

The Living Church

December 14, 1952 Price 15 Cents



SATAN SQUELCHED: A 16th-century concept of St. John writing the Book of Revelation [see page 16].

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P. 12: **Surgery of the Soul**

LIVING THE LORD'S PRAYER

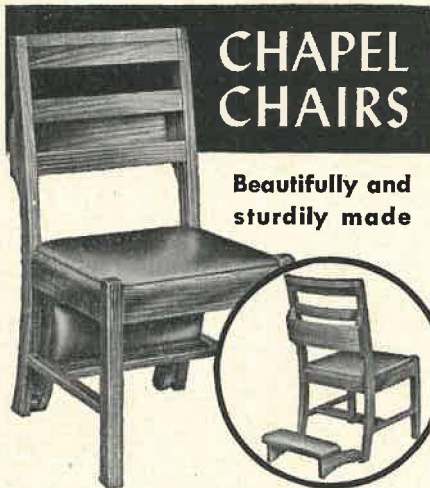
By **CARROLL E. SIMCOX**
Author of
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I BELIEVE being 88 years old, I am your oldest subscriber. I entered Bishop Huntington's seminary upon leaving the stage in 1888 and have brought two bishops and some 15, mainly actors, into our ministry.

I have kept most of my LIVING CHURCH copies.

(Rev.) WALTER E. BENTLEY.

Staten Island, N. Y.

Orthodox at Lund

A LETTER from the chief secretary of the Holy Synod of the Orthodox Patriarch of Constantinople corrects the impression [L.C., August 10th] that the patriarchate would not be represented at the Lund Conference on Faith and Order:

"It would indeed have been regretful had we not taken part in this conference.

"The Ecumenical Patriarchate having from the very outset followed a firm policy in regard to the World Christian movement is not only taking part in the Lund Conference, but has also appropriately enlightened the other Orthodox Churches to participate. As a result, the patriarchates of Antioch and Serbia, which at first were of a contrary attitude, have also taken part in this conference.

"The representatives of the Ecumenical Patriarchate consist of the Most Rev. Metropolitan of Thyateira, Msgr. Athenagoras, of the professors of the Holy Theological School of Halki, Archimandrite Maximus Repanellis, Deacon Chrysostom Konstantinides, and Emanuel Fotiades, and of the two representatives of the Russian Nunciature of Paris."

The position of the Ecumenical Patriarch is therefore clear and positive. In the Hellenic [Greek] Church, discussions continue, but so far without definite conclu-

sions which could be considered representative of the Church as a whole in the matter of participation in the Ecumenical Movement.

PAUL ANDERSON.

White Plains, N. Y.

Negroes and Sewanee

IT was distressing enough several months ago to learn that trustees of Sewanee were still backward in trying to stem the tide of admission of Negro Americans to southern schools, when all around them the bars are being let down in state institutions, but it was more so distressing to learn that the secular press carried the news that the faculty of the Divinity School and the chaplain of the University had resigned. When are our so-called leaders going to wake up and lead instead of follow, be Christian instead of Pharisaic—dodging behind such smoke-screens as state laws, the isolation of Negro students, and other so-called problems which, for the most part, are purely imaginary? Few Church leaders have ever taken a definite Christian stand where it counted or where there was a possibility of loss of position, prestige, or popularity. What man thinks means more than what God thinks.

We are constantly talking about the lack of freedom in Communistic dominated countries but either many of our bishops, priests, and Christian laymen are restricted by what their colleagues and power groups think or don't know what true Christian leadership is. I take off my hat to the faculty of the Divinity School of Sewanee and its university chaplain who are willing to stand up and be counted along with other great men of Christian history, while the majority of the trustees of that great institution are like the priest and Levite in the parable of the Good Samaritan—

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ANSWERED PRAYER

"And make us mindful of the needs of others."



CHOIR PRACTICE

"Aren't there any hymns that anybody ever heard before?"

they "passed by on the other side" for it was none of their business.

Democracy is sick in this country and dead in many others but even our sick democracy is more in the forefront in progress and in meeting realities than our Christianity is, in many instances. It should be the other way around. We are fighting to preserve democracy in Korea. Do we have true democracy here at home? We send missionaries to the so-called heathen lands to carry "the Good News" and to preach brotherhood. Do we have real brotherhood in the Church? Of course there is a certain amount of brotherhood among Caucasians for Caucasians and in a few isolated instances, but is this Christianity? Let us face it and admit that we don't want Christ's kind of brotherhood, fellowship, and teachings and let us stop preaching that which we are afraid to practice.

