

# The Living Church

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

## Religious Christmas Gifts

*E. O. Dodge*

Page 7

## Fear Versus Faith

*Editorial*

Page 8

## The Layman as Evangelist

*Richardson Wright*

Page 11

## Christmas Books for Children

*Elizabeth McCracken*

Page 14



*Louis Nichols, Jr.*

### CHOIR AND SANCTUARY OF THE CHURCH OF THE MEDIATOR, CHICAGO

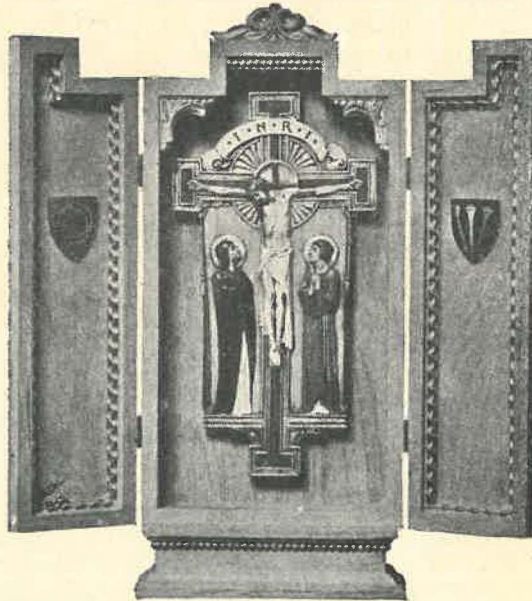
The church, which is the only one built in the city of Chicago since 1929, was consecrated by Bishop Conkling of Chicago on January 5, 1947.

# STATUARY

From Faith Craft, London, England



Virgin and Child



Calvary Tryptich



St. Francis

Morehouse-Gorham is pleased to announce that Statuary, cast in the workshops of Faith Craft, London, and hand painted by Faith Craft Artists, is now available.

The Calvary Tryptich, illustrated above, is a particularly fine piece of workmanship and it is suited for use in Church or a Rector's Study. It measures 22½" high and 20" wide, with panels open. Tryptich is made of light oak. Shield of Crown of Thorns and Nails appears on the panels as shown in the illustration. Price, \$84.00

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CURE d'ARS, 10" high, Cassock, Surplice and Stole.....	6.00
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St. Paul

## A

# Cross-Examination

To further clear the atmosphere concerning Spiritual Mobilization's expanding crusade in behalf of Freedom.

Q: Is Spiritual Mobilization a front for big business or any other interests? A: No, and never has been.

Q: Is Spiritual Mobilization anti Federal Council of the Churches of Christ in America? A: No. Its Director is a Congregational representative in the Federal Council and deeply devoted to all inclusive church movements.

Q: Has the National Association of Manufacturers contributed to the organization? A: Never one cent. Nor has any other association or party.

Q: Where does your money come from? A: From pastors and men in all walks of life who believe Freedom is in peril here and with vigorous effort may be saved.

Q: Is it true a wealthy man gives very large amounts to your treasury? A: No. We have never accepted more than five thousand dollars from any source in any year.

Q: Do you plan to make any political use of lists you gather? A: Absolutely none. Our lists are destroyed when they have served their intended use. Our organization will terminate its existence as soon as our citizenry becomes more aware of Freedom's peril—and the clergy more aroused to its responsibility on Freedom's behalf.

Q: How many pastors participated in your Columbus Day preaching program? A: 25,066. If you have other questions send them along. The little group that has spread false rumors about us seems to have become silent. We covet expanding fellowship of understanding among the clergy.

James W. Fifield, Jr. D.D.,  
Founder and Director

## SPIRITUAL MOBILIZATION

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## SPIRITUAL MOBILIZATION

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## LETTERS

### Benedictine Priory

TO THE EDITOR: I thought you might be interested in more news of the Benedictine priory at Carriacou, Windward Islands, B.W.I. The house was started by me nearly two years ago; there are but two Fathers and an oblate. Actually they have no connection with Nashdom [Abbey], but ought to have. When I can get the prior (Dom Aelred Ogden, OSB) back to England, I shall see that they are closely related.

I think this little community has done wonders parochially, but as a community have not been so successful. The latter ideal may take years to develop. They have just built a church of St. Francis at Belmont, Island of Carriacou, on the site of another blown away by a hurricane. I know that in one of their island churches they have restored 300 people to the sacraments; at their latest mission, they get 200 communions a Sunday. At one place they have erected an altar beneath a tree, and there get 70 to 80 worshippers. At Union Island, they have converted the leading man, a former Seventh Day Adventist, and the Gospel Hall minister and most of his followers have been received into the Church.

The priory was a guest house built by slaves, and the slaves used to be herded into the cellars beneath. This same place is now a lovely chapel.

✠ VINCENT WINDWARD ISLANDS.  
London, England.

### Churchmen's Names Wanted

TO THE EDITOR: I shall be glad to have the names of any Episcopalians who are patients in the Naval Hospital at St. Albans, N. Y., as Naval regulations have made it impossible for me to visit such patients unless I have their names.

(Rev.) WARREN MORRIS.

189-17 Turin Drive,  
St. Albans 12, N. Y.

### Gift Bible

TO THE EDITOR: I have a large Bible which is suitable for a church or mission which I would be glad to donate to any congregation in need of one. It is the King James version.

EDWIN D. McCAULEY.

526 S. Orange St.,  
Media, Pa.

### No Action Taken

TO THE EDITOR: I am only a layman, and a young one at that, but I know that I speak for many of our loyal Churchpeople when I say that it is discouraging and disheartening to read of the complete failure of the House of Bishops to take any action in the current controversy over the Church's marriage laws. The issue was crystal clear, and it would have required no particular courage to meet it properly. Every priest at his ordination promises to make both himself and



NAVE WINDOW

St. John's Church, Barrington, Rhode Island  
The Rev. W. Owings Stone, Rector

The flowing lines and varied blues of the figure of the Virgin, the random placing of her monograms, the delicately drawn Child and attendant angels, recalls the tapestry-like quality of windows of the later middle-ages. This window, of richly textured quiet coloration, with its playfully irregular canopy framework, creates a pleasant, intimate atmosphere most harmonious in the smaller church.

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## LETTERS

his family "wholesome examples and patterns to the flock of Christ." All that was needed was for the bishops to assure us that they would hold themselves and their clergy to a strict and faithful observance of that promise.

We are not fooled, nor is our attention diverted, by the bishops' condemnation of the tactics of the current inquiries by Congressional committees. We have no right to point the finger of shame at others for violating the ninth commandment, while we completely overlook the violations of the seventh commandment within our own house.

J. J. HUGHES.

Cambridge, Mass.

### "Presbyter Peregrinus"

TO THE EDITOR: The four articles by "Presbyter Peregrinus" on "A Catholic Approach to Reunion" deserve the praise and prayerful consideration of all Christian people. Nowhere have I read a broader, more humble, Catholic approach to this crucial problem. These articles should be reprinted in such leading periodicals as the *Christian Advocate* and the *Christian Century* for wider reading. I have long felt that the Anglican Communion is destined to "open the wedge" to true Christian unity. The appearance of these articles strengthens that conviction.

### EPISCOPAL-METHODIST UNION

Much has been written about the proposed Episcopal-Methodist union. Little, however, has been said about the possibility of Episcopal-Methodist unity. As "Presbyter Peregrinus" writes, "Unfortunately there seems to be little, if any interest on either side." Yet, your readers might be interested in such brief articles as those by C. Stanley Lowell, *Next Step in Church Union*, and *Union in Twelve Years*, [*Christian Century*, November 20, 1946, and March 5, 1947], and my own *Union at the Grass Roots*, [*Christian Century*, December 25, 1946], on the same subject.

(Rev.) RAY HOLDER.

Raleigh, N. C.

## The Living Church

Established 1878

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

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*The Living Church*

SECOND SUNDAY IN ADVENT

## GENERAL

## EPISCOPATE

**The Rev. Mr. Melcher Accepts**

The Rev. Louis Chester Melcher, rector of Trinity Church, Columbia, S. C., has accepted his election as Bishop Coadjutor of the district of Southern Brazil. He was elected at the interim meeting of the House of Bishops, held in Winston-Salem, N. C., November 4th to 7th [L. C., November 16th].

The Rev. Mr. Melcher was born in Baraboo, Wis., August 3, 1898, the son of Frank Robert Melcher and Edna (Walters). He attended the public schools in Madison, Wis., and was graduated from the University of Wisconsin with the B.A. degree in 1922. After completing his work at the University of the South, he was ordained to the diaconate in 1924 and to the priesthood in 1925 by Bishop Morris of the Panama Canal Zone. Before becoming rector of Trinity Church, Columbia, in 1939, the Rev. Mr. Melcher was associated with St. Luke's Cathedral, Ancón, C. Z.; rector of Trinity Church, Clarksville, Tenn.; and rector of St. John's Church, Knoxville, Tenn. He is chairman of the field department, and is a member of the executive council and the standing committee of the diocese of Upper South Carolina. He has been a deputy to the General Conventions of 1934, 1937, 1940, 1943, and 1946. He and the former Miss Mary Curry were married in 1927.

The consecration will probably take place in January or February.

**Bishop Hart Celebrates  
Fifth Anniversary**

Bishop Hart of Pennsylvania observed the fifth anniversary of his consecration October 16th, beginning the day with a celebration of the Holy Eucharist at the Church of the Advocate, Philadelphia. Bishop Hart was the celebrant, and was assisted by Bishop Remington, Suffragan of Pennsylvania, and the Rev. Franklin Joiner, rector of St. Clement's Church, Philadelphia.

A clergy conference was held in the Church of the Advocate during the morning, after which Bishop Hart was host to the clergy at a luncheon in the parish house.



THE REV. MR. MELCHER: Accepts election to Southern Brazil.

**Accepts Election**

The Rev. James Wilson Hunter, rector of St. Mark's Church, San Antonio, Texas, has accepted his election as Bishop Coadjutor of Wyoming. He was elected at the interim meeting of the House of Bishops, together with the Rev. Messrs. William J. Gordon and Louis C. Melcher. All three have now accepted.

No date has been set for the consecration.

**Bishop Roberts Observes  
25th Anniversary**

Bishop Roberts of South Dakota, in honor of his 25th anniversary of consecration, was recently given a banquet by the district of South Dakota in Sioux Falls, S. Dak.

A service of thanksgiving was held in Calvary Cathedral, Sioux Falls, before the banquet, with the Very Rev. Leland W. F. Stark, dean of the cathedral, and Bishop Gesner, Coadjutor of South Dakota, officiating. The choir was composed of girls from All Saints' School, Sioux Falls, and St. Mary's School for Indian Girls, Springfield, and the hymns were the same as those sung at the Bishop's consecration 25 years ago.

Bishop Roberts was presented a bound volume of 500 testimonial letters and

numerous checks amounting to more than \$8,000 for the purchase of a home.

Bishop Roberts was ordained to the priesthood in 1909 and became a missionary for the district of South Dakota. He was consecrated on December 6, 1922, and after the death of Bishop Burleson of South Dakota in 1931, was made Bishop of the district.

**PRESIDING BISHOP****Book for Lent Selected**

The Presiding Bishop's Book for Lent, 1948, will be *Revive Thy Church Beginning With Me*, by the Rev. Dr. Samuel M. Shoemaker, rector of Calvary Church, New York City. The title of the book is from the slogan which Cheng Ching-Yi gave to the Chinese Forward Movement of Evangelism in 1928. A release from the National Council describes the book by saying:

"In it he [Dr. Shoemaker] puts down in direct, conversational style, some of the ways and means that he has found, in his long and fruitful ministry, effective for genuine Christian living. It is a book on evangelism, written to inspire both clergy and laity to revitalize their own faith and to make that faith contagious to others. In view of the world catastrophe we face, says Dr. Shoemaker, our only hope is that committed Christians spread the gospel of faith through work and prayer."

