

# The Living Church

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

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## 1500th Anniversary, Council of Chalcedon

TO THE EDITOR: Two years ago, we all took part, with much edification, in the celebration of the 400th anniversary of the Book of Common Prayer. It was encouraging to see people of all schools of Churchmanship laying aside their differences and rejoicing together in their common heritage as Anglicans.

This year marks an even more notable event, the 1500th anniversary of the Council of Chalcedon, which met on October 8, 451, and defined the doctrine of the two natures of our Lord Jesus Christ. What a magnificent opportunity to witness to our unity with the rest of Catholic Christendom! It seems almost unbelievable that neither the House of Bishops, nor the National Council, nor even such a pillar of orthodoxy as THE LIVING CHURCH has so far taken any notice of this important anniversary. There is so much sloppy thinking about the relation between the Deity and the Humanity in our Lord that no opportunity of setting forth the Church's teaching on this subject should be neglected.

How can this important event be worthily celebrated? Here are a few suggestions:

(1) The Presiding Bishop to appoint a Sunday, preferably some time in October, when the anniversary of the Fourth Ecumenical Council would be celebrated in every parish.

(2) Every diocese to hold a service of witness, presumably in its Cathedral, on the evening of the Sunday appointed or at some other convenient time.

(3) THE LIVING CHURCH to devote a special issue, with articles by leading Church historians and theologians, outlining the history of the Council and the meaning of its definitions in terms understood by people today.

There are many important issues before the Church today, but the reaffirmation of our faith in the reality of our Lord's Deity and of His Humanity can hardly be called "secondary."

(Rev.) NELSON W. MACKIE,  
Centredale, R. I.

## Raw Deal

TO THE EDITOR: In various issues of your excellent magazine . . . I notice with concern the rather raw deal which Episcopalians in the U. S. forces get in the matter of services of chaplains of their rite.

As certain units of your air force are soon to be stationed in this district it is my intention to write to the Protestant chaplain on the station giving him details of the nearest Church of England churches in which your men may worship on Sundays, duties permitting, giving full details of the type of Churchmanship practiced, and the normal hours of services.

The Episcopal Church may rest assured that the four Anglican parish priests of Teddington, together with those of the 12 other parishes in the borough of Twickenham, will make American servicemen most welcome at all times, and should any of your priests be in the locality, I am sure

that they will be offered the hospitality of altar and pulpit.

Further, as scribe to the local chapter of the Guild of Servants of the Sanctuary and master of ceremonies in the Church of SS. Michael and George, Fulwell, I extend a cordial welcome to our guild offices to any members of the Order of St. Vincent, and other Episcopal altar servers.

PHILIP E. GILKES,  
Teddington, Middlesex, England.

## What the Bishops Affirm

TO THE EDITOR: At a joint session of General Convention in 1949, the Archbishop of York said:

"The Churches of the Anglican Communion confess openly that they are Catholic when they say the creed—I believe in the holy Catholic Church. We possess the Catholic scriptures, the Catholic creeds, the Catholic sacraments, and the Catholic ministry."

Furthermore, when the Archbishop of Canterbury returned from Australia recently, he told a vast audience gathered in London to welcome him:

"We have no doctrine of our own—we only possess the Catholic doctrine of the Catholic Church enshrined in the Catholic creeds, and those creeds we hold without addition or diminution. We stand firm on that rock."

Not long ago, also, the Bishops and Archbishops of the Church of Ireland, warned their people thus:

"If we surrender our title of membership in the Catholic Church, and concede it to those only who accept the authority of a particular bishop, we give up an important point in that faith which was once for all delivered to the saints."

These three statements are repeated here because of the way in which some of our Church papers and the laity writing to their correspondence columns seem to be using language inconsistent with them.

H. J. MAINWARING,  
Wollaston, Mass.

## Mary's Human Nature

TO THE EDITOR: Congratulations on your recent editorial, "Anglicans and the Blessed Virgin." Congratulations also on quoting Fr. Hall. He was too good a theologian to deny flatly either the Immaculate Conception or the Assumption.

You apparently would agree that the danger to the Christian faith comes, not in these doctrines as defined, but in their perversion in popular devotion and teaching. Many Anglicans believe in these doctrines on rational grounds, quite apart from Papal definition.

Unfortunately, the Rev. C. E. B. Robinson, in his article on St. Mary in the same issue, makes a less accurate statement. Fr. Robinson says that the doctrines of the Immaculate Conception and the Assumption "makes Mary like Christ," obscuring the uniqueness of Jesus. He says, "Giving Mary a miraculous conception means that her Son did not take on nature but her super-nature, and therefore our sinful race is not redeemed."

The doctrine of the Immaculate Conception does not claim more than human nature for Mary. No reputable Catholic



## LETTERS

theologian, Roman or otherwise, has ever done so. As a matter of fact, the Roman definition expressly says that our Lady owed her freedom from original sin entirely to the redemptive merits of her divine Son. Like all other human beings she had need of a redeemer (Pohle-Preuss *Dogmatic Theology*, Volume VI, Page 41). Further, theologians generally hold that, even though her soul was preserved from original sin, Mary incurred the *debitum contrahendi peccati originalis*—that is, the obligations of fallen humanity.

In laymen's language Mary, because of the work she was to do, and only by virtue of the anticipated merits of Jesus Christ, received the benefits of baptism, as well as special added grace, not unlike, but fuller than, the grace of confirmation. She had these benefits—freedom from the guilt of original sin and special strength for her special function in God's plan—before the Annunciation. Thus, the angel was able to hail her as being "full of grace."

Our Prayer Book refers to Mary not only as a Virgin but as a *pure* Virgin. The words "pure" and "immaculate" certainly are synonymous. Our specially composed Anglican Preface for Christmas refers to the Incarnation as taking place "without spot of sin" although the phrase is almost ambiguous enough to bear the meaning that Mary's substance is that without spot of sin.

(Rev.) JOHN AHERN SCHULTZ.

Cape Cod, N. J.

### Confirmation Rubric

TO THE EDITOR: I hesitate to enter a controversy between two such scholars as Dom Gregory Dix and the Rev. Dr. Massey Shepherd, for I am quite sure that neither of them really need help from anybody. But the controversy about the rubric at the close of the Confirmation service is of importance to all of us who have the cure of souls. In Dr. Shepherd's reply published in the correspondence columns, he argues from the legal history of the period that the bishops at the Savoy Conference could not foresee the subsequently developing divisions of English Christendom. I think this is the wrong place to go for argument.

Dr. Shepherd shapes his consideration of the problem upon the position of the Church with respect to the Moderate Puritan party. This is not the point at issue at all. It is the existence of the immoderate Puritan party in the English commonwealth that makes Dr. Shepherd's position untenable.

The bishops who attended the Savoy Conference were in as good a position as anybody to know how little hope there was of reconciling this immoderate party to the Church. They had in their own persons long suffered at their immoderate hands. It is quite beside the point that the Clarendon Code, and all the other attempts to enforce conformity, were enacted. The severe penalties levied upon violators in all these legal acts clearly indicate that such people as Clarendon and Bishop Sheldon hoped to make the party of surviving Puritans as small and as diminishing as they possibly could. But that they entertained hopes of destroying it immediately

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## LETTERS

is, in my opinion, going too far. Else, why the penalties?

In support of this argument, I would refer not to the official literature, but to the secular journals. In such well known and easily accessible sources as Evelyn's and Pepy's diaries, we are confronted with a picture of England teeming with sects, such as the Fifth Monarchy Men. The provisions of the Conference and the legal action which followed made it perfectly clear that the leaders in Church and State would like to retain as many moderate Puritans as they possibly could within the system of the Church. It is one of the glories of the English Church, and one of the strongest evidences of her true catholicity, that when she was confronted with revolt, she had stooped to phrase her theology in the language of the revolutionists (the Thirty-Nine Articles) in order that as many as possible might be persuaded to remain. But there was a like and firm resolution at the Savoy to expel the irreconcilables.

Yet such a resolution once taken must certainly reckon with the fact of the existence of at least some, whatever their number, who would on St. Bartholomew's Day be expelled from the cures which they held. It has always seemed clear to me, therefore, that the rubric was inserted in the Prayer Book, not in anticipation of the England that was hoped for, but in the face of England as it was, and as the bishops knew it to be, and must suppose it would remain for at least a generation.

The England with which they were dealing was at the time only slightly less distracted and disunited religiously than the America in which we live. I think that the bishops at the Savoy were no less aware of it than the Convention which adopted the 1928 Prayer Book in the United States was aware of the state of our nation. Their problem was then what ours is now. They wished for unity, however we may disapprove the means by which they thought to achieve it; they actually confronted disunity, and were compelled to admit it. Since the circumstances are so much the same, I think we can do nothing better than to accept their rubric as a reasonably useful approach to a problem which is with us yet. It is my firm belief that it calls for less argument about its origin and more loyalty in its observance.

(Rev.) B. FRANKLIN WILLIAMS.  
Pawhuska, Okla.

### ACU CYCLE OF PRAYER

#### May

6. St. Luke's Church, Richmond, Va.
7. Church of the Incarnation, Detroit, Mich.
8. Grace Church, Los Angeles, Calif.
9. St. Augustine's Chapel, Norristown, Pa.
10. St. Paul's Church, Washington, D. C.
11. St. Andrew's Church, Birmingham, Ala.
12. All Saints' Church, Fort Worth, Tex.
13. Holy Comforter Church, Poughkeepsie, N. Y.
14. Trinity Church, Mineral Point, Wis.
15. Holy Trinity Church, South Bend, Ind.
16. Sisterhood of the Holy Nativity, Fond du Lac, Wis.
17. Grace Church, Hastings-on-Hudson, N. Y.
18. Ascension and St. Agnes, Washington, D. C.
19. St. Dunston's Mission, Westchester, Ill.
20. St. Giles' Church, Northbrook, Ill.
21. St. Ambrose, Philadelphia, Pa.
22. Church of the Redeemer, Chicago, Ill.
23. St. Andrew's, Los Angeles, Calif.

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## Things to Come

MAY							JUNE						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
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27	28	29	30	31			24	25	26	27	28	29	30

### May

6. Sunday after Ascension.  
Church Periodical Club Sunday.
7. Conventions East Carolina (to 8th), Southern Ohio (to 8th), Washington.
8. Conventions Atlanta (to 9th), Bethlehem, Central New York (to 9th), Chicago, Delaware (to 9th), Fond du Lac, Iowa (to 9th), Lexington (to 9th), Missouri, Montana (to 10th), New Jersey (to 9th), New York, Newark, North Carolina (to 9th), Pittsburgh, Rochester (to 9th), Southern Virginia, Springfield (to 9th), Vermont (to 9th), West Virginia (to 9th).
9. Conventions: Western North Carolina (to 10th), Nebraska (to 10th), New Hampshire, Western North Carolina (to 10th).
13. Whitsunday.  
National Conference of Social Work, at Atlantic City, N. J. (to 18th).
14. Whitsun Monday.  
Convention, Western New York (to 15th).
15. Whitsun Tuesday.  
Consecration of R. R. Emery as Bishop of North Dakota.  
Conventions: Connecticut, Long Island, Rhode Island, Southwestern Virginia (to 16th).
16. Ember Day.  
NCC General Board, at Chicago.  
Conventions: Maine, Virginia, Western Massachusetts.
17. Department of Christian Social Relations, National Council, meeting during National Conference of Social Work, at Atlantic City.
18. Ember Day.
19. Ember Day.
20. Trinity Sunday.  
Conventions Olympia (to 21st), West Missouri (to 22d).
24. Retreat for Race Relations Secretaries, NCCC, at Seabury House (to 26th).
27. 1st Sunday after Trinity.
30. Memorial Day.

# SORTS AND CONDITIONS

## A SPECIAL REPORT

By Clifford P. Morehouse

METHODS of coordinating missionary and governmental programs in the undeveloped areas of the world, at the same time preserving the traditional separation between Church and State, were developed in a unique conference held at Buck Hill Falls, Pa., April 24th to 26th. Participating in the conference, under the chairmanship of Bishop Scarlett of Missouri, were more than 100 leaders in the missionary and social activities of religious bodies affiliated with the National Council of Churches, together with educators and officials of the U. S. State Department and of the United Nations.

CALLED to help the Churches formulate strategy in Church-State relationships and to determine the degree and the ways in which it can cooperate in the US and UN programs for technical assistance, the conference was characterized by a willingness to rethink the whole missionary task in the light of changing conditions in the contemporary world.

COMMUNISM was constantly in the minds of members of the conference; and it was felt that religious forces should stress a bold Christian alternative that would win the people of underdeveloped areas to a new concept of the liberty and abundance that are to be found at their best in the Christian life and experience.

"IN ASIA," said Dr. John C. Bennett of Union Theological Seminary, "the emphasis must be on the finding of constructive alternatives to Communism. We think of Communism itself as the world's greatest problem. But in Asia Communism is primarily a sign that older and deeper problems remain unsolved, especially the problem of poverty."