Communist countries are well aware of our hypocrisy and it is too late "to call the kettle black." We do "live in glass houses" so we should "first pull the beam out of our own eyes." Every Christian minister, bishop, and lay person should take stock of himself and admit that most of us are far from the Christian standard as far as human relationships are concerned and we should do something about it, not just talk.

Parenthetically, every Christian Church should be opened to all, regardless of race, for Jesus said, "My house shall be called of all nations the house of prayer." St. Paul in admonishing the Colossians said: "There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all."

The sooner our leaders wake up and grapple with problems instead of running away from them, put their trust in Christ instead of in men, and stand up and be counted for Christian progress instead of expediencies, the sooner Christianity will be strengthened and democracy appreciated by those who know its many faults. To say the time is not ripe is begging the question because we have been waiting almost 2000 years (since Christ's Sermon on the Mount) for the time to be ripe.

"Then said I, 'Lord, how long?'"

(Rev.) OTHELLO D. STANLEY.

Baltimore, Md.

IT is very distressing to learn that the special committee of Sewanee's board of trustees after 19 centuries of Christianity find it necessary to appoint a committee to study the advisability of the admission of Negro students to the School of Theology. One would wonder what theological students study. Evidently at Sewanee there is a peculiar and foreign theology which necessitated the bishops and a special committee to devote a day to a careful analysis of the subject "Whether Negroes Should Be Admitted to the School." Various phases of this subject were assigned to the several members for research. It's going to take some time to find out whether or not Negroes should be admitted; it would be in the Spring of 1953 before the committee reports its findings.

St. Paul I am sure would be helpful to

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the committee in its research work, especially this admonition, "Where there is neither Greek nor Jew, circumcision nor uncircumcision, bond nor free; but Christ is all and in all." The question is "to be or not to be, to lead or not lead." The recent announcement by Bishop Dun of Washington, that the Cathedral School is to accept Negroes is an indication of leading and not following [L.C., November 9th, late edition]. Can we look to our bishops for courageous, spiritual leadership?

The dean and others at Sewanee resigned their positions because they felt that the admission of Negroes to the school was a matter of conscience with them; they could not go on teaching white theological students theological subjects, especially the most fundamental concept of religion, the fatherhood of God and the brotherhood of man, when the school itself wavers and was not quite sure, or certainly not willing at the time, to commit itself to the proposition that all men are created equal and that God is no respecter of persons.

There are times when many thoughtful Negroes wonder if the Episcopal Church is a white man's Church, but over and over again there are shining and hopeful examples of those who are truly trying to follow the precepts of the lowly Nazarene. Surely we take courage for such action on the part of the Bishop of Washington and the faculty members at Sewanee. It is proof that "there are still thousands who have not bowed their knee to Baal." Here and there we find courageous bishops and clergymen speaking out boldly and without fear in the name of Christ. In these critical days we look to our bishops for leadership; they are the custodians of the faith. It might be well for our fathers in God to rethink the words of Savonarola:

"Then thou seest the great prelates with splendid mitres of gold and precious stones on their heads, and silver crosiers in hand; there they stand at the altar, decked with fine copes and stoles of brocade, chanting those beautiful vespers and masses, very slowly, and with so many grand ceremonies, so many organs and choristers, that thou art struck with amazement. . . .

"Men feed upon the vanities and rejoice in these pomps, and say that the Church of Christ was never so flourishing, nor divine worship so well conducted as at present . . . likewise that the first prelates were inferior to these of our own times. The former, it is true, had fewer gold mitres and fewer chalices, for indeed what few they possessed were broken up to relieve the needs of the poor; whereas our prelates, for the sake of obtaining chalices, will rob the poor of their sole means of support. But dost thou know what I would tell thee? In the primitive church the chalices were of wood, the prelates of gold; in these days the Church hath chalices of gold and prelates of wood."

(Rev.) SAMUEL J. MARTIN,
Rector, Church of St. Edmund,
Chicago, Ill.

Unction of the Sick

I AGREE with Dr. Garbett that "sensational and much advertised" healing missions are dangerous and to be avoided [L.C., November 2d]. However, I deeply regret that the service of Unction of the

Sick as prescribed by our Prayer Book is so grievously ignored outside the hospital room.

