

The Living Church

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

Study to be Quiet

F. C. Neuman

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Stand Fast

Cyril C. Richardson

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Holy Year 1950

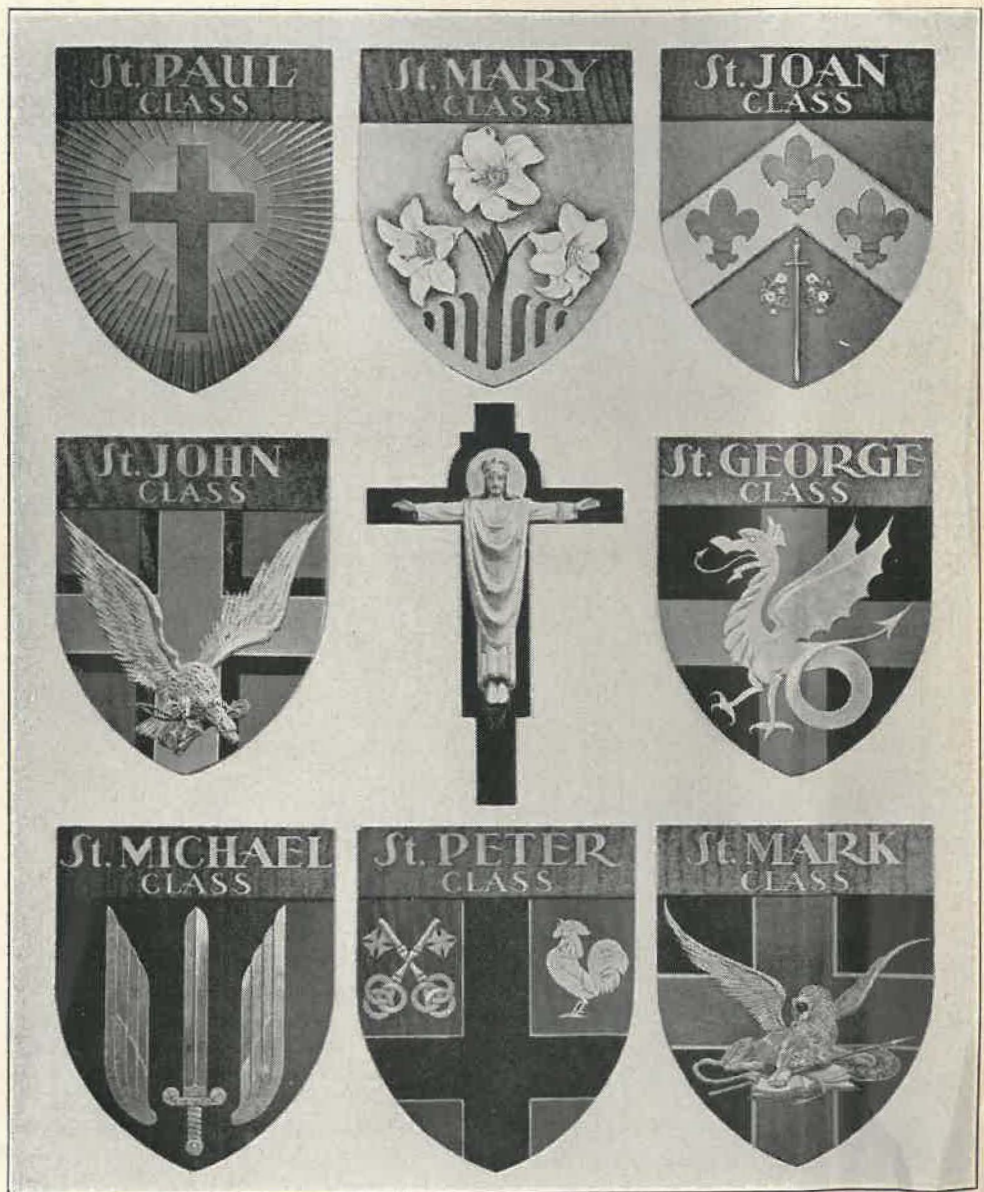
Editorial

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Church Rates High in Per Capita Giving

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THE YOUNGEST CHOSE ST. MARK

On the chancel screen in the church school's chapel at Christ Church, Springfield, Ohio, hang eight shields symbolizing the patron saints of the various classes. Children in the beginners' class are especially interested in the lion rampant on the violet and purple field.

LETTERS

Dr. Van Dusen's Error

TO THE EDITOR: It is unfortunate that your exposition of Episcopal Church attitude toward unity [L. C., December 18th] cannot have dissemination equivalent with that of Dr. Henry Pitt Van Dusen's error. That is the handicap of truth. The learned writer, however, has rendered a grateful service in exploding one myth, Presbyterian "acceptance of the episcopacy," of which many clergy and laymen have been the victims.

He marks only two principal lines of protestant division. The one is the issue of infant or adult baptism, upon which there has been no Episcopalian-Presbyterian dispute. The other is the "authority of the ministry," a controversy which he relates to the doctrine of the Apostolic Succession, to which our Church adheres, and, in any manner that we understand it, the Presbyterians reject. Dr. Van Dusen in effect acknowledges the irreconcilability of Catholic and Calvinistic traditions. Presbyterian spokesmen have consistently defended the latter, and have, of logical necessity, demanded the surrender of ours. I have elsewhere discussed this at some length.

While it may be conceded that the Episcopal Church has been in the forefront in promoting concord among the Churches, it is regrettable that those with whom it

has been willing, even eager, to treat, can think of unity only in terms of our surrender. Which has made negotiation a little difficult.

Dr. Van Dusen is not very specific concerning either faith, but there is still encouragement in his assurance that "Within other family groups, notably the Lutherans, and the Presbyterians, the trend is also toward union." This would indicate some acceleration among members of the Presbyterian family, their overtures in one instance having extended over 50 years, and in another, 25.

Before more is said about unity, a little thinking may well be indulged. Dr. Van Dusen is impressed by the spectacle of 750 Councils of Churches in the United States alone, and the presence of a branch of the United Council of Church Women in each of the 48 states. He enumerates others; and urges in conclusion that "In terms of what business men would call plant and personnel, it (to unite) is the practical thing to do."

A bewildering multiplicity of governmental, industrial and ecclesiastical organizations and super-organizations is the world's most explosive affliction. Their equation with harmony in any of these spheres is still to be demonstrated. They have the appearance of a scrap heap in upheaval, rather than of coördinated activity. Having had opportunity to observe

the operations of commercial institutions, I have never been over impressed by the assumption that the Church should be run on their lines. The teaching and example of Christ have in some instances been introduced into business relations to their advantage. But the industrialist who will advocate the Sacrifice of the Cross as a practical business expedient is yet to appear; and martyrdom is not a popular commercial style.

JAMES G. MITCHELL.

New Rochelle, N. Y.

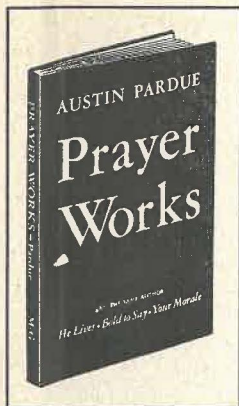
Lay Administration

TO THE EDITOR: In your editorial summary of the actions of the General Convention in San Francisco [L. C., October 16th] there appears this comment:

"We rejoice that the House of Deputies made this quite clear (non-concurrence with the House of Bishops on lay administration of the Chalice) despite the generous but, we think, ill-considered effort of the House of Bishops to meet a problem of expediency by a solution that might be deemed to compromise the principle that the apostolic ministry is uniquely the agency through which the sacrament of Holy Communion is to be ministered."

Let me point out that the House of Bishops has twice by substantial majorities passed this measure (1946 and 1949), that the Lambeth Conference gave its full approval to the procedure (Resolution 65, 1930), that both Houses of Convocation

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in the Church of England have enacted the procedure (1941), and that it appears in the present codification of the Canon Law of the Church of England though this entire document has not yet been approved ("Canon Law of the Church of England"—1949).

It seems to me that the ethos of Anglicanism is more clearly expressed by the twice repeated action of our House of Bishops, by the approval of the Lambeth Conference, and by the actions of the Conventions of York and Canterbury (and some other Provinces of the Anglican Communion), than by the negativeness of the House of Deputies or the editorial musings of THE LIVING CHURCH.

(Rev.) ROBERT A. MAGILL.

Lynchburg, Va.

Progress in Wiesbaden

TO THE EDITOR: When I returned from Germany in the summer of 1947 I wrote to THE LIVING CHURCH about the needs of the Old Catholics in Germany, and especially about the parish in Wiesbaden of which Rev. Hans Eder is pastor. Immediately parcels of food and clothing and friendly letters began to go from THE LIVING CHURCH family to Wiesbaden. A year ago I was able to report that that aid has literally saved the life of the pastor himself and that he had received enough help so that he was able to share with his parishioners.

I have just returned from a third trip to Germany. I saw a great deal of the Eders and enjoyed their hospitality more than once. Since the currency reform of June, 1948, conditions have greatly improved and people with money can usually buy what they need. But there are still millions of refugees and people who for other reasons are destitute and the need for relief continues. Parcels are continuing to reach the Eders from American friends, and such parcels are still very welcome because of the large number of needy in the parish. The Eders and others like them hope that news of the general economic improvement will not stop the flow of relief which is still needed.

I was glad to see that reconstruction work had begun on the Friedenskirche, the parish church in Wiesbaden. A gift of 10,000 marks from the Presiding Bishop's Relief Fund has made it possible to restore the roof and windows, so that this winter the fabric of the church will not be exposed to the weather.

The pastor has acknowledged all gifts and letters except in the case of a very few where the sender's address was not legible. I can assure you that your aid has given much-needed help to a fine parish and that it has done much to allay some of the post-war bitterness and misunderstanding.

Parcels and letters should be addressed to "Pfarrer Hans Eder, Dotzheimerstrasse 52, Wiesbaden, Hessen, US Zone, Germany."

BURR W. PHILLIPS.

Madison, Wis.

January 1, 1950

The Living Church

Established 1878

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

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Things to Come

1950 JANUARY 1950						
SUN	MON	TUE	WED	THUR	FRI	SAT
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

1950 FEBRUARY 1950						
SUN	MON	TUE	WED	THUR	FRI	SAT
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28				

JANUARY

1. Circumcision (First Sunday after Christmas).
3. New York Institute for Religious and Social Studies.
6. The Epiphany.
8. First Sunday after the Epiphany.
10. Convention of Iowa, to elect a Bishop.
15. Second Sunday after the Epiphany.
18. Convention of Tennessee at Knoxville. Church and Economic Life Week (Federal Council; through January 21st).
22. Third Sunday after the Epiphany. Theological Education Sunday (set by the Presiding Bishop).
22. Convention of Texas at Waco (to 24th). Convention of West Texas at Del Rio (to 24th). Convention of Alabama at Anniston (to 26th). Convention of Upper South Carolina at Columbia (also 25th). Convention of Western Michigan at Grand Rapids (also 25th).
24. National Congress on Home Missions, Columbus, Ohio (through 27th).
25. Convention of Arkansas at Hot Springs (to 26th).
25. Conversion of St. Paul. Convention of Los Angeles at Los Angeles (also 26th). Convention of Louisiana at New Orleans.
26. Convention of Rochester, to elect a Bishop.

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THIS WEEK

HAPPY NEW YEAR! The 1950 Living Church Annual (it will be out January 10th—just be patient!) reports that for the first time in history the Episcopal Church has a membership of more than 2,500,000. The exact figure is 2,512,265 baptized persons, an increase of 3.3% over the previous year.

This is the year in which the Episcopal Church is supposed to wake up. General Convention's call for a million-and-a-half dollar increase in missionary giving is the alarm clock, and from this corner it appears that the "sleeping giant" is beginning to stir. In modern American civilization, the price-tag is the index of value, and the price-tag on the Church has never been high enough.

FROM PITTSBURGH comes the news that the Rev. Wilburn C. Campbell is accepting his election as Bishop Coadjutor of West Virginia. The diocese is indeed richly blessed in having Bishop Strider as diocesan and Fr. Campbell as coadjutor—an unbeatable team.

ON TUESDAY a letter arrived from the Rev. H. A. Ferrell of St. Mary's, Pleasantville, N. J., with a plea that goes straight to the heart of THE LIVING CHURCH Family. Philip H. Logan, Jr., born September 6th, suffers from spinal bifida which was expected to be fatal within a few weeks of birth. The condition is an incomplete development of the spine which results in paralysis of the lower limbs. The priest and people of the parish and Philip's parents have been praying hard, and the baby has been gaining in weight. Nevertheless, all doctors and specialists continue to prognosticate an early death. Fr. Ferrell asks the readers of THE LIVING CHURCH to join in prayer for Philip's recovery. His parents do not want financial or material help—just prayers.

CATHEDRAL FILMS has purchased the movie rights to "We Beheld His Glory," a Holy Week story by the Rev. John Evans of the Chicago Tribune. The price paid was the highest in the history of this pioneering religious firm.

QUIETNESS can be found in life under a dictatorship. So testifies F. C. Neumann in his article in this week's issue. He speaks from personal experience of Hitlerism. Mr. Neumann, a member of the Episcopal Church, is head of the language department of Elizabethtown College. The article was originally one of a series of "chapel talks" at the college.

WHO ARE the ten thousand best-informed laymen? The laymen who read THE LIVING CHURCH, of course. There are more than 10,000—perhaps twice or three times that number, if you count the women (unlike the House of Deputies). Blessed is the parish that has its share of them.

Peter Day.