To aid in the selection of the book, the Presiding Bishop set up a committee composed of the Very Rev. Dr. Hughell E. W. Fosbroke, the Rev. Dr. W. Russell Bowie, and Prof. Frederick A. Pottle of Yale University.

**RELIEF****Presiding Bishop's Fund Asks  
for Holiday Contributions**

The Presiding Bishop's Fund for World Relief has asked all bishops and clergy to encourage all Churchmen to contribute gifts of food and clothing to the people in Europe and Asia during the Thanksgiving and Christmas season.

A letter from the fund said:

"During the Thanksgiving and Christmas season there will be appeals from many organizations for gifts to help the suffering peoples of Europe and Asia.

"Many of our Churchpeople are plan-

ning to make a contribution at Thanksgiving for world relief. It might be well to remind them, of the Presiding Bishop's Fund for World Relief, the Church's agency cooperating with Church World Service in supplying food, clothing, and Christian ministry to the neediest people in Europe and Asia.

"All contributions made on these days or during this period will, of course, be credited to your 1948 goal."

## FEDERAL COUNCIL

### Churchmen Asked to Support European Relief Program

The Executive Committee of the Federal Council has urged all Churchmen to support the European relief program through voluntary conservation and relief contributions.

A letter sent out by the Federal Council said:

"First-hand reports from Churchmen who have visited or worked in the war-devastated and drought-ridden areas of the world testify to the urgent needs of the people in these areas for food, clothing, and coal this winter. Christian precept, humanitarian impulse, and sound public policy all call for prompt and generous assistance by the United States to the peoples in great need."

## TOWN AND COUNTRY

### 60 Episcopalians Attend National Convocation

Sixty Episcopalians attended the National Convocation of the Church in Town and Country, held in Rochester, N. Y., November 4th to 6th. The three-day meeting, held under the auspices of the Committee on Town and Country of the Home Missions Council of North America, the Federal Council, and the International Council of Religious Education, was attended by 700 delegates from the major Churches of the United States and Canada.

The 60 Episcopalians attending the convocation represented 30 dioceses in the United States and one Canadian diocese (Toronto). Among the leaders were the Rev. Clifford L. Samuelson, associate secretary of the Division of Domestic Missions of the National Council; Miss Elizabeth Rhea, assistant secretary for rural work in the National Council; Prof. W. V. Dennis, of Pennsylvania State College and chairman of the Commission on Agricultural Colleges of the Home Missions Council of North America; the Rev. W. Francis Allison, secretary-treasurer of the Rural Workers' Fellowship; and Capt. William Paddock, CA. Theological students were present from Bexley Hall,

the Episcopal Theological School, the Virginia Theological Seminary, and the Church Divinity School of the Pacific.

Fr. Samuelson, in a talk to the Rural Workers' Fellowship, said:

"The Episcopal Church has a more definitely developed rural policy than has any other Church, except the Roman Catholic. For the first time the Episcopal Church can say that every subsequent General Convention will have rural work as a major part of its agenda."

## SOCIAL ACTION

### 155 Ministers Sign Amnesty Appeal to President

A group of 480 people, including 155 priests, ministers, and rabbis from all parts of the country, recently signed an appeal to President Truman, calling upon him to declare an immediate general amnesty for conscientious objectors and other Selective Service violators.

The letter to President Truman said that 700 men "remain in prison, while thousands released are still without valuable civil rights. Hundreds continue under the restrictions of probation, parole, and conditional release."

The letter also said that the final responsibility for amnesty rested upon the President, and declared that "it is an injury to the cause of democracy and the prestige of our nation that here men who suffered for conscience sake should at this

date still be imprisoned and deprived of precious rights."

The letter was released November 24th in New York City, by Mrs. Dorothy Canfield Fisher, honorary chairman of the committee for amnesty. Among those who signed the appeal are: Bishop Dun of Washington; Bishop Scarlett of Missouri; the Rev. Paul Hanly Furfy, Catholic University, Washington, D. C.; Dr. Robbins W. Barstow, director, Church World Service; Dr. Henry Sloan Coffin, president emeritus, Union Theological Seminary, New York; Bishop Ralph S. Cushman, Methodist Church, St. Paul, Minn.; the Rev. Edwin T. Dahlberg, president, Northern Baptist Convention; Dr. Frederick M. Eliot, president, American Unitarian Association; Dr. L. W. Goebel, president, Evangelical and Reformed Church; Rabbi Julius Mark, chairman, Commission on Justice and Peace, Central Conference of American Rabbis; Prof. Reinhold Niebuhr, Union Theological Seminary, New York City. [RNS]

## NATIONAL COUNCIL

### Committee on Negro Work Meets

The biracial sub-committee on Negro work of the National Council held its November meeting at the Church Missions House, New York City, November 26th and 27th. The first session of the two day meeting was devoted to a discussion of "What's Different About Episcopalians," an article from the *Negro World*, and the report of the president's committee on civil rights.

A resolution was passed at the meeting that:

"The secretary for Negro work be assured by the National Council that the policy of the Episcopal Church offers opportunities to all, irrespective of race, wherever the missionary enterprise is carried on."

A report was made on the recent conference held in Washington, D. C., concerning the recruiting and training of men and women for the ministry and other Church work, and the secretary for Negro work was urged to see that the findings were implemented. The secretary, the Rev. Tollie L. Caution, described the work in the diocese of Western North Carolina, and reported on the conferences held annually at St. Augustine's College, Raleigh, N. C., and St. Paul's Polytechnic Institute, Lawrenceville, Va.

A resolution was also passed that:

"Three members of the biracial sub-committee be appointed to serve with the secretary of the Division of Domestic Missions and the secretary for Negro work as an executive committee to serve for a term of six years."

## 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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Rev. Laird W. Snell .....	5.00
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Elizabeth Robinson .....	2.00
E. J. Stevens .....	2.00
	\$ 36.00

### CARE for Old Catholics

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St. Stephen's Church, Latonia, Ky. ....	3.98
Woman's Auxiliary, Good Shepherd Church, Waban, Mass. ....	2.00
	\$4,292.95

### Stateless Children's Sanctuary

Previously acknowledged .....	\$1,848.04
Miss Sarah Wilson .....	5.00
	\$1,853.04

### Central Theological School, China

Previously acknowledged .....	\$ 35.00
A Churchwoman .....	50.00
	\$ 85.00

# Religious Christmas Gifts

By Edgar O. Dodge

Advertising Manager of THE LIVING CHURCH

THE November 30th issue was the annual Christmas book number of THE LIVING CHURCH. Through articles, reviews, editorial matter, and advertisements, a wealth of information was assembled for your convenience and guidance in picking out the best of the religious books for yourself and for gifts to your friends this Christmas.

Now, religious books and religious magazines make excellent Christmas gifts. There is such a varied selection that doubtless you will find just the type of book wanted for your every need. I wonder, though, if you have ever considered choosing your Christmas gifts from the wide variety of general religious items, other than books?

I have recently returned from an extensive advertising sales trip, during which time I called upon a great number of manufacturers and suppliers of general religious items for personal and Church use. There is a great field to choose from, and I would like to give you a list of some of the things that will make acceptable and lasting gifts. This partial list may bring other items to mind.

Jewelry is always a joy to receive, and provides a permanent remembrance of your love and thoughtfulness. There are crucifixes and crosses that will make a lovely addition to the prayer corner in someone's home, or that can be hung in a convenient place always visible to the individual making his or her own private devotions. Cross and chain sets, in sterling silver and gold, for personal wear, are ideal gifts with a direct religious significance. Jewelry and religious articles of this nature are available in your local stores, your religious bookshops, or may be purchased from such houses as Black, Starr & Gorham Co., New York; the Gorham Co., Providence, R. I.; and other well-known manufacturers.

Candles are always welcomed in the home. There is an extremely wide selection to choose from, for they are used for many purposes: for the table, for mantel decorations, yes, for decoration of your own local parish church. They are available in a variety of color, shape, and size. Little "Cherub-lite" candles, the Baberry Scented Christmas Candles, pine scented candles, and others produced by prominent companies such as Will & Baumer, Muench-Kreuzer, Mack-Miller, and Cathedral Candle Co., are nationally sold throughout retail stores and bookshops.

Religious statuary has its place in this list. There are some very beautiful

pieces, in a wide price range, that would come under the heading of gifts for the prayer corner. Such suppliers as Ammidon & Co., Baltimore; J. and R. Lamb Studios, Paterson, N. J.; Manitowoc Church Furniture Co., Waukesha, Wis.; Robert Robbins, New York; and the Morehouse-Gorham Co., New York, would be more than willing to give complete information upon your request.

Religious bookmarks, for those in your circle of friends who have personal libraries containing many books on the topic of religion, certainly would not be amiss. These are always a welcomed gift to book lovers.

We should not overlook the fact that many people appreciate the really fine religious pictures. These may be chosen according to individual taste and subject matter. Here, again, your bookshop will be of help in making your selection.

So far, the suggestions have been in the nature of personal gifts. There is another type of gift, however, that will carry with it a deep personal feeling of lasting gratitude and satisfaction.

The gift I speak of is a Christmas gift to your Church! What better remembrance can you give on the birthday of our Lord than a gift that will be shared by all who worship in His House? Of such gifts there are many, so I will treat the subject in a rather general way.

In planning your gift, it would be well to have a knowledge of the special needs of your individual parish church in regard to the physical properties of the building, both inside and out. It is essential, of course, to consult the rector, who will be delighted to discuss a gift that will fit both the church's needs and your pocketbook.

The space at my disposal does not permit me to give the names of the many prominent manufacturers and suppliers in the field. I am using as the basis for this part of the article, the *Classified Buyers' Guide* contained in THE LIVING CHURCH ANNUAL. Please refer to this section for a more complete listing of the various products, together with the necessary information as to where they may be obtained.

Let's start with the choir and the acolytes guild of your church. Do their vestments need replacing? New white linen surplices would make an ideal gift, for of all the vestments used these probably receive the hardest wear. Beautiful linens are available from American and English houses who will gladly furnish information concerning the range of material, style, and price. Cassocks and com-

panion articles should equally be considered.

New Hymnals and Prayer Books for choir and congregational use are always in order. A bookplate inserted in the front of each copy personalizes the gift, and will also serve as a reminder that these copies belong in the pew rack and are not to be taken from the church. Orders for the Hymnals and Prayer Books may be placed through your own religious bookstore or supply house.

There may be some particular altar furnishing or hanging sorely needed. A gift of this nature would materially add to the beauty of the chancel and would be enjoyed by all who see it. A consultation with any one of the leading altar furnishing houses will result in a number of suggested designs and material, from which you may choose, to match with the rest of the individual church appointments.

There are many items in bronze and brass ware that provide useful gifts of lasting quality. Cross and Candlestick Sets, Candelabra, Missal Stands, Lecterns, and Sanctuary Lamps are a few examples. Individuality of design and beauty of workmanship are offered by many leading firms, including Morehouse-Gorham and Ammidon.

One of the finest means of outwardly expressing love and devotion for our Lord is exemplified through the beauty of stained glass windows. As in other gifts to the church, a window may be given as a combined Christmas gift and memorial. A well chosen subject plus richness of color, and you have provided everlasting joy and satisfaction to many, including yourself. Those in the stained glass field are artists in their own right. They will be glad to offer their suggestions and assistance in planning and executing a window of your choice.