I had the privilege of participating in this service of spiritual healing for two years, and the benefits of it were beyond my telling of them. None of our small group expected miraculous cures, but never did we leave the service without feeling that through the gift of faith we had brought our cares and ills, and those of others dear to us, to the One who cares for us, and that we had received a blessing through the laying on of hands and anointing.

It is a sad thing that the benefits of this service are not available to more people. Too many clergymen seem to feel this service either another chore, black magic, or hokus pocus, so the people who believe



in spiritual healing have no place to go. Reverently administered, it is one of the most beautiful services we have, and those who have received the blessing cannot fail to be lifted up in quietness and confidence.

HARRIET B. RETTEW,
(Mrs. Charles C.)

Scranton, Pa.

One Faith at Riverside

WE ARE pleased that you featured the lectures by Dr. Casserley [L. C., November 16th], but we really must take exception to your capitalized error when you noted that Riverside has "ministers of several Faiths on its staff."

Riverside is served by four ministers—two Baptist, one Congregational, and one Methodist. You may find yourself in strong disagreement with the theology and orders of one or more of these denominations but it is neither fair nor proper to consider us of other Faiths. All of us represent denominations that profess allegiance to Christ as Lord. We believe we are of the Christian Faith and are a Christian Church, not of "several Faiths."

Also, it is no longer correct to say that the Riverside Church is Baptist. On November 6th, Riverside was accepted as a member of the New York City Congregational Church Association, a step which does not affect its long-standing affiliation with the American Baptist Convention. This move is an expression of the desire of Riverside ministers and members to establish organic relationship on an ecumenical basis with the main streams of Protestant traditions so that the Church may be effectively "interdenominational."

(Rev.) J. GORDON CHAMBERLAIN,
Minister, Riverside Church.

New York City.

The Living Church

Established 1878

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

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THE LIVING CHURCH is published every week, dated Sunday, by The Church Literature Foundation, at 407 East Michigan Street, Milwaukee 2, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis. Subscription Rates — \$7.00 for one year; \$13.00 for two years; \$18.00 for three years. Canadian postage, 50 cents a year additional; foreign postage, \$1.00 a year additional.

News deadline of THE LIVING CHURCH is Wednesday for issue dated one week from the following Sunday. Late, important news, however, received in this office up to the Monday morning before date of issue will be included in special cases. When possible, submit news through your diocesan or district correspondent, whose name is listed in the 1952 LIVING CHURCH ANNUAL, pp. 119-121, or may be obtained from your diocesan or district office.

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December

14. 3d Sunday in Advent.
15. Conference on Wills, Annuities, and Special Gifts, NCC, Cincinnati, to 16th.
21. 4th Sunday in Advent.
22. St. Thomas.
25. Christmas Day.
26. St. Stephen.
27. St. John Evangelist.
28. Holy Innocents (1st Sunday after Christmas). Parish Corporate Communion for students.
29. Executive Committee, World Council, Lucknow, India, to 30th.
31. Central Committee, World Council, Lucknow, India, to January 9th.

January

2. Circumcision
4. 2d Sunday after Christmas.
6. Epiphany.
9. Presiding Bishop's Committee on Laymen's Work, annual meeting, Seabury House, Greenwich, Conn., to 11th.
11. 1st Sunday after Trinity.
13. Bi-racial Subcommittee, Seabury House, to 14th. Atlanta election of bishop.

LIVING CHURCH news is gathered by a staff of over 120 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

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December 14, 1952

SORTS AND CONDITIONS

WE SEE by the papers that the last county in the United States without a federal employee is no more. Armstrong County, S. D., with 11 voters, was annexed to adjoining Dewey County by a referendum in the November 4th election. Shows we were wrong in thinking that one of every ten people was a government employee. There are still, incidentally, a great many counties, in the country without an Episcopal church — 1100 counties of the total of 3070.

MONEY-RAISING for the Church is one of the most time-consuming tasks of the modern scene, at least as far as the Episcopal Church is concerned. We wonder what would happen if, by some miracle, the whole subject of money were removed from the area of Church problems — if, for example, everybody started to tithe and those in charge of Church spending decided to spend only the money that came in painlessly.

THE FIRST result would be very pleasant. There would be so much more time for spiritual, social, educational, and devotional activities. People would get elected to Church boards not because they represented money but because they had a special interest or competence in the field. New parishioners would be sought and welcomed for themselves rather than for their pledge-power. The clergy would be less frustrated, and therefore happier, and therefore able to make others happier.