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The Question Box



Conducted by the REV. CANON MARSHALL M. DAY

• *Can you tell us how it came about that the remains of Sidney and Beatrice Webb were buried in Westminster Abbey recently? Who decides, the Civil or Ecclesiastical authorities?*

The decision rests finally with the dean and chapter of the abbey, but undoubtedly the government, and even public opinion, have weight in arriving at that decision. The only way to find out the reasons governing a particular case would be to apply directly to the Dean.

• *Could you tell me what the "Apostolic Episcopal Church" is?*

One of the religious bodies which trace their orders through Josef Renee Vilatte, the "Apostolic Episcopal Church" looks upon itself as related to Eastern, rather than Western, Christianity. It was founded in 1925 by the late Arthur W. Brooks, who was formerly a priest of the Episcopal Church. Its orders are not recognized by the Episcopal Church.

• *Should a deacon wear his stole over his left shoulder or his right?*

It appears to be an unquestioned tradition that the deacon's stole should be worn on the left shoulder. I do not know of any printed manual or any ancient picture or sculpture which shows it worn in any other manner. Western deacons usually fasten the ends together on the right side, leaving it across the body like a baldric. In the Oriental Churches the stole is fastened on the left shoulder and allowed to hang free. A priest, acting as a deacon, wears his stole on the same shoulder.

• *Is there any canonical law regarding omission of regular services in Church on Sundays, Good Friday, or other days of the Church year to join with other churches in a union service?*

There is no law providing for the omission of services for this or any other purpose. The rubrics of the Prayer Book provide services for every day in the year. But the hours at which services are to be said are not prescribed; therefore it is possible, and sometimes advisable, to rearrange even a Sunday program, provided that the prescribed service of the day be not omitted or put at an hour when it

is impossible for most of the congregation to attend.

• *What is the status of a senior warden emeritus? Does he take precedence to the junior warden when the rector and senior warden are absent?*

Like any emeritus officer, his status is purely honorary. He could not legally preside over a vestry, sign documents in the name of the corporation, or perform any other acts of a senior warden.

• *Is it ever permissible for a lady to attend a wedding in the Episcopal Church without a hat?*

Custom, in Episcopal Churches, requires that men uncover their heads and that women cover them. This is done as a mark of respect to the House of God, not merely at weddings but at all times, whether service is being held or not. It is easy to see how the man's manner of uncovering the head to show respect originated—not so easy in the case of the woman's. But until the hats are abandoned at luncheons and formal receptions, until the bared feminine head becomes a symbol of respect, not of familiarity, I shall continue to urge the use of some head-dress, however slight, before the Altar of God.

• *A young man has left the seminary of the Roman Catholic Church and also that Church itself due to spiritual reasons. Since then he seems to have found what he sought in the Episcopal Church. If he enters the Episcopal Catholic Church will he be able to continue his studies for the priesthood?*

The young man should go to the rector or priest in charge of the parish where he resides and there be admitted to Communion in the Episcopal Church. He should then consult with his rector regarding the steps necessary to become a candidate for Holy Orders. For my own part I believe that he should not raise this question of ordination until some months of faithful communicant life have demonstrated the reality and permanence of his conversion; but that is a question for his new rector and bishop to decide. His residence in the Roman seminary will not in any way be a hindrance to studying for orders among us.

THE CIRCUMCISION OF CHRIST; FIRST SUNDAY AFTER CHRISTMAS

GENERAL

PRESIDING BISHOP

Christmas Message

No thoughtful person can view the world scene with complacency. So said the Presiding Bishop in his annual Christmas message which was issued on December 18th.

The message added:

"The headlines of any newspaper of any day reveal conditions of chaos, of selfishness, of tragedy caused by human waywardness. The confusion of mind and of spirit has an inevitable effect upon the outward and especially the inner life of every one of us. There is the temptation to try any method to escape from the importunities of the present. But there can be no escape. We must face facts as they are.

"In history we find the great fact of Christmas. God so loved the world. This is God's creation, we are all of us the children of our Father. It is the love of God, made so crystal clear in the gift of Jesus Christ, which gives us the power to hope and to trust."

INTERCHURCH

The Door Is to Stay Open

Organic union of all American Protestant Churches was the goal chosen by the official representatives of eight Churches which met at Seabury House last month. The Episcopal Church, though it provided housing for the conference, sent no official participant. The Rev. Theodore O. Wedel was present as an observer.

Delegates came from the Methodist Church, Presbyterian Church in the U.S.A., Congregational Christian Churches, Evangelical and Reformed Church, Disciples of Christ, Moravian Church (Northern Province), African Methodist Episcopal Zion Church, and Colored Methodist Episcopal Church. Combined membership of these eight bodies totals between 14,000,000 and 16,000,000.

A permanent body, to be known as "the conference on church union," was organized by the delegates. They elected an executive committee headed by Bishop Ivan Lee Holt of St. Louis, Mo., president of the Methodist council of bishops and president of the Methodist World federation.

The committee is to draft a unification plan "of such a nature as to leave the

door open to all evangelical Christian bodies." In doing its drafting it is to pay careful attention to the Church union proposals of Dr. E. Stanley Jones and Dr. Charles Clayton Morrison.

Dr. Jones suggests a federal union of Churches similar to the federal union of states. Under this plan the Churches would retain their differences while being a part of the United Church. Dr. Morrison suggests merging churches on the local, diocesan, regional, and national levels.

Under Dr. Morrison's plan each individual church would keep its present sacraments, traditional forms of worship, and the right to select its clergy.

The committee's plan, according to schedule, will be ready for presentation "not later than the early months of 1951."

The conference's statement, which issued the directives to the executive committee, asked for the removal of "barriers" dividing Protestants into "various and competing groups." It said that a "common cause" was the most effective means for combating "the rapidly growing inroads of secularism and atheism."

The conference advocated support for the various movements toward Church coöperation. It is said that the experience gained in such bodies as the Federal Council of Churches, the World Council of Churches, and the proposed National Council of Churches of Christ in the U.S.A. would create an atmosphere favorable to a United Church.

Named to the executive committee were:

Dr. Douglas Horton, secretary of the General Council of Congregational Christian Churches; Dr. Gaines M. Cook, executive secretary of the International Convention of the Disciples of Christ; Dr. L. W. Goebel, president of the Evangelical and Reformed Church; and Charles C. Parlin, secretary of the Methodist Commission of Church Union. [RNS]

WORLD COUNCIL

New Inter-Church Aid Member

New staff member of the World Council's Department of Inter-Church Aid is Pastor Bengt Hoffman, of the Swedish Lutheran Church. He will direct work on behalf of churches in Austria, Finland, Germany, and Holland. Pastor Hoffman replaces Pastor Gote

Hedenquist, also a Swedish Lutheran, who is returning to Sweden to help develop Christian-Jewish relations. [RNS]

FINANCE

Episcopal Church Rates High In Per Capita Giving

The charge often made that Episcopalians show up badly in per capita giving, in comparison with members of other religious bodies, would appear to be dissipated by "Statistics of Giving, December 1, 1949," the 30th annual report of the United Stewardship Council.

This shows that, among 14 non-Roman bodies with membership of over 250,000 reporting for approximately the calendar year 1948, the Episcopal Church ranks near the top in per capita giving, its place in benevolent contributions being fourth, in congregational expenses third, in total contributions fourth, and in contributions for foreign missions fourth.

Ahead of the Episcopal Church in per capita giving in one or more of these categories are five bodies with membership of over 250,000: Evangelical United Brethren, Evangelical Lutheran, Missouri Synod Lutheran, Presbyterian US, and Presbyterian USA.

However, the Episcopal Church's per capita total gift of \$41.57 ranks first among Churches of more than 1,500,000 adult members and second among Churches of more than 1,000,000, being exceeded only by the Missouri Synod Lutherans' \$44.14.

Average per capita total gift of all 47 reporting non-Roman bodies of which the report takes account was \$27.43. In relation to this total group the Episcopal Church does not rate so high. But 33 bodies out of these 47 have a membership of 250,000 or less, some of which require tithing as a condition of membership.

Total giving of the Episcopal Church for the year reported is put at \$65,850,868 (total benevolence \$11,653,265, congregational expenses \$54,197,603). A different figure (\$69,311,977) is given by the 1949 LIVING CHURCH ANNUAL for 1948 receipts: the discrepancy may be due to the fact that the ANNUAL figure includes foreign missionary districts, while that of the United Stewardship Council presumably does not. The