With the advent of audio-visual education in our Church schools, our churches are faced with the problem of securing the proper equipment. Projectors, screens, slides, and films are available in a wide price range. Any one of these items would be a most acceptable gift.

In this article I cannot hope to enumerate the countless possibilities of gift suggestions. I would like to call your attention, however, to one more. In my travels I have heard many beautiful church bells, chimes, and carillons. The warmth of their tone was a direct invitation to join with others in the worship of our Lord. A gift of any one of these would add dignity and beauty plus friendliness and joy to your church.

## Fear Versus Faith

**T**HE most notable characteristic of our day is frustration, a frustration sired by confusion out of fear. We feel ourselves in the grip of forces too powerful for us, and we don't know what to do about it. We are afraid of Soviet Russia, of Communism; but we cannot make up our mind whether to appease the Russians and try to placate them, or to oppose them — and if the latter, how to make our opposition effective without once more unleashing the uncontrollable dogs of war. We are afraid of our own national strength, and of the world leadership that has been forced upon us by circumstances, before we as a nation are mature enough to assume the burden. We are afraid of the tension between capital and labor, and in our confusion we unconsciously accept the dictum of Karl Marx that there must be warfare between classes, even though we may loudly reject every other tenet of the Marxian religion. We are afraid of free education, on which our parents pinned their hopes, only to discover — what they should have known from the Bible and from history — that more and more knowledge does not make a man or a nation better, but can make him more diabolically clever, magnifying the evil that is within him as well as the good. Above all, we are afraid of science, which was once our servant and held out glowing promises of a better life, but which has now become our master, threatening to destroy us through our own cunning cleverness.

The result of all of this is an increasing cynicism, a moral callousness, no less appalling because it has the faculty of blinding us to its own symptoms. Our forefathers, who made America the haven for the distressed and downtrodden of all nations, would never have permitted Congress to pigeonhole a bill to admit a comparatively small number of displaced persons, deprived of their homes and their fatherlands because they stood for the hard right against the easy wrong. They would have raised a storm of protest against the tacit assumption by an American army of occupation that the women of the defeated country were a natural part of the victor's spoils. And they would have thrown up their hands in horror at the fact that one marriage in three or four ends in the divorce court while juvenile delinquency, fostered by lurid movies and irresponsible gangster radio broadcasts, has become the nation's major crime problem.

Curiously enough, it is in the big things of life that this moral callousness is most apparent; in the little things we still retain our sense of innate decency. Bill Mauldin, whose rather grim cartoons mirror the postwar disillusionment as faithfully as they pictured the daily life of the G.I. in wartime, ran across a

striking instance of this. When, in cartoon after cartoon he pictured the distress of the homeless men, women, and children of Europe, still behind the wires of concentration camps two years after the end of open hostilities, he met only with indifference approaching apathy. Nobody seemed interested. But when he pictured the insanitary conditions under which a troupe of performing white mice were kept in a circus sideshow his mail was swamped with letters of indignation. Have we actually come to the point where we are more concerned with the plight of mice than with the fate of our fellow-men? Can it be that we are approaching a form of civilization more in accordance with the life pattern of the rodent than with that of man, created in the image of God?

Or take the breakdown in loyalty to the doctrines and moral standards of our own Church, and of the Catholic Faith. What shall we say of the spectacle of a clergyman of the Episcopal Church who is married contrary to the plain teaching of the Prayer Book, with the blessing of his bishop and the plaudits of a small but vociferous section of the Church press? What of a bishop who writes a book denying central doctrines of the Christian Faith?

**T**HE whole idea of the Church as the continuing Body of Christ, as the repository of His teaching and His example, seems to be lost to most of our people — and not only to the laymen but to many of the clergy as well. Witness this letter recently received from a devoted Churchwoman, a letter that is not unique but typical:

"This summer I attended a Church conference, and took a course given by one of the nationally-recognized leaders of the Episcopal Church. In this course I got the distinct impression that if you tried to stand for the Church's teaching you were very reactionary. The class seemed to laugh at anyone so simple-minded as to hold the view that the Church had doctrines, for which she was accountable to teach, and that were different from anything that those who had left her were teaching. Christianity seemed a very nebulous thing in this course, the subject of which was 'Evangelism.'"

Think of it! A Church summer conference, with a course in Evangelism by one of the leading priests of the Episcopal Church — and the teaching given there undermined the basic teachings of the Book of Common Prayer. God knows we need evangelism; Dr. Samuel Shoemaker was right when he told the National Council: "The Episcopal Church has been talking evangelism for years, but how? We have been talking — talking in our sleep." How shall the people learn if they have not a preacher? But, worse, how



shall they learn if the preacher himself is vague, doubtful, unsure of the Faith; or if he is so "liberal" that he discards any doctrines that do not happen to appeal to him?

It is all a part of our contemporary frustration and moral confusion. And it is a part of the cynical pessimism that has engulfed the whole world. As far back as 1877 the great Russian writer, Dostoevsky, foresaw a frightful calamity, war and the lurid aftermath of war, leading to what he called "a sinister breakdown of the invisible, and yet essential, pillars of our moral order and civilization." Another great Russian Christian philosopher, Nicholas Berdyaev, referred to the whole process of which Fascism and Communism are only the most flagrant manifestation, as the "dehumanization" of mankind. The modern man, like Pilate, sneers, "What is truth?" And he will not heed the answer of Christ: "I am the truth — and the way, and the life."

The Rev. W. H. Elliott, known throughout the British Isles for his radio preaching and his writing, has written a devastating little book called *Hell Be Thy Portion*. The title is arresting; the book itself is challenging. In it he deplores the loss of what he calls "vehement sincerity" in contemporary life — the kind of sincerity that characterized Martin Luther when he said boldly: "My conscience is captive to the Word of God, and it is neither safe nor right to go against conscience. Here stand I. I can do no other. So help me God." And he quotes also Mahomet who, when sorely tempted by a young and beautiful woman, cried out, "No, by Allah!"

"This is an age of passionate loyalties," says Fr. Elliott, "some of them very admirable, some of them devilish, all of them calling men to come to the uttermost test of blood and of endurance. Why, then, is there not an equally passionate loyalty to truth, wherever it may lead us, whatever it may ask of us? Why cannot we shout our 'No, by Allah!' to the lying propaganda, to the sly subterfuges, to the brutal greed and its hungry brood of trickeries and frauds, to the cruel gossip that for an idle story besmirches a friend's name? Why not, but that we ourselves are part of it? Why not, but that we have signed our names to the world's cynical code? Why not, but that the very poison that we denounce in our better moments has seeped down into our inmost souls?"

Is the indictment too bitter? Or can we recognize in it our own shortcomings, our own compromises between what we believe to be expedient and what we know to be right; in short, our own sinfulness? Can all the ills of the world be laid at the door of Hitler, or of Stalin, or (on the domestic front) of John L. Lewis or Henry Wallace or Senator Taft or President Truman, or whoever may be your favorite scapegoat? Or is a surprising lot of it traceable directly or indirectly to ourselves, and to the respectable men and women who make up our parishes and our golf clubs, with whom we exchange mildly anti-Semitic stories at

luncheon, or whom we try to outwit in a sharp business deal that may be fully legal but that we should not like to see exposed to the strong light of the Gospel?

**WHAT'S** the good of it all? Is life really worth living on the terms offered us by the contemporary world? Some have not thought so. Somerset Maugham puts into the mouth of one of his characters the reaction of many thoughtful people:

"I'm not prepared to be made a fool of. If life won't fulfill the demands I make upon it, then I have no more use for it. It's a dull and stupid play, and it's only a waste of time to sit it out. I want life to be fair. I want life to be brave and honest. I want men to be decent and things to come out right in the end. That's not asking too much, is it? . . . I'm not willing to accept evil and injustice and ugliness. I'm not willing to stand by while the good are punished and the wicked go scot free. If life means that virtue is trampled upon and honesty is mocked, and beauty is fouled, then to hell with life."

That is a natural reaction—but it's not a Christian one. It's the reaction that we can expect when the mind is educated and the soul is allowed to grow sterile. And it is exactly that kind of education that is characteristic of the American scene — an education from which God has been left out. What can we expect of such education? Where can it lead, but to frustration and moral callousness, to confusion and compromise and fear?

Worrying leads us nowhere. Fear incapacitates us for constructive action. And if there is one notable point at which the Bible and modern psychiatry are entirely in agreement, it is the necessity for casting fear out of our lives. "Fear not," was God's message to Abraham (Gen. 15:1), "I am thy shield and thy exceeding great reward." "Fear not, ye men of Israel, I will help you" was the message proclaimed by Isaiah (Is. 41:14). "Fear not . . . for unto you is born a Saviour," cried the angels announcing the birth of Christ (Luke 2:10-11). And "Fear not; believe only," (Luke 8:50) said our Lord again and again.

There are people, plenty of them, who say it does not matter what we believe, just so we live decently. They are wrong. It makes a great deal of difference what we believe, because our belief governs our conduct. If we believe that nothing matters but money and power and comfort and luxury, we shall act accordingly. If we are afraid to believe in God or in man, our civilization is doomed. But if we believe, truly believe, in one God, the Father almighty, Maker of heaven and earth, and in Jesus Christ His only Son our Lord, there is yet hope for us and for our civilization.

The apocalyptic predictions of our most sober scientists today make the sermons of Jonathan Edwards and the other fire-and-brimstone preachers of an earlier century pale in comparison. But it is not

the atom bomb, nor the jet-propelled supersonic robot plane, nor the even more ominous threat of biological warfare that should cause us the greatest concern. These are, after all, only *things*, and the power they represent can be used either for good or for evil. It is rather the human element, the blackness that lies within the hearts of men, that is the real cause of concern. And this is basically a matter of inner motivation, of thought and belief and spiritual orientation — of religion.

If anything can save the world from the complete moral collapse that seems to lie ahead, it is the Christian Faith. No other power, whether of parliaments or of treaties or of coalitions or of armaments can be strong enough; no Assembly or Council of the United Nations, with or without the veto, can give security unless it is undergirt with the mutual trust and confidence that can only be found in Christ. Make no mistake, the alternative that lies before us is simply this, Christ or chaos. The world brings us only bad news, but our Lord bids us: "Be of good cheer, for I have overcome the world." That is the Good News that men of goodwill everywhere are longing to hear. And it is our job as Christians to live that gospel and to spread it abroad to all men everywhere.

### *Pearl Harbor Day*

DECEMBER 7th is a day that, in the words of President Roosevelt, "will live in infamy." This year it falls, as it did in the fateful year 1941, on Sunday. Can any of us who lived through that black Sunday forget the shock that came when the radio blared forth the incredible news that Pearl Harbor was being attacked by the Japanese? Is there anyone reading these words whose life was not profoundly affected, perhaps its very direction altered, by that news?

Let us remember in our churches this Pearl Harbor Day those who gave their lives in the service of our country, during the bloody four years that followed that day of infamy. Let us pray that their sacrifice may not have been in vain. Let us pray that similar sacrifice may not be necessary in the years to come. And let us pray that our country and the nations of the world may have the vision and the courage to make such a day impossible in the future.

Pearl Harbor Day falls this year on the Second Sunday in Advent, also known as Bible Sunday. Its collect is that notable and oft-quoted one, in which we pray that we may "read, mark, learn, and inwardly digest" the Holy Scriptures, in order that "we may embrace, and ever hold fast, the blessed hope of everlasting life."

