follow services on Sundays and other days.

Swinging bells have just been dedi-

cated by the Rev. O. Wendell McGinnis, rector, in St. Paul's Church, Duluth; the gift of F. Rodney Paine, senior warden of the parish, and his sister Mrs. Thatcher W. Worthen, a member of Christ Church Cathedral, Hartford, Conn., in memory of their father and mother, Mr. and Mrs. Frederick William Paine.

### CALIFORNIA

#### Annual Vesper Service

On Sunday, November 30th, there was held at Grace Cathedral, San Francisco, the annual Vesper Service of the youth of the diocese of California. More than a thousand attended the service, and six hundred attended the banquet.

Bishop Block of California was the chief speaker. Announcement was made at the dinner by the Bishop of the purchase of a large ranch for the use of the young people.

The Rev. Canons George Hall, director of college work for the diocese of California; V. O. Ward, director of religious education; and Gordon M. Reese, director of youth activities of the diocese and canon to the ordinary, were speakers at the banquet.

California House of Young Churchmen pins were presented to the Bishop, Dr. Barkow, chairman of religious education, and Robert Reasoner, president of the House of Young Churchmen.

#### E. E. F. President Visits Diocese of California

The Rev. Charles D. Kean, president of the Episcopal Evangelical Fellowship, was a guest speaker in the diocese of California on November 30th and December 1st, preaching at All Saints' Church, Palo Alto, and speaking at the chapel of the Church Divinity School of the Pacific and at the monthly meeting of the Liberal Evangelicals. He also met with Bishop Parsons, retired of California, the Rev. Dr. Randolph C. Miller, the Rev. Noble Owings, and other west coast members.

In his talk to the students at the divinity school, the Rev. Mr. Kean discussed "the Language of Our Faith," and stressed the need for a common language so that the world could understand what the Church is talking about. The Church has answers which the world does not grasp, he said, and the world is asking questions which the Church does not answer. Until the frame of reference is the Christian faith, there can be no communication between the two; and the Church will be irrelevant and the world will be confused and meaningless. Only an evangelical faith which brings men to the Gospel of Jesus

## DIOCESAN

Christ can provide a profound and significant answer which the world needs.

At the meeting of clergy and laity at St. Mark's Church, Berkeley, Mr. Kean talked on "the Evangelical Nature of the Church," and showed how a relevant Christian faith cuts across the smooth and compromising activities of "environmental" Christianity and gets to the heart of such matters as unity, theological differences, Churchmanship, and other problems. The South India Plan is an evangelical answer in terms of the Christian conscience, rather than in terms of biblical or ecclesiastical literalism. The new marriage canon, with all its shortcomings, is also an illustration of seeking to let the will of God work through the Church. It is a question of putting first things first, with an "existential" interpretation of our existence, he concluded.

## TEXAS

### New Church Begun

Bishop Quin of Texas conducted services Sunday afternoon, November 30th, for the laying of the corner-stone of the new St. Andrew's Church, Houston, Texas. The building with the land and furnishings will be valued at \$100,000. Many memorials are being planned; amongst them will be something not fully decided upon as yet in memory of the late Rev. J. W. E. Airey.

## EDUCATIONAL

### SEMINARIES

#### Nashotah Appoints Fr. Cirlot

The Rev. Dr. Felix L. Cirlot has accepted appointment as instructor in New Testament at Nashotah House, Nashotah, Wis., effective at the beginning of the second semester, January 20th. The position has been vacant since the resignation of the Rev. Dr. Hewitt B. Vinnedge, in August.

Fr. Cirlot was graduated from Spring Hill College, and received the degree of S.T.B. from the General Theological Seminary, New York City, in 1929. He was ordained to the diaconate in 1927, and to the priesthood in 1928 by Bishop McDowell of Alabama. After doing graduate work at General, he received the degrees of S.T.M. (1930) and Th.D. (1935). Fr. Cirlot was the professor of New Testament and instructor in apologetics at Nashotah House from 1930 to 1933. Since that time, he has been supplying in various parishes, writing, and lecturing. Fr. Cirlot's latest book is *The Apostolic Succession and Anglican Orders*, published this year.