Statistics of Church Giving in 1948

Prepared by the United Stewardship Council

Religious Body	TOTAL CONTRIBUTIONS FROM LIVING DONORS					GIFTS PER MEMBER			
	Total Benevolence	Congregational Expenses	Total Contributions	Membership 13 Years and Over	Reports for Year Ending	Total Benevolence	Congregational Expenses	Total Contributions	Foreign Missions
1. Assemblies of God†	2,302,966	—	2,302,966	275,000	June 30, 1949	8.37 (23)	—	8.37 (46)	—
2. *Baptist, National	563,372	7,862,850	8,426,222	4,355,206	June 30, 1948	.13 (46)	1.79 (43)	1.92 (47)	.04 (38)
3. *Baptist, Northern	9,723,162	38,473,994	48,197,156	1,559,614	April 30, 1949	6.23 (37)	24.67 (26)	30.90 (32)	1.38 (24)
4. Baptist, Regular	1,204,662	2,573,899	3,778,561	85,000	Dec. 31, 1948	14.17 (14)	30.28 (16)	44.45 (16)	—
5. Baptist, Seventh Day	39,965	157,877	197,842	6,233	Sept. 30, 1949	6.36 (36)	25.13 (25)	31.49 (30)	—
6. Baptist, Southern	31,750,299	124,856,115	156,606,414	6,000,000	Dec. 31, 1948	5.29 (41)	20.81 (35)	26.10 (42)	.79 (32)
7. *Brethren, Church of	110,880	452,500	563,380	18,443	June 30, 1949	6.01 (38)	24.54 (28)	30.55 (34)	1.75 (20)
8. *Brethren, Church of	2,230,589	3,076,347	5,306,936	135,799	Feb. 28, 1949	12.00 (13)	16.56 (40)	28.56 (40)	1.73 (21)
9. Brethren, National Fellowship	365,335	1,069,334	1,434,669	18,451	June 30, 1949	19.80 (10)	57.95 (4)	77.75 (8)	7.46 (7)
10. Brethren in Christ	273,655	161,214	434,899	5,681	Dec. 31, 1948	48.17 (5)	28.38 (19)	76.55 (9)	9.91 (5)
11. Catholic, American Syro-Antiochean	20,364	23,040	43,404	2,410	—	8.45 (22)	9.56 (42)	18.01 (45)	.27 (37)
12. Churches of God of North America	240,994	623,124	864,118	30,000	Oct. 31, 1949	8.03 (26)	20.77 (37)	28.80 (39)	1.60 (22)
13. *Congregational Christian	5,866,043	27,323,138	33,189,181	1,134,661	Dec. 31, 1948	4.95 (42)	23.06 (32)	28.01 (41)	.77 (33)
14. Disciples of Christ	7,261,592	25,287,369	32,548,961	1,724,905	June 30, 1949	4.21 (43)	14.66 (41)	18.87 (44)	.89 (31)
15. Episcopal, Protestant	11,653,255	25,287,369	36,950,868	1,583,928	June 30, 1949	7.36 (30)	34.21 (12)	41.57 (24)	1.45 (23)
16. *Evangelical Congregational	207,610	1,106,012	1,313,622	27,093	March 31, 1949	1.66 (29)	40.82 (6)	48.48 (15)	2.23 (18)
17. *Evangelical and Reformed	3,923,835	17,358,946	21,282,781	718,635	Dec. 31, 1948	5.46 (40)	24.15 (29)	29.61 (37)	1.03 (29)
18. *Evangelical United Brethren	4,923,876	20,253,994	25,177,870	702,440	Oct. 31, 1949	7.01 (33)	28.83 (18)	35.84 (29)	4.27 (10)
19. *Friends (Damasus, Ohio)	—	425,150	425,150	5,877	June 30, 1949	—	—	74.89 (10)	—
20. International Foursquare Gospel	439,196	2,332,488	2,771,684	66,611	Dec. 31, 1948	6.59 (35)	35.02 (11)	41.61 (23)	3.06 (14)
21. *Lutheran, American	3,790,498	14,791,096	18,581,594	492,877	Dec. 31, 1948	7.85 (27)	30.63 (15)	38.48 (26)	.61 (35)
22. *Lutheran, Augustana	2,639,411	8,870,234	11,509,645	316,254	Dec. 31, 1948	8.35 (24)	28.04 (21)	36.39 (28)	1.24 (28)
23. Lutheran, Evangelical	8,294,013	15,455,336	23,749,349	550,070	Jan. 31, 1949	15.07 (13)	28.10 (20)	43.17 (21)	1.26 (27)
24. Lutheran, Missouri Synod	9,349,350	42,050,132	51,399,482	1,164,414	Dec. 31, 1948	8.03 (25)	36.11 (10)	44.14 (17)	.49 (36)
25. Lutheran, Norwegian Synod (S)	35,770	162,186	197,956	6,356	April 30, 1949	5.63 (39)	25.51 (24)	31.14 (31)	—
26. Lutheran, Suomi Synod	552,688	389,012	941,700	21,653	Dec. 31, 1947	25.52 (9)	17.97 (39)	48.49 (19)	2.34 (17)
27. *Lutheran, United	9,862,465	31,760,513	41,622,978	1,355,912	Dec. 31, 1948	7.27 (31)	23.42 (31)	30.69 (33)	1.37 (25)
28. Lutheran, United Evangelical	310,450	1,005,363	1,315,813	30,758	April 30, 1949	10.09 (21)	32.69 (13)	42.78 (22)	.99 (30)
29. Lutheran, Wisconsin, Other States (S)	1,438,621	4,959,377	6,397,998	211,030	Dec. 31, 1948	6.81 (34)	23.50 (30)	30.31 (35)	—
30. Mennonite, Central Conference	86,110	80,637	166,747	3,271	June 30, 1949	26.32 (8)	24.65 (27)	50.97 (13)	9.32 (6)
31. Mennonite, Evangelical	171,092	37,146	208,238	1,750	Dec. 31, 1948	97.76 (3)	21.23 (34)	118.99 (4)	24.89 (2)
32. *Methodist	28,125,305	168,309,863	196,435,168	8,651,062	Dec. 31, 1948	3.25 (44)	19.45 (38)	22.70 (43)	.75 (34)
33. Methodist, Free	1,772,882	4,162,734	5,935,616	**40,048	Sept. 30, 1949	44.27 (6)	103.94 (1)	148.21 (1)	11.09 (4)
34. Methodist, Wesleyan	2,277,651	1,670,070	3,947,721	31,147	April 30, 1949	73.12 (4)	53.62 (5)	126.74 (3)	3.78 (11)
35. Missionary Church Association	617,214	—	617,214	5,513	Dec. 31, 1948	111.95 (2)	—	111.95 (5)	22.53 (3)
36. Moravian (Northern Province)	174,166	493,417	667,583	22,333	Dec. 31, 1948	7.78 (28)	22.04 (33)	29.82 (36)	3.43 (12)
37. *Nazarene, Church of	3,379,813	18,716,742	22,096,555	217,106	Dec. 31, 1948	15.56 (11)	86.21 (2)	101.77 (6)	6.10 (8)
38. Pentecostal Fire Baptized Holiness	61,400	—	61,400	1,410	Aug. 28, 1949	43.54 (7)	—	43.54 (18)	—
39. Presbyterian, Associate Reformed	334,979	705,496	1,040,475	25,779	March 31, 1949	12.99 (17)	27.37 (22)	40.36 (25)	—
40. Presbyterian, Cumberland	234,192	1,863,542	2,097,734	72,000	April 30, 1949	3.25 (45)	25.88 (23)	29.13 (38)	1.30 (26)
41. Presbyterian, Orthodox	86,127	382,462	468,589	5,543	March 31, 1949	15.53 (12)	69.00 (3)	84.53 (7)	5.81 (9)
42. *Presbyterian, United	2,265,461	6,689,410	8,954,871	207,221	March 31, 1949	10.93 (20)	32.28 (14)	43.21 (20)	2.97 (16)
43. *Presbyterian, U. S.	9,172,593	25,234,921	34,407,514	653,594	March 31, 1949	14.03 (15)	38.61 (9)	52.64 (12)	3.00 (15)
44. *Presbyterian, U.S.A.	16,378,216	69,208,749	86,086,965	2,330,136	Dec. 31, 1948	7.24 (32)	29.70 (17)	36.94 (27)	1.84 (19)
45. *Reformed in America	2,060,522	6,991,103	9,051,625	179,855	Dec. 31, 1948	11.50 (19)	39.04 (8)	50.54 (14)	3.23 (13)
46. Seventh Day Adventists	27,428,243	4,794,561	32,222,804	235,460	Dec. 31, 1948	116.49 (1)	20.36 (37)	136.85 (2)	29.70 (1)
47. United Brethren (Huntington)	240,828	722,141	962,969	18,289	Sept. 30, 1948	13.17 (16)	39.48 (7)	52.65 (11)	—
Total U. S., 1949	214,741,750	756,696,087	971,862,987	35,425,958	—	6.06	21.53	27.43	1.25
Total U. S., 1948	212,147,589	627,767,639	839,915,228	35,435,062	—	5.99	17.72	23.71	1.22
48. *Baptist, Maritime	231,736	1,063,395	1,295,131	64,379	June 30, 1949	3.60 (5)	16.51 (5)	20.11 (5)	1.49 (2)
49. *Baptist, Ontario and Quebec	466,344	1,586,839	2,053,183	53,713	April 30, 1949	8.63 (1)	29.54 (1)	38.22 (1)	1.35 (3)
50. *Baptist, Western Canada	121,975	477,503	599,478	17,221	April 30, 1949	7.08 (2)	27.73 (2)	34.81 (2)	1.72 (2)
51. *Presbyterian, Canada	783,238	3,448,092	4,231,380	175,676	Dec. 31, 1948	4.46 (4)	19.62 (4)	24.08 (4)	1.26 (5)
52. *United Church of Canada	5,147,115	16,385,097	21,532,212	791,677	Dec. 31, 1948	6.50 (3)	20.70 (3)	27.20 (3)	1.32 (4)
Total Canada, 1949	6,750,458	22,960,926	29,711,384	1,102,666	—	6.12	20.82	26.94	1.33
Total Canada, 1948	6,517,789	16,537,672	23,055,461	1,034,045	—	6.01	15.26	21.27	1.32
Grand Total, 1949	221,492,208	779,657,013	1,001,574,371	36,528,624	—	6.06	21.51	27.42	1.26
Grand Total, 1948	218,665,378	644,305,311	862,970,689	36,519,107	—	5.99	17.64	23.63	1.23

*Members of Council

†Eleven months

**Sixteen years and over

United Stewardship Council report gives the membership of the Episcopal Church at 1,583,928. Communicant membership which the ANNUAL gives as reported in 1949 is 1,671,366. Thus, according to the ANNUAL figures, total per capita giving of Episcopalians is \$41.47, as compared with the \$41.57 figure of the United Stewardship Council report.

Total giving for all 47 bodies reporting for the United States for 1948 is \$971,862,987 as against \$839,915,228 for 1947—an increase of \$131,947,759, paralleled by an increase of adult membership of 9,104. Total giving of the Episcopal Church reported in 1949 is 13.45% above that reported in 1948, while communicant membership has increased 1.41% for the same period.

To meet the increase in the budget adopted for the Church for 1950 by General Convention would require an increase in per capita giving for the year of one dollar.

The \$1,001,574,371 figure which the United Stewardship Council quotes as total giving of 52 non-Roman Churches for the approximate calendar year of 1948 [see L. C., December 25, 1949] includes five Canadian bodies reporting.

The United Stewardship Council report omits many religious bodies actually functioning. Among these omissions

are the Roman Catholic Church and all branches of the Eastern Orthodox except American Syro-Antiochean Catholic. The Church of England in Canada is also omitted.

The report of the United Stewardship Council points out that, while every year since 1934, except 1936, has shown an increase in giving, the per cent of this increase is not as large as the increase of the national income. Increase for contributions is far less than the increase in spending for alcoholic liquors, soft drinks, candy, foot-ball games, jewelry, food, and a multiple of other things.

NATIONAL AFFAIRS

Amnesty for C.O.'s

A plea that full civil rights be restored to conscientious objectors has been delivered to President Truman in the form of a letter signed by 70 Americans including Bishop Hobson of Southern Ohio and Bishop Ludlow, Suffragan of New York.

The men for whom amnesty is being sought have already been penalized by prison terms for refusing war-time conscription. Their refusals were based on religious or moral conviction.

The letter pointed out that President

Roosevelt pardoned all war-time objectors in 1933 and that President Truman granted pardons two years ago to 1,523 conscientious objectors. But, it continued, "many more whose imprisonment likewise resulted from the compulsion of conscience," are permanently classed as felons.

Granting of amnesty, the letter said, would not change the law, but would recognize that "to continue penalizing men for their conscientious beliefs is inconsistent with our democratic strivings." The letter also said:

"Not only does this indefinitely penalize men who have already paid heavily for their beliefs with long prison terms but it deprives the nation of the services of skilled and talented citizens who are trained for careers in law, medicine, teaching and the civil service from which they are now banned by law."

The letter was released by the Central Committee for Conscientious Objectors.

A total of 8,397 men have thus far been granted classification as conscien-

No More Cold Feet

Parishioners of the Church of St. Mary the Boltons, in South Kensington, England, have solved the problem of the absence of heat in their blitzed church. Said the priest-in-charge, "God gave us common sense and presumably intended us to use it." The parishioners now attend services equipped with hot water bottles, which are filled by the sacristan.

[RNS]

tious objectors under the 1948 draft law. So announced the National Service Board for Religious Objectors.

The Board also announced that the Department of International Justice and Goodwill of the Federal Council of Churches had become a member of its consultative council.

[RNS]

ORTHODOX

Enthronement

Archbishop Michael was enthroned as head of the Greek Orthodox Church in North and South America on December 18th at the Greek Cathedral in New York City. The ceremony followed a Mass which was attended by 2,000.

The new Archbishop succeeds Athenagoras I who last January was elevated to the ecumenical patriarchate [L. C., February 13th].

The Rev. Canon Edward N. West of the Cathedral of St. John the Divine represented Bishop Gilbert of New York. Bishop John of Brooklyn represented Metropolitan Theophilus of the Russian Orthodox Church.



OBSERVER: *The Rev. Theodore O. Wedel (left) represented the Church at the unity meeting at Seabury House, but not as an official participant. With him are Bishop John S. Stamm, president of the Federal Council of Churches; Bishop Ivan Lee Holt, president of the Methodist Council of Bishops and head of the executive committee of the new "conference on Church union"; and Bishop J. Balmer Showers of the Evangelical United Brethren Church [See page 5].*

STUDY TO BE QUIET

Recollections of an Austrian Refugee

By F. C. Neuman

IN his first epistle to the Thessalonians, (4:11) St. Paul gives valuable counsel for successful human living. He says: "And that ye study to be quiet and to do your own business, and to work with your own hands, as we commanded you." Even imprisonment and bonds were no obstacles to St. Paul's spiritual tranquillity.

What nobler study can there be than the study how to be quiet? Stillness is strength and excitement is weakness. A certain woman, who had suffered very much because her two sons were in the war, got sick and said that she had cancer of the throat. The doctors could not help her and she refused to eat. She was an object of pity to the whole family. Soon she realized the ill effects on her environment and resolutely confined herself to prayer and meditation and left her two soldier-sons to the care of the Lord. And behold, after prayers she lost her strain, tension, and excitement because she felt that the Lord was everywhere and could help her sons. The woman was my mother, the two sons were my brother and I. She studied to be quiet.

I know some students that are embittered by the remembrance of marks which (as they believe) were not just; and I know young men who are unhappy when they think of their childhood; and there are men who have had to work on farms, instead of attending high school, and these suffer from handicaps because of meager education. These people are unhappy because they lack that stability and spiritual quietness that God bestows when we ask Him for it. How many people ask themselves, after a day's work, how far they have endeavored to be patient, gentle, and meek, in thought, word, and act? How many of them really believe that in the quietness of their souls, God will help them to find their happiness?

A SHOCKING CONTRAST

In the first world war our company was assigned to a sergeant who was drunk with power and constantly excited. He could not endure the slightest in-

fractions of army rules, and he would lose his temper when the enlisted men, after payday, returned drunk to the barracks. The more he punished them the more they drank, until our lieutenant (who could not tolerate these excessive



punishments any longer) had to interfere. I remember him very well. He was a man of poise and perfect tranquility, which he achieved through spiritual efforts. In perfect calmness he called in, just before next payday, all who were drunkards, and said with perfect humility — as if to ask a favor: "Boys, I want you to make a special effort to get by this day without getting drunk again. It is an opportunity for you to raise yourselves in the esteem of your officers and fellow enlisted men, as well as to increase your own self-respect."

The humble quietness of this man formed a shocking contrast to the usual imperious arrogance of German officers, and the result was that after payday, the lieutenant found that most of the notorious drunkards accepted the challenge and won a notable victory over themselves. His quiet kindness made them think about their weaknesses, and they became his most devoted soldiers. They got a touch of that spiritual quietness that pervaded our lieutenant's life.

How do people feel when their day's work is over? Are they able to be so

quiet that they hear that "still small voice" through which the Lord speaks to them?

As a professor, I make it a point to linger a moment in the quiet classroom after my students have scattered to their homes. In the loneliness of that room, I think of them and ask myself whether I have been able to enrich someone's understanding and to strengthen someone's character? I can't hear this "still small voice" in the rush of my daily work between tests and lectures, teaching and arguing. I have to wait until my soul gets quiet. And as a father, before I go to bed, I cannot help taking a final, fleeting look at my little boy after his mother has tucked him in. There is perfect quietness within me and around me. And while I am looking at my little boy, I hear again the "still small voice," asking me: Are you worthy of this little companion that makes your life so beautiful? Were you kind and firm and cheerful enough with him as the sun was running its daily course? And did you make any contribution today or yesterday toward directing his will and his instincts to a meaningful purpose in his future life? These and similar questions can suggest themselves to men and women only in the quietness of their souls.

RABBLE ROUSERS

Sometimes I observe waiters nervously rushing from table to table in the restaurants: I see hungry, impatient guests who make the waiters even more nervous. I think of preachers who are yelling and scolding; and I think of newspapermen whose only ambition lies in stirring up the lower instincts — like rabble rousers at public meetings. And I come to the conclusion: how much happier could they make both themselves and humanity, if they followed St. Paul's advice to be quiet! A quiet mind keeps us *in* events but *above* them. It makes us keenly aware of, and responsive to, every sob or smile. We can join political parties or literary movements, but the quiet mind keeps us from completely losing ourselves in any of them. A man

who preserves the quietness of his soul does not believe in short cuts to utopia: there is no sudden new "order" that can make all men happy.