The Bible is the record of God's merciful dealing with men throughout the ages, and of man's gradual awakening to the image of God in which he is created. Pearl Harbor is a symbol of man's depraved inhu-

manity to his fellow-man, when he lays aside all pretence of either Christian or pagan morality. The contrast is a vivid and illuminating one.

### *For Your Christmas Shopping List*

CHRISTMAS shopping is in full swing. For the first time since the war, stores have an ample supply of almost everything, with the emphasis on luxury goods and "gift items." And most Americans are buying expensive gifts despite their inflated prices. Retailers anticipate the biggest Christmas business in history.

This is the picture in America. In Europe and Asia it is quite different.

While Americans are making up their minds whether to buy a de luxe television set or a mink coat, Europeans are wondering how they can get through another winter in their scraps of old clothes. While Americans are planning their holiday dinners, with turkey and all the trimmings, millions in Asia and in Europe are wondering how long their children can subsist on their starvation rations.

What is the first item on your Christmas shopping list? Should it not be something that will benefit these who are actually in need? And should not this item be a generous percentage of the total?

We suggest that Christmas gifts to our family, our friends, and our neighbors be scaled down somewhat, and that larger gifts be sent to those who really need them. If we know families in Europe, let us send them at least a ten dollar CARE package for Christmas—and continue it perhaps once a month during 1948, for people must eat during other seasons also, and in many countries the daily ration is barely sufficient to sustain life. Or we can make up our own package for them, or select from the combinations advertised by many large department and grocery stores.

One way in which members of THE LIVING CHURCH FAMILY will want to make a personal Christmas gift is through our "CARE for Old Catholics" fund. A \$10.00 gift to this fund will send a CARE parcel to the pastor of an Old Catholic church in Germany or Austria, to be passed on to one of the families in his congregation, from whom in due course a personal acknowledgment will be received. How many such parcels may we send in your name?\*

We know at least one family that is sending with each gift to a friend a card saying: "This gift is only a part of our Christmas remembrance of you. We are also sending a contribution of equal or greater value to overseas relief as the other part of it." Wouldn't this be a good custom for American Christians generally to follow this year?

\*Checks should be made payable to THE LIVING CHURCH RELIEF FUND, marked "CARE for Old Catholics," and should be mailed to THE LIVING CHURCH, 744 N. Fourth St., Milwaukee 3, Wis. Contributions may similarly be sent designated for any other relief agency, or for relief in any particular country.

# The Layman as Evangelist

By Richardson Wright

Editor of *House and Garden*

WE are living in a decade of great anniversaries. Two years ago we celebrated the revival of the Religious Life in our Communion. Two years hence we shall be celebrating the 400th anniversary of the first English Prayer Book. It will also be the centenary of the restoration of the daily Eucharist, as indicated by Fr. Prynne, at the request of the Devonport Sisters during the cholera epidemic. They were the first "ladies" to undertake systematic nursing, so 1949 is to be the anniversary of that event also.

In 1949 we will recall that 100 years will have passed since Dr. Pusey instituted perpetual intercession in our communion—close to a million uninterrupted hours of adoration and prayer since then. In 1950 we can mark the centenary of the revival, by Dr. Neale at East Grinstead, of the use of Eucharistic vestments. Truly, we have much to be thankful for.

But these anniversaries are more than just a proud recalling of particular incidents. They mark the hour when dry bones came to life, when waste places showed the first faint tinge of green.

And now the Church has set evangelism as the ideal and purpose of the immediate years ahead. Here is a challenge to clergy and laymen alike. And to clergy and laity alike comes the question, "Who are to be evangelized?" How we answer that challenge will determine whether or not, a hundred years from now, this hour will be held as a cause for joy and thanksgiving.

Surely, like charity, evangelism must begin at home. The immediate work is to awaken a deeper conviction within our own borders, deeper "testimony of a good conscience in the communion of the Catholic Church."

The success of this program depends, in addition to coöperation of both clergy and laity, on two essential purposes:

(1) Nothing short of the whole parish, the whole town, the whole country, the whole world for Christ must be our goal. We find convincing precedent for this ambition in Pentecost. And yet how often we fail that vision, compromise our very approaches to it.

In a small town near us, the local branch of a woman's national religious organization recently erased from its requirements any mention of belief in Jesus Christ; this, to accommodate a few members who do not accept Him as Lord and Saviour. Robbed of that essential fact, and in the beautiful name of ecumenity,

these women need only subscribe to a vague form of 18th century Deism, prettily packaged in the pink cellophane of social service.

(2) In addition to setting up as our goal the whole world for Christ, we must set up the whole man for Christ—teach him that the practice of faith and religion touches every phase and decision of life, and that he needs it and can use it every hour of the day.

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¶ *This article, in shortened form, is the last in a series of five, given at the recent Catholic Congresses.*

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Against such ideals, the powers of darkness and easy compromise are arrayed. You and I make a bitter mistake in underestimating the strength of those powers, the subtleties of the arguments and the depth of the infiltration. These we must resist steadfast in the faith.

Recently there appeared in England a book called *Puzzled People*. It is a study in popular attitudes to religion, ethics, progress, and politics in a London borough. Its report on religion is ghastly. One person in four openly doubts the existence of a Deity of any sort. This applied equally to the more or less educated, but the proportion is twice as high among the young as among the old. Only half who believe in a Deity accept the Divinity of Christ. Nearly two-thirds of the men doubt if there is any after-life. About one person in ten goes to church "fairly, regularly." Most of the people regard religion as irrelevant, though they think it is a good way to teach children to be "nice."

Those who have read *Toward the Conversion of England* will recall that the corruption of faith and neglect of religious practices have resulted in an alarming spread of dishonesty, lying, lax sex morals, and other evidences of the corruption of the very fibre of a people.

With our usual bland and blind optimism, we Americans like to think that this cannot happen here. Not only is it happening, it has happened. Our easy tolerance of rotten books and plays, tawdry movies and broadcasts, the condition of our economic and purely materialistic order, all indicate corruption of standards. This issues in and from disregard of religion.

Fewer than half of the American people claim any religious affiliation whatsoever and of them there is no way of

calculating how many go to Church. On the other hand, those sects and that part of the Church which are showing the liveliest advancement make no compromise in their tenets and dogmas. The faith is not changed to accommodate the man or the times, but the man is changed, thanks to the work of the Holy Spirit, so that he can embrace the faith and with that light extend his influence on his time and place.

Surely we need a return to dogma and dogmatic teaching. We must revive the belief that, in executing its mission to preach the word, the Church is the vehicle of Divine truth which, however imperfect, never ceases completely to function.

In facing this concerted movement to weaken the dogmas of the Church and undermine the eternal truths of the Christian faith, we cannot stand by idly, nor be satisfied to take a comfortable and safe middle of the road position, neither one thing nor the other. A particular and ugly consequence is indicated in Revelation for those who are neither hot nor cold.

## I

Over the past few years, as I have conducted schools of religion, joined in laymen's conferences and corporate Communion groups, I have become increasingly aware that the whole faith once delivered to the saints is not being taught, and therefore the whole man not being enlisted.

It is rather appalling, say, after having tried to explain in the simplest terms how the Incarnation applies to the whole of life, to be met with questions only about business ethics. Is an awakened social conscience the main and sole end of religion? To many men, religion is a sort of super-Rotary. It doesn't make any difference what you believe, so long as you behave yourself and treat each other decently. They think of religion more as a set of rules of conduct, than a coherent and clearly defined system of ideas about the nature of God and His relation to man; more about what to do than what to be.

Only the very obdurate are blind to the fact that pronounced emphasis on ethics and good works alone plays straight into the skeptic's hands. If that's all there is to religion, why bother with belief? Since no one denies the propriety of social virtues, why drag in a God to sanction them? Why drag in a Church, why sacraments? Such are the blasphemous

mous trivialities of a religion of good works alone.

Christopher Dawson was eminently correct: "When once morality has been deprived of its religious and metaphysical foundations, it inevitably becomes subordinate to lower ends." It takes no great stretch of the imagination to visualize how swift is that descent to Avernus. Deprived of dogmatic foundations, the Christian faith first degenerates into a series of pious hopes and sentiments. Its next and final step is into authoritative moralizing.

Return now, to those men and women patiently enduring a school of religion. With Prayer Book in hand and page cited, an attempt is made, in the simplest language, to explain the faith contained therein and the opportunities for spiritual advancement which the Church offers. How do they take it? To this, the untaught layman reacts in one of three ways:

(1) He won't accept the faith even when he sees it set down there in black and white. He's like the farmer looking at a giraffe for the first time — there just ain't no such animal.

(2) If he does accept it, and it comes to him as brand-new news, then he'll ask, "Why wasn't this told me before?" He may feel that he has been short-changed; go to his rector and ask why he isn't teaching the whole faith as contained in the Prayer Book. You may not realize how many times that newly ardent Churchman gets this hearty brush-off: "Well, my dear Mr. Jones, you know the people really aren't ready for it yet." Then Mr. Jones, who conducts his gents' furnishings store in a fairly logical manner, asks a perfectly logical question: "When are you going to get them ready?" Nothing so bewilders and frustrates an awakened Churchman as this comfortable, hands-folded-on-stomach satisfaction with a mediocre status quo.

(3) Finally, a third reaction to teaching the whole faith — the layman may leap forward to grasp that faith hungrily, realizing that it offers something he has been searching for, for years.

Make no mistake about it, there is a spiritual hunger among men and women today, more pressing, more poignant even than the hunger for bread. They are searching for life inside life, an interior life, a spiritual life. The sheep who look up are hungry, because what they are being fed does not nourish them — it lacks Catholic calories. Their hunger may send them vainly slumming through the dead-end alleys of misbeliefs which were disproved and discarded sixteen centuries ago — and the side religions and mail order sects gain a few more converts. Or else that hunger finds satisfaction in the Church.

The desire for a deeper spiritual life which the whole faith alone satisfies is

inherent in most of us. It may lie dormant and unrecognized for years. We must arouse it. After all, evangelism consists not only in telling men the good news of their redemption, but the bad news that they desperately need it. Once the desire for a deeper spiritual life sustained by prayer and the sacraments is awakened, then the whole of the man is enlisted. Teach the whole faith for the whole man.

And what is that whole faith? Let the Archbishop of York's latest book define it: "A Church to be Catholic must hold the Catholic Faith, treasure the Catholic Scriptures, administer the Catholic Sacraments and retain the Catholic Ministry."

So the first step in getting the most out of the laity is, under God and with the guidance of the Holy Spirit, to put the most into them — teach them the whole Catholic faith, the Catholic scriptures, the Catholic sacraments.

Teach them to have respect for the Catholic ministry. Don't worry about priestcraft. The layman quickly distinguishes between the true man of God and the mere canonical Pharisee.

Teach them that their actions as members of society are an extension of their life as children of God. Teach them that we love our fellowmen as the result of first loving God. And if this last tenet is sound, so also is its reverse: the man who cheats and suppresses his fellowman whether in big business or small ways, the man who is intolerant, the man who deliberately persecutes another, stands revealed to the world as having no true love for God in his heart.

Teach these things uncompromisingly.

We can find no better pattern for our evangelism than that set by those first evangelists and soldiers of the faith. Can you imagine that little band, aflame with the celestial fire, setting out to win the whole world for Christ — can you imagine them compromising the Faith? Proof that they didn't is the fact that very few of them died natural deaths. They were harried and hunted, tortured and slain, because they refused to yield one iota of dogma.

## II

The second step in getting the most out of the laity is for both clergy and laity alike to clear their minds of several fallacies, and the greatest of all is the fallacy of numbers.