FOREIGN AID programs of the US and UN, according to Dr. Bennett, are an honest attempt to meet these problems, and deserve the full support of Christian leaders. But this program, he added, should not "be regarded as a method of extending American capitalism to other countries. . . . We have found our flexible form of capitalism, which we have changed so often and so radically, to be a useful instrument but, in both Europe and Asia, a bad symbol. It is closely associated in the minds of people with imperialism, and imperialism is the most hated evil in their memories."

SPEAKERS included Nelson Rockefeller, chairman of the International Development Advisory Board to the President; Arthur Fletcher, information specialist for the United Nations; and Samuel P. Hayes, Jr., program director of the State Department's Technical Cooperation Administration. Among members of the Episcopal Church at the conference were Francis B. Sayre, Jr., of the UN Trusteeship Council; the Rev. Charles H. Long, Jr., of the Overseas Department, National Council; Paul B. Anderson, Jr., of the

International YMCA; and Clifford P. Morehouse, editor of The Living Church.

AT THIS POINT, we end the special report from our editor-in-chief and take up other recent developments reported in Monday morning's mail, telegrams, and telephone calls.

MOST of the news continues to be about General MacArthur, with lively overtones emanating from the attention being paid by Roman Catholic leaders to this distinguished member of the Episcopal Church. At a loyalty parade in New York on Saturday, sponsored by the Veterans of Foreign Wars, Cardinal Spellman and Bishop Donegan marched side by side to the reviewing stand whither the General had preceded them by automobile some 40 minutes previously. Earlier plans to have the Cardinal ride in the General's car were changed, said the New York Times, after "protests." Previously, Bishop Donegan had enjoyed a visit with the General in his hotel suite, during which they discussed missionary opportunities in the Far East.

IN MILWAUKEE, Marquette University, a Roman Catholic institution, gave the General an honorary degree. The cadets of St. John's Military Academy, an Episcopal Church-related institution, provided an honor guard at the airport, where the General took time from a crowded schedule to inspect them.

IN CHICAGO, Bishop Conkling gave the invocation at the great civic celebration in Soldier Field and was a member of the reception committee for the General. The Bishop was glad not only to renew acquaintance with the MacArthurs, whom he had met in Japan, but also to greet General Whitney, whose son he had confirmed in Tokyo. Our correspondent records that among the five million who lined the 24-mile parade route the extra cheers for the Bishop showed the presence of a goodly number of Episcopalians.

A PLAIN-SPOKEN letter from Russell E. Dill, treasurer of the National Council, points out that payments for 1951 are lagging behind in many dioceses. Since missionaries have to eat, Mr. Dill hopes that more dioceses will try to pay one-twelfth of the annual amount promised each month. The deficit is \$43,000, even after allowing a month for slow collections.

THE ABBOT of Nashdom, the Rt. Rev. Dom Augustine Morris, arrived in this country by plane over the weekend. He is here for the consecration of the newly completed chapel at St. Gregory's Priory, Three Rivers, Mich., on May 9th. The city of Three Rivers by the way, is in Southwestern Michigan, not far from the Indiana line. The name has a "way up north" sound that had your correspondent completely misled until he looked it up on the map. Actually, it must be less than 100 miles from Chicago. Yes, the service is open to the public.

Peter Day.



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### QUESTION BOX

Conducted by the REV. CANON MARSHALL M. DAY

• When a layman is acting as crucifer and server, would it be appropriate for him to wear alb and amice, or should he wear just cotta and cassock?

Acolytes are normally vested in cassock and surplice or cotta. It is also permissible to have them all vested in alb, amice, and girdle instead of the surplice. In some parishes the alb, etc., are used for the cross-bearers only; in some for cross-bearers and servers only, the other acolytes using the cotta.

If the cross-bearer must also act as server with another acolyte, both should either wear albs or surplices, for the sake of a balanced picture.

• Would you kindly give the meaning of the word "stabat" in the "Stabat Mater," also of "inflammatus"?

*Stabat* means "was standing." The first two lines of the hymn are *Stabat mater dolorosa juxta crucem lacrymosa*—"the mournful mother was standing, weeping near the cross."

*Inflammatus* is a little more difficult to interpret. The word itself means "set on fire," and, in the text followed by Rossini in his famous cantata based on this hymn, seems to apply to the worshipper who is pictured as enkindled by the contemplation of Christ suffering on the Cross.

This half stanza is very differently worded in the current official text of the *Stabat Mater*, which does not contain the words *inflammatus et accensus*, but an entirely different phrasing, which seems to refer to "fires of Purgatory."

• Article 1, Section 3, of the (Church) Constitution includes these statements: "The House of Bishops shall choose one of the Bishops of this Church to be the Presiding Bishop . . . such choice to be subject to confirmation by the House of Deputies." What would happen if the Deputies did not confirm the choice of the Bishops?

In this event, the House of Bishops would have to proceed to a new election. It seems to me that the situation would call for a reconvening of the Nominating Committee provided for in Canon 2 and a new report. However, according to general parliamentary practice, the report of a nominating committee is not binding, and the House of Bishops may disregard it and elect any eligible person it chooses. If the two houses are unable to agree, Section 3 of the Constitution seems to leave the House of Bishops with the upper hand, since it has the power to fill a vacancy in the office of Presiding Bishop at a special meeting, electing a Bishop who will serve until next General Convention.

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SUNDAY AFTER ASCENSION

## GENERAL

### EPISCOPATE

#### Bishop Horstick III

A cholecystectomy was performed on Bishop Horstick of Eau Claire on April 26th. The surgery took place at Luther Hospital, Eau Claire, Wis.

#### Liberia in New Province?

By the Rev. C. B. MORTLOCK

The possibility of bringing the missionary district of Liberia into the newly formed Province of West Africa, consisting of the five dioceses of Accra, Gambia and the Rio Pongas, Niger, Lagos, and Sierra Leone [see map, and also page 10], has been submitted for consideration to Bishop Harris and to the Presiding Bishop. Commenting on the proposal, the Archbishop of Canterbury said:

"It is greatly to be hoped that Liberia will join the Province. If it desires to do so, all, I think, that would be required would be an additional clause in the preamble [to the constitution] and a special article stating that, so far as Liberia was concerned, references to the Protestant Episcopal Church in the United States of America should be substituted for references to the Church of England."

### NATIONAL COUNCIL

#### New Property Approved

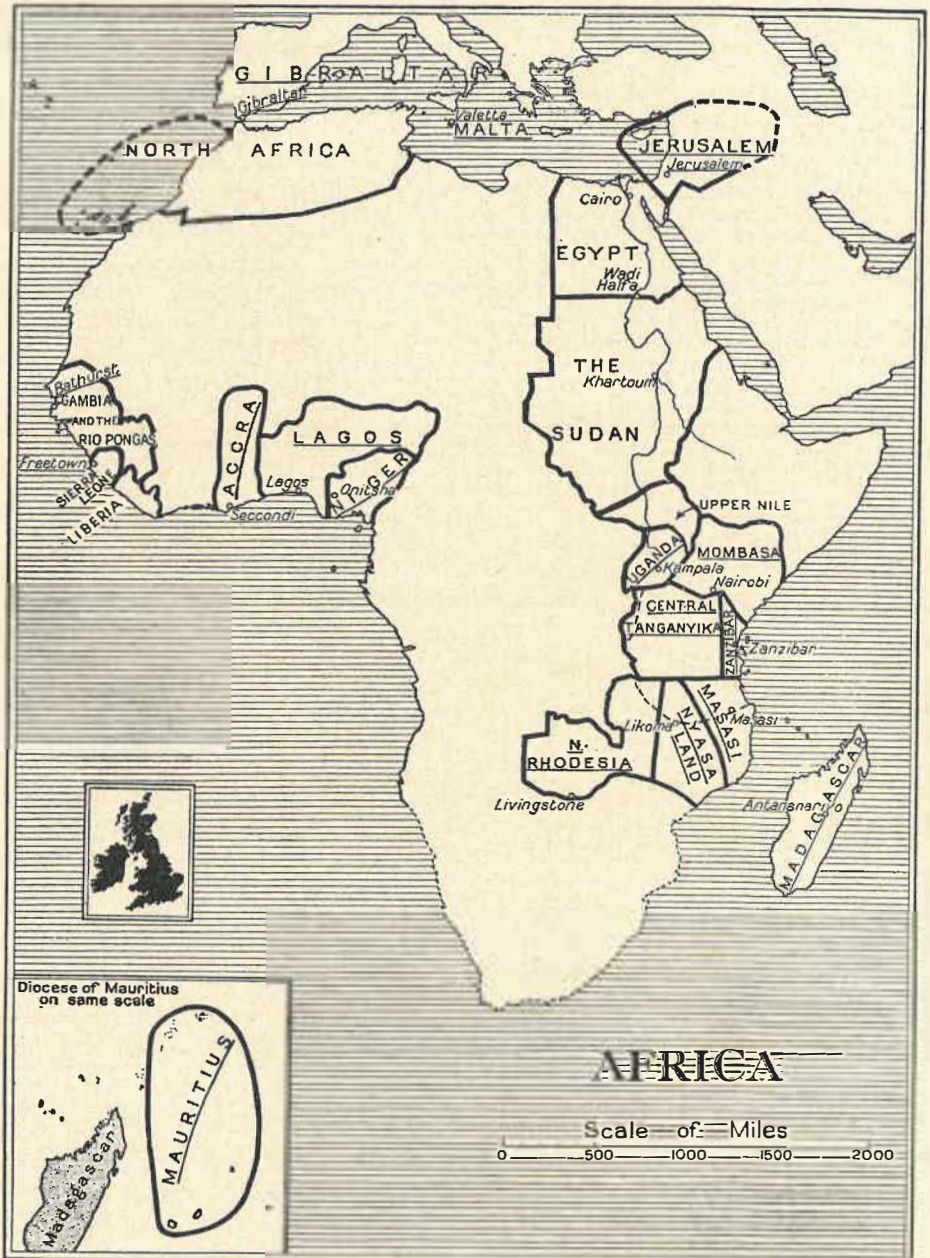
† Miss Elizabeth McCracken's telegraphed summary of National Council's April meeting precedes her detailed story which will be published next week.

National Council authorized \$225,000 for the purchase, alteration, and equipment of its new property in Greenwich, Conn., which will be used for the Department of Christian Education and other purposes. The Presiding Bishop, on the basis of a telegraphic vote of the Council, contracted for purchase of the property on March 12th [L.C., April 1st] for \$175,750. Council ratified and confirmed this action. The authorized money will be taken from undesignated legacies and later repaid from special gifts which are anticipated. Council members inspected the new property.

Fifty thousand dollars was voted for the Laymen's Training Program.

The Promotion Department recom-

### A New Anglican Province



PROVINCE OF WEST AFRICA: The five dioceses (Accra, Gambia and the Rio Pongas, Niger, Lagos, and Sierra Leone) are shown in two groups in the upper lefthand corner of the map, reproduced from "Crockford's Clerical Directory" (courtesy of Oxford Press), with Liberia added to show its geographical relation.

mended making the Program continuous throughout the year, rather than limited to Every Member Canvass.

The Rev. William DeWitt was ap-

pointed new circulation manager of the Promotion Department.

The Rev. Arnold Nash, professor of the history of religion at the University



of North Carolina, speaking on college work, stressed work with faculties. He said the mission is to the whole college or university, not merely to students and faculty directly reached.

Mrs. Elwood Haines was appointed assistant secretary of the Leadership Training Division of the Christian Education Department.

Bishop Dandridge reported on General Convention's joint committee on apportionment of quotas to dioceses.

## WOMAN'S AUXILIARY

### April Meeting

From now until its next session, in October, the national Executive Board of the Woman's Auxiliary is working as a committee of the whole, considering suggestions and plans for the next triennial meeting, which takes place in Boston in September, 1952.

At its meeting at Seabury House, April 20th-23d, the Board approved a number of women missionary appointments for National Council action, discussed methods of recruiting and training women missionaries, received reports from staff members and representatives of cooperating agencies, and made a number of appropriations from the United Thank Offering, the Emery Fund, and other sources.

The United Thank Offering figure at the present rate is almost \$985,000.

## SOCIAL RELATIONS

### Remedial and Preventive

A greater degree of social justice for underprivileged groups was the aim recommended to the various provinces by a study conference on social action held at Seabury House in mid-April. Twenty-four leaders in Christian social relations representing 17 eastern and southeastern dioceses were present at the invitation of National Council's Department of Christian Social Relations. They agreed that each year a problem for special consideration should be established with adequate promotion, study material, and planned national, provincial, and diocesan conferences. Social justice was selected for this year.

The conference defined Christian social action as the witness of the Church in society to make man fit for both social service (remedial action) and community or political action (preventive). Social action they said, is any action which has a bearing upon the welfare of the community and the individuals who compose it. Christian social action would be social action consonant with Christian principles.

Service projects, they agreed, offer the least difficult beginning for a social rela-

tions group and should lead to community or political action. Such a group should be an integral part of the parish structure, they said.