SPIRITUAL WEAPONS

I thank God for my ability to be quiet and to preserve a certain amount of objectivity. How else could I have survived all the terrors of communism and fascism in my native city — Vienna? I never believed in the greatness or even originality of Adolf Hitler. Nazism, as well as communism, is as old as mankind. Their fruits are the unchanging fruits of pride, cruelty, and theft. Their devotees were throwing my most precious books out of the window: they were burning them. They compelled me to wash their dirty Nazi cars. They called me on the telephone at midnight, forcing me to walk to distant places; they deprived me of my home, of my job, of my fatherland, but I never got excited. The quietness of my soul finally disarmed them. In times of revolution and persecution you can succeed only with your spiritual weapons—with your calmness, with your self control, with your unshakable faith that the good in man will and must prevail. I saw in Vienna — within one generation — kings, fascists, and communists rise and fall. I saw the parading in long, dense lines — of thousands of men and women — expressing in delirious shouts their worship of emperors, *führers* and comrades; and on my part it was mortally dangerous not to participate in their emotional orgies, but — I kept quiet. I saw huge posts in many German cities — posts as big as houses — with slogans: *We thank God for Hitler* or, *Hitler makes history* or, *The world belongs to Germany*. But I kept quiet because I knew it was false prophecy. They called places where Hitler walked "sacred places" or "Hitler Sanctuaries." But I knew it was blasphemy — and kept quiet.

I believe in the eternal values of religion. I believe that right and truth are fundamentally independent of events, people, and seasons. Hatred enslaves — and injures the hater. People who hate Negroes, or Jews, or Roman Catholics only deprive themselves of the fullness of life. We are living through an extremely stormy period. Hurricanes are raging. Precious values are being menaced. How can humanity meet these hurricanes? Only through determination to keep quiet and to keep faith in the ideals and unsurpassed ethical values of our religion. That does not mean to flee from any tempest, however strong, or to avoid any struggle, however furious: it means to belong among those who, without any shadow of self-righteousness, feel that they have their strong foundation in their faith; and that this faith — even when half the world is blown away — will eventually restore the world.

RELIGION IN ART

By DR. WALTER L. NATHAN

Master from the Upper Rhine, c. 1420:

The Little Paradise Garden.

Original in Frankfurt, Germany. Photo, Marburg Inst.

MORE than five hundred years ago an unknown painter in the region of the Upper Rhine had a lovely dream. He saw, within a white enclosure, a green garden where the rose, the lily, the iris, the lily of the valley, and many other flowers bloom side by side in an eternal spring, birds and butterflies are all about, and the sky overhead sparkles in deep, cloudless blue.

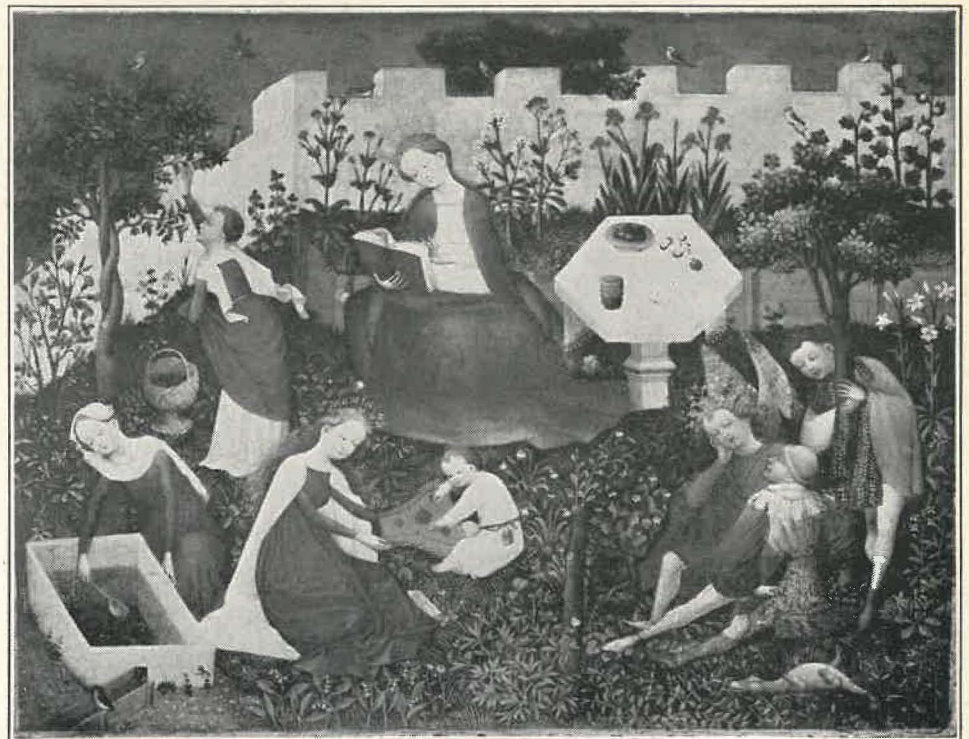
In this enchanted garden the Queen of Heaven sits on a grassy bank slowly turning the pages of her prayer book with her delicate fingers. Her blond hair falls gracefully over her shoulders; she wears a gentian blue garment over a white dress, and a jeweled crown rests high on her brow. Before her the Infant Jesus plays on a psaltery which St. Cecily holds out for Him. She is dressed gaily in red and white, and so is St. Dorothy, busy picking cherries from a tree while Martha, who is taking a ladle full of water from the well, repeats the blue of Mary's garment.

None of them pays any attention to the three young men grouped near a tree on the right. That's probably why they look — quite frankly — a bit bored and

out of their element. One of them has sprouted colorful wings; since a dark little devil (scarcely visible in our reproduction) sits obediently at his feet he must be the archangel Michael, victor over Satan. He faces an elegantly dressed knight whom his trophy, a dead dragon, identifies as St. George. The dragon is a very tiny one, to be sure, but then St. George would know better than to frighten the Christ Child and His saintly attendants with the sight of a real life-size monster. A young servant-at-arms seems to be listening to the conversation of the two holy warriors.

To our artist this was the garden of paradise with its fountain of life and everlasting peace. What joy for the blessed to behold the Christ Child happily at play amidst the fragrant blossoms — each of which, just as the well of pure water and the whole "enclosed garden" without a door, reflected the chastity and saintliness of his beloved Mother.

Though much of its symbolism is now obscure this piece of medieval art will be precious to all who have retained in their hearts a memory of how heaven looked when seen with a child's eyes.



THROUGH A CHILD'S EYES: *The Queen of Heaven, with delicate fingers, turns pages of her prayer book, while the Infant Jesus plays on a psaltery.*

Stand Fast

By the Rev. Cyril C. Richardson



ALL of us get into difficulties and have moments when we feel anxious and insecure. I do not mean that we are merely puzzled about our world and the tenor of the age: there is a deeper sense of anxiety which overcomes us from time to time. The ways in which we experience this may be very diverse, but none of us is free from it. Sometimes it arises from the conflict between our religious principles and the generally accepted social standards. At other times it appears in a psychological context. One person may feel a panic at going to a party, another at being left alone. One may dread high places, another may fear crowded ones. One may shrink from commanding personalities, another may resent taking orders. The roots of these anxieties, as we know, go back to early experiences of childhood, long forgotten by the consciousness, but buried deep in the soul. By and large we

handle these problems in everyday life fairly well. We grit our teeth when we have to meet them, and the moment passes. But there come times when we suddenly find ourselves unequal to the occasion. The event seems too hard for us to manage: the heart fails; and we "go to pieces," as the saying is. We may lose our tempers, we may get morose, we may run away, we may blame God — there are manifold ways in which we capitulate. But deep down in us we experience our inadequacy.

There are, of course, some people who would deny these things ever happen to them. But those who are most aware of themselves are most ready to admit them. We all have our deep fears — though we often enough strive to hide them even from ourselves.

It is with these fears that Christianity is vitally concerned, for while they may be occasioned by childhood experiences,

they are symptoms of something far more significant—the terror of life which lurks in every human heart. When we have to face the question, What does it mean to be *me*? What is the purpose of *my* life? (and this is the question which is at the root of all deep anxiety), we find that panic overcomes us. This is what Christianity means when it talks of *sin* — not sins in the plural, which are only symptoms — but sin in the singular — the anxious awareness of being cut off from the wellsprings of life. When we feel insecure or ill at ease — if for only a passing second — we experience the effect of man's sinfulness, his separation from the creative powers of God.

TRADITION

In modern days the idea of personal sin has ceased to be taken as seriously as it was in the past. It has been relegated to Sunday schools and old wives' tales, or to severe breaches of the law. But we have not really escaped it. We have only given it another name. Human nature has not so radically changed in 2,000 years: we have only changed the names of our sins to make them sound more palatable. If today we speak of maladjustment, neurosis and insecurity, we're really speaking of the same thing that used to be called the "carnal man." Something is wrong, and we know it — whatever name we give it. The carnal man is a part of us all, and we have to accept its responsibilities, though we were born into this world not of our own choosing. Sin does not arise merely from an individual breaking laws: it is something deeper and more terrible. It is part of our very nature.

It is to man frightened with himself that Christianity speaks, judging him in the light of God and redeeming him. When we are tottering, unstable, anxious and fearful, the word comes to us

THE MAGI

I had a friend whose youngest child was given
A crucifix, and from then on the cross
Was "Man" to him. They storm the gates of heaven
With innocence, and wisdom suffers loss
Before such knowledge. Surely He who said
"Except ye shall become as one of these —"
Discerned our hearts. A thousand streams are fed,
A thousand fountains dance against the breeze,
But for their seeing — and as one of them
The truly wise found God at Bethlehem.

ROSAMUND BARTON TARPLEY.

as it came to those Thessalonians who read Paul's letter — "Stand fast."

But how can we stand fast? Where can we find that new strength to meet the anxious situation — that new power to face tragedy calmly and courageously? One's little world falls to pieces and one would flee, as Job, overwhelmed in his dark hour, cried out:

"Let the day perish wherein I was born;
Why died I not in the womb?"

But St. Paul gives us the answer. To stand fast requires this one thing: *hold on to the traditions*. In this he believed there was hidden the secret of the new life. By this he was enabled to face persecution, imprisonment, even death. What can it mean to us?

"Hold on to the Traditions" — What a weak answer, one might think, to people in agony and fear. What are a few idle traditions when one feels unable to face life?



"Tradition" is not a word to which we take kindly. The dead weight of tradition has become proverbial, and the genius of the American way of life has largely been to overcome the evils of past traditions. Those who sailed from Europe to found these shores, and pressed westwards to build a continent, did so to escape the confinement of ancient tradition. Had they taken a text they might well have cited, "Behold, I make all things new." The vigor of life was in their veins and the past was less to be honored than superseded.

Yet they could not escape tradition, though they often imagined they had. The way they thought and built and worshipped was largely determined by their past heritage; and what they added new, itself became a tradition. All that "America" and "democracy" mean to us is determined by tradition, which is the most potent factor in our national life. The sanction of our political actions and judgments we base on our tradition; and the highest courts of the land stand ready to enforce it. The strength of a country which has come of age is its tradition: that is its life and its heart.

And so it is in Christianity. We preach no new-fangled thing, but that which God did in Jesus Christ.

"DELIVERING THE GOODS"

To the early Church "tradition" was an impelling and dynamic word. It did not mean something *dead*, which was handed *down*, but something *living*, which was handed *over*. In Greek there was a verb, we unfortunately do not have

Paradosis, though not a new medicine, is one of the best cures for anxiety, says Fr. Richardson.

in English, *to tradition*. It meant quite exactly, to "deliver the goods." It was the word used in the New Testament when Judas betrayed Jesus — he *traditioned him* — handed him over. In the same way the Church *traditioned* the Gospel — it handed something living over. It did not hand down a dead code of rules and laws: it handed over a priceless secret and power by which life was changed. The *tradition* was thus the *handing over* of the Gospel itself — a dynamic action which involved life itself. Long before a line of the New Testament was written, there was the tradition: the infant Church handing over the new life in Christ. To each group of converts the story of God's mighty acts in the Saviour was delivered; and in them it became alive. Each successive generation saw something new in it, adapted it to their special times and circumstances, and so by being *traditional*, by being handed over, the Gospel was kept a *living* thing. It grew: it did not become petrified. It is unfortunate that tradition and petrification are so largely synonymous with us, whereas, to the early Church, they were antitheses. *Paradosis*, the Greek word for tradition, meant not "paralysis," but "delivering the goods." And in the Christian tradition there was the breath of Christianity — the power to change and redeem lives.

Hold on to the traditions. In days of anxiety we need something on which to hold. We put out the faltering hand to grasp something to sustain us. And should we grasp anything less than Christ, we would grasp that which is transitory and unstable. Should we support our unsteady life with money or power or family pride, or any other value, as the world reckons values, we should grasp that which can never stay the real dignity of man. All these values shall pass away, in life or in death; but the soul does not so pass away. Hence we must hold to that which is victorious over death itself.

This is the tradition of Christianity — the story of one who died and rose again. To hang onto that tradition, that living story, is to release in ourselves the boundless and unfailing energies of God.