Unfortunately, quantity, rather than quality, impresses all ranks of the clergy. Let a rector present rail after rail of candidates for Confirmation to the bishop, and he is held up as a model to the diocese, given preferment, pushed ahead. Do our bishops ever investigate the quality of instruction given the candidates they confirm? Some of the case histories I have collected over the past five years make a sorry spectacle. Do our bishops ever ask a priest to report what percent-

age of the last Confirmation class continues to make Communion? Are such records ever kept?

I should hate to conduct my business without a record of repeat orders. That record reveals the quality — or lack of it — in salesmanship and the strength of the competition.

Big numbers in church attendance, that fifth and highest degree of self-deceit, has become a fetish with both clergy and laymen. Pack the pews at a comfortable Sunday mid-morning service with the better people in their best clothes, and the parish is a howling success, the Kingdom of God well on its way. But is it?

Which is more important: to get crowds into our churches, or to get more people going out from our churches carrying the express image of His Person, who is Light of Lights, into the thousand and one details of daily life?

## III

My third suggestion on how to get the most out of the laity is to teach and keep on teaching their position in the Church. Our first opportunity comes while instructing classes for Confirmation. If we throw Confirmation out the window, we are abandoning our most powerful argument with the laity — that thereby they are ordained to the lay priesthood, to what Maritain calls "a secular form of sanctity." As priests of the laity, every man, woman, and child who has accepted Jesus Christ for Lord and Saviour and been admitted to the incalculable benefits of the sacraments — every one of them is supposed to work for and contribute to the support and growth of the family of God.

How have the Mormons, now celebrating their centenary, built up such a powerful organization and such a far-flung missionary system? By every single member accepting his and her responsibility to work for their Church.

On occasions when I have used this term, "priesthood of the laity," to members of the clergy, several of them have winced, as though we laymen were trying to poach on their land.

So these are my thoughts on how to get the most out of us laymen in the campaign for evangelism:

(1) Put the most into us by teaching the whole Catholic faith, which will lead to a deepening of our spiritual lives. "Speak thou the things which become sound doctrine" (Titus 2:1).

(2) Teach that quality is above quantity, that large numbers alone, without a deepening of spiritual practices, are no true index of the Church's advancement.

(3) Awaken a sense of responsibility by teaching us respect for our position as members of the lay priesthood.

(4) Add to these three a fourth: be patient with our ignorance, our enthusiasms, our falterings, our mistakes. And, of your charity, pray for us.

# Christian Stewardship

## *Managing Our Minds — II.*

By the Rev. Wilburn C. Campbell

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

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.

The degree of religious conversion, the returning to God in confidence and in strength, is largely determined by the extent to which our minds are trained and convinced. By neglecting intellectual training and sound learning, much of our Christian stewardship vanishes in lopsided programming and budgeting.

Thoughtful parish programs will consider attracting the young and old into varied activities embracing plans for community social problems, fellowship, and worship, but it also must reserve a large share of the program for managing the mind.

Almost every parish devotes a considerable amount of its annual budget to Church music. This it ought to do, but likewise a proportionate share of the budget should be allocated to a reasonable program of education. Fine Church music and famous choirs make a real contribution to the emotional enjoyment and experience of Church worship. Some choirs are so excellent that they attract many persons to the Church services, but all choirs and expensive Church music have questionable value in converting hungry sinful man to surrender his soul to Christ. Understand me, I believe every parish should within reason try to have the best music possible. It simply is not reasonable to skimp on the educational program in order to have better music.

### CHRISTIAN APATHY

Our Church leaders are concerned about the apathy of Churchpeople. Why is it that so-called Christians are able to take the Church or leave it alone? There is a casualness about the Church that reflects itself in empty pews and harassed Every Member Canvass chairmen. With envy we behold the Roman Catholic working at his religion and attending Sunday Masses as if the devil himself were after him. The answer is largely one of education, of managing the mind. The Roman Catholic believes in his mind that the devil is after him. He has been taught from his cradle upwards that our Lord commands obedience to the Church and offers the only effectual means of grace to save his immortal soul.

The other day a member of my parish came into the office and said she would

have to reduce her pledge. It seems as though "other worthy charities" were making strong appeals to her and she wanted to help them all. "Dear God," I said to myself silently, "this dear soul considers your Church, the Body of Christ, as just another 'worthy charity.'" Inwardly I prayed that Christ would have mercy on me for failing Him and neglecting to teach my people more effectively.

No, the fault is not with such good people. It is a fortunate thing that so many people feel instinctively that churches are good things to have in a community. How should they know any better unless they have been taught? There is no intellectual osmosis by which the contents of a prayer book are transferred to the mind by the process of carrying a prayer book in a wedding procession or at a baptism, or by holding it while someone in vestments reads the service.

I teach a senior class in an exclusive girls' school. All the students come from financially privileged and, by the world's standards, cultured homes. Yet when I come to a dramatic story such as Daniel in the lion's den, all the girls are tense with expectancy wondering if Daniel is going to escape! They listen with tears in their eyes when I tell them about Moses in the bulrushes. With few exceptions they "don't know from nothing" about the most familiar stories in the Bible. One wonders where they have been all their lives. Certainly it makes it easy to teach them because everything is news to them. I honestly think many families today regard the family Bible as the Romans did their *lares* and *penates*—good things to have around, worthy of an honored place in the house, but not to be bothered or handled.

Every business man knows the imperative value of keeping abreast of the latest developments in his occupation. With what avidity a banker or broker digests the *Wall Street Journal*. As for milady and her style magazines, household hints, and recipes, there are few days to crowded she cannot make time to keep up with the latest. If such study and education need no advocates, does the Christian have to be convinced that the Bible and the Prayer Book are vitally important to the well-being of a Christian? While the business man studies to obtain a corruptible crown, the Churchman does it for an incorruptible one.

In connection with Bible reading, it might be worthwhile to mention two

rather recent publications that are excellent companion volumes to the Bible: *The Bible and the Common Reader* by Mary Ellen Chase (Macmillan), and *Journey Through the Bible* by Walter Ferguson (Harpers).

What about doctrines and articles of the faith? It is high time we brush aside the pusillanimous opinions of those who pride themselves on being "liberals" and not tied down to any doctrines or creeds. May God shelter them against the storms of the present day. Anchorless, footless, and unfettered, they are apt to be blown to destruction or washed away even as the house that was built upon sand.

From personal observation I know that people all over the country are becoming aware of the emptiness of their mind in matters of the faith. Churchpeople want to know. Here is a typical quotation from a letter written after a recent conference of men gathered from a large area: "Conclusions were developed which lead us to believe we should include in our fall and winter program a school of religion. This being in accordance with the feeling that too few are familiar with the fundamentals of our faith. Thinking in terms of the national Church and its program of personal evangelism, we feel it paramount that our duty be in a position to answer questions on faith and order." The Church is discovering the power that is generated by adult education. Schools of religion for men and women are making a real difference in the spiritual life of parishes. The Presiding Bishop's Committee on Laymen's Work has just published a book which contains a chapter on education and how to organize a school of religion.

There are many good books which have proved to be of great help to earnest seekers after the truth. I would like to recommend especially two books by C. S. Lewis: *The Case for Christianity* and *The Great Divorce* (Macmillan); two books by Bernard Iddings Bell: *God Is Not Dead*, and his latest book *A Man Can Live* (Harpers); and a recent book by a new Church writer, Prof. Chad Walsh, *Stop Looking, and Listen* (Harpers).

FROM 6 TO 60

Managing the mind is a serious obligation laid upon all who would be faithful stewards. Every parish and vestry have a solemn trust to organize the parish life and budget so as to include an educa-

# Christmas Books for Children

By Elizabeth McCracken

Associate Editor of THE LIVING CHURCH

**C**HURCHPEOPLE like to give to the boys and girls of their immediate circles Christmas books that are concerned with the many ways of celebrating the sacred season. First of all must come the Christmas story itself, and that is told for all time in the second chapter of St. Luke's Gospel and in the second chapter of St. Matthew: the former telling the Shepherds' story and the latter the story of the visit of the Three Kings. Christmas might well be the day when boys and girls are given their own personal copies of the Bible—perhaps with Christmas book-marks at the chapters cited.



Of other books, there are no less than seven of unusual excellence, all of them new. The most unusual one is *My Book About Christmas*, by Joan Gale Thomas, with pictures by the author (Morehouse-Gorham, New York, 75 cts). The book, which is imported from England, covers all the traditional observances of the season, with the emphasis on the religious service in the parish church. The ancient English custom of keeping the twelve days of Christmas, from Christmas Eve to the Feast of the Epiphany, leads the author naturally to include the old festivities for the several days.

Two other good books bring in many Christmas customs. *The Golden Book*, by Gertrude Crampton, illustrated by Corinne Malvern (Simon and Shuster, New York, \$1.50) is intended for the children of all ages; but it will appeal to every member of the family. Its stories, poems, plays, puzzles, and, especially, its carols set to music, will delight everyone. The other anthology is *Christmas*, the seventeenth annual volume, edited by Randolph E. Haugan (Augsburg, Minneapolis and New York, Paper, \$1; Cloth, \$2). This familiar favorite is already a part of Christmas in many families, and might well be in many more.

The legends of Christmas always find expression at Christmas time. Two of the oldest and most beautiful are told again in *Once in the Year*, by Elizabeth Yates, with wood engravings by Nora S. Unwin (Alfred A. Knopf, New York, \$2). The legend of the Christmas rose, or the "flowering of the forest," is related in a vivid and fresh way. The other re-told legend is that of the animals and their praise and prayer at midnight on Christmas Eve.

Another delightful book that re-tells an old legend, not so well-known, is *Cobblestone Lane*, by Bé and Nora van der Groen (Pilgrim Press, Boston, \$1.50). This gives the Dutch version of the story of St. Nicholas, in which men, women, and children, and the animals also, give presents to the saint.

For the youngest children, there is a charming book: *An Angel in the Wood*, by Dorothy Lathrop (Macmillan, New York, \$2). It tells the story of an angel, taken from the Christmas tree by a small child and set outside the window in the snow, with its candle still burning. The angel waits for the animals in the nearby woods to come to learn about Christmas and to celebrate it.

Our seventh and last Christmas book is *Many Mansions*, by Jessie Orton Jones, with illustrations by Lynd Wood (Viking Press, New York, \$4.50). This beautiful book is not specifically about Christmas. It is an anthology, taking in the whole of the Bible. The selections, from the Old as well as the New Testament, are chosen with the purpose of showing the progressive revelation of God to man, from the most primitive knowledge of the Jews to the revelation of God in the word made flesh. The publishers list the book under books for children aged six to twelve.



tional program that begins with the very young and includes the adult. Every Churchperson who would be faithful and loyal to Christ the Saviour is charged with the task of disciplining and managing his mind. The collect for the Second Sunday in Advent reminds us that as Christian stewards we should "read, mark, learn, and inwardly digest."

Material is available for training the parents and the youngsters of pre-kindergarten age. Modern educational methods and careful teacher training programs are generally available to every parish that earnestly seeks to obtain them. A great many communities make possible a weekday release period for religious instruction of public school students. The systems may not be perfect and all children may not be able to attend, but how dare a priest neglect any opportunity of teaching even if the class is limited to two or three. Is there not truth to the promise "when two or three are gathered together"?

Confirmation classes undoubtedly furnish the best occasion for sound, serious, and sustained teaching.