## EDUCATION

### Freedom and Right

In Iowa a public school teacher lost his job because he is sending his son to a Roman Catholic school, and in Colorado an Episcopal priest is fighting an attempt to once more legalize the employment of children in agriculture during school hours.

In Boone, Iowa, Religious News Service reports, a "gentlemen's agreement" is said to exist among school board members that teachers may not be retained if their children attend parochial schools rather than public schools. The board explained their policy to the teacher, Robert F. Shorb, and he decided that he would give up his job rather than transfer his son to a public school.

In Longmont, Col., the Rev. Richard L. Soone, diocesan chairman of social relations, is appealing for letters of protest against a resolution introduced in Congress by Congressman Rogers of Texas which would amend the Fair Labor Standards Act to permit employment of children under 16 years of age in commercial agriculture, outside of school hours, and also during school hours, providing the child has been excused by the superintendent of schools of his school district, or the school district where he has legal residence.

The Rev. Mr. Sonne says he believes that great progress has been made in behalf of migratory children in the little more than a year during which their right to education has been protected by federal law.

## WORLD RELIEF

### Those Who Help Themselves

Minimum food and clothing gift requirements for destitute homeless refugees and hard-pressed European Church leaders are listed in a \$3,500,000 "Contributed Goods" program for the coming year, issued by the Department of Interchurch Aid and Service to Refugees of the World Council of Churches.

The program this year amounts to only about half of last year's requests, partly because more people are now able to help themselves.

It is hoped that the United States program of making surplus commodities available to private agencies for relief distribution will be resumed later in the year. This would make it possible to again come closer to meeting the urgent requests that come to the World Council for assistance. [EPS]



N. Y. Daily News.

MRS. DOUGLAS MACARTHUR, on her first Sunday back in America, attended services conducted by the Rev. William J. Chase (right), at St. James' Church, New York City. Lt. Col. Chase was stationed in Tokyo from 1946 to 1948 and during that time conducted Sunday services, which were unfailingly attended by Mrs. MacArthur, her son, and Colonel and Mrs. Huff, in the chapel of St. Luke's Hospital. Colonel Huff accompanied Mrs. MacArthur on April 22d also. In back of them is the layman who preached the sermon, Colonel Paul Rusch, former member of her husband's staff.

## ACU

### New Branch

San Francisco Churchmen and those from neighboring areas established a regional branch of the American Church Union on April 22d. They elected Dr. Claude E. Emery their chairman. Over 300 attended the meeting and upon adjournment a number of them applied for membership. During the meeting the Bishop of Exeter, in an address, commended membership in the ACU to all Churchmen.

## POLISH CATHOLICS

### Successor Appointed

The Great Council of the Polish National Catholic Church announced on April 6th that the Rt. Rev. Joseph Lesniak, of Springfield, Mass., had been elected successor to the Rt. Rev. John Z. Jasinski, who presided over the Church's Buffalo-Pittsburgh diocese. Bishop Jasinski died on April 2d [L. C., April 15th]. The Associated Press reports that a spokesman said the council



made the appointment on the recommendation of Prime Bishop Hodur. It was also announced that an administrator would soon be appointed for Bishop Lesniak's eastern diocese.

## CONFERENCES

### Artist to Attend Racine

Allan Rohan Crite, artist and illustrator, will bring an exhibition of his own painting and brush drawings to Racine Conference this year. With his own collection of colored slides, he will illustrate his course on the development of the Christian year as shown in the gospels of the early liturgy. The gradual development of the Church's understanding of the Incarnation will be the central idea of the course.

The first week of the Conference, which has been held annually for many years at DeKoven Foundation, Racine, Wis., will be for high school boys and girls, and will run from Sunday afternoon, June 24th, through lunch on Saturday, June 30th. The second week, for college students and adults, will run from Sunday afternoon, July 1st, through Saturday lunch, July 7th. Reservations with a five dollar fee may be sent to the Sister-in-Charge, DeKoven Foundation, marked for Racine Conference, either the first or second week. The total cost is \$25 per person.

The Rev. Don J. Curzon, Villa Park and Lombard, Chicago, will teach a course on Holy Confirmation, which will not only include a review of instructions but will emphasize the effect of the sacrament of Confirmation on daily life.

The Rev. J. Roger McColl, St. Augustine's Church, Wilmette, will be dean, and the Rev. Rolin Cooper, St. Alban's Church, Sussex, Wis., will be associate dean.

### Kanuga

Bishop Carruthers of South Carolina will again be the director of the adult conference at Kanuga, Hendersonville, N. C., this summer.

The adult conference convenes July 7th to 30th, simultaneously with the college and clergy conferences. This is one of the most popular periods at Kanuga. Although the conference is open to all men and women of the Church, attendance is limited to three consecutive years, except for clergy and their wives, paid Church workers, diocesan presidents, and educational secretaries of the Woman's Auxiliary.

Dean of the college conference this year will be the Rev. Capers Satterlee, and dean of the clergy conference, the Rev. B. Duvall Chambers. Those attending the college conference must be 16 years or over and are under supervision.

Courses at the adult-clergy conference will be taught by the Rev. Dr. George Taylor, the Rev. Alfred Loring-Clark, and the Rev. Leland Henry. The work of the Woman's Auxiliary will be taught in classes for beginners and one for advanced workers.

First conference for adults this year is the retreat for women, June 4th to 7th.

The Kanuga Camp for Boys will be open from July 29th to August 25th. From July 23d to the end of August it will be operated as a guest resort.

## BEQUESTS

### Bulk of Prophet Estate to Church

The Church is the chief beneficiary in the will of the late Evelyne Prophet [L. C., April 8th]. After a few specific bequests to relatives and friends, and to the Church Army, Miss Prophet left to the Domestic and Foreign Missionary Society (legal body which is represented by the National Council) the remainder of her estate to be held in trust. She designated that the interest on it should be used in paying the salary of a woman worker in Liberia.

## INTERCHURCH

### NCC Policy

At its third bi-monthly meeting on March 28th, the General Board interim policy-making body of the National Council of Churches:

Affirmed opposition to gambling, and urged government prosecution of law-breakers, legislation to deter "corrupting practices," and appropriate Church action.

Urged public officials and civic groups to guarantee the personal safety and property rights of Chinese-Americans against "acts and attitudes of hostility" engendered by tension due to Communist China's intervention in Korea.

Endorsed the work of the Japan International Christian University foundation.

Reassured the General Assembly of the Presbyterian Church in the U.S. that there would be no "centralization of power" in the National Council of Churches or administrative control over its constituents, and that dissent of any Church from a position taken by the General Assembly or the General Board would be recorded, on request, in any statement dealing with public questions.

Approved continuation of the Washington, D. C., office, and expansion of its operations under a full-time executive secretary to be nominated later, and specified that the office would continue its "policy of not engaging in activities designed to influence legislation."

Authorized the Central Department of Church World Service to participate

in "American Relief for Korea" for maximum efficiency in securing and processing clothing for Korean relief.

Voted establishment of a special Commission on Emergency Services to coordinate National Council units and denominational agencies in the churches' ministry to men and women in uniform and defense industry workers.

Adopted "as an interim policy" the establishment of a National Laymen's Committee as a standing committee in the General Department of United Church Men, to help increase participation of laymen in the work of the National Council.

## MUSIC

### Anthem Contest Winner

Winner of the fourth annual anthem competition of the Church of the Ascension, New York City, is Roger C. Hannah of Ithaca, N. Y. Mr. Hannah's setting of the Te Deum Laudamus, which was this year's text, will be performed for the first time at a festival service on Ascension Day (May 3d) at the church. Afterwards Mr. Hannah will receive a \$100 award. The H. W. Gray Company will publish the work.

### Special for Small Churches

For the first time organists and choir-masters of small parishes and missions will have a chance to attend a school of Church music designed primarily for them. It will be held at Seabury-Western from August 27th to 31st. Members of the Joint Commission on Church Music will conduct it.

The school is not an attempt to compete with established music conferences. Members of the Commission planned the school as part of their effort to be of active service to music leaders in the Church and to fulfill a need they felt existed among music directors of small churches.

If interest in the school is sufficient, the Commission hopes to conduct a similar school another year in a different part of the country.

## OSV

### Guild for Young Servers

Plans for a guild of servers less than 17 years of age are being considered by the Order of St. Vincent for Acolytes. According to the Rev. Harry S. Ruth, director general, the Order itself will probably continue with boys starting with a year as probationers at 17 and being admitted as acolytes at 18. He attributes the possible formation of the younger age group to a large increase in the number of applicants.

Bishop Boynton, Suffragan of New



York, has been elected honorary chaplain general of the Order. The Rev. Lindsay O. Duvall continues as acting secretary general.

The Order, reports Fr. Ruth, affiliated with the Scottish Guild of Servers and the British Guild of the Servants of the Sanctuary numbers nearly 20,000—probably the largest group of affiliated men and boys within the Anglican Communion.

## ARCHITECTURE

### Designs for Small Churches

The Joint Commission on Church Architecture and the Allied Arts has set aside \$300 to be used as prizes in a contest in designing small churches. The Commission, which met recently, asked two of its members to arrange such a contest with architectural schools and seminaries. It was thought by the Commission that an architectural student and a seminarian working together would guide each other to an interesting and practical solution of the problem. The two men who were asked to make the arrangements were the Rev. Darby Betts and Waldron Faulkner, architect, of Washington, D. C.

The Commission's exhibit at the 1949 General Convention attracted so much interest that Mr. Betts and the Rev. Alan H. Tongue of Walden, New York, were asked to continue their efforts for the next convention.

Mr. Betts, who was rector of St. Clement's Church, Alexandria, Va., while it was being built, became so interested in architecture that he is now taking courses in the subject at Columbia University. He is attached to the chaplain's office there.

In an effort to set down minimum requirements and dimensions and typical plans and details for church buildings regardless of architectural style, four members of the Commission will begin preparation of technical bulletins of "graphic standards" which eventually will be incorporated into book form. These members are: Philip H. Froham, Frederick Dunn, Merritt F. Farren, and Mr. Faulkner. All are architects.

Recognizing the need for a bibliography of standard works of antiquity as well as contemporary works on architecture, the Commission is most anxious to build up a lending library for the use of clergy and building committees.

The Commission's only income comes from a small percentage on the sale of Church flags. Merritt F. Farren, secretary of the Commission, reports that many churches have now procured their flags and consequently the Commission's funds are diminishing. It has no minimum permanent staff.

## WEST AFRICA

By The Rev. C. B. MORTLOCK

### Birth of a Province

A tumultuous welcome was accorded to the Archbishop of Canterbury, Dr. Geoffrey Fisher, on his arrival in Freetown to inaugurate a new West African Province of the Anglican Communion.

This was the first occasion in history on which an Archbishop of Canterbury had set foot in West Africa, and His Grace was deeply moved, as well as taken by surprise, by the spontaneous holding of a service of thanksgiving for his safe arrival by air from London.

On Sunday, April 15th, the Archbishop consecrated the Rev. Norman Coote as Bishop of Gambia and the Rio Pongas in succession to Bishop Daly, who has become Bishop of Accra in place of Dr. Aglionby, recently retired. All West African bishops have hitherto been consecrated in England, unless, of course, translated. At present all are European, but eventually it is expected that native bishops will become diocesans. Native members of the clergy and laity were witnessing for the first time the Church's solemn rite of the consecration of a bishop.

On April 17th the new Province was solemnly inaugurated in the middle of the Mass. After the Creed five diocesan bishops and the assistant bishops signed the articles of the constitution. Then the Archbishop of Canterbury signed and read a declaration renouncing his jurisdiction and transferring it to the Province.

At the time of the inauguration it was not known who the first Archbishop of the Province was to be. He was to be elected by the bishops in the afternoon and presented to the people by the Archbishop of Canterbury at Evensong.

The Province of West Africa consists of the five dioceses of Accra, Gambia and the Rio Pongas, Niger, Lagos, and Sierra Leone.

Although the Archbishop has relinquished his metropolitan jurisdiction over the separate dioceses, and the Synod will have full powers, there will, for a time, be certain references to Lambeth. The Archbishop is to be consulted about the appointment of new bishops, but cannot himself nominate. If the Synod fails to elect an Archbishop by the requisite two-thirds majority the Archbishop of Canterbury shall appoint. (This is in accord with the constitution of the Church of Wales.) Disputes over faith and order may be referred to the Archbishop and shall be if two members of the Synod so require.

The constitution also provides for the eventuality of the native assistant bish-

ops outvoting in Synod the European diocesans. If one half or more of the diocesan bishops so desire, they shall vote separately, and a majority among the diocesan bishops shall suffice for a decision.

After visiting Sierra Leone, as the guest of the governor, Sir George Beresford-Stooke, and making a tour of the interior, the Archbishop was scheduled to leave Dakar for return to England, April 22d. His Grace's chaplain, the Rev. John Long, was in attendance throughout.

## NEW ZEALAND

### Archbishop Retires



The Most Rev. Campbell West-Watson, Bishop of Christchurch and Primate of New Zealand, has announced that he is resigning because of age (he has just turned 77).