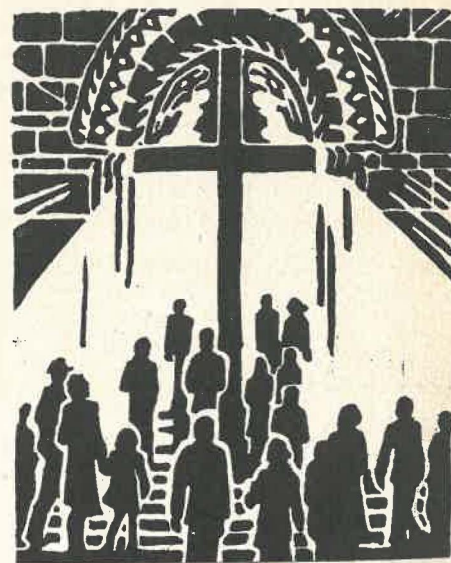
When anxiety arises it must be met. The more we push it from us, denying it, gritting our teeth (until the moment passes and then forgetting it) — the more it will return to haunt us. It has to be met face to face. And when the moment comes, and there flashes before our eyes this living story of the Saviour crucified and risen, a new life emerges within us. This is the strange victory of the Christian soul, so that a man can say, "not I,

but Christ liveth in me." It is the eternal experience, to which the Christian centuries bear witness, that we seem to be living from powers and on resources not our own. It is a victory which is never complete — but one which is real each time it occurs. For the Christian life is not accomplished in a moment, but is a gradual race to the prize of our high calling in Jesus Christ.

GAINING BY GIVING

There is a further secret about the tradition. It has to be *given* in order fully to be *possessed*. The Church has to hand it over, in order that she may truly have it. Only by teaching a thing to someone else do you ever really learn it yourself. Teaching is the surest way to accurate knowledge. So it is with Christianity. Not until you have handed the tradition over to someone else, in the moment of his need and darkness, can you possess it for yourself. Missionary enterprise is not an act of charity on the Church's part, but the only way by which the Church can live. So we are never a vital part of the Christian tradition until we have, ourselves, *traditioned* — handed over to someone else — this pulsing and dynamic life in Christ. We only fully *gain* it as we *give* it. The fellowship of the Church is precisely this: that by helping others to meet their anxieties triumphantly, we learn the better how to face our own.

So, when the moment of anxiety comes upon us — today, tomorrow, whenever it may be — let us face it, in its terror and in its opportunity. Let us stand fast; and holding on to the tradition — the living story of the Redeemer — we shall be made new, and find well-springs of life we never dreamed we could possess.



Holy Year 1950

ON Christmas Eve, a week ago, Pope Pius XII hammered at the holy door of St. Peter's in Rome, and it was formally opened to inaugurate the Holy Year of 1950. During the following 12 months hundreds of thousands of pilgrims — perhaps over a million from outside Italy — will visit the Eternal City on pilgrimage, and will receive the indulgences and other favors that the Church of Rome has promised to those who visit the designated shrines and say the approved prayers for the Pope's intentions. His Holiness's remarks on Christian unity were particularly gratifying from the occupant of a see which has not had a very good record on this subject in recent generations; we hope that his conciliatory tone may be implemented by conciliatory deeds.

We do not begrudge our Roman Catholic friends their Holy Year. Although we reject *in toto* the whole papal system of the treasury of merits, to be drawn upon like a sort of spiritual bank account through the granting of indulgences—a practice without warrant in Holy Scripture and subject to some of the gravest abuses leading to the Reformation — nevertheless we admire the religious zeal and devotion that will inspire the pilgrimages, and we pray that God's blessing will indeed be granted to those who participate with pure and contrite hearts and in charity with God and men. Pilgrimages are an ancient and beneficial exercise, though the modern tendency to over-organize everything is likely to make them so easy and so commercialized that for many the spiritual aspects will be obscured by the worldly ones. But, as Chaucer has recorded in his matchless epic, such factors were not entirely lacking more than half a millenium ago.

Most of us will not journey on pilgrimage to some distant holy spot in the year to come, but all of us will travel through the year itself, and if we will we can make 1950 a Holy Year in our own hearts. In a sense we are all pilgrims, each on his own journey from his cradle to his grave, travelling through a variety of experiences in a world that is our temporary place of sojourn but not our final destination. Many writers have developed this theme, most famous among them John Bunyan, who in his "author's apology" prefaced to *Pilgrim's Progress* wrote:

"This book will make a Traveller of thee,
If by its Counsel thou wilt ruled be;
It will direct thee to the Holy Land,
If thou wilt its directions understand;
Yea, it will make the slothful active be;
The blind also delightful things to see."

From time immemorial, New Year's Day has been an occasion for making resolutions, for planning

to turn over a new leaf, to begin to lead a new and better life. It is customary to laugh at such resolutions, and to expect them to be broken before many days or weeks have elapsed. But it is well for us to stop and take spiritual inventory at the turn of the year, and to set our course anew in the direction in which we would go if we are to make our life a true pilgrimage, and not just a lifetime of aimless wandering.

We cannot know what 1950 may have in store for us, as men and women of the world, as Americans, as individuals, or as Christians. The signs of the times are inauspicious and full of foreboding; the world may be entering the last phase of a civilization doomed to be blown to bits in the indescribable horrors of atomic warfare. The Church may have to enter upon a new period of underground existence. For any one of us, 1950 may hold personal or family tragedy. There will always be pessimists who dwell upon these seamy possibilities, and it is well that we should take them into account; but we must not allow fear of them to destroy our Christian faith and hope.

This we know. God lives and reigns. Jesus Christ is our Saviour and our King. The Church is His Body, and the gates of hell shall not prevail against it. "Our help is in the Name of the Lord, who hath made heaven and earth."

There are also hopeful signs as we enter 1950 — many of them, if we but pause to consider them. The talk of the inevitability of war, which was so prevalent a year ago, has almost died out; instead there seems to be a growing determination to find a way to enduring peace. In our own Church, there is a new sense of unity and a determination to press forward in the missionary field, in religious education, in social relations, and in other areas. There is work to be done by every one of us, work that is vital for the realization of our vocation as children of God and as followers of our Lord Jesus Christ.

Let us therefore determine to make 1950 truly a Holy Year; a year in which we shall place first things first, and in which we shall be governed, not by fear and despair, but by faith and Christian hope. Let us do our best not only to govern our own lives in that spirit, but to infuse it, so far as in us lies, into our family relationships, our parish and civic life, our business or profession, our national life and our world order. If the power that is latent in Christianity were really applied to our contemporary problems, there is no force on earth that would not yield to it.

"Eternal Father, who makest all things new, yet abidest forever the same; Grant us so to pass through the coming year that we may in all things do thy loving will, through Jesus Christ our Lord. Amen."

Church Institutions

WE commend the Department of Christian Social Relations for publication of the pamphlet, *Episcopal Social Welfare Today*, by the Rev. Arnold Purdie (National Council, 25 cts.). We only hope the title will not mislead anyone into thinking that it is concerned with social security for bishops! Actually it describes the services and lists the names and addresses of more than 250 institutions and agencies for social welfare related to the Episcopal Church. They are classified as follows:

Institutions for care of the aged.....	56
Institutions and agencies for child care.....	54
Hospitals and convalescent homes.....	69
City mission societies and chaplaincy services....	23
Agencies for work with seamen.....	9
Group work agencies.....	22
Youth serving agencies.....	20

We think it was Dr. Huntington who originally coined the phrase "Church plus" for such agencies and institutions. It was the Church that gave birth, centuries ago, to the idea of hospitals, homes for the aged, and other social services; but nowadays many of these are administered by public or private agencies not related to the Church. Nevertheless, the Church has a "plus" that should characterize its own institutions and make them in a special sense practical expressions of Christian brotherhood.

Indeed, it may be questioned whether the expression, "the Church plus," is still an adequate term to describe the unique role of the Church social agency in today's world, any more than "the Communist minus" would adequately express our disapproval of a Communist youth camp in the Catskills. In a disintegrating society, the Church has an integrating function to perform, for the individual personality and for the whole community. It must supply not only the outward expression of charity but the inward leaven of all three cardinal virtues — faith and hope as well as charity.

One of the most important accomplishments of the Department of Christian Social Relations is its insistence that Church institutions meet the highest social standards. The time when piety and diocesan affiliation could be permitted to cover up inefficiency, maladministration, and low morale has long since passed. The managers and the boards of most Church institutions have come to realize that it is imperative that a hospital, home, or agency conducted in the name of the Church must not only have as high standards as one that is not Church-related, but ought to go beyond and set an example for other similar ones.

This pamphlet gives valuable information and also raises pertinent questions that every thoughtful Churchman should ask. Not the least of them are these two: "What should be the characteristics of Church social agencies?" and "What of the future?"



LAST June I received a letter from Janet M. James, of the Church of the Epiphany in Washington. It's been bothering me ever since, but I'm just getting around to answering it. However, it took her some years before she wrote it, so she can't complain. Here's what she wrote:

Dear Editor:

I've been annoyed with you for some years and I'm just getting around to writing you about it. Before you joined the Marine Corps and saw the Pacific, we used to have the best jokes of the American press in THE LIVING CHURCH. Perhaps they were not any funnier than the *Reader's Digest* jokes, but they were all good, sunny, Christian jokes—none of them on the shady side. For instance, do you remember the time you ran a Limerick contest on the line, "A young theologian from Sewanee," which I believe was won by Bishop Spencer and the prize was a brand-new unused three-cent stamp? Then there was the little jingle about the Dachshund, one so long he hadn't any notion how long it took to notify his tail of his emotion. Also, do you remember the story about the janitor in upstate New York who saw ice on the walk on his way to Ash Wednesday services, and then told a lady (in answer to her inquiry) that they didn't distribute ashes but used calcium chloride instead? That was all good humor, and we miss it.

I'll grant that several years in the Pacific with the Marines might kill anybody's sense of humor, but isn't there someone on the staff who could collect these stories and pass them on to us? We like them. Please.

WELL, JANET, it wasn't "several years in the Pacific with the Marines" that killed the Editor's sense of humor; it was several months in New York with its constant rush from one meeting to another that paralyzed it. But this is a New Year, and a time for resolutions; so mine is to resume "Through the Editor's Window." For the benefit of new members of THE LIVING CHURCH FAMILY, this is a department without inhibitions—personal, sometimes humorous, frequently irrelevant, often frivolous, sometimes serious. It may poke fun at individuals or institutions, slyly but not maliciously. It may appear every week for several weeks running, and then be missing for one or two or more weeks—perhaps while the Editor is running. For there is nothing more dangerous and more likely to be misconstrued than humor in a religious periodical, and somebody sometime is sure to take offense at the most innocent remarks. That's a chance that will have to be taken.

SUCH A DEPARTMENT as this also requires reader coöperation; so don't hesitate to send us items for it now and then. All will be considered, some used, none acknowledged. To get the ball rolling, shall we try a Limerick contest? Old fashioned they are, but some like them. Here's a first line:

"There once was a rector emeritus . . ."

See what you can do with that one. Closing date, February 1st. Prize: Genuine Woolworth salt-cellar (for taking this department with a grain of).

THE EDITOR.

(Address communications for this department to 14 E. 41st St., New York 17, N. Y.)



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IRELAND

After-Church Collections

The Howth (County Dublin) Select Vestry of the Church of Ireland has condemned the widespread practice of taking up collections outside churches on Sundays for the benefit of political parties. In an appeal, the vestry called on all parties to "refrain in the future from this disturbance of the atmosphere of worship on Sundays." [RNS]

GERMANY

**Anglicans and Old Catholics
Keep St. Willibrord's Day**

A celebration of the Holy Eucharist according to the American rite took place in the Church of the Castle (*Schlosskirche*), Mannheim, November 7th, which was St. Willibrord's Day. Celebrant was the Rev. Werner J. Scharte, priest of the Old Catholic Church, who preached in German. Americans living in Mannheim's military residential area were invited. All the faithful present received Holy Communion.

St. Willibrord (ca. 732) was the founder of the see of Utrecht, mother see of all Old Catholic Churches. A fellowship, the Society of St. Willibrord, was founded in 1908 by an English priest, to assist in bringing Anglicans and Old Catholics closer together.

EGYPT

**Russian Congregations Placed
Under Care of Alexandria**

All Russian Orthodox communities in Egypt and Africa have been placed under the spiritual jurisdiction of Greek Orthodox Patriarch Christopher of Alexandria, it was reported in Athens.

This decision, which was promulgated in an official decree signed by Patriarch Christopher, means that henceforth no priest can be appointed to any Russian Orthodox church in Egypt or Africa without the patriarch's approval.

It also means that the name of Patriarch Christopher must be mentioned in liturgies celebrated by Russian churches in the two countries involved. Previously, the Egyptian and African parishes were loosely-organized communities outside the control of any of the Orthodox Patriarchates. [RNS]

INTERNATIONAL OVERTONES

Since the Patriarch of Moscow claims jurisdiction over Russian congregations in other lands, Patriarch Christopher's decree has international overtones. In the past, he has maintained a policy of co-

operation with the Moscow Patriarchate, and has criticized Ecumenical Patriarch Athenagoras of Constantinople (former Greek Orthodox Archbishop of New York) for an "unfriendly" attitude toward Orthodox Churches in Communist controlled lands. Last month it was reported that the differences between Alexandria and Constantinople had been satisfactorily adjusted after a visit to Egypt by Metropolitan Michael of Corinth, who has recently been appointed Archbishop of New York.

JERUSALEM

Armenian Patriarchate

Fr. Elisha Derderian, 39-year-old former dean of the Armenian Theological Seminary in Jerusalem, has been made acting head of the Armenian Gregorian patriarchate in Jerusalem pending the election of a successor to Patriarch Cyril Israelian, who died in October. [RNS]

Funds for Fire Damage

Archimandrite Leonide, official representative of the Russian Orthodox Church in Palestine, is reported to have offered to contribute a large sum toward repairing the fire-damaged dome of the Church of the Holy Sepulchre. It was announced that repair work will be postponed until the spring. The dome, meanwhile, has been tarred and covered with felt to protect it from rain. [RNS]

EAST ASIA

Link for Living Fellowship

Appointment of a special representative to link the Churches of East Asia and the national Christian councils in Asia "in a living fellowship" was approved by the Conference of East Asian Churches, meeting in Bangkok, Thailand.