December 21, 1947

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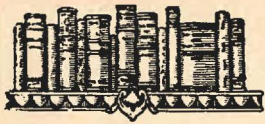


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# BOOKS



THE REV. CARROLL E. SIMCOX, EDITOR

## Office for Adoption

THE ORDER FOR THE ADOPTION OF CHILDREN. Set forth by the Standing Liturgical Commission of the Protestant Episcopal Church. New York: Morehouse-Gorham, 1947, Pp. 8. Paper, 15 cents.

The General Convention of 1946 instructed the Standing Liturgical Commission to prepare and publish a supplemental Office for the Adoption of Children. It is now available and authorized for use "subject to the direction of the Bishop." This Office will meet a need that has been long and widely felt, and the Commission is to be thanked for a magnificent piece of work. The scriptures chosen are most appropriate, and the non-scriptural text of the service is at once modern and dignified. Especially fine, I think, is the blessing:

"May God the Father, who hath adopted you as his children, grant you his grace;

"May God the Son, who dwelt in the home of Nazareth, fill you with his love;

"May God the Holy Ghost, who hath

united you in one family, keep you in his peace;

"And may the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be with you, and remain with you always."

It is to be hoped that the clergy will put this Office into general use. C.E.S.

## The Historical Jesus

AN APPROACH TO THE TEACHING OF JESUS. By Ernest Cadman Colwell. Nashville: Abingdon-Cokesbury, 1947. Pp. 128. \$1.25.

Of the making of books on the "approach to the teaching of Jesus" there is truly no end. And most of them are exceedingly dull. This one, by the president of the University of Chicago who is also a New Testament scholar of the first rank, is exceedingly lively. There isn't a dull paragraph. And I predict that Dr. Colwell is going to get some spirited rejoinders from people in various camps: from the *Formgeschichte* pundits, from the eschatologists of the

Schweitzer school, and from the "straight Bible Christians" in between. His little book is provocative if nothing else. It packs a jolt or two for just about everybody.

Colwell's opening discussion of the *gigantesque* (Chesterton's word) rhetorical style of Jesus is masterful. Incidentally, his use of his own poetry throughout the book is a most welcome feature. He is a thoroughly competent poet in his own right.

Worthy of high praise too is his effective puncturing of certain modernist sentimentalities about Jesus. Typical is his exposure of the modern Golden Rule heresy (by which I mean the idea that when you've got the Golden Rule you've got the whole Gospel in a nutshell). Colwell points out that the Golden Rule, far from being the *culmen* among our Lord's ethical teachings, is actually considerably sub-standard. His statement of the reason-why ought to dispose of this nonsense once for all. He makes a number of important contributions of this sort.

But now I must note some points, of varying degrees of importance, where it seems to me Dr. Colwell falls into error. There is a needless asperity in the statement of some of his verdicts. It jars any reverent reader into a state of defiance to come upon such a phrase as "Mark's silly explanation. . . ." In this case he



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## BOOKS

refers to St. Mark's reference to the parables as esoteric teaching. Whether Colwell is right or wrong on this particular point, and he does not show us overwhelming reason for thinking he is right, the gratuitous slur upon one of the Evangelists is uncalled for and worse than useless.

Then I can only say that I find his extensive treatment of the humility of Jesus unconvincing *in toto*. He implies that Jesus was humble in the sense that He had a low opinion of Himself. I hope that my reaction to this hypothesis is not pre-determined by my orthodox assumptions, and I do not believe it is. The theory is, I am bound to think, not only blasphemous but historically indefensible. Colwell attacks bitterly the picture of Jesus presented to us in the Fourth Gospel. The Johannine Christ he describes as "proud, powerful, and glorious." The last two adjectives no one will question, but are they not applicable to the Christ of the Synoptics as well? "Through its pages," says Colwell, "Jesus walks as a self-conscious god aware of the fact of his divinity. . . ." Of course! It is in this *persona propria* that He walks through all the pages of all the Gospels, as I read the Gospels. It seems to be one more case of a modern critic, with liberal and democratic presuppositions, making Christ conform to His pattern of a liberal and democratic Christ. Dr. Colwell accuses the historic Church of making God after the image of Caesar. Dr. Colwell himself gives the impression of making God after the image of Walt Whitman.