His retirement as primate will become effective next March. Religious News Service reports that a new bishop of Christchurch will be elected within the next few months.

## LIBERIA

### Progress

Over \$3100 was collected for Liberia's annual convocation. Of this \$800 goes to the Church's overseas program and \$500 to the district's contribution to the Bishop's salary. The Woman's Auxiliary presented their United Thank Offering of \$110 and the General Sunday School Union presented \$50 to convocation. There were two ordinations to the diaconate and 24 confirmations. Bishop Harris reported increased enrollment in all schools, increased circulation of the *Liberian Churchman*, new churches consecrated, and generous giving by Church schools.



BISHOP HARRIS: Increases and generosity in Liberia.



# The Creeds

By the Rev. Robert Nelson Back



**W**HAT is a creed? It is a statement of faith that attempts to present man's deepest beliefs in clear language. The word is derived from the Latin, *credo*, which means, *I believe*.

A creed springs from life with its varied tensions and experiences. A story told of Pascal illustrates this. The famous scientist's daughter had died, and although he was stricken with grief Pascal continued to work in his laboratory. A friend, visiting him there, said in amazement, "Pascal, I wish I had your creed so I could live your life." Without hesitation the Frenchman replied, "Live my life and you will soon have my creed."

Creeds are the outgrowth of human experience; they are the attempt to make intelligible the thoughts and postulates that have been worked out in the laboratory of the soul.

After our Lord's Resurrection and Ascension, when men began to think systematically of His relation to God, they found it necessary to sift their ideas and put them into a form available to all Christians. The necessity of this arose from the great variety of ideas—some of which were contradictory.

Some, for example, believed that Jesus was the best person who ever lived and that God, recognizing this, adopted Him as Son. Jesus, according to this argument, was in no true sense God, but rather God's adopted Son. At the other extreme were those who suggested that Jesus was not really human. He was God and He seemed to be human simply because he was clothed in human flesh.

The great creeds were hammered out to provide the normal standard of belief,

in order to set men's thinking straight.

The men who deviated from this normal standard were called heretics. Often they were honest men, although misguided, who thought they were presenting the truth.

The first Christian creeds were simple. They grew out of early thought and experience concerning Christ's relation to God. Those who knew Jesus in His earthly ministry were convinced of His humanity. He was hungry as men are hungry. He wept, He suffered, He was sad, He bled, He died. But those who knew Jesus were also certain that his humanity was coupled with deity. He was man and he was God.

A present-day writer says: "The earliest credal professions of faith . . . are contained in the primary strands of the Apostolic Tradition. *I believe that Jesus Christ is the Son of God* is the credal profession made by the Ethiopian eunuch in *Acts 8:37* at the moment of his baptism by Philip. Here is the simplest credal form . . . There are signs of such primitive confessions . . . in a dozen places in the New Testament."\* All subsequent creeds are the flowering of simple, direct, and far-reaching statements like the Ethiopian's.

## UNSTUDIED OUTBURST

The Apostles' Creed is an unadorned statement of faith. There is no argument or elaboration in it. This Creed resoundingly recounts the historic events which are the core of Christianity. "I believe in God the Father Almighty . . . And in Jesus Christ . . . Conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried . . ."

The Apostles' Creed, because of its simplicity, has been used by the Church as a confession for those receiving baptism. It is seemingly a spontaneous, unstudied outburst of faith. It developed gradually from the teachings of the apostles and is found in substantially its present form in the seventh century.

The Nicene Creed is more carefully documented than the Apostles' Creed. It is more elaborate, and is meant to be

\*P. M. Dawley in *Chapters in Church History* (National Council \$1.50).

used by those who have been baptized and who wish to express a more complete faith. Yet, surprisingly enough, the Nicene Creed is older than the Apostles' Creed in its present form.

The Nicene Creed was born in this manner. In the fourth century, when Constantine was Emperor, a serious quarrel broke out among Christians concerning the relation of Christ to God. Arius, an old priest, believed that Jesus was neither truly man nor truly God. Even His superhuman nature, Arius contended, was created by God. Christ was more than man but less than God. Athanasius, a young deacon, disputed with Arius. He knew Christ to be both true man and true God. This argument between Arius and Athanasius enveloped all Christendom.

## THE FOUR COUNCILS

Constantine was shocked that Christians would enter into such a bitter strife. He issued a directive stating that the whole trouble was caused by quarrelsome men who did not have enough to do. Constantine was incapable of grasping the significance of the issue, for it was of crucial importance, but he was wise in finally inviting both factions to the city of Nicea in 325 where the argument could be settled. In the great dining-hall, after eating together, the delegates began their discussions.

This first meeting of the entire Church, the Council of Nicea, did not completely resolve the problem. In 381 Church delegates met again in Constantinople, and this time the ideas of Arius were completely routed. It was decided Athanasius was right: Christ is both true man and true God.

But if this be true, the Council at Constantinople wondered, how could the two natures within one Person be described? This problem was pondered, and discussions were continued at the Council of Ephesus (431) and the Council of Chalcedon (451), at the latter of which an acceptable expression of orthodoxy was finally decided upon.

The mighty Nicene Creed, produced over so long a time and in such a controversial climate, has for every Christian represented the Church's best thought. The Churchman says the Creed proudly, hearing echoes of the past and the product of divinely inspired wisdom.

## How the Apostles' and Nicene Creeds Were Shaped



## Peace Must Be Won

**W**E have put into the imperative the title of Paul G. Hoffman's penetrating study, *Peace Can Be Won* (Doubleday, \$1.00). For the winning of peace — not just the absence of open hostilities — is the overwhelmingly urgent task of our generation.

Already the Korean war, minimized as a "police action," has become the fourth most costly war in which the United States has been engaged, from the standpoint of casualties. More than 60,000 of the flower of our youth have been killed, wounded, or reported missing in the rugged mountainous terrain of Korea; and the end is not yet in sight. The mounting casualty lists have already topped those of the Revolutionary War, the War of 1812, the Mexican War, or the Spanish-American War. Only the Civil War and World Wars I and II have taken a higher toll of American youth on the battlefield.

Peace *can* be won, says the director of the Ford Foundation, who was formerly head of the Economic Coöperation Administration. But, if we would win it, then "during the decade ahead of us we must be willing to strive and sweat and sacrifice enough to wage the peace with high skill and consecration. Our purpose must be not only to redeem the promise of freedom for our children and our children's children but also for those peoples held in bondage by the Soviet Union."

"This is the challenge," he concludes, "and this the reward for the bold hard tasks which confront us in our pilgrimage toward peace. We have now the opportunity to convert this mid-point of the twentieth century into the great turning point of all time. Only if we heed this opportunity and take hold of it with faith in ourselves can we keep faith with mankind. Only thus can we hope to find, when this decade of decision ends, that we have shaped the beginnings of the first durable peace that men have ever built."

Faith in ourselves; yes. But even more, our guiding principle must be faith in God. For we must recognize that "of ourselves we cannot help ourselves"; our help comes from Him whose hands created the heavens and the earth, and who sent His Son to be for us the way, the truth, and the life.

Mr. Hoffman sets forth his views on how to wage the peace on the military front, the economic front, the political front, and the information front. His aim is sound, though one may differ from him in judgment of the efficacy of some of the methods he prescribes. But even more important than all of these is the task of waging peace on the moral and spiritual front. For, as General MacArthur said in his magnificent address to the Congress, the problem is basically a theological one. The difference between Christianity

and Communism, in the last analysis, is a difference in estimates of the worth and dignity of man, and of his place in the universe. And that is essentially a religious question.

Where Communism takes to arms, as it has in Korea, Communism must be opposed by superior arms. But the greatest weapons in the arsenal of Communism are not tanks and planes, nor even the masses of armed men on the move across geographical frontiers. The most powerful weapons are those of hate and greed, of hunger and oppression, misery and starvation. In a mammoth world war, we might well destroy the armies of the Soviets and their satellites, only to find that we had nurtured conditions in which an even more evil and sinister philosophy of materialistic totalitarianism would arise in our midst.

Whether we call it "Point Four" or something else, we must engage in a "bold new program" that will lift the problems of the world into the realm of Christian morality, and face them in the light of the teachings of Him who came that men might have life and that they might have it more abundantly.

**F**RANK C. LAUBACH, in his book with the arresting title, *Wake Up or Blow Up* (Revell, \$2.00), observes: "The bottom four-fifths of the world are going Communist because they are hungry, terribly unhappy, and grimly determined to rise out of their destitution. We can stop Communism cold by lifting those wretched people above their misery and desperation. We can do it by sharing our know-how. . . . We could make Christians out of one billion two hundred million illiterate non-Christians if we taught them, helped them better their conditions, and so revealed to them the love of Christ."

Yet, while India starves, the American Congress delays the bill to provide them with grain, and thus virtually drives them into the hands of the Communists, who never hesitate to promise anything, whether they intend to deliver it or not!

Fifty countries, says Dr. Laubach, invite us to help them. "But there is less than one missionary Catholic or Protestant, with technical training of any kind, for every 100,000 illiterate non-Christians. Not one missionary trained to write for new literates in two millions. Not one trained in agriculture for every two millions of new literates."

The technical aid program adopted by the government, and fostered by the UN, holds tremendous promise for good — but only if it is administered by men who have the love of God in their hearts. A cup of cold water administered in His name will go farther than a carload of grain given as a bribe for voting right. What we really need is a new concept



of Christianity as applied to world conditions, infused with the missionary zeal that led our fathers to visualize the conquest of the world for Christ in their generation.

An army officer recently told us a story that illustrates the difference between help freely given in the name of Christ, and material aid administered through routine and unfeeling official channels. A military medical unit, winding up its affairs in occupied Japan, found itself with a surplus of dried human blood. This was rated as expendable; so the supply officer decided to throw it into the sea, and thus make his accounts come out even. A Christian missionary, bucking the "red tape" of service regulations, managed to get hold of the blood, which he actually had to hide, to keep it from destruction by military authority or diversion into the black market. Eventually he was able to get it into the hands of missionary clinics, where he had the satisfaction of seeing it actually save lives that would have been lost without it.

It was the leaven of Christian missions that brought about the first stirrings of consciousness on the part of the sleeping multitudes of the Orient. But, as Dr. Laubach points out, "It was the irony of history that just as this tremendous new determination of the retarded peoples to rise out of poverty to our level began, the Christian Church began to lose her enthusiasm for missions. She became 'broad-minded.'" And where, in the newly-found broad-mindedness of its false liberalism, Christianity withdrew, the Communists walked in.

Our own Church is not without fault in this whole matter. It was necessity that caused us to withdraw our missionaries from Japan in 1941. But did we send them back, when the doors of opportunity reopened in 1945? Not at all; at least, not in any considerable quantities. But the Communists are sending "missionaries" to Japan in every way they can.

We come back to the thesis of Mr. Hoffman: Peace can be won. And it must be won. But it can be won only if it is waged with all the vigor and single-mindedness with which we traditionally wage war; and above all if we fight with the weapons of the mind and of the heart and of the spirit, not placing our reliance on the weapons of military might alone.

### The "Singing Peers"

WE are constantly amazed at the energy, enthusiasm, and ability of the Rev. Frank C. Leeming, headmaster of St. Peter's School for boys, Peekskill, N. Y. Among his accomplishments as priest, pastor, and pedagogue, not the least is his ability year after year to turn out a group of boy singers who can hold their own with glee clubs of large universities, drawing only upon the relatively small student body of St. Peter's.

The concert of the "Singing Peers" at New York's

Town Hall on April 21st was the best to date of what is becoming an annual affair. Not only did the boys, under Fr. Leeming's direction, give a spirited program of folk, popular, traditional glee club songs, but they put genuine feeling and humor into two groups of Negro spirituals. The high points of the program, however, were the two special features, "Christmas at St. Peter's" and "In the Chapel." The former was an enactment of the Yuletide ceremonies at the school, featuring the traditional Boar's Head Carol, in which an exceptionally realistic boar's head was brought in; "Here We Come a-Wassailing," a French carol, and Reger's "The Virgin's Slumber Song." In the latter an altar was the focal point, and the boys sang parts of Cornavelli's "Missa Rosa Mystica," Gretchaninoff's "Credo," "Now Thank We All Our God," and the "Gloria in Excelsis" to a French carol melody.

Special mention should be made of the two soloists, Andre Rebeil and Robert Cooke, and of the octet under direction of Douglas Carter.

The music of the "Singing Peers," which is often given in churches in the New York area as well as in this annual concert, is more than a device for raising funds to maintain the school. It is also a missionary enterprise that brings pleasure and instruction.