It was agreed that the special representative should be an East Asian with a recognized status in the World Council of Churches and the International Missionary Council, co-sponsors of the Bangkok meeting, which brought together nearly 100 delegates from 16 countries. [RNS]

In the Face of Conflict

In East Asia "where conflict has been the bitterest, Christians widely separated in national and political allegiance have been able to meet as children of the one Father." So said a statement from the Central Committee of the World Council of Churches sent to the East Asian

Christian Conference meeting at Bangkok, Thailand.

The statement also said of the Churches in East Asia, "Where the Church has been face to face with an unknown and menacing future, Christians have of their own free will decided to remain and to serve there as witnesses for Christ in whatever new forms of society may emerge from the uncertainties of the present time. We rejoice in the assurance that you and your Churches are in the hand of God, that He of His grace will supply your every need, and that by His strength He will make your strength equal to every new trial and to every new opportunity.

The message went on to assure the Asian Churches that they will play their full part in every aspect of the Council's work. [EPS]

CHINA

Christmas Falls on Sunday

By the Rev. ROBERT E. WOOD

Before the Communists came to "liberate" us we were often told what difficulties we should have to encounter when they arrived. So far none of these forebodings have come true. However, we fear enormous difficulties, in taxes and so forth, when the military government gives way to the civil.

Here at St. Michael's everything has gone on as usual, except in school regulations. Our people have been more regular at our two Sunday Eucharists than ever before. For several months the number of communicants at 7:30 has averaged about 100, with about 40 more at the Sung Eucharist at 9:30. Also at the early service on Fridays and Holy Days, the average has been about 40.

We have been under strict orders forbidding religious instruction, during school hours, in our parochial school. That, however, has not prevented us from having a good Sunday school and a volunteer choir of nearly 40 Christian boys and girls at the Sung Mass. Not long ago, our Chinese fellow priest went to the government office to consult about our school affairs, and he found the officer very friendly. He evidently is a Wuchang man, and was kind enough to inquire about me. He asked, "Is that old man still here, and does he still love children?" Next day he came around and paid a very friendly visit to our school.

AMIALE SOLDIERS

Our personal contacts with Communist officers and soldiers have been most friendly. These young soldier-boys are just like the Chinese boys everywhere,

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An illustration of the design for this window will be published as soon as permission is given by the Worshipful Company of Glaziers and Painters of Glass.



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Subject—"Why Church Schools?"

It is recommended that a specific aspect of the subject, rather than the whole field, be selected. For instance, "Why I Attend St. Mary's," "What St. Paul's Did for John Jones," or "The Influence of Miss Smith, a Christian Teacher." [See L. C., August 7th.] Any suitable title may be used.

Who are Eligible: All undergraduates in Church related primary or secondary schools offering courses for academic credit (this does not include Sunday schools); except employees of the Morehouse-Gorham Company and members of their families.

PRIZES

FIRST PRIZE: gold medal and **\$100**

SECOND PRIZE: silver medal and **\$50**

THIRD PRIZE: silver medal and **\$25**

The 25 next best will receive bronze medals.

Regulations: Essays to be typed or written in ink in legible long-hand, on one side of the paper. Length—500 to 1,000 words. The manuscript must be mailed and post-marked not later than midnight, March 13, 1950, to Contest Editor, *The Living Church*, 744 North Fourth Street, Milwaukee 3, Wisconsin, and received not later than March 27, 1950. On the title page, which must be attached to each manuscript, must be typed or clearly written the name, age, and grade of the writer, as well as the name and address of the school. Accompanying each manuscript must be a statement from an instructor in the student's school that the article submitted is the original work of the student.

All manuscripts submitted become the property of the publishers of *The Living Church* and will not be returned to the writers. At the discretion of the editor, some of them may be published in *The Living Church* or elsewhere. Announcement of winners will be made in the April 23, 1950 Educational issue of *The Living Church*.

who have been our friends these many years.

Let me give you one little instance. The playground of a school adjacent to St. Michael's is used as a place for the training of soldiers. I sauntered in one day, to watch one of their exercises which reminds me of a cake-walk, and as soon as it was over, quite a crowd gathered around me for a chat. My local Wuchang brogue was a little different from theirs. (Like a Scotchman talking to an Irishman.) But we got on fairly well. They were delightfully friendly. In fact, it was a bit difficult to get away from them, they had so many questions to ask.

Naturally they wished to know who I was, and what was my native country. When I told them that I was an American, I said, "I imagine that you do not like Americans very well," but their reply was, "Nationality does not matter with us, just so you treat your fellow men fairly, all nations are the same to us."

The army has a health center near us, and one day when I stopped to talk with the doctor, he was so polite that he came almost immediately to St. Michael's to return my call. We not infrequently have soldiers present at our services. They are always very well behaved and of course are most welcome.

Recently when we had a narrow escape from an accident and fire a number of soldiers rushed into the church to help put out the fire. It is truly wonderful to have such kind neighbors.

INTEREST IN THE CHURCH

Two officers from our local government came to pay a friendly call, and were most interested in everything. They kept us answering all sorts of questions about our religion, and when I emphasized the fact that we were absolutely free from both papal and state control, and that our religion was completely voluntary, they obviously approved. They were interested to hear that we had the same ancient tradition as the Orthodox Church of Russia and the East.

Pardon me for being a bit boastful, but I'm sure that there is no Church in our diocese where the Prayer Book is more appreciated by the people than it is here. To be sure, most Anglicans have plenty of reason to criticize poor old Cranmer, but here we try to take him at his best.

For example, with all his faults, he never once dreamed that his really beautiful Office of Morning Prayer was ever to be so misused as to make it a *substitute* for the Lord's Own Service of the Holy Eucharist for every Lord's Day. But as we all realize now, after 400 years, this perfectly good Office has been responsible for leading more people *away* from

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God's altar, on the Lord's Day, than the forces of evil themselves. It makes one weep to read the service-lists in many American Church papers, and still more, when we see these errors propagated in China. But here at St. Michael's, it has never been so.

Our Morning Prayer, every Sunday, precedes the first Eucharist and is always used to lead our people to the altar not from it. We also find it a very good preparation for Holy Communion, just as Cranmer planned it in the 1549 Prayer Book. We are also old-fashioned enough to love our Evensong on Sundays and weekdays, with the Litany on Fridays. We gather like a family for Evening Prayer.

We rejoice in the religion of the Incarnation, and we love to thank God for it, by the constant hearty singing of Our Lady's *Magnificat*. The systematic reading of the New Testament makes us realize that "our eyes have seen Thy salvation," and Simeon's *Nunc Dimittis* is full of meaning for us.

"NO MISNOMER LIKE 'P.E.'"

We rejoice that we, in the Holy Catholic Church of China, have no Sec-tarian local misnomer like "P.E." nor are we perplexed by the local controversies of 300 years ago, for (bless the Lord) no one in our diocese has ever attempted to translate the Thirty-Nine Articles into Chinese.

As I said above, we are allowed religious liberty on Sundays, but our parish school teachers are obliged to spend their Sunday mornings attending lectures on Communism! It doesn't matter much at St. Michael's however, for our teachers are first of all loyal to Christ, and come to the 7:30 Eucharist before they go to their other "Sunday duties." We are strictly forbidden to observe Christmas in our school—no vacation, no school decorations—but the Lord is on our side, for Christmas day this year falls on Sunday!



FR. WOOD: *They approved of voluntary religion.*

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Many are called but few get up

There is widely abroad in The Episcopal Church today the attitude, on the part of the uninformed or the poorly taught, that the early celebrations of Holy Communion on Sundays (and week days as well) are a sort of deference or provision for either Anglo-Catholics or hair-splitting Episcopalians who have strange notions about fasting Communion and such like. But there again, prejudice and ignorance gets in between some of The Church's best teachings and Her holiest practices. Had we lived in the earlier, holier days of The Church, we'd have been called from our beds to go to an early Eucharist. The Church, over the years, has still called us to such worship, and rightly, for do you not love Jesus enough to want your communion of His Precious Body and Blood to come first on your lips on His Holy Day, the Sab-

bath, or do you think all that sort of thing antiquated, out-moded, and done only by the more "peculiar" in our parishes, and that your utter comfort, dawdling in bed on His day, and your sausage and cakes should come before your tryst with Him at His Altar? It is all a matter of love and devotion, how much or how little. Those with difficult personal and family problems KNOW that we are not aiming at them. We are writing this week simply to those who have never taken their love for Jesus, spread it all out in their hearts, and searched it for its depths—those who have never been taught first things first, and those who have let prejudice come ahead of unselfish love. We ALL have been called by our Church for generations to fasting communion, but how many get up?

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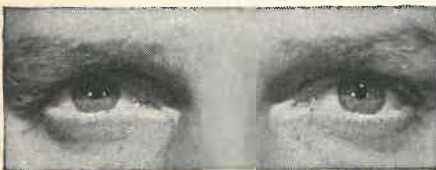
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NEW YORK

Trinity's Eight Join

The eight congregations of Trinity parish, New York City, joined in a service in preparation for Christmas Communion at Trinity Church on December 18th.

Represented besides Trinity Church itself were the following chapels: St. Paul's, Trinity, St. Agnes', Columbus, St. Luke's, Intercession, St. Augustine's, and St. Cornelius. Sisters of St. Margaret from Trinity Mission House were also present.

The Rev. Paul C. Weed, Jr., vicar of St. Luke's, delivered the preparation address.

Sheep May Safely Graze

A crèche beside which live Dorset sheep grazed was dedicated for the second year on the lawn of St. George's Church, New York City.

The nativity scene contained figures of the Holy Child, the Blessed Mother, Joseph, an angel hovering over the manger, and three shepherds kneeling at the manger. The sheep, provided by the New York Zoological Society's Farm-in-the-Zoo, were displayed until December 27th when the crèche was removed.

Seven hundred parishioners sang Christmas carols at the outdoor dedication ceremony which was held after the traditional service of lessons and carols in the church.

SOUTHERN OHIO

The Language of Symbolism

Church symbolism has become a very real language to students of Christ Church School, Springfield, Ohio. Antrim Oyler, artist, has donated his time and talents to designing and completing shields dedicated to the patron saint of each class, and the shields now hang on the chancel screen in the chapel used by the church school.

The shields are made of masonite with bas relief figures in clay covered with gold leaf and other paints. Each one utilizes symbolic colors and figures appropriate to the particular saint.

The youngest students chose St. Mark as their patron saint. The shield has a rampant lion on a violet and purple field. The colors denote the royal lineage of Christ, the lion resurrection, and the wings on the lion the evangelists. There is a lance for martyrdom; a book for the gospel; and a shield for faith and protection.

The shield for the St. George class

bears a red cross on a black field with a rampant dragon to denote the courage of St. George who slew the mythical dragon.

Familiar symbols appear on the shield for St. Peter: the inverted cross, the crowing cock, and the keys to the kingdom of heaven. The red background denotes martyrdom.

A heavenly blue field denotes the purity of St. Joan with her familiar *fleur de lis* in triplicate. The sword symbolizes her martyrdom and courage.

St. John's shield features a golden eagle carrying the gospel to the four corners of the earth. There is a scroll of revelations. The background is blue.

Three madonna lilies are used for the shield for St. Mary. The nine leaves of the lilies represent the virtues, and the white color the purity of the Virgin.

A winged Roman sword is used for St. Michael to symbolize the war in heaven with St. Michael as the leader. The shield is developed in gold leaf on a red field.

For the adult class, there is an emblazoned cross on a green field denoting the conversion of St. Paul. The concentric circles of the background denote eternity and shade from a pale green to a darker shade.

The Rev. Francis X. Cheney is the rector of the parish.

PANAMA

New Executive Secretary

The new executive secretary for the district of the Panama Canal Zone is the Ven. John H. Townsend, archdeacon of Columbia.

It was upon his return from a month's stay in Columbia that the Archdeacon was asked by Bishop Gooden of Panama to take over the new job. He will continue as Archdeacon of Columbia, but will be assisted by the Rev. Gideon Clarke Montgomery. Both the Archdeacon and his assistant will make as many trips to Columbia as possible.

During his recent absence from the Canal Zone, Archdeacon Townsend also spend a month with his family in the United States.

NEW HAMPSHIRE

Layman Gives Address at Ordination

At the ordination to the diaconate of David Works, which took place in Christ Church, North Conway, N. H., December 7th, an address was given by Dr. Kenneth C. M. Sills, president of Bowdoin College.

Taking as the title of his address, "A

Layman Looks at the Ministry," Dr. Sills said in part:

"It is unusual but not unprecedented for a layman to give the sermon or address at the beautiful service of the Ordering of Deacons, and in a sense it may not be inappropriate. According to the canon law of the Church no candidate may be ordained by a bishop until assent has been given both by the vestry of his parish or mission (composed except for the rector or minister exclusively of laymen) and by the standing committee, where the laity have equal voice with the clergy. Such procedure is of course one of the characteristics of the Episcopal Church. The participation of the laity both in legislation and in the government of the Church is one indication of its Protestant or Reformed heritage, for the branch of the Church to which we belong is both Catholic and Protestant, Catholic in its apostolic ministry and in its emphasis on the sacraments—Protestant in its insistence on the independence of national Churches from the authority of Rome and on the authority of the Scriptures."