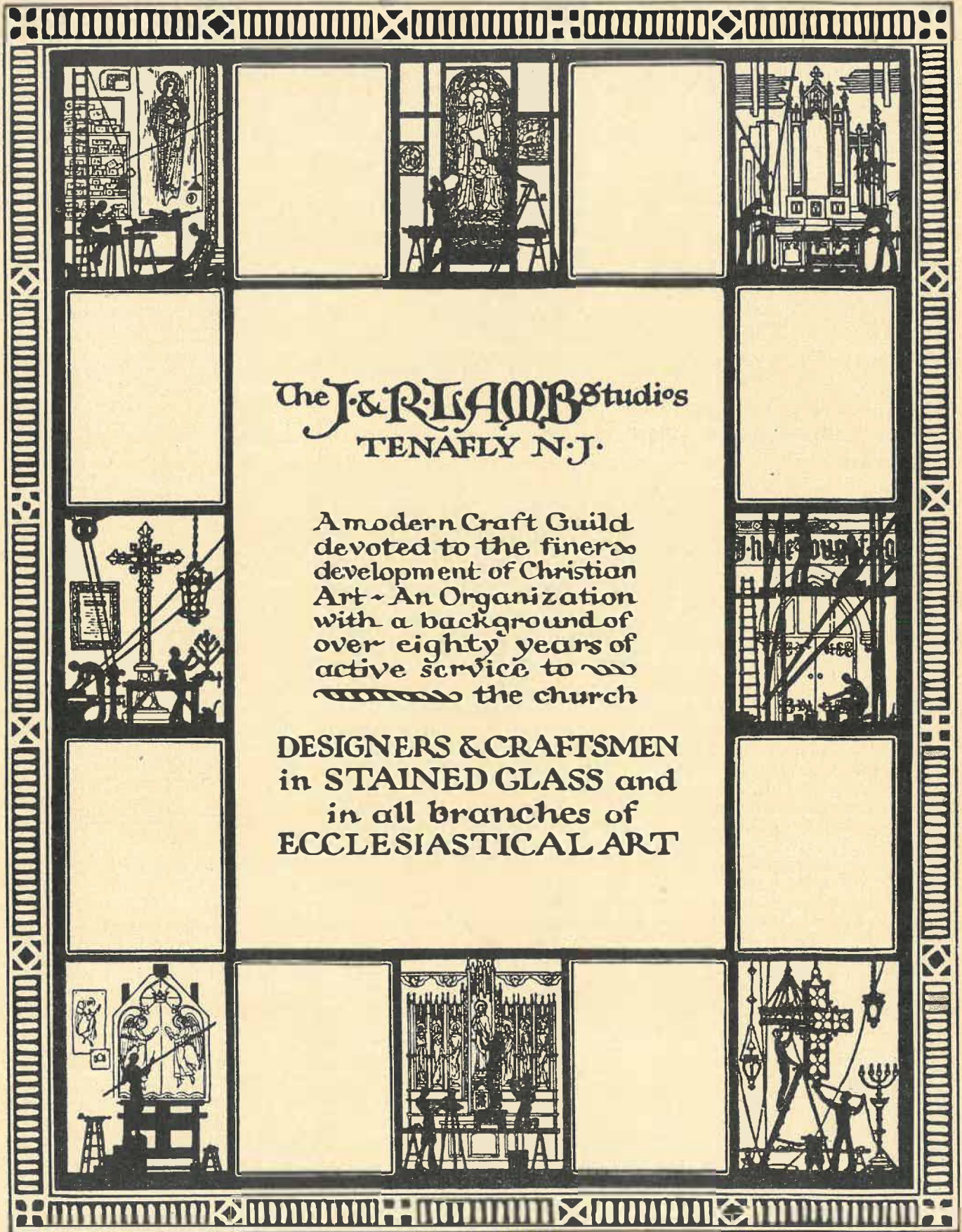
Young people's fellowships, Girls' Friendly Societies, Brotherhoods of St. Andrew, the Order of Sir Galahad, and the Order of St. Vincent can all be used as a training ground for the mind as well as for the body.

If a parish is willing to dig in and work, a day school can be organized and made an integral part of the parish life. Of course, certain physical conditions must be considered, such as community need, parish house facility, and financial aid. Yet it is surprising how these conditions can be met. Last spring a group of parents in my parish decided to give their children a sound Christian education because the overcrowded public schools in the community, through no inherent fault of their own, were unable to provide one. The idea was to combine moral and religious education with secular education. The result is that this fall to the bewilderment of almost everyone because the problems seemed unsurmountable, a school comprising the nursery, kindergarten, and first grade was opened in the parish house. The school will live just as long as the parents and the vestry are determined to be faithful stewards of the minds of the children.

## INTELLECTUAL ASSENT

I am fully aware that intellectual assent is no substitute for soul surrender and obedience to God. Intellectual knowledge that all men have mothers is not the same as loving your mother and seeking to do her will. Yet there is little hope for the Church to be a force and not a form, to give the world a saving message, to preach the saving word if we work in an intellectual vacuum. People must know the truth if it is to make them free.

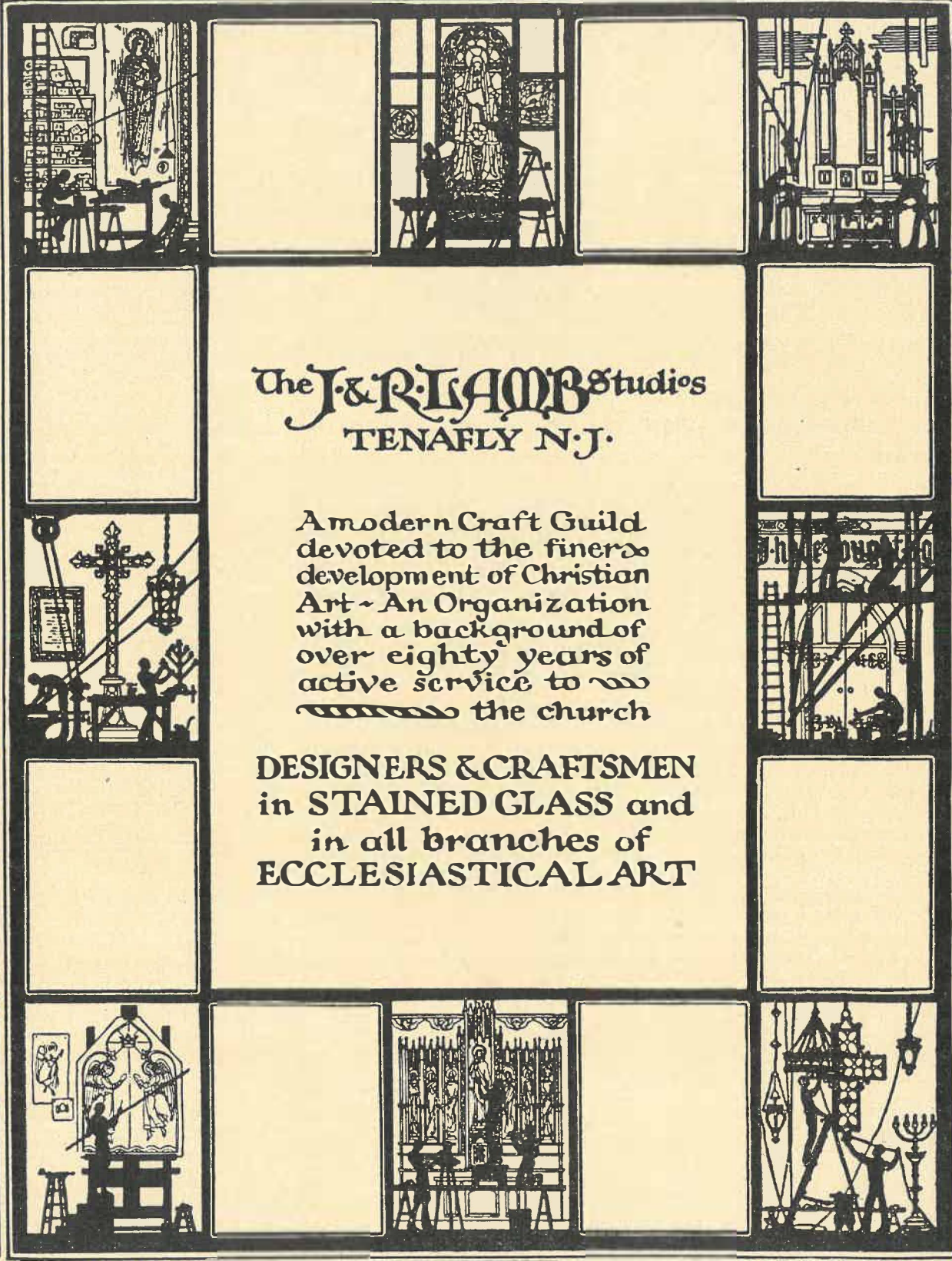
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## The Church's Teaching For Advent

Your parish priest has doubtless taught you that it has been The Church's custom from time immemorial to teach, over the four Sundays of Advent, the four VERITIES of our Christian belief, viz: Heaven, Hell, Death, and The Judgement. Inconsistent subjects to bring up just before Christmas, did you say? Who came to us at Christmas? Just exactly what did He come to teach, to drive home, and finally, to die on Calvary for doing? He came to point the way home to God and Heaven, to save us from the damnation of Hell, to tell and show Christians, through His death and Resurrection, that Death need have no fears for His followers, and finally, that there IS a final judgement. Jesus' coming beautifully ties in, then, with The Church's teaching for Advent. The Church wisely planned it so. It does everything wisely.

Heaven! Not Paradise, that place of preparation for Heaven, but ULTI-

MATE Heaven, where God and The Saints are! The final reward for the godly!

Hell! The final abiding place for the utterly unrepentant who kid themselves into thinking that a God of Love cannot punish.

Death! That merely physical process which does NOT change the character of your soul. You enter Paradise, through death, JUST AS YOU WERE HERE. But what will you be when Death calls you? True Christians keep that vigil with awe and a godly fear.

The Judgement! Aye, God is not a Santa Claus, who welcomes His naughty, erring, rather smugly sinning children home with a fatherly grin of forgiveness. We've had our chances at forgiveness HERE. THERE, make sure of it, there'll be a judgement—and how! How do we know all this? Because The Church teaches it, and The Church is the Body of Christ.

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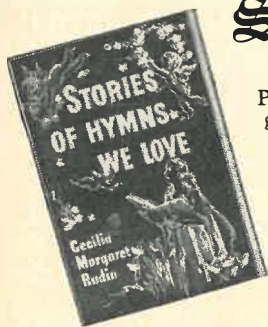
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## NEW YORK

### Bishop Manning Receives Honor From Netherlands

Bishop Manning, retired of New York, has had bestowed upon him the rank of grand officer of the Order of Orange-Nassau, in recognition of his services to the government and people of Netherlands.

The presentation was made by Dr. W. Cnoop-Koopmans, Netherlands consul in New York, on November 18th in the presence of the Bishop's family and a few friends. The presentation was made on behalf of Queen Wilhelmina.

Bishop Manning said that the Queen's gift took on added significance because of the cordial relations which had long existed between the American Church and the Dutch Reformed Church in New York City.

### British Harvest Festival Held

The traditional British Harvest Festival was held in Trinity Church, New York City, on October 5th with 26 British organizations represented.

Sir Francis Evans, consul general in New York, read the first lesson; Sir Hartley Shawcross, British attorney general and a member of the British delegation to the United Nations Assembly, read the second lesson; and the Rev. Dr. Frederic S. Fleming, rector of Trinity Church, welcomed the congregation with a brief address. The Rev. James Green, canon precentor of the Cathedral of St. John the Divine, was the special preacher.

The offering was for the Bishop of London's Church Reconstruction Fund.