Notwithstanding the fierce diatribe above, take my word for it: this book is worth your time. I hope you'll read it, and I pray you won't agree with everything in it.

C. E. S.

### Judaism Explained

BASIC JUDAISM. By Milton Steinberg. New York: Harcourt, Brace and Co., 1947. Pp. 172. \$2.50.

This book, by a Jew and about Judaism, has a great mission to Christians to perform: not that of converting us

to Judaism but that of explaining Judaism to us. It is generally recognized that one of the pernicious roots of anti-Semitism is ignorance of the religion of the Jew, and this book is an attempt — which we must all hope will be very effective — to put an axe to that root.

It is beautifully and winsomely written, and as an exposition of Judaism past and present, as a whole and in each of its essential parts, it is wonderfully clear. It would be a strange person who could lay it down after reading it without a deeper sympathetic appreciation of the Jewish religion and a clearer understanding of it.

Rabbi Steinberg includes within his survey a section on the Jewish attitude toward Jesus and Christianity. This is bound to be a delicate subject, but there could be no legitimate evasion of it in a book such as this. As a Christian you will find some comments hard to take. But we have no right to expect non-Christians to see Jesus as we see Him, and after all the author's business here is to give us the Jewish point of view. He does this, frankly but without rancor.

You will find an answer here to just about every question that has ever entered your mind as to what Jews believe and the various whys-and-wherefores of their religion.

C. E. S.

### Apologetics for Everybody

GOOD NEWS FOR MANKIND. By A. R. Vidler. London: S. C. M. Press, 1947. Pp. 96. Three shillings.

The chapters of this book are addresses on Christian faith and practice delivered last Lent in a teaching mission to undergraduates at Cambridge.

Taken as a whole, it is an excellent piece of apologetics: theologically adequate and yet not over the head of the average reader. But there is one weak chapter, and unfortunately it is an important one in a book of this sort: the chapter on the subject "Is It True?" In his treatment of this cardinal question Vidler demonstrates, rightly, that Christian belief is essentially belief in a Person and His promises rather than in a mere proposition. But to say this is simply to set the right question before us. The apologist needs to go on from there to show the reasons and the reasonableness of belief in this Person. It seems to me that Vidler evades this task, probably unwittingly.

The chapters on "What is Christianity?" "What Must We Do?" "The Good Churchman" and "The Good Citizen" are splendid. In fact, the merits of this book so decisively outweigh its few defects that it merits, and gets, our everying plug. It is good reading for everybody.

C. E. S.

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## CHANGES

### Appointments Accepted

The Rev. Robert W. Bell, formerly rector of St. Jude's, Fenton, Mich., became rector of Calvary, Saginaw, Mich., December 1st. Address: 714 W. Genesee St., Saginaw, Mich.

The Rev. Otto B. Berg, missionary to the deaf in the diocese of Maryland, will become vicar of All Soul's Church for the Deaf, Philadelphia, Pa., January 1st. Address: 3226 N. 16th St., Philadelphia 40, Pa.

The Rev. W. Frederick Chamberlain, formerly rector of St. Paul's, Watertown, Wis., is now rector of Kaufman County Parish, Terrell, Texas. Address: Terrell, Texas.

The Rev. Richard B. Coombs, formerly curate of St. Paul's, Burlingame, Calif., is now curate of the Church of the Heavenly Rest, New York City. Address: 2 East 90th St., New York 28, N. Y.

The Rev. Leo S. Cook, formerly rector of St. George's, Rochester, N. Y., will become rector of Zion Church, Palmyra, N. Y., on December 1st. Address: 114 Canadaigua St., Palmyra, N. Y.