Summing up the three aspects of the sacred ministry for one entering it as a deacon, Dr. Sills said that the minister must be a good teacher, a good pastor, and a good preacher. In connection with the first of these he said that General Convention had put great stress upon religious education and that the Episcopal Church had not in the main been effective in its Sunday schools, in its training of children, and education of adults. The minister must know his people, and the congregation must do its share in making the pastoral work of its minister effective. One of the weaknesses of the Episcopal Church, Dr. Sills said, is its lack of very few good preachers. Said Dr. Sills in this connection:

"As we can learn from the Roman Communion the importance of educating the young, so from the Presbyterian and other branches of the Church we can understand the importance of preaching the Word. We Episcopalians ought to understand that the ministry has not only its spiritual and social aspects but its intellectual duties no less. A deacon or priest must somehow find time to read and study. He cannot be a good preacher unless he keeps his intellectual interests alive. . . ."

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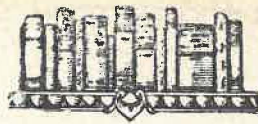
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BOOKS



Rev. CARROLL E. SIMCOX, PH.D., Editor

Religion and Ethics

THE HOLY IMPERATIVE. By Winston L. King. New York: Harpers, 1949. Pp. 224. \$2.50.

There is a widespread and persistent delusion that morality can be dissociated from religion without impairing the functional usefulness of either.

For example, a prominent educator suggested recently that morality could be taught in the public school system entirely apart from religious sanctions; and the dean of a theological seminary devoted a whole book to the thesis that a commission of scientists, from whose number theologians and philosophers had been excluded, ought to formulate a universal system of ethics as a means for curing the world's ills.

Many people seem curiously unable to understand that a mere knowledge of morality does not necessarily guarantee moral behavior any more than a knowledge of immorality thereby produces immoral men.

It is not the least valuable part of Dr. King's book that religion is seen to contain a driving force which ethics as such can never produce. With a lucidity born of clear thinking, he discusses the natural but mutually beneficial tensions that constantly exist between religion and morality; and he goes on to treat of the nature of a Christian ethic regarded both as personal fellowship and as social value.

He makes many illuminating observations upon a wide range of topics, such as the Barthian theology, the idea of total human depravity, monasticism, mysticism, and the organizational religion of Roman Catholicism. Thoughtful readers will be sure to find this book helpful.

WARREN M. SMALTZ.

Church and Synagogue

THE JEWISH PEOPLE AND JESUS CHRIST. By Jakob Jocz. London, S.P.C.K., 1949. Pp. 446, 21 s.

It is refreshing to read a study of the issue between Church and Synagogue by a competent scholar who is more concerned with facts than with white-wash.

Dr. Jocz is a Christian who is convinced that the Jews did, and do, reject their true Messiah, and is convinced also that the Jew's historic grievance against the Christian is justified — to our shame. He is dissatisfied with the usual approach to the problem, which begins with the contemporary situation and, if it pays any attention at all to history, moves

backward. He centers the problem in primitive Hebrew Christianity and begins with that. The result is a much clearer and more comprehensive view than can be obtained in any other way.

Can Judaism and Christianity reasonably hope for reconciliation? Jocz thinks not. The breach could be healed only if the Church became the Synagogue, or *vice versa*. The true destiny of the two Biblical faiths, as he sees it, is to conduct a "dialogue" (not a conflict) through the ages. There is no justification in either sound theology or sound morals for anti-Semitism.

Christians are themselves Jews of the New Dispensation. He holds, with Pope Pius XII, that "spiritually we are Semites." And the substance of this book is devoted to the demonstration and elucidation of this fact. C.E.S.

Brief Book Notes

THE NEW SCHAFF-HERZOG ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE: Volume I—*Aac-Bas*. Grand Rapids, Mich.: Baker Book House, 1949. Pp. 500. \$4.50.

This is a very important reprint. For two generations Schaff-Herzog has been a standard religious encyclopedia, and for a number of years it has been out of print.

The Baker Book House is now reprinting one volume each month until the set of thirteen is complete. To these will be added two supplementary volumes edited by Dr. L. A. Loetscher of Princeton, to bring the work up to date.

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DEATHS

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

John B. Dunn, Priest

After a prolonged illness, the Rev. Joseph B. Dunn, D.D., died at his home at Virginia Beach, Va., on October 17th. He was 82.

Born at Petersburg, Va., June 9, 1868, he was educated at the University of Virginia, Virginia Theological Seminary, and the Episcopal Theological School, at Cambridge, Mass. He was ordained to the priesthood by Bishop Randolph of Southern Virginia in 1895.

His first charge was Randolph Parish, Halifax County, Va. He became rector of St. Paul's Church, Suffolk, Va., in 1897. He was rector of St. Paul's Church, Lynchburg, Va., 1910-1920, when he retired of ill health and a throat ailment.

He was the editor of the *Southern Churchman* in 1924.

For years thereafter he made his home in the Westhampton section of what is now part of Richmond, and he was affiliated with St. Stephen's Church. He only moved to Virginia Beach last December.

Dr. Dunn was elected a deputy to General Convention for five successive times, 1910-22.

He was the author of several books, among them *In the Service of the King*, an account of parish life. He was also an authority on *Mother Goose*, undertaking research on its historical background.

One of his last sermons was preached in St. Stephen's Church, Richmond, in January, 1946—the Sunday following the death of the late Rev. Dr. Giles B. Palmer, the rector. His text was Acts 11:24—"For he was a good man, and full of the Holy Ghost and of faith."

Dr. Dunn's funeral service was held October 19th at the grave in Blanford Cemetery at Petersburg. Officiating were the Rt. Rev. Henry St. George Tucker, retired Presiding Bishop, Bishop Goodwin of Virginia, the Rev. Reno S. Harper, Jr., rector of St. Stephen's, Richmond, and the Rev. John Page Williams, headmaster of St. Christopher's School for Boys, Richmond.

Paul Earle Sloan, Priest

The Rev. Paul Earle Sloan, who developed the first county-wide self-supporting parish in Tennessee, died in a Memphis hospital December 6th after several months of illness.

Born in Clemson, S. C., April 5, 1891, he was the son of Harry A. Sloan and Hattie Smith Sloan. He was educated at Porter Military Academy, the University of South Carolina, and the Sewanee Theological School, receiving his Bachelor of Divinity degree in 1929.

Ordained deacon in January and priest in December, 1929, by the late Bishop Finlay of Upper South Carolina, he served at St. Paul's, Graniteville, S. C., for five years, then came to Tennessee as rector of St. Paul's, Kingsport, in 1934. Three years later he became priest in charge of the missions at Covington, Mason, and Brighton, in Tipton County, which field he developed into the diocese's first county-wide self-supporting parish. It was admitted to the convention in 1945.

In addition to the work of his parish he had been for several years director of Camp Gailor-Maxon, the diocesan youth camp, and had been reappointed to that position for 1950; had served with the Bishop and Council for two three-year terms, and as dean of the convocation of Memphis in 1944-46 and again for part of 1948.

The burial services were in St. Matthew's Church, Covington, on September 8th: first a celebration of the Holy Communion at eight o'clock by Bishop Dandridge, assisted by Bishop Coadjutor Barth, and by many parishioners from all three congregations; and at eleven the burial office by the two Bishops assisted by the Rev. Guy S. Usher. Bishop Dandridge accompanied the body to Pendleton, S. C., the home of the deceased priest's mother, where the burial office was again read, in St. Paul's Church, by the Rev. Messrs. R. E. Gribbin, Jr., rector, John A. Pinckney, former rector, and Capers Satterlee of Spartanburg. Interment was in St. Paul's Churchyard, Bishop Dandridge officiating.

In addition to his mother, the Rev. Mr. Sloan is survived by his wife, the former Miss Isabel Brodie, and two teen-age sons.

Juliana Stevens Cuyler Matthews

At the home of her father-in-law, the Rt. Rev. Paul C. Matthews, death came to Juliana Stevens Cuyler Matthews. Her husband is Thomas S. Matthews, new editor of *Time*.

Mrs. Matthews had been living at the home of Bishop Matthews (retired diocesan of New Jersey) since September when she returned from Europe in ill health.

Surviving besides her husband are four sons, Thomas S. Matthews, Jr., John Matthews, Paul Matthews, William Matthews; and four brothers, Richard M. Cuyler, Lewis B. Cuyler, the Rev. John P. Cuyler, and Gordon Cuyler.

Funeral services were at Trinity Church, Princeton, on December 18th. The Rev. Mr. Cuyler, rector of St. John's Church, Milford, Conn., officiated.

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CHANGES

Appointments Accepted

The Rev. Charles M. Charlton, retired Navy chaplain, is assisting at All Saints' Church, Fort Lauderdale, Fla., during the winter season.

The Rev. Bancroft P. Smith, formerly assistant at the Church of St. Clement, El Paso, Tex., is now rector of St. Andrew's Church, Las Cruces, N. Mex., and vicar of St. James' Church, Mesilla Park. Address: 516 North Alameda, Las Cruces, N. Mex.

The Rev. Robert G. Tatum, formerly a priest of the diocese of Western North Carolina, is now priest in charge of Christ Church, Brownsville, Tenn., and is canonically connected with the diocese of Atlanta.

The Rev. William A. Thompson, formerly institutional chaplain and city missionary in Columbia, S. C., is now assistant rector of Trinity Parish, Columbia, S. C. Address: Trinity Parish House, 1315 Senate St.

The Rev. Anthony P. Treasure, formerly assistant headmaster of Litchfield School, Litchfield, Conn., is now rector of St. Mary's by the Sea, North East Harbor, Me. He is canonically connected with the diocese of Oxford in the Church of England.

The Rev. Arthur B. Ward, formerly rector of St. Paul's Church, East Orange, N. J., is now rector of St. James' Church, Dillon, Mont., and chaplain to Episcopal students, and instructor in social studies, at Western Montana College of Education in Dillon. Address: 27 S. Pacific St.

The Rev. Robert S. Whitman, formerly associate rector of Bruton Parish and vicar of York-Hampton Parish in Virginia and chaplain to Episcopal students at William and Mary College, is now rector of Trinity Parish, Lenox, Mass.

The Rev. Joseph B. Williams, formerly associate rector of St. Luke's Church, Evanston, Ill., is now rector of St. Michael's Church, Barrington, Ill. Address: P. O. Box 64, Barrington, Ill.

The Rev. F. C. Wissenbach, formerly rector of St. Paul's Church, Klamath Falls, Ore., is now rector of Trinity Parish, Bend, Ore. Address: Congress Ave. 511.

The Rev. S. Alston Wragg, retired priest of the diocese of South Carolina, will assist at St. Philip's Church, Coral Gables, Fla., during the winter season after January 1st.

Resignations

The Rev. Emmons Parkman Burrill has resigned after 30 years as rector of St. John's Church, Pleasantville, N. Y., and will retire from the active ministry because of ill health. He and Mrs. Burrill will reside at 13850 Valerio St., Van Nuys, Calif., and may be addressed there after January 1st.

The Rev. Frederick B. Halsey has resigned as rector of All Hallow's Church, Wyncote, Pennsylvania. He expects to be able to take up work again by the fall of 1950.

The Rev. G. Edgar Tobin for 27 years rector of Christ Church, Westerly, R. I., has retired from the active ministry. Address: Inwood, Shelter Harbor, Westerly, R. I.

The Rev. Dr. Milton Bryant Williams, who for the last 20 years has been vicar of Trinity Church, Marshall, Mo., and St. Paul's Church, Carrollton, resigned in October and has retired after an active ministry of 58 years. Dr. and Mrs. Williams will make their home at 122 McLean St., Iowa City, Ia.

The Very Rev. S. Alston Wragg has resigned as rector of the Church of the Holy Apostles, Barnwell, S. C., and is now doing supply work in the city of Charleston and the diocese of South Carolina. Address: Box 502, Charleston, S. C.

Changes of Address

The Rt. Rev. Robert E. Gribbin, Retired Bishop of Western North Carolina, formerly addressed in San Francisco, may now be addressed at Hobe Sound, Fla.

The Rev. William Blaker, who is serving Christ Church, St. Helen's, Ore., announces a change of address from 61 Plaza Sq. to P. O. Box 974, St. Helen's, Ore.

The Rev. Wesley H. Des Jardins, retired priest of the diocese of Newark, announces a change of

address from 84 Main St., Northfield, Mass., to 37 Highland Ave., East Northfield, Mass.

The Rev. Paul Hartzell, retired priest of the district of the Philippine Islands, formerly addressed at Muncy, Pa., should now be addressed at Ward 5A, Veterans Hospital, Lebanon, Pa.

The Rev. Howard A. Johnson has returned to the School of Theology, University of the South, after a leave of absence and will again act as assistant professor of theology. During the past year he was addressed at Copenhagen, Denmark.

The Rev. Douglas H. Loweth, who is serving Christ Church, Norwich, Conn., announces a change of address from 118 to 180 Washington St.

The Rev. Arthur F. Mitchell, non-parochial priest of the diocese of Eau Claire, has had a change of address from 6032 to 6039 Cedar Ave., Philadelphia 43, Pa.

The Rev. William R. Robbins, who recently came to St. Thomas' Church, New Haven, Conn., should be addressed at 386 St. Ronan St.

The Rev. James E. Savoy, who is serving St. Cyprian's Church, Lufkin, Tex., has had a change of address from 116 W. Menefee to Box 937, Lufkin, Tex.

The Rev. Harry D. Viets of the diocese of Harrisburg has had a change of address from 1130 Eastern Ave., Schenectady, N. Y., to 1510 Elm-lawn Ave.