AS TIME went on, however, inertia would undoubtedly begin to set in. Many of the things that are now done partly to help support the Church and its causes would run down and stop. The busy hum of parish house activities would be replaced by a quiet so complete that mice and spiders would take over. Growth might well stop, and when growth stops decay begins.

PAINLESS Christianity in this suffering world is a contradiction in terms. No matter what proportion of his income a man or a parish sets aside for others, if that proportion represents the limit of his charity, he is not really a follower of the God who so loved the world that He gave His only-begotten Son. Heaven cannot be purchased at a certain price, but only by an overflowing love that gives and gives.

AS LONG as the Church continues to be alive, it will suffer with all suffering, sorrow over all ignorance, and do its best to bring the good news of the Kingdom to every Eskimo, Zulu, and Yankee.

ONE of the worst problems of Church money-raising is the problem of measuring one Church need against another — deciding which of two simultaneous appeals will be supported in the parish or diocese and which will not. In most places, everything funnels through the same channels — the bishop, the parish clergy, the vestry, and the regular group of hardworking parishioners — and each of these channels of liquid Christian charity turns

out occasionally to be a bottleneck. A stronger Church press on the national, diocesan, and parish levels would be a big help in solving this problem — making contact between the need and the means to meet it in a more direct manner.

THIS purpose is served, to a degree, by The Living Church Relief Fund. A Church school in Africa was about to close. Readers of The Living Church rushed to its aid and guaranteed its operation for two years. The Church's retreat house and chapel on the Scottish Island of Iona, a missionary center to which all Anglicanism traces its ancestry, was endangered. Nearly 750 dollars has already been raised through The Living Church Relief Fund and other contributions are being sent direct. The Fund is limited in its usefulness only by the number of L. C. readers.

WE ARE currently making an appeal of our own, for a Living Church Development Fund of \$50,000 a year for the next five years to help us put into effect our ideal of a Church magazine — "something for everybody every week" instead of something for the clergy one week, something for the ordinary layman the next, something for the missionary statesman the third, etc. We don't think The Living Church Relief Fund will suffer even temporarily from the Development fund appeal; nor do we think that the Development Fund would receive more if we soft-pedaled the Relief Fund for a while.

THESE, and other Church causes, are not in competition with each other but with the hundred and one other things that all of us do with our money. If the Church is suffering from financial anemia, and perhaps there are some signs that it is, the remedy is not to cut off circulation to any portion of it, but on the contrary, to establish vigorous circulation throughout the whole body. The basic trouble with Church causes is not that there are too many of them, or that they amount to such a large amount of money, but that our spiritual physique is suffering from lack of exercise. Every gift to a Church purpose strengthens every other Church purpose just as every use of a man's hand or arm strengthens it for greater all-around effectiveness.

FOR the individual, and even for the whole Church, there is undoubtedly a point of diminishing returns, but few of us are very close to it as yet.

THE REAL reason why money is such a painful problem to Churchpeople, the reason one hears the complaint, "The Church is always talking about money," is that we all love our money so much we hate to be invited to part with it. In fact, when the Church does talk to us about our money, it is giving us an opportunity to buy ourselves the richest of all possessions — self-control. It is asking us to make our wills stronger than our appetites, our rational nature the lord of our animal nature, our humanity greater than our earthiness. No wonder the animal part of us stirs and becomes restless!

Peter Day.

NEWS FRONTS

Japanese Can Lead

"It lies within the grasp of the Japanese people to become the leaders of Asia," said Dr. Francis B. Sayre, official representative of Presiding Bishop Sherrill to the Holy Catholic Church in Japan. He was speaking at the 25th anniversary reunion of the Brotherhood of St. Andrew in Japan, held on November 30th in Tokyo.

Such leadership, however, said Dr. Sayre must be based upon the wise and sound foundations of democracy, human freedom, and brotherhood which are concepts built upon Christian teaching.

"Do you see what this means?" Dr. Sayre asked his audience. "It means that Christ was the greatest realist the world has ever known, that power, to be enduring, can be had only by building upon the fundamentals He taught."

Pointing up his reasoning, Dr. Sayre said, "You know far better than I what Japan has been through during the last two decades. . . . Disaster came of it."