PAUL RUSCH, who has been going about the country stirring up interest in the cause of missions in Japan, shares with us this incredible letter from a man who has a novel idea about how to promote the meeting of East and West:

"If you find a Metaphysical Japanese girl," writes this young (or old) hopeful, "International New Thought or Occult type, who would consider marriage and living in the U.S.A., let me know. I am interested in World Brotherhood and Japanese Culture. Yes, I am a Christian Metaphysician. . . . General MacArthur cooperated very wonderfully in my quest" [Editor's note: Maybe that's the real reason he was recalled!] "but so far I have not found a Metaphysical Japanese girl; I am sure there must be some in Japan. This would be a real furtherance of U. S.-Japanese Relations and conducive to greater World Brotherhood. When you return to Japan, kindly keep your eyes open for a girl of this type. She and I could do real Metaphysical Christian work here and it would be a Real Spearhead for the Coming New Age. . . . P. S. I prefer that she be childless if a widow."

FROM THE WEST MISSOURI *Diocesan Bulletin* comes the story of a soap manufacturer who said to his rector: "The gospel you preach hasn't done much good; there's still a lot of wickedness and wicked people." The priest pointed to a child playing in the mud. "Soap hasn't done much good in the world," he observed; "there's still much dirt and many dirty people." "Oh, well," answered the manufacturer, "soap is useful only when it's applied." "Exactly," answered the priest.

*Clifford P. Morehouse*





## Why Go to Church?

By the Rev. Benjamin Miller

Professor of Philosophy, Stephens College, Columbia, Missouri

**C**HURCH membership is a two-way contract, utterly meaningless and void unless obligations are mutually assumed by both parties to the contract. The two parties are, of course, the Church and the individual member.

What the Church understands to be the obligation of a member is neither vague nor concealed. It is clearly set down, in minimum terms, in the *Offices of Instruction* of the Book of Common Prayer:

"What is your bounden duty as a member of the Church?"

"My bounden duty as a member of the Church is to follow Christ, to worship God every Sunday in His Church, and to work and pray and give for the spread of His Kingdom."

This is our end of the covenant to which we bind ourselves in Holy Baptism. It is necessary to understand this at the outset, because the question is not, Do I or do I not, as a member of the Christian fellowship, have an obligation to worship God every Sunday in His Church? This question was answered at our baptism. We then undertook such an obligation. The question under present consideration is why this is a member's obligation.

Let us begin with the assumption that you profess to be a Christian. You may be a decent, respectable, high-minded, moral individual. But that alone does not make you a Christian. There are many such individuals who make no profession to being Christians, and would even resent being classed as such. Christianity is not necessary to decency, respectability, high-mindedness, and morality. There are many non-Christians in the world who rate a higher standing among these virtues than do many Christians.

What, then, is the distinguishing mark of a Christian? A Christian is one who is a member of the society of Christians;

and he may be good or bad. Certainly anyone will agree that we have to distinguish between good and bad Christians. This society of Christians is a specific fact in history, not simply an attitude of mind or will. It is the Church,

### *Churchgoing is a necessary part of being a Christian*

the historic Body of Christ, a flesh-and-blood fellowship of men and women which was founded by our Lord in a particular time and place, as a fellowship, and which has undergone an unbroken continuity in history to the present time.

When one makes the decision to become a member of this historic fellowship, he becomes a Christian. Any other definition of a Christian—such as, one who agrees intellectually or morally with what is vaguely called Christian teaching—simply makes a weasel term out of the word and means everything, which is nothing.

#### ANALOGIES

Consider an analogy of this. Suppose you are a business man in hearty accord with the ethical code of Rotary International. You practise those principles in your business. But until you have been admitted into membership in the local Rotary Club, it never occurs to you to call yourself a Rotarian. Being a Rotarian means, in the first place, being a member of the society of Rotarians.

Or consider the same principle in another area. You are an American, not simply because you happen to agree with the ideas which we call by the name of Americanism or approve of the American system of government, but because you are a member of the society of Americans by virtue of your having been born into that society, either by legal process

of naturalization or by having been born in America.

So it is with being a Christian. You become a Christian by being born into the society of Christians. The means or sign of that birth is baptism. A Christian is one who specifically relates himself to God and to his fellows as a member of the historic society of Christians, which is the Church.

Being a Christian, then, means essentially living a life in fellowship with other Christians. You are not particularly Christian in your bath tub. Your behavior will be specifically Christian when it is centered in the fellowship. This is the fundamental answer to the question, Why go to church?

#### THE SUPREME ACT

Now, what are the distinctive actions that Christians perform together? How does the fellowship function on the level of the local community, where our lives, for the most part, are rooted?

We have a rather specific answer to these questions in our Lord's familiar summary of the Christian life. He said, Love the Lord your God, and love your neighbor as yourself. These two commandments describe the direction, the

purpose, and the content of the life of the Christian fellowship.

In terms of what we have been saying about the individual Christian's relation to the society of Christians, these two commandments also describe the function of the individual with and within the fellowship. That is, the individual Christian loves God and loves his neighbor in fellowship with other Christians. He cannot fulfil what God commands in his life except as he participates in the life of the fellowship.

Now let us move closer to the heart of this life of fellowship, where we find corporate worship. To give praise and thanks to God in fellowship becomes the supreme and distinctive act of Christians because it is the highest expression of their obedience to the command, that they shall love and adore God. The most exalted moment in the life of the fellowship is when the members are seated or kneeling or standing together to praise God, to hear His Word, and to ask of Him those things which are necessary for the life of fellowship.

But also with respect to the second commandment, that Christians shall love their neighbors, the act of corporate worship is central. For out of our common experiences of worship together come both the vision and the power to make our obedience to this command possible. Because of the natural grounds of ungeniality between us and because of

*(Continued on page 19)*



# The CONQUEST OF DEATH

## VI. *Prospice*

By the Rev. Carroll E. Simcox

Rector of Zion Church, Manchester Center, Vt.

¶ Thus far in the present series Fr. Simcox has discussed the need of a future life, the certainty of Christ's Resurrection, the assurance this affords for us, our possession of a risen "body," and our enjoyment in eternity of the highest hopes and aspirations of our present existence (L. C., March 18th and 25th, April 1st, 8th, and 22d). ¶ In this, the concluding article, Fr. Simcox turns to the question whether we shall "enjoy reunion with our loved ones in heaven."

Fear death?—to feel the fog in my throat,  
The mist in my face,  
When the snows begin, and the blasts denote

I am nearing the place,  
The power of the night, the press of the storm,

The post of the foe;  
Where he stands, the Arch Fear in a visible form,

Yet the strong man must go:  
For the journey is done and the summit attained,

And the barriers fall,  
Though a battle's to fight ere the guerdon be gained,

The reward of it all.  
I was ever a fighter, so—one fight more,

The best and the last!  
I would hate that death bandaged my eyes, and forbore,

And bade me creep past.  
No! let me taste the whole of it, fare like my peers

The heroes of old,  
Bear the brunt, in a minute pay glad life's arrears

Of pain, darkness and cold.  
For sudden the worst turns the best to the brave,

The black minute's at end,  
And the elements' rage, the fiend-voices that rave,

Shall dwindle, shall blend,  
Shall change, shall become first a peace out of pain,

Then a light, then thy breast,  
O thou soul of my soul! I shall clasp thee again,

And with God be the rest!  
Browning, *Prospice*.

IT is all very well to write brave lines like these, if you are a good enough versifier—as of course not exactly everybody is.

Browning was an optimist in all things and about all things. You would expect such rousing sentiments from him on the subject of death and the life to come, in normal circumstances. But note the chronology. *Prospice* was written only a short time after the death of the "soul of his soul," Elizabeth Barrett.

Everybody knows the depth and glow

of that union of many years. Either one without the other could be only a half-self. Elizabeth had left him and he was desolate. And out of his loneliness came *Prospice*.

I cannot think of either Browning or Tennyson without comparing them, and especially comparing their treatments of common themes. Browning's *Prospice* suggests Tennyson's *In Memoriam* and *Crossing the Bar*. Both poets face death with faith, but Browning's faith is robust and rousing where Tennyson's is a mere clinging to the sunnier side of doubt. Browning's faith is full-blown Christian.

### TWO CLASSES OF MEN

All men must face death ultimately, in hand-to-hand encounter, but only the more thoughtful and courageous few choose to face it before their time comes. One suspects that death is a subject that Tennyson would never agonize with if some poignant bereavement, such as the death of Hallam, did not force him. His optimism was of the dangerous sort that subverts realism. In this, Tennyson was a good deal more modern and a good deal less Christian than Browning.

I cite these two Victorian giants only as types and representatives of us all. All mankind has been "divided into two classes" so many times, and into so many classes, that we might as well add another such division to the multitude. Everybody either quakes at the prospect of death, and refuses to think about it except when forced, or awaits "the Arch Fear" with quiet confidence, willing to "taste the whole of it" and trusting that one mightier than he and mightier than death will give him the victory. Thus all mankind is divided into two classes: those who dare to face it and those who do not.

In the foregoing chapters we have noted at least the chief Christian reason for confidence in the face of death: the Easter Event, with its obvious meanings and implications for the Christian be-

liever. Death is in God's hands—Easter proves that; and we are in God's hands. God has made us for Himself. If death were indeed our destroyer, God would be robbed of His dearest treasure—His human child. Since death is in no sense a rival antagonist to God but an instrument in His hand for the accomplishment of His purposes, it is irrational for the Christian to fear it. We know that God wants us. We know that He has the power to create us, to keep us, now and forever.

And that knowledge, which for us is absolutely assured and certified through Jesus Christ our Lord, must cast out all fear of death—if we give it the chance.

### A CONTRADICTION

That I think is a very important and necessary proviso. It is a strange and unhappy fact that many Christians who know God, through Christ, who are assured of His power over life and death and also of His loving determination to hold us as His own forever, nevertheless fear death. This contradiction of our faith by our fear is unquestionably the "natural man" in us rebelling against the "new man" in us. That struggle between our old self, which we have renounced but which is not yet dead, and the new self we receive in Christ, is the agony which is at the heart of the Christian's life in this world.

Our fear of death belongs to the old man in us. The old man "will not down." But it will help us if we habitually and constantly remind ourselves that no longer are we mere natural creatures who die and in dying have no hope; we are now new men in Him who has brought our true life and immortality to light. It is "natural" to fear death; granted. But we are no longer "natural"; for we have received the adoption of sons, the power to become the children of God.

This is what I mean by saying that we must give our own knowledge of God



a chance to deliver us from the fear of death. I mean simply being consistent Christians. God has created us for Himself. We are going to die. Death is in His hands. We are in His hands. He wants us to be His forever. What more do we need to know?

All that we need to know, certainly, to enable us to face death with confidence is simply that group of basic truths mentioned in the above paragraph. There are many other things we may want to know about the life to come, and concerning which God in His wise mercy keeps us in the dark. I choose to speak of only one of these, before we close. That is the question: shall we enjoy reunion with our loved ones in heaven?

#### REUNION OF SOULS

The real question, which lies behind this more superficial question and which must first be answered, is this: is the loving union of creatures with one another a good, from God's point of view? Was the union of Robert and Elizabeth Barrett Browning a good? Is "the fellowship of kindred minds" a good? We who participate in it assume that it is. Anybody who has ever enjoyed a true friendship with another mortal takes for granted that this experience is not only pleasant to himself but that it must be dear in the sight of God.

I dread being perversely critical upon this subject, but I believe we must recognize one fact: human love and friendship and union are not always purely good and beneficent. If a particular friendship of ours is bad for us, or bad for the other party to it, we cannot assume that that union is dear in the sight of God. Many a man has been unmanned and ruined by his friends. If such a union may be raised from the dust and reanimated and gathered up into heaven for an eternal extension of life, what will it do to God's heaven — to say nothing of the souls who have been hurt by it?

The character of God as we know Him, the nature of heaven as it must be inferred from the character of God, demand that any "reunion" of souls in heaven must be restricted to earthly unions which in their temporal day ministered not simply to the creaturely happiness of those who were in it but to their mutual sanctification and growth in holiness.

It comes to this: any union of lives which is of such a moral and spiritual character that it would be at home in heaven will find its eternal home and perfect consummation in heaven. Browning's confident cry to Elizabeth:

O thou soul of my soul! I shall clasp  
thee again,  
And with God be the rest!

seems to us, from all that we know of  
(Continued on page 22)

## BOOKS

The Rev. FRANCIS C. LIGHTBOURN, Literary Editor

### The Nub of the Matter

RELIGION, we are often told, may be related to education in either of two ways. It may be included in the curriculum as one subject among many — like chemistry, mathematics, or English literature — or it may be made to permeate the entire educational program.

These two alternatives are met with again and again in the voluminous and ever increasing output of literature on the subject, and not infrequently are they contrasted, with an implied or even an expressed preference on the part of religious leaders for the latter.

Henry P. Van Dusen, who has been connected since 1926 with Union Theological Seminary, shows, in his recently published *God in Education*, that there is a third possible relation of education and religion; and this alone, in his view, is adequate (Scribners. Pp. 128. \$2).