Ordinations

Priests

Long Island: The Rev. Herman Elliot Blackman, the Rev. Robert Farrar Capon, and the Rev. George Warren Hill were ordained to the priesthood on November 19th by Bishop DeWolfe of Long Island at the Cathedral of the Incarnation, Garden City, N. Y. Presenters, respectively, the Rev. Charles C. England, the Rev. George W. Parsons, and Dean Hubert S. Wood; preacher, the Ven. Canon Harry J. Stretch.

The Rev. Mr. Blackman will be curate at St. Augustine's Church, Brooklyn. Address: 700 Marcy Ave., Brooklyn 16, N. Y.

The Rev. Mr. Capon will be vicar of Christ Church, Port Jefferson, L. I. Address: 127 Barnum Ave., Port Jefferson, N. Y.

The Rev. Mr. Hill will be vicar of St. James' Church, Franklin Square, L. I., N. Y.

Minnesota: The Rev. Samuel W. Cook was ordained to the priesthood on December 4th by Bishop Keeler of Minnesota. Presenter and preacher, Dean Frederick M. Morris. To be priest in charge of Camp Memorial Chapel, Minnetonka Beach, Minn.

The Rev. Tally H. Jarret, Jr., was ordained to the priesthood on November 30th by Bishop Keeler of Minnesota. Presenter, the Rev. Robert M. Wolterstorff; preacher, the Rev. Neville Tinker. To be priest in charge of the church in Alexandria, Minn.

Montana: The Rev. Martin Luther Grissom and the Rev. Arnold Francis Moulton were ordained to the priesthood on December 2d by Bishop Daniels of Montana at St. John's Church, Townsend, Mont. Presenter, the Ven. Norman L. Foote; preacher, the Rev. George T. Masuda.

The Rev. Mr. Grissom will be priest in charge of St. Paul's Church, Fort Benton, Mont.

The Rev. Mr. Moulton will be priest in charge of Trinity Church, Whitefish; St. Michael's, Eureka; Holy Trinity, Troy; St. Luke's, Libby; and St. Matthew's, Columbia Falls. Address: 214 Second St., Whitefish, Mont.

Rhode Island: The Rev. Howard Lincoln Cowan was ordained priest on December 3d by Bishop Bennett of Rhode Island at St. Stephen's Church, Providence. Presenter, the Rev. Warren R. Ward; preacher, the Very Rev. Dr. E. J. M. Nutter. To be curate of St. John's in the Village, New York City. Address: 224 Waverly Pl., New York 14, N. Y.

South Dakota: The Rev. Franz Alexander Ollerman was ordained priest on November 8th by Bishop Roberts of South Dakota at Calvary Cathedral, Sioux Falls, S. Dak. Presenter, Dean Francis J. Pryor; preacher, Rev. Dr. Paul H. Barbour. To serve St. Paul's Church, Vermillion, S. Dak.; Grace Church, Hurley; and the Good Samaritan, Parker. Address: Vermillion, S. Dak.

Springfield: The Rev. Walter John Harris was

CHANGES

ordained priest on December 3d by Bishop Clough of Springfield at St. Paul's Cathedral, Springfield, Ill. Presenter, the Ven. Percy H. Miller; preacher, the Rev. Robert L. Miller. To be curate at St. Paul's Cathedral. Address: 815 S. Second St., Springfield, Ill.

Deacons

Kansas: Guy Wesley Howard was ordained deacon on December 8th at St. Mark's Church, Blue Rapids, Kans., by Bishop Fenner of Kansas. Presenter, the Rev. Samuel E. West; preacher, Bishop Fenner. To be deacon in charge of St. Mark's Church, Blue Rapids, and St. Paul's Church, Marysville. Address: 206 E. Sixth, Blue Rapids, Kans.

Long Island: Edwin Eggleston Kirton was ordained deacon on November 19th by Bishop DeWolfe of Long Island at the Cathedral of the Incarnation, Garden City, N. Y. Presenter, the Rev.

John M. Coleman; preacher, the Ven. Canon Harry J. Stretch. To serve St. Michael and All Angels, Gordon Heights, N. Y. Address: 110-14A, 172d St., Jamaica 5, N. Y.

Religious Orders

Sister Margaret Helena was installed on November 9th as Superior of the Community of St. John Baptist, Ralston, Morris County, N. J. Bishop Washburn of Newark officiated.

Sister Ora Mary of the Community of St. John Baptist was professed on September 8th by Bishop Washburn of Newark at the Convent of St. John Baptist, Ralston, Morris County, N. J.

Depositions

The Rev. Edwin Royall Carter, Jr., was deposed on December 5th by Bishop Brown of Southern Virginia, for causes which do not affect his moral character.

Lay Workers

Mr. Charles R. Aukerman, formerly superintendent of Woodcock Hall, Louisville, is the new executive director of the House of the Good Shepherd, Utica, N. Y. The House is planning a program of expansion in child welfare work. Mr. Aukerman will arrive in Utica about the middle of January and may be addressed at 1700 Genesee St., Utica 4, N. Y. Deaconess Hilda B. Dieterly will remain on the staff as resident superintendent of household affairs.

Marriages

The Rev. Carl R. Sayers and Miss Janice Smith of Toledo, Ohio, were married on October 22d at Trinity Church, Toledo, Fr. and Mrs. Sayers will make their home in Burlington, Vt., where Fr. Sayers will be assistant at St. Paul's Church. Address: 120 Bank St.



CHURCH SERVICES

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



SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING
Rev. Weston H. Gillett; 261 Fell St. nr. Gough
Rev. Francis Kane McNaull, Jr.
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily 7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP; 5:30 Ev; C Sat 4:30 & 7:30 & by appt; 1st Fri HH 8

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr., Rev. Frank W. Robert
Sun 8, 9:30 & 11, HC Wed 7:30, HD & Thurs 9:15

DENVER, COLO.

ST. ANDREW'S 2015 Glenarm Place
Rev. Gordon L. Graser, v;
Rev. Albert E. Stephens, Jr., c
Sun Masses 8, 9:30, 11, Sol Ev & B 8; Daily 7:30 ex Mon 10, Thurs 7; HH & C Sat 5-6. Close to Downtown Hotels.

WASHINGTON, D. C.

ASCENSION AND ST. AGNES Rev. A. J. duBois, r;
Rev. E. Jacobs, c 1215 Massachusetts Ave., N.W.
Sun Masses 7:30, 9:30, 11 with ser, MP 10:45, EP, Ser & B 8; Daily Masses: 7, Fri 8 EP & B; C Sat 4-5 & 7:30-8:30

ST. JOHN'S Rev. C. Leslie Glenn
Lafayette Square
Sun 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12, Wed. Fri 7:30; HD 7:30 & 12

ST. PAUL'S 2430 K. St., N.W.
Sun Masses: 7:30, 9:30, 11:15 Sol, Sol Ev & B 8; Daily: Low Mass 7, ex Sat, Thurs & Sat 12; C Sat 5 to 7 and by appt

DAYTONA BEACH, FLA.

ST. MARY'S Rev. Samuel C. W. Fleming
Ridgewood Ave. (U. S. 1) at Orange
Sun 7:30, 9, 11; Daily MP 7, HC 7:15; Sat C 5-6

MIAMI, (COCONUT GROVE), FLA.
ST. STEPHEN'S 3439 Main Hy.
Sun 8 HC, 9:15 & 11 Cho Service & Ser; Week Days: Daily 7:30 ex Mon at 10 & Fri at 9

CHICAGO, ILL.

ATONEMENT 5749 Kenmore Avenue
Rev. James Murchison Duncan, r;
Rev. Robert Leonard Miller
Sun 8, 9:15, 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

DECATUR, ILL.

ST. JOHN'S Church & Eldorado Sts.
Rev. E. M. Ringland, Rev. W. L. Johnson
Sun 7 HC, 9 & 10:30 Cho Eu & Ser, 5 EP; Daily 7:15 MP, 7:30 HC, 5 EP

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 11; Weekdays Eu 7 & 10, also Fri (Requiem) 7:30, MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30, 7:30-8:30 & by appt

QUINCY, ILL.

CATHEDRAL OF SAINT JOHN
Very Rev. Edward J. Bubb, dean
Sun 8, 10:45; Daily 11:45; Thurs 8:30

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 People's Fellowship.

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th and St. Paul
Rev. D. F. Fenn, D.D., r; Rev. D. C. Patrick, c
Sun 7:30, 9:30, 11 & daily

SALISBURY, MD.

ST. PETER'S Very Rev. Nelson M. Gage, r
Sun 8, 9:30, 11 Cho Eu & Ser;
HD Low Mass 11

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7, 9 & 11 (High); Wed 10:30; Fri 7

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun 8, 9:30, 11; Tues HC 7; Wed HC 10:30

RIDGWOOD, (NEWARK), N. J.

CHRIST CHURCH Rev. Alfred J. Miller
Sun 8, 11; Fri & HD, 9:30

BUFFALO, N. Y.

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

ST. ANDREW'S Main at Highgate
Rev. John W. Talbot
Sun Masses: 8, 9:30, 11, MP 10:45; Daily: 7 ex Thurs 9:30, C Sat 7:30

ST. JOHN'S Colonial Circle
Rev. Walter P. Plumley, Rev. Harry W. Vere
Visit one of America's beautiful churches.
Sun 8 HC, 11 CH S, MP; Tues 10:30 HC

NEW YORK CITY

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

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paul T. Sargent, D.D., r
Sun 8 HC; 11 Morning Service & Sermon; Week-days: HC Wed 8; Thursday & HD 10:30
The Church is open daily for prayer

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

GRACE Rev. Louis W. Pitt, D.D., r
10th & Broadway
Sun 9 HC, 11 Ser, 5 V; Weekdays: Tues — Thurs 12:30 Prayers; Thurs & HD 11:45 HC

NEW YORK CITY (Cont.)

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. Gilbert Darlington, D.D., Rev. Richard Coombs
Sun HC 8, 10, MP & Ser 11, 4; 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; Daily HC 7 & 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 by appt

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

ST. THOMAS Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8 HC, 11 MP, 11 1st Sun HC; Daily: 8:30 HC; Thurs & HD 11 HC

TRANSFIGURATION Rev. Randolph Ray, D.D.
Little Church Around the Corner, 1 E. 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11

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

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry Street
Rev. Darwin Kirby, Jr., Rev. David E. Richards
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion Breakfast), 9 School of Religion, 11 Nursery

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS, 3626 Reading Rd.
Rev. Francis Campbell Gray, r
Sun Masses: 8 & 10:45, MP 10:30; Daily: 7:30 ex Mon 10; C Sat 7-8

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Philip T. Fifer, Th.B.
Sun Holy Eu 8, 9; Sun Sch 9:45; Mat 10:30; Sung Eu & Ser 11; Nursery Sch 11; Cho Ev 4; Daily: Mat 7:30; Holy Eu 7:45, Wed & Fri 7, Thurs & HD 9:30; Lit Fri 7:40; EP & Int 5:30 daily; C: Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. William W. Lumpkin, r; Rev. Nicholas Petkovich; Rev. Richard J. Hardman
Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30 & 10:30, HD 10:30

MADISON, WIS.

ST. ANDREW'S 1833 Regent Street
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Sun 8, 11 HC; Weekdays, 7:15 HC, (Wed 9:30) Confessions Sat 5-6, 7:30-8

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, dean
Sun 8:30, 11 Student Center, Blvd. Raspail

Theological Education Sunday

January 22, 1950

The future leadership of the Church is being trained in our theological schools. On these schools rests the very great responsibility of preparing men for the ministry.

We have splendid theological schools with strong faculties and fine student bodies. These institutions deserve our confidence and fullest support. If we support them, they will give us a well-trained corps of priests, pastors and preachers. If we neglect them, the Church will suffer.

Acting upon the recommendation and request of the Joint Commission on Theological Education, the Presiding Bishop has designated the

Third Sunday after Epiphany, January 22, 1950, as Theological Education Sunday. It is hoped that on the Third Sunday after Epiphany addresses stressing the importance of the work of our theological seminaries will be made in every parish of the Church and that our people will be given an opportunity to contribute towards the support of our theological schools. I can think of no better investment than prayers and gifts which will contribute to the strengthening of our seminaries and the training of the Church's ministry.

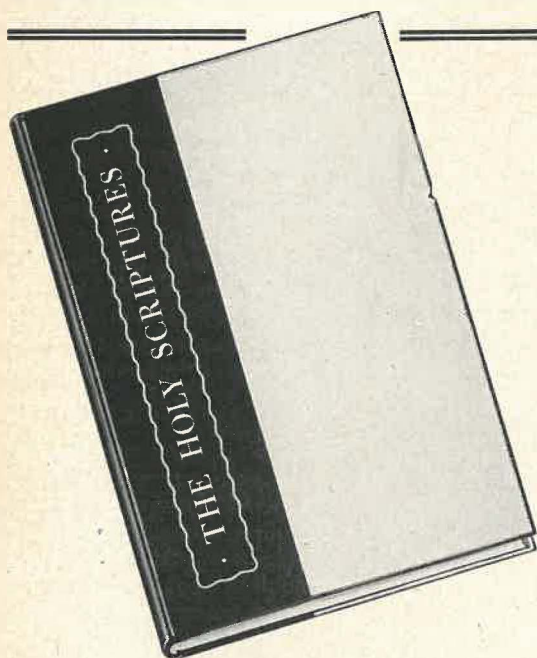
I hope that Theological Education Sunday may bring a very generous support to our theological schools.

Jno. B. Bentley

Vice President

The National Council

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