The Rev. Daniel K. Davis, formerly chaplain to Episcopal students at the University of Kentucky, is now rector of St. Michael's, Bristol, R. I., and an honorary canon of the cathedral. Address: 15 Church St., Bristol, R. I.

The Very Rev. Charles P. Deems, formerly dean of St. Mark's Cathedral, Minneapolis, Minn., will become assistant at St. Bartholomew's, New York City, December 1st. Address 4 E. 95th St., New York City, N. Y.

The Rev. Raymond A. Gill, formerly principal of the boys' school, Bolahun, Liberia, West Africa, is now vicar of St. Bartholomew's, Wissinoming, Philadelphia, Pa. Address: 5440 Akron St., Philadelphia 24, Pa.

The Rev. Weston H. Gillett, formerly priest in charge of St. John the Baptist, Corona, Calif., is now assistant at the Church of the Advent, San Francisco. Address: 162 Hickory St., San Francisco 2, Calif.

The Rev. Dallis Lee Harris, rector of St. Matthew's, Chatfield, Minn., will become rector of Trinity, Litchfield, and priest in charge of St. John's, Hutchinson, Minn., January 1st. Address: 416 Sibley St., Litchfield, Minn.

The Rev. Edward B. Harris, formerly rector of Grace Church, Willoughby, and priest in charge of St. Hubert's, Kirtland Hills, Ohio, is now rector of Nelson Parish, Nelson County, Va. Address: Arrington, Va.

The Rev. Paul Edward Healy, a recent ordinand, is now vicar of St. Paul's, Fort Morgan, Colo. Address: 311 E. Kiowa Ave., Fort Morgan, Colo.

The Rev. Arthur R. P. Heyes, formerly rector of Grace Church, Rice Lake, St. Stephen's, Shell Lake, and the Church of the Holy Cross, St. Croix Falls, Wis., is now priest in charge of St. Mary's, Tomah, and St. John's, Mauston, Wis. Address: 220 Elm St., Mauston, Wis.

The Rev. J. Ogden Hoffman, formerly vicar of St. Timothy's, Compton, Calif., is now rector of St. Luke's, Monrovia, Calif. Address: 415 Wild Rose Ave., Monrovia, Calif.

The Rev. Arthur L. Kenyon, rector of Trinity, Alliance, Ohio, will become rector of St. James', Bucyrus, Ohio, January 1st, and may be addressed there.

The Rev. E. Roy LeMoine, formerly a chaplain in the Navy, will become rector of Emmanuel, Harrisonburg, Va., January 15th. Address: 660 E. Main St., Harrisonburg, Va.

The Rev. Ralph Markey, formerly rector of Grace Church, Chillicothe, and priest in charge of Grace Church, Brookfield, and St. Phillip's, Trenton, Mo., is now rector of St. Andrew's Paris, Ill., and may be addressed there.

The Rev. William McClelland, Jr., formerly rector of St. John's, Cape Vincent, N. Y., is now rector of St. Mark's, New Milford, and priest in charge of Grace Church, Great Bend, and Christ Church, Susquehanna, Pa. Address: New Milford, Pa.

The Ven. Walter W. McNeil, Jr., rector of All Saints', Torrington, Wyo., and archdeacon of Wyoming, will become rector of Christ Church, Seattle, Wash., in January. Address: 4550 Brooklyn Ave., Seattle 5, Wash.

The Rev. James A. Midgley, rector of All Saints', Cleveland, Ohio, will become rector of Grace Church, Cleveland, Ohio, January 1st. Address: R. F. D., Bracksville, Ohio.

The Rev. Kenneth C. Morris, formerly priest in charge of St. Paul's, Brighton, St. Stephen's, Hamburg, and St. George's, Milford, Mich., is now assistant at All Saints', Pontiac, Mich., and may be addressed there.

The Rev. John S. Neal, formerly associate at St. John's, Decatur, Ill., is now rector of St. Paul's, Greenville, Texas. Address: 2502 Marshall St., Greenville, Texas.