### Annual Service Held for Patriotic Societies

The 26th annual service for patriotic societies of New York was held November 23d in the Cathedral of St. John the Divine, New York City. The service was attended by 1,500 people and 53 organizations participated. Members of the fife and drum corps of the New York Veterans Corps of Artillery led the procession of 150 down through the nave.

The procession included such organizations as the Daughters of the American Revolution, the General Society of the War of 1812, the Old Guard of the City of New York, the Military Order of Foreign Wars of the United States, the Naval and Military Order of the Spanish American War, and the American Gold Star Mothers of the World War.

The Rev. Paul A. Wolfe, pastor of



the Brick Presbyterian Church, New York City, preached the sermon. Mr. Wolfe said:

"Everywhere the areas of human freedom are diminishing. Today the movements of individuals are more and more restricted. Our victory in war did not insure liberty for all nations, and the chains of communism have become even more burdensome and more degrading than the chains of fascism.

"The world has another armistice, not a peace, therefore, each person must face his responsibility toward freedom. The individual must have a broad humanity and a respect for the dignity of man as man."

## SPRINGFIELD

### University of Illinois Buys Church Property from Diocese

The University of Illinois has recently purchased from the diocese of Springfield, the Episcopal Student Center property across from the university buildings. The property consists of two frame buildings which have been used as a student center and a residence for the chaplain, and has belonged to the Church since 1910.

In return for the sale of the property, the University of Illinois officials were helpful in obtaining the residence adja-

cent to the chapel for the Church. The residence is to be remodeled to serve student purposes, and will include a large social room and a kitchen on the first floor, an apartment for the chaplain on the second floor, and student rooms for assistants to the chaplain in the basement.

The new student house will open in the spring of 1948.

## KENTUCKY

### Diocese Sends Gifts to Philippine Mission

More than 3,500 garments and 1,000 toys were sent from Louisville, Ky., November 5th, as Christmas gifts from the Church schools in the diocese of Kentucky to 1,000 children of St. Benedict's Mission, Besao, Mountain Province, Philippine Republic.

The Rev. Leopold Damrosch, priest in charge of St. Benedict's Mission, wrote last summer:

"We have been advised that your diocese can take care of 400 of our children for Christmas. We have 1,000, but send the 400 and we will manage. We need cotton garments for boys and girls, as well as sweaters."

October 19th was set aside as "Bring a Garment Sunday" in all the Church

schools of the diocese and the goal of 1,000 garments was exceeded by far. The Advent offerings are to defray the shipping expenses and to purchase a small toy for each of the 1,000 children of St. Benedict's Mission.

The shipment is due to arrive in the Philippines December 10th, and will be forwarded to Fr. Damrosch so that it will arrive by Christmas Eve.

## ALASKA

### Bishop Bentley Honored

Bishop Bentley of Alaska is being honored by every parish and mission in the district of Alaska on Sunday, December 7th, which was designated as a special day of thanksgiving for Bishop Bentley's leadership, and a day of prayer for the Bishop's godspeed in his new work as vice-president of the National Council. The Bishop will begin his new work on January 1st.

## GEORGIA

### Presiding Bishop Visits

The Presiding Bishop visited the diocese of Georgia on November 13th, arriving in Savannah, Ga., early Tuesday morning. It has been more than 35 years

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This second Edition will agree with the text of the former American Edition, except for the Supplement, which in this Edition gives the Propers of only a few Feasts of local observance. In style it is the same, except that its bulk has been reduced to half its former size by the use of thinner paper. The binding is in a leather fabrikoid which was not available during the war.

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since a Presiding Bishop last visited the diocese. Bishop Sherrill met with all the clergy of the diocese in the morning, after which a luncheon was given in his honor at the Hotel Savannah.

In his address to the clergy and laity assembled at the luncheon, the Presiding Bishop said:

"I hope that the devoted Churchmen of the United States will rise to a consciousness of what Christian statesmanship means. The serious difficulty with our world today is that we are suffering from spiritual illness. We won the war because 11,000,000 men and women left their homes and went all over the world at the risk of their lives, because other millions worked diligently in shops, because millions bought bonds, and because in every home there were prayers for peace and victory."

The Presiding Bishop went on to point out that a comparable effort on the part of the clergy and Churchmen was essential in furthering the work of the Church and the cause of peace.

## PENNSYLVANIA

### Special Convention to Discuss Hospital

Bishop Hart of Pennsylvania has recently called a special convention of the diocese of Pennsylvania. In a letter to all the clergy and laity in his diocese, Bishop Hart said:

"In accordance with the provisions of Article III of the constitution, I hereby call a special convention of the Protestant Episcopal Church in the diocese of Pennsylvania, to meet in the Church of the Holy Trinity, Philadelphia, on Monday, December 15, 1947, at 4:00 P.M., for the sole purpose of considering plans for the future of the Episcopal Hospital."

## MASSACHUSETTS

### Governor Gibson Urges Church to "Weed Out" Unfit Clergy

Gov. Ernest W. Gibson of Vermont recently offered suggestions for improving the Episcopal Church in America, including the "weeding out of unfit ministers" and greater participation of women members in official affairs of the Church.

At a special meeting of the Episcopal Club of Boston, Mass., Governor Gibson said:

"Too many ministers in the Episcopal Church lack the qualities of leadership required in these critical times and we are too prone to keep ministers, once we get them, until they retire.

"Too many clergymen preach sermons pulled out of the barrel and written 20 or



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"As for the Church's women members, they sometimes appear to be just the dish-washers of the Church." [RNS]

IDAHO

Every Member Canvass at St. Michael's

Returns from the Every Member Canvass at St. Michael's Cathedral, Boise, Idaho, show that there are 110 prospective members of parish organizations; 205 possible confirmation candidates, 90 of whom are adults; 115 possible candidates for baptism; 82 new pledges; and 85 increases of old pledges.

On a proposed budget of \$36,500, there is now approximately \$40,000 on hand, with 108 non-pledgers remaining to be called upon.

The Very Rev. Herald G. Gardner, dean of the cathedral, writes:

"We have 100 canvassers, and they showed much greater willingness and preparation than ever before."

EAU CLAIRE

Young People's Convention Held

The second annual convention of the young people of the diocese of Eau Claire was held in Ashland, Wis., October 24th and 25th. There were 34 delegates present representing 13 parishes and missions.

The executive board convened at 5 PM, and the convention dinner was served at 6:30 by the young people of St. Andrew's Parish. Bishop Horstick of Eau Claire spoke briefly on the possibility of purchasing a permanent camp for the young people of the diocese, and Mr. John Kendergan, registrar of Northland College, was the principal speaker of the evening.

The convention Mass was said on October 25th, after which the young people met in the guild hall for breakfast and three hours of discussion on the work of the youth of the Church.

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PANAMA

Christ Church Academy  
Holds Public Exhibition

Christ Church Academy, Colón, Panama, held a public exhibition, October 23d, covering all phases of its academic program, including art and handicraft. The exhibition commemorated the completion of two years of the new program of parochial education under the direction of Henry A. Blake, headmaster.

The governor of the Province of Colón, Don Alexis Vila Lindo, and the two inspectors of education officially opened the exhibition, and with other officials inspected the work of the academy students.

Christ Church Academy is one of the oldest institutions of the Church in Latin America, having been organized in 1893 under the Church of England.

MICHIGAN

Youth Service Held

The annual youth service of the diocese of Michigan and presentation of the United Youth Offering for the conference center in the district of Honolulu was held in Christ Church, Cranbrook, Bloomfield Hills, Mich., November 2d. The service was attended by 850 young people, and the offering amounted to \$729.

The Rev. George R. Selway, rector of St. Paul's Church, Lansing, Mich., preached the sermon, after which the congregation joined in a pledge of loyalty arranged by the Archbishop of Canterbury for the All-England Youth Council at Canterbury Cathedral last August.

After the service, the young people met in convocational groups to plan for sending money, food, clothing, and school supplies to European children.

SOUTH FLORIDA

Presiding Bishop Visits  
South Florida

The Presiding Bishop met with five bishops and 50 clergymen in Orlando, Fla., November 14th, at St. Luke's Cathedral.

Bishop Sherrill's visit in Orlando was a part of his tour of the dioceses in the South, as the guest of Mr. Champion McD. Davis, president of the Atlantic Coast Line Railroad.

The meeting was attended by Bishops Wing of South Florida; Louttit, Suffragan of South Florida; Matthews, retired of New Jersey; and Colmore, retired of Puerto Rico.

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## BOOKS



THE REV. CARROLL E. SIMCOX, EDITOR

### Daily Devotion

MORNING, NOON, AND NIGHT. By  
Frédéric Ward Kates. New York:  
Morehouse-Gorham, 1947. Pp. 98.  
\$1.25.

The author has been collecting for years the devotional material of which this little book is fashioned. It is really an anthology of prayers, verses, and paragraphs which are intended to quicken one's ordinary, every-day walk with God. The material chosen is always appropriate, though some of it is splendid and some very ordinary. By and large, the prayers are outstanding; the weakest links in the chain of golden thoughts are among the verses.

There is nothing here that is flamboyant or tawdry on the one hand, or dull and platitudinous on the other. The over-all effect is what the author intends it to be: to make the reader more clearly aware both of the possibility and the necessity of walking with God at all times and glorifying Him in our most pedestrian pursuits.

This is certainly not a book for the spiritually advanced only, or for that matter for only the babes in the life of devotion. It should be good for anybody who wants help in the Way. C. E. S.

### A Devotional Gem

THE COMFORTING OF CHRIST. By Car-  
ryll Houselander. New York: Sheed  
and Ward, 1947. Pp. 210. \$2.50.

Miss Houselander established her position as one of our best contemporary spiritual writers with her wartime book, *This War is the Passion*. This new book is a revision of the earlier one, and a definite enrichment. The enrichment is sufficient, I think to justify getting a copy even if you have the first book; that is, of course, if you like her sort of mysticism.

There is probably no other class of religious writing concerning which our own private tastes are so decisive as this genre of devotional writing. Either you like Evelyn Underhill or you don't; either you like Carryll Houselander or you don't. It happens that this reviewer likes Miss Houselander's writing, and for many reasons.

For another thing, it is deeply, even passionately Christ-centered. The author's awareness of Christ Incarnate in all of humanity and in each of its individual fragments is more than doctrinaire: it's clearly the most real thing in the world to her. And her awareness is

of the contagious sort. You're likely to catch it from her.

I would add that the treatment of fear in this book is the wisest, most inspiring, and most deeply and shrewdly Christian that I have ever read. C.E.S

### A Private Prayer Book

SAINT AUGUSTINE'S PRAYER BOOK.  
Edited by L. Gavitt and A. I. Drake.  
West Park, New York: Holy Cross  
Press, 1947. Pp. 365. \$2.25.

This is a small pocket prayer book that is remarkably full of choice devotional material. It includes about all of the traditional private devotions anybody would want, for such purposes as preparation for Holy Communion, prayers during Mass, etc., and much more besides. The "various prayers" are well chosen. It is uncompromisingly Catholic, but the devotional tone is on the austere side rather than gaudy or saccharine. The instructional material concerning such commonly misunderstood matters as fasting, confession, and other precepts of the Church is sane and positive.

Any communicant of any age who believes in the full faith and practice of the Church will appreciate this book as a gift. C. E. S.

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HOLLINGSWORTH—Special caution is recommended in dealing with a man using the names Cecil E. Hollingsworth, Cecil Faulkner, and Harry Ainsworth. He claims to be a communicant of St. Paul's, Peoria, Ill., but is unknown to the Bishop and the clergy of that parish. A caution notice concerning this individual ran in *The Living Church*, issue of August 17, 1947, under the name of Harry Ainsworth, when he was last seen in Hastings, Neb. Apparently he is now in the vicinity of Fort Wayne, Ind. Further information available from the Rev. George B. Wood, B.D., West Berry Street at Fulton, Fort Wayne 2, Indiana.