Boiled down to simple terms Dr. Van Dusen's thesis would seem to come to this: whatever is being taught is part of God's truth, for truth is one and God is one. Therefore, if this is not recognized by those who teach and those who learn, the educational process is fundamentally in error:

"What is most earnestly urged is that, if the basic premise is sound — that Truth is an organic unity and each segment of knowledge what it is by virtue of its place within that unity — then no part of knowledge, whatever its subject matter, will be truly and rightly taught unless that relationship to the Unity of Truth is assumed and, so far as appropriate, pointed out. And, further, that the educational institution itself which is responsible for the total setting-forth of the whole Truth should consciously recognize the basic premise of its undertaking and its responsibility, and acknowledge the Divine Mind without which its enterprise could not take place" (pp. 81-82).

This is the nub of the matter as Dr. Van Dusen sees it. His book is a forceful presentation of the subject in four short chapters.

If God is real, realistic is the word for Dr. Van Dusen's approach to the problem of education.

#### Of Interest

GENESIS AND GEOLOGY, by Charles Coulston Gillispie. Subtitle: "A



Study in the relations of scientific thought, natural theology, and social opinion in Great Britain, 1790-1850." An important contribution, worth the attention of students and specialists. First publication of author, who is Assistant Professor of History at Princeton University. Lengthy bibliographical essay, as well as notes and index (Harvard University Press. Pp. xiii, 315. \$4.50).

*Sir Walter Raleigh: A Study in Elizabethan Skepticism*, by Ernest A. Strathmann. A documented work, "virtually completed in its present form under a Guggenheim Fellowship." Includes chapters entitled "Elizabethan Meanings of Atheism," "Of God and the Soul" "Of Miracles; and of Men before Adam." Index. Author is chairman of department of English, Pomona College. Should be of special interest to students of Elizabethan period. (Columbia University Press. Pp. 292. \$3.75).

*humanism versus Theism*, by J. A. C. Faggner Auer and Julian Hartt. A debate between Dr. Auer of Harvard Divinity School (pro humanism) and Yale Divinity's Dr. Hartt (pro theism). Query: Does capitalization of the one term and lower-casing of the other, on title page, have ideological significance? (Antioch Press. Pp. 153. \$2.50).

*The Four Councils*, by J. W. C. Wand. Another work by the Bishop of London that should secure wide reading in anticipation of the 1500th anniversary (October 8, 1951) of the Council of Chalcedon (Faith Press. In America: Morehouse-Gorham. Pp. vi, 81. \$1.05).

*Worthy is the Lamb*, by Ray Summers. "An Interpretation of Revelation." Includes historical background and commentary on the Book of Revelation. Author, who is professor of New Testament, Southwestern Baptist Theological Seminary, shows wide acquaintance with recognized writers on subject. Worth further attention (Broadman Press. Pp. xv, 224. \$2.75).

*This Grace Wherein We Stand*, by George Johnstone Jeffrey. The Warwick Lectures on Preaching, delivered to students of New College, Edinburgh, and St. Mary's College, St. Andrew's, spring 1948. I. Our Perennial Theme; II. Preaching Resources; III. The Travail



of Preparation; IV. The Ordeal itself; V. The Minister's Devotional Life; VI. The Hinterland (Scribners. Pp. 95 \$2).

*Go Tell the People*, by Theodore P. Ferris. The inaugural series of the George Craig Stewart Lectures on Preaching delivered at Seabury-Western Theological Seminary, by the rector of Trinity, Boston. 1. The Purpose of a Sermon; 2. The Content of a Sermon; 3. The Form of a Sermon; 4. The Form of a Sermon (continued); 5. Personal Problems of the Preacher (Scribners. Pp. 116. \$2).

*Fénelon's Dialogues on Eloquence*, a translation with introduction and notes by Wilbur Samuel Howell. Homiletics, but more than homiletics: "the problems of discourse in general." Interesting\* (Princeton University Press. Pp. 160. \$3).

*Training in Prayer*, edited by Canon Lindsay Dewar. A symposium. I. Teaching Little Children to Pray (Eleanor Martin); II. Training Boys and Girls in Prayer and Worship (Phyllis Dent); III. The Training of Adolescents in Prayer and Worship (Lindsay Dewar); IV. Training the Congregation in Worship (Bishop Barkway); V. More Advanced Teaching on Prayer (F. P. Harton); VI. The Prayer of the Teacher of Prayer (E. S. Abbott). A new (second) edition of a work first published 1939, containing only a few essential changes. Includes William Temple's preface to original edition (Mowbrays. In America: Morehouse-Gorham. Pp. vi, 240. \$1.50).

*The Wall of Separation between Church and State*, by Conrad H. Moehleman. Subtitle: "An historical study of recent criticisms of the religious clause of the First Amendment." Dedicated "to the Supreme Court of the U. S. for its unanimous defense of the principle of separation of church and state embedded in the religious clause of the first amendment, and to Eleanor Roosevelt, international defender of human rights" (Beacon Press. Pp. xvi, 239. \$3).

*Beyond East and West*, by John C. H. Wu. The spiritual pilgrimage (from paganism to Methodism to Roman Catholicism) of a top-ranking Chinese lawyer and diplomat. Well written, with de-

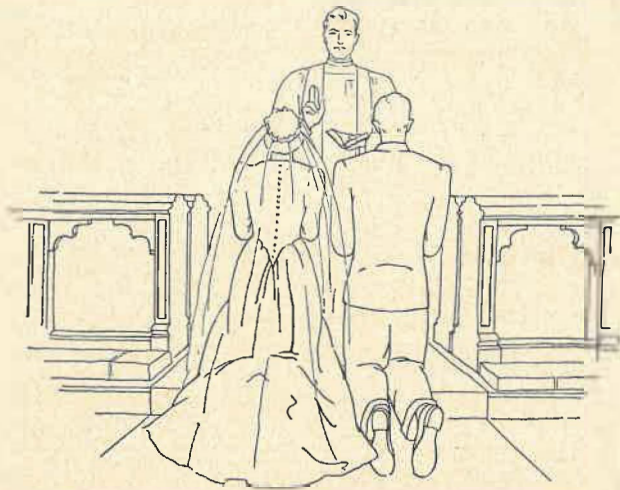
\*Sample passage:

"C. I admit that forced texts have always displeased me. Have you not noticed that preachers read from one text all the sermons they please? They twist their subject matter little by little in order to adjust the text to the sermon that they have need to spout. Such things happen particularly in Lent. I cannot approve of them.

"B. Don't stop, please, without having explained one further thing that gives me some difficulty. After that, I'll allow you to go.

"A. Oh well! Let's see if I can satisfy you. I have a strong desire to do so, for I devoutly hope that you will use your talents to preach simple and persuasive sermons."

# CHRISTIAN MARRIAGE



## Getting Married in Church

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## The Threshold of Marriage

In an era made tragic by divorce, intelligent and clear thinking such as that found in "The Threshold of Marriage" becomes a vital part of re-education. Seeking to enable young people to enter into marriage fully cognizant of its opportunities, this is a book every clergyman will wish to introduce to the couples who come to him for instruction. Price, 30 cents

## The Marriage Service and After

By Hervey C. Parke

This is the third edition of this ever-popular booklet, a presentation for those about to be married of the Service of Holy Matrimony and its responsibilities. Subtitled "The Love of God the Bond of Union," it covers the Christian implications of marriage, and includes many excellent practical suggestions toward the wedding arrangements themselves. Price, 50 cents

## Christian Marriage

By Floyd Van Keuren

Toward the more thoughtful preparation of young people to meet the responsibilities and privileges of Christian marriage, this small manual is packed with a wisdom in reverse ratio to its size. It gives valuable insight into what marriage requires of both members, especially in terms of spiritual and emotional maturity. Nine chapters, an appendix on wedding etiquette, a brief but excellent bibliography, and index. Price, \$1.50

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# building The Living Church

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*What are the men in the picture doing?*  
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*How many Churchpeople are receiving THE LIVING CHURCH now?*  
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Yes, we can send bundles to their parishes.

*7,784 parishes?*  
Well, almost that many.

*And then there would be 80,000 laymen keeping up with the facts of Church life?*  
Yes.

*How much does that cost the parish?*  
Nothing.

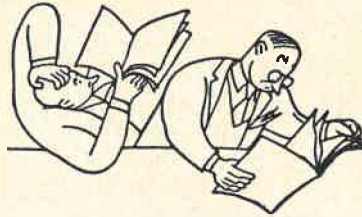
*Did you say nothing?*  
That's right. Bundle copies are charged at 11 cents each, sold at 15 cents each, and all unsold copies are accepted for full credit if returned by the 15th of the month following date of issue.

*Maybe my parish should order a bundle—?*  
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*How do I do it?*  
Drop us a postcard saying, "Please send my parish a weekly bundle of so many (5 or more) copies of THE LIVING CHURCH till further notice," and put in name of parish, address, and your signature.

*That sounds easy.*  
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*What is the suggestion?*  
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## The Living Church

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lightful touches of humor. Author shows phenomenal acquaintance with both oriental and occidental writers, from Lao Tzu to T. S. Eliot (Sheed and Ward. Pp. xi, 364. \$3.50).

*Christian Education in a Democracy*, by Frank E. Gaebelein. The report of the National Association of Evangelicals Committee. Sent to a specialist for further review (Oxford. Pp. ix, 305. \$4).

*A Method of Prayer*, by Johannes Kelpius, edited with introduction by E. Gordon Alderfer. A rediscovered writing of the "mystic of the Wissahickon," of German pietist background (Harper, in association with Pendle Hill. Pp. 127. \$1.50).

*The Tolstoy Home: Diaries of Tatiana Sukhotin-Tolstoy*, translated by Alec Brown. Tatiana Tolstoy (born 1864) is the eldest daughter of Leo Tolstoy (1828-1910). Diary covers, intermittently, period 1878-1910, and is interesting as revealing an interest in social, literary, philosophical, and religious questions, as well as a daughter's deep devotion to her father (Columbia University Press. Pp. 352. \$4).

*The Return from Babel*, by Gerald M. Spring. A tract for the times on the text Genesis 11:1-9 (Philosophical Library. Pp. xxvi, 188. \$3.50).

*What the Jews Believe*, by Rabbi Philip S. Bernstein. The expansion of an article that appeared last fall in *Life* magazine. Charming illustrations by Fritz Eichenberg (Farrar, Straus and Young. Pp. 100. \$1.25).

*The Messianic Hope in its Historical Setting*, by Laurence E. Browne. A course of lectures delivered at King Alfred's College, Winchester, by the Professor of Theology at the University of Leeds (SPCK. Pp. 58. Paper, 3/-).

*Roads to Radiant Living*, by Charles L. Allen. Author says: "The messages in this book are, for the most part, my columns in the Sunday *Atlanta Journal-Constitution*, which, in turn, came out of my Sunday-night sermons at Grace Methodist Church" (Revell. Pp. 157. \$2).

*The Nine Days of Father Serra*, by Isabelle Ziegler "The story of nine days . . . in the year 1769 near the blue waters of the Pacific in southern California" (Longmans. Pp. 242. \$3).

*Julia Valeria*, by Elizabeth Gale. The story of two Roman girls 16 years old in 19 B.C. (Putnams. Pp. x, 243. \$2.50).

*Farming and Gardening in the Bible*, by Alastair I. MacKay. Author sailed the seven seas for over twenty years, but is now back to the soil, farming, writing, and weaving tweeds (Emmaus, Pa.: Rodale Press. Pp. 280. \$3).



## Why Go to Church?

(Continued from page 14)

our naturally self-regarding dispositions toward one another, the demand that we love one another is preposterous, except as we find strength from outside ourselves to do so.

Hence, our corporate worship is the most important thing that we do together as a local fellowship of Christians. Our effectiveness for Christ as ministers of reconciliation in the community and in the world can be advanced on no other foundation. This is a judgment upon the life of most local parishes, for corporate worship is not *in fact* the most important thing that they do together.

The resources of time and effort are poured into other activities of parish life — oftentimes unrelated to the central experience of worship — and a distressingly “unincorporate” number of the members of the parish are present at the Sunday services. For the most part, we actually find ourselves trying to run the Church’s enterprise in the community while at the same time we cut ourselves off from the only source of corporate power that can make that enterprise effective.

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Sometimes we get to thinking that perhaps Our Lord may even credit us, who while never having even seen Him, yet, in sublime and humble belief, love Him utterly with even a higher degree of faith, for we have had none of the personal lifts the disciples had, simply because they actually had been with Jesus.

The matter of loving some one from

whom we are separated in this life, takes on real heights, heights of faithfulness, heights of yearning, heights of deep, earnest devotion and affection, all the more, perhaps, because of the separation. Does that follow through into spiritual realms? Do we love Jesus whom we have never even seen, with heights of faithfulness, yearning, of deep affection? We SHOULD, for the love of Jesus should, by the nature of things, transcend all forms of human affection. If we feel we lack in this regard, perhaps we’ve never really learned to LOVE Jesus Christ. Perhaps we’ve just worshipped—formally, fearfully, dutifully. Cast ALL that aside, and learn that in whole heartedly LOVING Jesus will come the joy we’ve been seeking all our lives, and our worship then will take on a reality we’ve never before known.