The Rev. David S. Rose, assistant to the Bishop of Florida, will become rector of the Church of the Good Shepherd, Corpus Christi, Texas, on February 1st. Address: 701 S. Broadway, Corpus Christi, Texas.

The Rev. Paul L. Savanack, canon missionary of the diocese of Ohio, will become rector of the Church of the Incarnation, Cleveland, Ohio, January 1st. Address: Church of the Incarnation, E. 105 and Marlowe Ave., Cleveland, Ohio.

The Rev. William C. R. Sheridan, formerly rector of Gethsemane Church, Marion, Ind., is now rector of St. Thomas', Plymouth, Ind., and chaplain to the Episcopal students at Culver Military Academy, Culver, Ind. Address: 412 N. Center St., Plymouth, Ind.

The Rev. C. Philip Staples, rector of Trinity, Hoboken, N. J., will become vicar of St. Mark's, Teaneck, N. J., January 1st. Address: St. Mark's Church, Teaneck, N. J.

The Rev. Claude Francis Stent, formerly rector of St. Margaret's, The Bronx, New York City, is now vicar of St. Mark's Chapel, Basking Ridge, N. J. Address: Box 238, S. Finley Ave., Basking Ridge, N. J.

The Rev. Albert Earl Stephens, formerly curate of St. Andrew's, Denver, Colo., is now associate at St. Thomas', Denver. Address: 2205 Dexter St., Denver 7, Colo.

The Rev. Robert E. Terwilliger, formerly assistant at Christ Church Cathedral, Hartford, Conn., is now a fellow and tutor at the General Theological Seminary, and part-time assistant at the Church of the Heavenly Rest, New York City. Address: 175 Ninth Ave., New York 11, N. Y.

The Rev. Robert J. Torrey, formerly priest in charge of Christ Church, Brentwood; St. John's, Oakdale; and chaplain at the Pilgrim State Hospital, West Brentwood; L. I., N. Y., is now rector of St. Peter's, Rosedale, L. I., N. Y. Address: 137-23 244th St., Rosedale 10, L. I., N. Y.

The Rev. Morton Townsend, rector of Emmanuel, Powhatan, Va., will become rector of Grace Church, Kilmarnock; St. Mary's Whitechapel, Lively; and Trinity, Lancaster, Va., January 1st. Address: Kilmarnock, Va.

The Rev. L. L. Twinem, formerly assistant at St. Stephen's, Pittsfield, Mass., is now rector of St. Margaret's, New York City. Address: 948 E. 156th St., The Bronx, New York 55, N. Y.

### Resignations

The Rev. John F. Moore has resigned as rector of St. Luke's, Chester, Vt. Fr. Moore continues as rector of St. Mark's, Springfield, and vicar of Gethsemane, Proctorsville, Vt. Address: Box 131, Chester, Vt.

The Rev. Albert H. Stone, formerly a chaplain in the Army, has retired. Address: 14 Glen Rd., Lakeview, Hempstead, L. I., N. Y.

### Changes of Address

The Rt. Rev. J. T. Dallis, formerly addressed at Concord, N. H., should now be addressed c/o Rural Delivery, Newmarket, N. H.

The Rt. Rev. Richard T. Loring should now be addressed at 107 E. Lawrence Ave., Springfield, Ill.

The Rt. Rev. Winfred H. Ziegler, formerly addressed at Box 17, Laramie, Wyo., should now be addressed at R. F. D. 171, Carmel, Calif.

The Rev. Crawford W. Brown, formerly addressed at 3847 Calvert St., N. W., Washington, D. C., should now be addressed at 2920 34th St., N. W., Washington 16, D. C.

The Rev. Malcolm P. Brurner, formerly addressed at 505½ Genesee St., Merrill, Wis., should now be addressed at 311 Park St., in that city.

Chaplain (Lt. Col.) James R. Davidson, Jr., formerly addressed c/o the Chief of Chaplains, War Department, Washington, D. C., should now be addressed c/o 1st Air Division, APO 239, c/o Postmaster, San Francisco, Calif.