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## DEATHS

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

### James Opie, Priest

The Rev. James Opie, retired priest of the district of Idaho, died in St. Mark's Hospital, Salt Lake City, Utah, November 13th.

Requiem Eucharists were celebrated in Emmanuel Church, Hailey, Idaho, and St. Thomas' Church, Ketchum, Idaho, by Bishop Rhea of Idaho, November 16th. Interment was in Augusta, Mont., where Fr. Opie had lived since his retirement.

Fr. Opie had been vicar of Emmanuel Church, Hailey, and St. Thomas' Church, Ketchum, for 17 years before his retirement in 1943.

He is survived by his wife, a son, and a daughter.

### Thomas S. McLane

Thomas Sabine McLane, a member of the New York Episcopal City Mission Society and president emeritus of the board of trustees of Roosevelt Hospital, New York City, died November 18th in Roosevelt Hospital. He was 72 years old. Funeral services were held November 20th in St. James' Church, New York City, with Bishop Gilbert of New York officiating.

Mr. McLane was born in New York City, and was graduated from Yale University in 1898, at which time he entered a business career with the New York Central Railroad. He was assistant treasurer for the railroad until 1903, when he became president of Jeremiah Skidmore Sons, retail coal and wood dealers. He was also president and director of several real estate firms. Mr. McLane retired from his business in 1943 in order to devote more time to the many organizations in which he was active.

Mr. McLane served long terms of office with the New York Association for the Blind, the Lenox Hill Neighborhood Association, the Children's Welfare Federation, the Association for Aid to Crippled Children, and the New York Episcopal City Mission. He was also a warden and treasurer of the Church of the Incarnation, New York City.

## CHURCH CALENDAR

### December

7. 2d Sunday in Advent
14. 3d Sunday in Advent
17. Ember Day
19. Ember Day
20. Ember Day
21. 4th Sunday in Advent

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SOCIAL CASE WORKER in Family Service Department, Church Institution in the east. Churchwoman preferred. Worker with one year training in good school of Social Work considered. Opportunity for interesting work under excellent supervision. Salary \$2500. Reply Box P-3296, The Living Church, Milwaukee 3, Wis.

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### POSITIONS WANTED

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THE LIVING CHURCH

# CHANGES

## Appointments Accepted

The Rev. James Ethan Allen, formerly rector of All Saints', Saugatuck, Mich., is now rector of Grace Church, Rice Lake, and vicar of St. Stephen's, Shell Lake, Wis. Address: Grace Church, Rice Lake, Wis.

The Rev. Hal R. Gross, formerly assistant rector of St. Mary's Church, Eugene, Ore., is now rector of St. Paul's, Oregon City, Ore., and may be addressed there.

The Rev. Edward B. Harris, formerly rector of Grace Church, Willoughby, Ohio, is now rector of Nelson Parish, Va., which includes Trinity, Arrington; Grace Church, Massies Mill; Christ Church, Norwood; and Christ Church, Schuyler, Va. Address: Trinity Church, Arrington, Va.

The Rev. J. Thomas Lewis, formerly rector of Emmanuel Church, Coos Bay, Ore., is now rector of Christ Church, Eureka, Calif., and may be addressed there.

The Rev. John Quincy Martin, formerly rector of St. Luke's, Mineral Wells, Texas, is now rector of St. James', Ausable Forks, and St. Paul's, Keeseville, N. Y. Address: St. James' Rectory, Ausable Forks, N. Y.

The Rev. Ian Robertson, formerly rector of St. Matthew's, Cleveland, Ohio, is now rector of St. Paul's, El Centro, Calif. Address: 515 Orange Ave., El Centro, Calif.

The Rev. William L. Shannon, formerly rector of St. John's, Fort Worth, Texas, is now priest in charge of St. Mary's, Lampasas, and the Church of the Epiphany, Burnet, Texas. Address 505 Chestnut St. S., Lampasas, Texas.

The Rev. Andrus B. Smith, rector of St. Michael's, Oakfield, and curate of St. James', Batavia, N. Y., will become vicar of River Terrace Church, Washington, D. C., January 1st, and may be addressed there.

The Rev. Robert K. Thomas, formerly a student at the Berkeley Divinity School, New Haven, Conn., is now curate of St. John's, Waterbury, Conn. Address: 27 State St., Waterbury, Conn.

## Resignations

The Rev. Wade Safford resigned as priest in charge of All Saints' Chapel, Bennings, D. C., November 1st. Address: The Society of St. John the Evangelist, Bracebridge, Ontario, Canada.

## Changes of Address

The Rev. Joseph H. Dodson, formerly in England, is now to be addressed at 320 Woodlawn Ave., Zanesville, Ohio.

The Rev. Grant O. Folmsbee, formerly addressed at 306 S. Holden, Warrensburg, Mo., is now to be addressed at 136 E. Gary in that city.

The Rev. L. V. Klose, formerly addressed at Box 46, Storm Lake, Iowa, should now be addressed at 316 Osego in that city.

## Ordinations

### Priests

Louisiana: The Rev. Harvey Lee Marcoux was ordained to the priesthood by Bishop Jackson of Louisiana on November 11th at Christ Church Cathedral, New Orleans, La. He was presented by the Rev. Girault M. Jones, and the sermon was preached by the Very Rev. Dr. Albert R. Stuart. Mr. Marcoux is to be locum tenens at the Church of the Holy Comforter, New Orleans. Address: 1521 Jefferson Ave., New Orleans 15, La.

Pennsylvania: The Rev. Charles Edgar Greene was ordained to the priesthood by Bishop Hart of Pennsylvania on October 25th at Trinity Church, Ambler, Pa. He was presented by the Rev. S. Tagart Steele, and the Rev. Ralph E. Conrad preached the sermon. Fr. Greene is priest in charge of Trinity Church, Ambler, and may be addressed there.

## ACU CYCLE OF PRAYER

### December

7. Christ Church, Portsmouth, N. H.
8. St. Mary the Virgin, Nashotah House, Nashotah, Wis.
9. St. Barnabas', Burlington, N. J.
10. Transfiguration, Brooklyn, N. Y.
11. St. Michael's, Yeadon, Pa.
12. Christ Church, Cuba, N. Y.
13. Christ Church, Elizabeth, N. J.
14. Grace, Carthage, Mo.
15. St. Mark's, Philadelphia
16. House of Prayer, Newark, N. J.
17. St. Luke's, Lebanon, Pa.
18. All Saints', Western Springs, Ill.
19. St. Agnes', Washington, D. C.
20. All Saints' Cathedral, Milwaukee, Wis.
21. St. Andrew's, Baltimore
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



## 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 posted

**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; Weekdays: 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. Paul T. Sargent, D.D., r  
Sun 8 HC; 11 Morning Service & Ser; 4 Ev. Special Music; Weekdays: HC Wed 8; Thurs & HD 10:30  
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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. Roelif 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. Phillip 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. Louriston 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

*Morehouse-Gorham takes pleasure  
in announcing the publication of*

# Episcopalians UNITED



The Rt. Rev.  
Arthur B. Kinsolving

Edited by the Rev. Theodore P. Ferris  
Contributors



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Theodore P. Ferris

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The Rt. Rev. Austin Pardue, *Bishop of Pittsburgh*

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The Rev. Randolph Crump Miller, *Berkeley, Calif.*  
The Rev. Charles W. Lowry, Jr., *Chevy Chase, Md.*  
Mr. Gordon Keith Chalmers, *President, Kenyon College*

## AUTHORITY AND FREEDOM IN DOCTRINE

*By the Rev. Randolph Crump Miller and the Rev. Charles W. Lowry, Jr.*

## AUTHORITY and FREEDOM IN DISCIPLINE

*By the Rt. Rev. Wallace E. Conkling and the  
Rt. Rev. Arthur B. Kinsolving, II*

## AUTHORITY AND FREEDOM IN WORSHIP

*By the Very Rev. John W. Suter and the  
Rt. Rev. James P. DeWolfe*

It is quite an event when five Bishops, three Priests, and one layman of the Episcopal Church contribute papers on such a controversial topic as *Authority and Freedom in Doctrine, Discipline and Worship*. The several schools of thought within the Church were well represented through the choice of speakers at the national meeting of the Church Congress. "In Union there is strength."—Here is an opportunity for all Churchmen to understand one another better through the reading and study of this book.



The Very Rev.  
John W. Suter

The Editor, the Rev. Theodore P. Ferris has contributed an essay entitled *The Authority and Freedom of Jesus*. The Rt. Rev. Austin Pardue's essay is *Episcopalians, Unite!* and Mr. Gordon Keith Chalmers' essay is *Mysterious Authority*. Bishop Pardue says: "Perhaps no force in the American Church has had a greater positive impact toward destroying our common misunderstandings than the Church Congress." Price, \$2.50



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# Spearhead of Evangelism

by the Rev. GILBERT P. SYMONS

OUR Presiding Bishop is calling the whole Church to a nation-wide program of Evangelism. One of the means he wants to use is the radio. He proposes a weekly radio program, The Episcopal Hour, to go over a nation-wide network reaching into every part of the land. The Episcopal Hour will begin in 1948 just as soon as the cost is underwritten by the whole Church.

No sooner had some good people heard of this than they sounded off with a very catchy but ill-considered epigram: "It will take more than the radio to save the world. What we need is a spiritual revival."

Of course we need a spiritual revival. That is the very end the Church is driving at in her program of Evangelism. And what do these epigram makers think we are going to do it with? With our aroused and reconsecrated spirits, of course. But as soon as a Christian's spirit is aroused to work for God, he seizes upon any good tool near at hand to work with. That is exactly the sacramental principle which is the historic Church's well-proved method.

Did you ever puzzle over that strange thing our Lord said to His disciples? *Truly, truly, I say to you, he who believes in me will do the works that I do; and greater works will he do.* What did Jesus mean? Didn't He mean, for one thing, that when the Apostles obeyed Him and went out on their mission they would win thousands to His one? They broadcast the Gospel to the known world. Where He says, *The Gospel must be published to all nations*, He was not thinking of a piece of printed paper or even a sermon in a quiet church, but of a herald with his attention-getting trumpet. By the radio, God has trumpets in twenty million American homes and the Church proposes to preach the Gospel through them.

Our Lord said another startling thing. We seem to forget how original and startling He was. He said, *You shall catch men.*

Catch men, and women and children! There is a lot to do after they are caught, but first we've got to catch them. Sunday afternoon in the living room and the children all over the floor with the funnies. Father in slacks and slippers twirls the radio knob and says, "Hullo! Listen! Here's a fine choir singing." A man in a hospital recovering from a critical operation and living on borrowed time tunes in his bedside set. The shut-ins. The people who live fifty miles from nowhere. The wife in the kitchen. The salesman on a train or in his car. We're going to use their trumpets!

We're not going to leave this miracle of the radio all to soap operas. What would we say when the Lord asks us how we've used our talents? It won't be enough to have put up "You are welcome" on the church door. Our Lord will say, "You could have bought radio time."

So it costs something. There is a simple plan recommended by the Presiding Bishop: Each Church add three per cent of the combined parish and Church's Program goals, as set up in the 1948 budgets, to the parish budget for next year for the Evangelism program. Explain to Church members the reasons for increase and enlist their help through larger pledges to the parish budget.

Give the Church a chance to speak through the trumpets!

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