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**S. DAK.—Evangelism** occupied most of the attention of South Dakota's convocation which met recently. Bishop Smith of Iowa conducted a conference on the subject at a joint session. Convocation then divided into groups representing parishes and missions under the leadership of trained laymen. They reported their findings at a joint session the next morning. Convocation decided to meet next spring at Deadwood, S. D.

**ELECTIONS.** Synod: clerical, Howard Trask, V. V. Deloria, P. D. Gough; lay, Ray Dana, W. H. Applegate, R. W. Feyerharm.

**S. FLA. — The convention which elected the Rev. Martin J. Bram** suffragan bishop of South Florida was the largest in the history of the diocese. Attendance numbered 650.

The diocese has 13 candidates and postulants for Holy Orders. Bishop Louttit said that the opening of vitally needed new work would place each one in the diocese on completion of training. Missions admitted to parish status: Trinity-by-the-Sea, Daytona Beach; Holy Trinity, Melbourne; St. Mary's, Stuart; and Trinity, Vero Beach. Five new missions were opened last year. Convention adopted increased budgets in both diocesan and general missionary work.

**ELECTIONS.** Standing committee: clerical, M. T. Carpenter, J. L. Duncan, G. I. Hiller; lay, Albert Roberts, D. B. Weller. Executive board: clerical, J. L. Soper, R. I. Brown; lay, Stafford Beach, J. A. Sperry.

**SALINA — Could a higher salary scale** than that of clergy already in the district of Salina be offered to new clergy? That was the problem Bishop Nichols faced in his desire to get clergy for the many unmanned missions in the district. The present clergy themselves solved the problem by telling Bishop Nichols that they would raise no questions if new men were offered more pay. When convocation met the Bishop recommended creation of a fund to increase salaries of his present clergy.

Convocation pledged support of a state children's center proposed by the Governor and legislative council. St. Francis' Boys Homes have voiced the need for such a center which would assist children with deep emotional problems.

**GEORGIA — One hundred-year-old St. Paul's Church** in Albany, Ga., was host to the 129th annual convention of the diocese on April 3d and 4th. Bishop Barnwell, who is observing his 25th year in the episcopate, gave the diocese a good rating in his address. He announced that Epiphany Mission in Sylvania was organized and under the care of the Rev. J. C. Caley of Waynesboro, and that on April 1st he had dedicated a new parish house for St. Michael's Mission, Waynesboro. Convention voted to admit Christ Church,

Augusta, to parish status. St. Paul's, too, was striding ahead. The first unit of a parish house had been opened in 1949, and only last January the parish opened a branch Sunday school in a rapidly growing suburban area. And the rector, the Rev. G. Ralph Madson, is assisted by a full-time lay assistant in charge of young people's work.

**ELECTIONS.** New secretary: the Rev. J. H. Pace. New standing committeemen: the Rev. Ernest Risley, Ross Allen. New members of executive council: clerical, G. H. Caution, W. C. Baxter; lay, Isaac Aiken, Reuben Clark. Synod: clerical, Talbert Morgan, W. S. Brace, T. P. Martin, Fr. Pace, Harcourt Waller, J. C. Caley; lay, H. P. Williams, J. A. Setze, J. O. Morgan, Arthur Hazard, J. W. Barrington, Thomas Johnson.

**IOWA-QUINCY — For the purpose of defending and promoting the Catholic faith,** a club has been organized by laypeople of Trinity Cathedral, Davenport, Iowa, and two churches just across the Mississippi in Illinois, Trinity Church, Rock Island, and Christ Church, Moline.

An organizing meeting was held on April 6th at Trinity Church. Ninety-one people were present. Guest speakers were Earl Miller and W. D. Willoughby, both of the Catholic Club of Chicago. C. D. Atkins was elected president and Miss Mary Moore was elected secretary-treasurer.

**KANSAS—The hunt for building sites** at suitable prices was intensified in Kansas with the appointment at convention of a committee to assist the Bishop in finding land in urban areas on which to extend the Church. The search, said Bishop Fenner, is a great problem because of the rapid expansion of larger cities and inflationary prices of real estate. The Bishop reported that the number of baptized persons in the diocese had increased by 1196, communicants by 602, and that Church school teachers and pupils now total 3700.

**ELECTIONS.** Executive council: Rev. A. D. Davies, H. D. Ritchie, J. S. Payne.

**LOS ANGELES—Bishop Bloy takes a genie for a ride through the air** in a filmstrip which is being shown in

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Los Angeles parishes and missions to ignite the diocese's missionary expansion campaign. In the film, produced under the supervision of the Rev. Edward McNair, the Bishop shows the genie how the diocese's population has mushroomed during the last ten years. The diocese will wind up its current campaign on Whitsunday. On that day, and on every

Whitsunday thereafter until the missions can take over, the offering from every parish and mission in the diocese will be used to repay a \$175,000 loan from National Council. Mr. McNair is chairman of the appeal. Radio and motion picture professionals, all members of his church, contributed their time and talents to make the film. They include MGM

cartoon director, Bill Hanna, radio announcer and television director, Robert Anderson, Bud Linn of the "Kings' Men," Abbott and Costello's screen writer Art Horman, "Great Gildersleeve" script writer John Elliott, Art Gilmore, announcer on "Dr. Christian" radio show, and professional photographer Charles Trowbridge.

**EAU CLAIRE**—No picnic for their parents, living for a couple of weeks in the basement of Christ Church, La Crosse, Wis., is something of a lark for children of families driven from their river bottom homes by the worst flood of the Mississippi River in 70 years. About 50 of La Crosse's 1500 homeless were given shelter by Christ Church, which is on safe land. Fr. R. D. Vinter, rector of Christ Church, reported that the river rose slowly and the Red Cross and other civic groups, in which Church-people participate, were able to evacuate people from the danger areas without fatality. Nearby Camp McCoy supplied the refugees at Christ Church with cots. Another local church fed them. Church-people brought toys for the children and joined in caring for the families. Movies were shown every night, and the guild hall juke box played all day long. The flood began on April 12th.

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## Conquest

(Continued from page 16)

their union, a reasonable and justified confidence. It had been a beautiful and holy thing. It had been such as to help God in preparing them both for heaven. God is the Conservator of values, the Guarantor of their eternal victory. To put it with ridiculous abstractness: the union of Robert and Elizabeth Browning was certainly a "value," if we know a value when we see one. If such a treasure as that can perish in the dust, we are of all men most miserable.

### QUINTESENTIALLY SOCIAL

"But now is Christ risen from the dead," and with Him and in Him are risen all souls and *all unions of souls* which are truly *in Him*. That must be the test of the fitness for survival of any union of lives — be it the union in "one flesh" of man and wife, the union of parent and child, or the union of friend with friend.

What we Christians call salvation is purely and quintessentially social, not private. Our "common salvation," the Epistle of Jude calls it. No man cometh unto the Father alone. Heaven, the realm of perfected and completed salvation, *must* be a society. Its very essence is union with God, and with one another *in God*. This union is not "merger." We do not become God, we are not absorbed into God, in that union.

We know from our present experience with God that we do not become less and less our own selves as we draw closer to Him: we become more and more our own selves. In true union — fruitful, wholesome, life-building union — is true individual self-fulfilment. Robert Browning did not become more and more Elizabeth and less and less Robert in the course of their union upon earth: he became more and more Robert. It is always so in any true union with God or with a fellow creature.

This, I think, is the answer to the familiar question about recognizability in heaven. If one becomes his own true and perfected self only in heaven, he will be more recognizable in heaven in his own self-identity than he ever was upon earth. If Robert Browning's confident expectation of reunion with Elizabeth was justified by the revelation of God in Christ, as we cannot as Christians doubt that it was, it follows that their reunion is real, perfect, complete, and joyful forever: and Robert is eternally Robert, and Elizabeth is eternally Elizabeth.

Their earthly union met the test. It was "in Christ." If our earthly unions meet the same test, they too, will be gathered into heaven for their perfect consummation and bliss. It cannot be otherwise.

This we know, as God is true.  
"And with God be the rest!"

## CHANGES

### Appointments Accepted

The Rev. R. Whitney Barnes, formerly curate at St. Andrew's Church, Wellesley, Mass., is now on the staff of St. John's Church, Sixteenth and H Sts., N.W. (Lafayette Square), Washington 6, D. C.

The Rev. Forbes deTamble, formerly minister in charge of St. James' Church, Perry, Fla., and St. Bartholomew's Mission, High Springs, will take charge of St. Luke's Church, Marianna, Fla., and St. Mark's Mission, Chattahoochee, on June 1st.

The Rev. John K. Hammond, formerly rector of the Church of the Ascension, Tujunga, Calif., is now rector of Christ Church, Sausalito, Calif. Address: 61 Santa Rosa Ave.

The Rev. Otho Strayer Hoofnagle, formerly rector of St. John's Church, Montclair, N. J., will become clerical master of St. Paul's School, Concord, N. H., on August 31st.

The Rev. V. G. Lowery, formerly rector of St. Luke's Parish, Marianna, Fla., and archdeacon of the Western archdiocese, will on May 1st become superintendent of Resthaven, a new institution of the diocese of Florida, which will open in July as a home for aged Churchwomen, in St. Augustine, Fla. Address after April 28th: Box 1288, St. Augustine.

The Rev. William L. Mayo, retired priest of the diocese of Washington, is now an honorary associate of St. John's Church, Lafayette Square, Washington, D. C.

The Rev. John P. Moulton, chaplain at St. Alban's (Iolani School) in Honolulu, Island of Oahu, will become chaplain at Hawaii Episcopal Academy, Kamuela, Hawaii, on September 1st.

The Rev. William Lewis Nieman, Jr., formerly vicar of St. John's-on-the-Mountain, Bernardsville, N. J., will become rector of Grace Church, Madi-

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THE LIVING CHURCH

## CHANGES

son, N. J., on August 1st. Address: 4 Madison Ave.

The Rev. Paul Savanack, who has been headmaster of Hawaii Episcopal Academy, Kamuela, Hawaii, has been appointed archdeacon of the Island of Hawaii.

The Rev. Glenn M. Sawdon, formerly curate at St. Paul's Church, New Haven, Conn., is now executive secretary for Christian education in the diocese of Dallas. Address: 5100 Ross Ave., Dallas 6, Tex.

The Rev. Dennis Whittle, former rector of Walker's Parish, Cismont, Va., is now rector of McIlhany Parish in the archdeaconry of the Blue Ridge, including the Church of the Good Shepherd, Hickory Hill, Va., and Grace Church, Red Hill. Address: Neve Hall, RFD 3, Charlottesville, Va. (Six miles south of Charlottesville).

### Resignations

The Rev. Hollis A. Corey, who is serving St. Luke's Church, Honolulu, will retire in July. He plans to move to Claremont, Calif.

### Changes of Address

The Rev. Walter J. Moreau, rector of St. Barnabas' Church, Tarentum, Pa., formerly addressed at 1300 Alabama Ave., Tarentum, should now be addressed at 1410 Pacific Ave., Apt. B 3, Brackenridge, Pa.

The Rev. David C. Patrick, who recently became rector of Trinity Church, Independence, Mo., may be addressed at 1014 S. Main St.

The Rev. Rollin S. Polk, Jr., priest in charge of St. Paul's Church, Logan, Ohio, and the Church of the Epiphany, Nelsonville, formerly addressed at Nelsonville, should now be addressed at Box 326, Logan.

The Rev. Edward R. Sims, who recently became rector of Calvary Parish, Sedalia, Mo., may be addressed at 111 E. Broadway.

The Rev. William A. Thompson, who recently took charge of the newly-organized St. Martin's-in-the-Fields, Forest Acres, Columbia, S. C., may be addressed at the church, 5220 Clemson Ave.

### Ordination

#### Deacons

New Jersey: Edgar Otis Charles, William Johnson Miles, and Raymond Alfred Peterson, Jr., were ordained to the diaconate on March 31st by Bishop Gardner of New Jersey at Trinity Cathedral, Trenton.

The Rev. Mr. Charles, presented by the Rev. P. M. Sturtevant, who also preached the sermon, will be curate at the Church of St. John the Baptist, Elizabeth, N. J. Address: 61 Broad St. The new deacon will marry Miss Elvira Latta of New York City on May 26th.

The Rev. Mr. Miles, who was also presented by the Rev. P. M. Sturtevant, will be curate of St. Mary's Church, White Horse Pike and Green St., Haddon Heights, N. J.

The Rev. Mr. Peterson, presented by the Rev. H. B. Mille, will be a student at Oxford University, 1951 to 1952. Address: 670 Eagle Rock Ave., West Orange, N. J.

Pittsburgh: On April 7th at St. Stephen's Church, Sewickley, Pa., Bishop Pardue of Pittsburgh ordained to the diaconate the following persons for his diocese:

Donald Duncan, presented by the Rev. J. L. Plumley, will be deacon in charge of Trinity Church, Patton, Pa., and St. Thomas', Barnesboro, after graduation in June. Address: 1901 Lovell Ave., Barnesboro, Pa.