## CHANGES

The Rev. John E. G. Griffiths, formerly addressed at 852 Burus Dr., Flossmoor, Ill., should now be addressed c/o the Church of St. John the Evangelist in that city.

The Rev. John Heuss, formerly addressed at 2401 Pioneer Rd., Evanston, Ill., should now be addressed at 281 Fourth Ave., New York 10, N. Y.

The Very Rev. H. Ralph Higgins, formerly addressed at 28 Prospect Ave., Grand Rapids, Mich., should now be addressed at 909 Plymouth Blvd., S. E. Grand Rapids 6, Mich.

Chaplain (Cmdr.) C. L. Hults, formerly addressed c/o U. S. Naval Port Facilities, Shanghai, China, should now be addressed at Headquarters, Aircraft, FMF Pac., c/o F.P.O., San Francisco, Calif.

Chaplain Alfred T. C. Johnson, formerly addressed at Chanut Flying Field, Ill., should now be addressed at Lackland Air Base, San Antonio, Texas.

The Rev. Edward McNair, formerly addressed at 3895 Barry Dr., North Hollywood, Calif., should now be addressed at 3646 Coldwater Canyon, in that city.

The Rev. David K. Montgomery, formerly addressed at 3640 Canyon Ridge, Fort Worth, Texas, should now be addressed at 3636 Canyon Ridge, in that city.

The Rev. Donald Platt, formerly addressed at St. Mary's by the Lake, Crystal Lake, Ill., should now be addressed at 331 McHenry Ave., in that city.

The Rev. John W. Talbott, formerly addressed at 366 S. Fleming, Dallas, Texas, should now be addressed at 5823 Morningside, Dallas 6, Texas.

The Rev. Dudley Tyng, rector emeritus of St. Thomas', Greenville, R. I., and addressed there,

should now be addressed at 93 Benefit St., Providence, R. I.

### Ordinations

#### Priests

Delaware: The Rev. Kenneth Edward Clarke was ordained to the priesthood on December 7th by Bishop Littell, retired Bishop of Honolulu, for Bishop McKinstry of Delaware, in the Cathedral Church of St. John, Wilmington, Del. He was presented by the Rev. F. T. Ashton and the Very Robert Hatch preached the sermon. Fr. Clarke is to be assistant at the cathedral. Address: Cathedral Church of St. John, Wilmington, Del.

Florida: The Rev. Henry Wilson Havens, Jr., was ordained to the priesthood by Bishop Juhan of Florida on December 1st at St. Mary's Church, Milton, Fla. He was presented by the Rev. V. G. Lowery and Bishop Juhan preached the sermon. Fr. Havens will continue as priest in charge of St. Mary's, Milton; St. Agatha's, DeFuniak Springs; and the Church of the Epiphany, Crestview, Fla. Address: St. Mary's Church, Milton, Fla.

Kansas: The Rev. Vincent Clifford Root was ordained to the priesthood by Bishop Fenner of Kansas on December 1st at St. Timothy's Church, Iola, Kans. He was presented by the Rev. Earl O. Minturn and Bishop Fenner preached the sermon. Fr. Root will be rector of St. Timothy's. Address: 222 S. Buckeye, Iola, Kans.

New Jersey: The Rev. H. Albion Ferrell was ordained to the priesthood by Bishop Gardner of New Jersey on December 6th at St. Augustine's Church, Atlantic City, N. J. He was presented by the Rev. C. Canterbury Corbin and the Rev. Matthew Davis preached the sermon. Fr. Ferrell

will be priest in charge of the Church of St. Mary the Virgin, Pleasantville, N. J. Address: 156 N. Fire Rd., Pleasantville, N. J.

#### Deacons

Rhode Island: John Arthur Budding was ordained to the diaconate by Bishop Bennett of Rhode Island on November 28th in the Cathedral of St. John, Providence, R. I. He was presented by the Rev. Harold L. Hutton and the Rev. Elbridge B. Welch preached the sermon. The Rev. Mr. Budding will be curate of St. Paul's Church, Pawtucket, R. I. Address: 50 Park Place, Pawtucket, R. I.