Donald Robert Priestley, presented by the Rev. J. L. Plumley, will be in charge of the Church of the Good Shepherd, Pittsburgh, after graduation in June. Address: 5200 Gertrude St., Pittsburgh 7.

Walter Cameron Righter, presented by the Rev. Dr. Benedict Williams, will be in charge of All Saints' Church, Aliquippa, Pa., where a rectory is now under construction.

John Fletcher Slee, presented by the Rev. W. W. Lumpkin, will be in charge of St. Mary's, Brad-dock, Pa., and St. Alban's, Duquesne, Pa.

Russell Wood Turner, presented by the Rev. H. S. Clark, will be assistant at the Church of the Redeemer, Pittsburgh, and will be in charge of student work at Canterbury House of the Church

## CLASSIFIED

### POSITIONS OFFERED (Cont'd.)

PRIEST WANTED to take services for the month of July in exchange for a 7-room rectory within fifty miles of New York City. Reply Box K-561, The Living Church, Milwaukee 2, Wis.

PRIEST SUPPLY July and August over Labor Day weekend. Use of rectory and \$75. a month. Forty minutes from New York. Reply: Rev. Harold G. Willis, St. Mark's Church, West Orange, N. J.

### POSITIONS WANTED

SUPPLY—Rural priest with family available July or August. Urban work on East Coast, New York or Washington preferred, with use of rectory. Reply Box H-566, The Living Church, Milwaukee 2, Wis.

ORGANIST-CHOIRMASTER—Churchman, experienced with children's boy and adult choirs, desires full-time position, Eastern, Central or Midwest States. Excellent music background, degree of D. S. M. Reply Box R-479, The Living Church, Milwaukee 2, Wis.

COMPETENT Organist and Choirmaster desires change of position. South preferred. Twenty-two years in present post. Churchman. Reply Box V-565, The Living Church, Milwaukee 2, Wis.

INSTRUCTOR or Religious Education Director, male, 31, B.A., S.T.B., graduate work; now Assistant Headmaster at Boys' Church School; needs chance for growth and hard work; teach College Religion, Psychology; High School English, Latin; visual aids, psychological testing, promotion. Reply Box M-559, The Living Church, Milwaukee 2, Wis.

SUCCESSFUL RECTOR, 36, married, Ed.D.; desires position as Chaplain, and/or teacher of Religious Education, English, or Social Studies in College or Secondary School. Reply Box W-564, The Living Church, Milwaukee 2, Wis.

SUMMER SUPPLY—Priest for month of August in Baltimore, Washington or suburbs. Write for information. Reply Box T-562, The Living Church, Milwaukee 2, Wis.

NEW YORK SUPPLY. Priest available, New York City or suburbs, month of August. Details on request. Reply Box T-563, The Living Church, Milwaukee 2, Wis.

### RELIGIOUS PICTURES

RELIGIOUS PICTURES and Awards, samples. St. Philip's Society. West Stockbridge, Mass.

### SHRINE

LITTLE AMERICAN SHRINE Our Lady of Walsingham, Trinity Church, 555 Palisade Ave., Cliffside Park, N. J., welcomes Petitions, Intercessions, and Thanksgivings.

### SUMMER CAMPS

CAMP CHICKADEE, Groton, N. H., Girls 5-15; Boys 5-12. Safe private beach. Excellent food. Land and water sports. Trained staff. Nurse. Individual attention. Limited to 50 campers. Rate \$250. season. Register month or season. References. Rev. & Mrs. R. L. Weis, St. Thomas' Rectory, 721 Douglas Ave., Providence 8, R. I.

RATES (A) Minimum price for first insertion, \$1.50; each succeeding insertion, \$1.00. (B) All solid copy classifications: 10 cts. a word for one insertion; 9 cts. a word an insertion for 3 to 12 consecutive insertions; 8 cts. a word an insertion for 13 to 25 consecutive insertions; and 7 cts. a word an insertion for 26 or more consecutive insertions. (C) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion. (D) Non-commercial notices of church organizations (resolutions and minutes): 10 cts. a word, first 25 words; 5 cts. per additional word. (E) Church Services, 65 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (F) Copy for advertisements must be received by The Living Church at 407 East Michigan St., Milwaukee 2, Wis., 12 days before publication date.



## CHANGES

of the Redeemer. Address: Canterbury House, 5170 Margaret Morrison St., Pittsburgh 13.

Salina: Wilfred Eugene Hotaling, a former Church Army captain, was ordained deacon on March 17th by Bishop Nichols of Salina at the Church of the Epiphany, Concordia, Kans., where the ordinand will be deacon in charge. He will also serve St. James', Belleville. Presenter, the Rev. C. E. Wilcox; preacher, the Rev. F. W. Litchman.

Springfield: Ralph Krohn was ordained deacon on December 21st at St. John's Church, Decatur, Ill., by Bishop Clough of Springfield. Presenter, the Ven. E. H. Ringland.

Tennessee: Fred Carl Wolf, Jr. was ordained deacon on April 9th at St. Mary's Cathedral, Memphis, by Bishop Dandridge of Tennessee. Presenter, the Very Rev. W. E. Sanders; preacher, the Rev. Dr. J. R. Sharp. To do mission work in the diocese on graduation from the School of Theology at the University of the South.

Western New York: Osmond H. Brown, Jr. was ordained deacon on March 27th by Bishop Scaife of Western New York at St. Philip's Church, Buffalo. He was presented by his father, the Rev. Canon O. H. Brown; preacher, the Rev. Dr. Tollie Caution. Address until June: 175 Ninth Ave., New York City.

### Depositions

Philip Pollock Baird, presbyter, was deposed on March 2d by Bishop Donegan of New York, acting in accordance with the provisions of Canon 60, Section I, of the Canons of General Convention of 1949. The action was taken for causes which do not affect his moral character.

William Murray Bradner, presbyter, was deposed on April 6th by Bishop Bennett of Rhode Island, acting in accordance with the provisions of Canon 60, Section I. The action was taken for causes which do not affect his moral character.

### Corrections

The Rev. William Eckman, who recently became assistant to the rector of Christ Church, Philadelphia, writes that he has not been connected with the Society of St. John the Evangelist for more than a year. (This information had presumably reached the office of *The Living Church* Annual too late for the current yearly issue.) Address: 20 N. American St., Philadelphia 6.

### Lay Workers

Mr. Howard McK. Hickey, who was formerly very active in the Presbyterian Church, is now

lay vicar of St. George's Church, West Asheville, N. C. He is a candidate for orders in the Episcopal Church, studying under the direction of Bishop Henry of Western North Carolina and the examining chaplains of the diocese. In the Presbyterian Church, Mr. Hickey served as a deacon, church school teacher, young people's adviser, and camp counselor.

The Rev. Benjamin J. Ridgley, who is leaving the Methodist ministry and preparing for ordination in the Episcopal priesthood, is now in charge of Epiphany Church, Forestville, Md. He received his theological training at Westminster and Union Seminary and was a Navy chaplain for three years.

### Diocesan Positions

The Rev. Robert E. H. Peeples of Jesup, Ga., is now editor of *The Church in Georgia*, diocesan monthly. He succeeds the Rev. G. R. Madson of Albany, Ga., in that position.

### Living Church Annual Corrections

The Rev. Donald S. Cheetham is incorrectly listed on page 392 at 76 Old Amboy Rd., New Dorp, Staten Island 6, N. Y. This should be 76 Old Amboy Rd., Eltingville, Staten Island 12, N. Y.



## 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; 1st Fri HH 8; C Sat 4:30 & 7:30 by appt.

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

### —DENVER, COLO.—

**ST. ANDREW'S** 2015 Glenarm Place  
Rev. Gordon L. Graser, v  
Sun Masses 8:30, 11; Ch S 9:30; Daily Masses 7:30 ex Mon 10; Thurs 7; HH & C Sat 5-6  
Close to downtown hotels.

**ST. PAUL'S** 2430 K. St., N.W.  
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8;  
Low Mass, daily ex Sat, 7; Tues 7 & 9:30; Thurs 7 & 12; Sat 12; C Sat 5 to 6 & by appt

### —CHICAGO, ILL.—

**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** Rev. E. M. Ringland, r  
Church & Eldorado Sts.  
Sun 7:30 HC, 10:30 Cho Ev & Ser, Ch S 9:30 & 10:30; Daily 7:15 MP, 7:30 HC

### —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

### —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

### —DETROIT, MICH.—

**INCARNATION** Rev. Clark L. Attridge, D.D.  
10331 Dexter Blvd.  
Masses: Sun, 7:30, 10 & 12; Daily: 7, Wed & Fri 10

### —BROOKLYN, L. I., N. Y.—

**ST. JOHN'S** ("The Church of the Generals")  
99th St. & Ft. Hamilton Pkwy.  
Rev. Theodore H. Winkert, r  
Sun 8, 9:30 HC, 10:15 & 11 MP, 1st Sun HC 11, 3rd Sun HC 10:15, 7:45 Youth Service, 8:15 EP; Wed & Saint's Days 7:30 & 10 HC

### —BUFFALO, N. Y.—

**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Philip F. McNairy, dean; Rev. Leslie D. Hallett; Rev. Mitchell Haddad  
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

.Key—Light face type denotes AM, black face PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; 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.

### —BUFFALO, N. Y. (Cont'd.)—

**ST. ANDREW'S** Main at Highgate  
Rev. John W. Talbott  
Sun Low Mass 8; Children's Mass 9:30, MP 10:45; Sung Mass & Ser 11; Daily Low Mass 7 ex Thurs 10; C Sat 7:30-8:30 & by appt

### —NEW YORK CITY—

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

**ST. BARTHOLOMEW'S** Rev. Anson P. Stokes, Jr.  
Park Avenue and 51st Street  
Sun 8 & 9:30 HC, 11 MP, 11 1st Sun HC; Week-day HC: Wed 8, Thurs & HD 10:30

**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 MP & Ser, 4:30 Vesper Service; Tues-Thurs 12:30 Prayers; Thurs & HD 11:45 HC

**HEAVENLY REST** 5th Ave. at 90th St.  
Rev. John Ellis Large, D.D., r; Rev. Richard Coombs  
Sun HC 8, 10, MP & Ser 11; 4; Thurs & HD 11 HC

**ST. IGNATIUS'** 87th St. & West End Ave.,  
one block West of Broadway  
Rev. W. F. Penny; Rev. C. A. Weatherby  
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5, 7:30-8:30

**CHAPEL OF THE INTERCESSION**  
Rev. Joseph S. Minnis, D.D.  
Sun HC 8, 9:30 & 11, EP 8; Weekdays HC daily 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.  
139 West 46th St.  
Sun Masses: 7, 8, 9, 10, 11 (High); Daily: 7, 8, 9:30, 12:10 (Fri); C Sat 2-5, 7-9

**ST. THOMAS'** Rev. Roelif H. Brooks, S.T.D., r  
5th Ave. & 53d St.  
Sun 8 HC, 11 MP, 11 1st & 3d Sun HC, 4 EP; Daily: 8:30 HC; Tues & HD at noon; Thurs HC 11; Noon-day, ex Sat 12:10

### —NEW YORK CITY (Cont'd.)—

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

**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 St.  
Rev. Darwin Kirby, Jr., r; Rev. E. Paul Parker;  
Rev. Robert H. Walters  
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion Breakfast), 9 School of Religion, 11 Nursery; Daily MP 8:45, EP 5:30; Daily Eu, 7:30; Wed Eu 7; Thurs Eu 10; HD 7 & 10; C Sat 8-9

### —COLUMBUS, OHIO—

**TRINITY** Rev. Robert W. Fay, D.D.  
Broad & Third Streets  
Sun 8 HC, 11 MP, 1S HC; Fri 12 HC; Evening, Weekday, Special services as announced.

### —PHILADELPHIA, PA.—

**ST. MARK'S**, Locust St. between 16th and 17th Sts.  
Rev. William H. Dunphy, Ph.D., r  
Sun H Eu 8 & 9, Sun School 9:45, Mat 10:30, Sung Eu & Ser 11, Nursery School 11, Cho Ev 4; Daily: Mat 7:30, H Eu 7:45, Wed & Fri 7, Thurs & HD 9:30, Lit Fri 7:40, EP & Int 5:30 C Sat 12 to 1 & 4 to 5

### —PITTSBURGH, PA.—

**CALVARY** Shady & Walnut Aves.  
Rev. William W. Lumpkin, r; Rev. Eugene M. Chapman; Rev. E. Laurence Baxter  
Sun: 8, 9:30, 11, 4:30; HC Daily 7:15 ex Wed & Fri 7:15 & 10:30

### —NEWPORT, R. I.—

**TRINITY**, Founded in 1698  
Rev. James R. MacCoff, III, r  
Sun 8 HC, 11 MP; Wed & HD 11 HC

### —SAN ANTONIO, TEXAS—

**ST. PAUL'S MEMORIAL** Rev. H. Paul Osborne, r  
Grayson & Willow Sts.  
Sun 8, 9:30 & 11; Wed & HD 10

### —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