### Marriages

The Rev. J. Saxton Wolfe, Jr., and Miss Pearl Barnwell Williams were married on October 22d in St. James' Church, Quitman, Ga. The Rev. William H. Brady performed the ceremony and celebrated the Nuptial Eucharist. Fr. and Mrs. Wolfe may be addressed in Moultrie, Ga.

### Corrections

The Rev. Dr. Ainsley Maxwell Carlton, whose ordination to the priesthood was reported in the issue of November 2d, should have been listed as canon missionary of the Cathedral of St. John, Denver, Colo., in addition to being vicar of St. Paul's, Lakewood, Colo. Address: 1313 Clarkson St., Denver 3, Colo.

The Rev. Harry Taylor Burke was incorrectly reported [L. C., November 30th] as being rector of St. John's, Los Angeles, Calif. Fr. Burke is rector of St. James', San Diego, Calif. The Rev. Dr. George Davidson is rector of St. John's, Los Angeles.



## CHURCH SERVICES

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by cities. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.



### BUFFALO, N. Y.

**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Edward R. Welles, M.A., dean;  
Rev. R. E. Merry, canon  
Sun 8, 9:30, 11. Daily: 12. Tues 7:30; Wed 11

**ST. ANDREW'S** Rev. Gordon L. Graser  
Main at Highgate  
Sun Masses: 8 & 10, MP 9:45. Daily: 7 ex Thurs 9:30, Confessions: Sat 7:30

### CHICAGO, ILL.

**ATONEMENT** 5749 Kenmore Avenue  
Rev. James Murchison Duncan, r; Rev. Robert Leonard Miller  
Sun 8, 9:30 & 11 HC; Daily: 7 HC

**ST. BARTHOLOMEW'S** Rev. John M. Young, Jr., r  
6720 Stewart Avenue  
Sun 7:30, 9, 11 HC Others pasted

**ST. FRANCIS'** The Cowley Fathers  
2514 W. Thorndale Ave.  
Sun Masses 8, Low; 9:30 Sung with instr; 11, Low with hymns & instr; Daily: 7; C Sat 7:30-8:30 & by appt

### DETROIT, MICH.

**INCARNATION** Rev. Clark L. Attridge, D.D.  
10331 Dexter Blvd.  
Masses: Sun 7, 9 & 11 (High)

**ST. MATTHEW'S** Rev. F. Ricksford Meyers  
2019 St. Antoine St.  
7:30 Low Mass, 10:40 MP, Sung Eu; 9:30 Low Mass Wed & HD

### HOLLYWOOD, CALIF.

**ST. MARY OF THE ANGELS** Rev. Neal Dodd, D.D.  
4510 Finley Avenue  
Sun Masses: 8, 9:30 & 11

### MADISON, WIS.

**ST. ANDREW'S** 1833 Regent St.  
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c  
Sun 8, 10:45 HC; Weekdays 7:15 HC (Wed 9:30)  
Confessions Sat 5-6, 7:30-8

### NEW YORK CITY

**CATHEDRAL OF ST. JOHN THE DIVINE**  
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Week-  
days 7:30, 8, (also 9:15 HD & 10 Wed), HC;  
9 MP; 5 EP sung. Open daily 7-6

Key—Light face type denotes AM, black face, PM; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour, Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

### NEW YORK CITY (cont.)

**ST. BARTHOLOMEW'S** Park Ave. & 51st St.  
Rev. Geo. Paull T. Sargent, D.D., r  
Sun 8 HC; 11 Morning Service & Ser; 4 Ev. Special Music; Weekdays: HC Wed 8; Thurs & HD 10:30  
The Church is open daily for prayer

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.  
Daily: MP & HC 7; Cho Evensong Mon to Sat 6

**HEAVENLY REST** 5th Ave. at 90th St.  
Rev. Henry Darlington, D.D., r; Rev. R. Richard P. Coombs, Rev. Robert E. Terwilliger  
Sun HC 8, 10, MP & Ser 11; Thurs & HD 11 HC

**INTERCESSION CHAPEL** Rev. Joseph S. Minnis, D.D.  
Broadway and 155th Street  
Sun HC 8, 9:30, 11: MP 10:30; EP 8; Weekdays: HC Daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 12  
Confessions: Sat 4-5 by appt

**ST. JAMES'** Rev. Arthur L. Kinsolving, D.D., r  
Madison Ave. at 71st St.  
Sun 8 HC; 9:30 CH S; 11 Morning Service & Ser; 4 Evening Service & Ser; Weekdays: HC Wed 7:45 & Thurs 12

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
46th St. between 6th & 7th Aves.  
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8, 9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8; Sat 2-5, 7-9

**ST. THOMAS'** Rev. Roeliff H. Brooks, S.T.D., r  
5th Ave. & 53rd St.  
Sun 8, 11, 4; Daily: 8:30 HC; Thurs 11 HC, Daily ex Sat 12:10

**Little Church Around the Corner TRANSFIGURATION** Rev. Randolph Ray, D.D.  
One East 29th St.  
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

### NEW YORK CITY (cont.)

**TRINITY** Rev. Frederic S. Fleming, D.D.  
Broadway & Wall St.  
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

### PHILADELPHIA, PA.

**ST. MARK'S**, Locust St. between 16th & 17th Sts.  
Rev. William H. Dunphy, Ph.D., r; Rev. Philip T. Fifer, Th.B.; Rev. Francis Voelcker, B.D.  
Sun: Holy Eu 8, 9, Ch S 9:45, Mat 10:30, Sung Eu & Ser 11, Nursery S 11, Cho Ev & Address 4; Daily: Mat 7:30, Eu 7 (ex Sat) 7:45; Thurs & HD 9:30; EP & Int 5:30; Fri Lit 12:30; C Sat 12 to 1 & 4 to 5

### PITTSBURGH, PA.

**CALVARY** Shady & Walnut Aves.  
Rev. Lauriston L. Scaife, S.T.D., r; Rev. Samuel N. Baxter, Jr., Rev. A. Dixon Rollit  
Sun 8, 9:30, 11 & 8; HC: 8 daily, Fri 7:30 & 10:30; HD 10:30

### SAN FRANCISCO, CALIF.

**ST. FRANCIS'** San Fernando Way  
Rev. Edward M. Pennell, Jr.  
Sun 8, 9:30 & 11; Thurs 10:30 HC; HD 9:15 HC

### SPRINGFIELD, ILL.

**ST. PAUL'S PRO-Cathedral**  
Very Rev. F. William Orrick, r & dean; Rev. William C. Cowles, ass't  
Sun Masses 8, 11; Daily 7:30; Wed 7

### WASHINGTON, D. C.

**ST. AGNES'** Rev. A. J. Dubois, S.T.B.  
46 Que Street, N.W.  
Sun Masses: Low 7:30, 9:30 & 11 Sung Masses Daily: 7; Fri 8 HH; C Sat 7:30 to 8:30

**EPIPHANY** 1317 G St., N.W.  
Rev. Charles W. Sheerin, D.D.; Rev. F. Richard Williams, Th.B.; Rev. Francis Yarnall, Litt.D.  
Sun 8 HC, 11 MP, 8 EP; 1st Sun, HC 11, 8; Thurs 11, 12 HC

### WAUKEGAN, ILL.

**CHRIST CHURCH** Grand at Utica  
Rev. Osborne R. Littleford, r; Rev. David I. Horning, associate; Rev. Richmond A. Burge, c  
Sun 8, 9:15, 11; Wed 7, 9:30; Thurs 9:30; HD 9:30



PHILLIPS BROOKS wrote a carol, *Everywhere, Everywhere Christmas Tonight*. This year though December twenty-fifth will come everywhere, there will be many hearts and places where the Christmas Spirit will be absent as a result of human failure and sin. Hunger, want, bitterness, sorrow — these unwelcome guests will be present in many a home. In our own good fortune we must remember in word and deed these our brethren of other places and lands.

HENRY K. SHERRILL, *Presiding Bishop*