The Japanese' latent power for leadership, Dr. Sayre thought, lay in their power of self-discipline, their loyalty and devotion to ideals, and their quality of industry and of determination to overcome the obstacles of poverty by never-ending hard physical labor such as few other peoples possess.

Can the 2000 members of the BSA carry the message of Christianity to the rest of the people in Japan, Dr. Sayre wanted to know. "Christ had only 12 apostles to carry His message to the world," he pointed out.

The BSA is setting up community programs for rural life betterment in Japan to demonstrate practical Christianity. One of them, the KEEP project, has been functioning for some time.

Dr. Haden Succeeds Dean Sprouse

Successor to the late Claude W. Sprouse as dean of Grace and Holy Trinity Cathedral, Kansas City, Mo., is the Rev. Clarence Haden, Jr., executive director of the Presiding Bishop's Committee on Laymen's Work.

Dr. Haden accepted his appointment on December 7th.

Dean Sprouse died suddenly on September 8th during the opening session of General Convention, directly after he had been elected president of the House of Deputies.

New Broadcast

A new radio broadcast is being opened by a clergyman of the Episcopal Church. The Rev. Samuel H. Shoemaker, rector of Calvary Church, Pittsburgh, is beginning Faith in Our Time through the courtesy of MBS and under the auspices of the Protestant Radio Commission. It is aired every Wednesday during December and January from 12:45 to 1:00 PM and originates on station KQV, Pittsburgh.

NATIONAL COUNCIL

Mostly Budget

Below is Miss Elizabeth McCracken's telegraphed account of the December National Council meeting. Her full account will be published next week.

Most of the important action taken by

the December National Council meeting centered around the budget.

Council voted a second loan of \$75,000 to Seabury Press for operating expenses. The sum of \$65,000 was voted for St. Andrew's Seminary, Manila, to be added to \$75,000 voted at an earlier meeting. Church work among the deaf was put in the budget, but no amount was decided upon.

The sum of \$9,000 for chaplains in armed forces was approved, and \$10,000 is to go to Wyoming for a new house for the bishop, to match \$10,000 raised in the district.

Bishop Donegan of New York, chairman of the new committee on recruiting Churchpeople for the ministry and for lay Church work reported that a large committee, including many lay persons, had been appointed and work was to begin immediately. Among other busi-

In the Midst of the Color Problem

Sixty-five Episcopal Church clergymen of the New York, Long Island, and Newark area have protested against the decision last June of the board of trustees of the University of the South (Sewanee) not to admit Negroes at present at the university's seminary.

The clergymen, who make up the Urban Priests' Group, are the first major Episcopal Church group outside the Sewanee area to publicly object to the decision. The protest was sent in a letter addressed to Dr. Edward R. McCrady, vice chancellor and president of the university. It was signed by the Rev. C. Kilmer Myers for the Urban Priests' Group, which includes Negro and white clergy who work in heavily populated urban and interracial areas.

The letter was unanimously accepted at a meeting of the Group held at St. Margaret's Church, Bronx, N. Y., on December 2d. This is the letter:

"The University of the South has come in these recent weeks to occupy the attention of all men interested in the cause of human justice. It may be said without exaggeration that the decision of the board of trustees of your institution not to admit Negroes at this time to the Theological School of the University is a decided set back in the struggle of the Church during these critical times.

"This decision was, of necessity, made by men—some of them bishops in the Church of God. How heavy must this burden rest upon their conscience. We, members of the Urban Priests' Group,

wish to assure you all that you are in our prayers as you re-think your position which stands as a tragic symbol of the failure of American Christianity to measure up to the fulness of the stature of Christ.

"We do not write in the spirit of bitter condemnation. We write as brothers in Christ who, like you, have made innumerable compromises which help to continue the estrangement of man from God. Nor are we blind to the many insidious injustices perpetrated against the Negro people in the North. We are ashamed of the appearance of hypocrisy over and over again as we have attempted to follow God's will in this and other matters. The 'race problem,' as it is sometimes called, is not a sectional concern any more. It is, in fact, a world problem which is thrust upon us in a new way due to our unique position in world affairs. And the Anglican Communion, perhaps more than any other non-Roman Church, stands in the very midst of the problem of color.

"In the course of history, you and your University have arrived at the brink of decision. You have the power within your hands to cause rejoicing in the Body of Christ both on earth and in heaven. God grant you courage and wisdom this Advent in the year of Our Lord, 1952.

"May we assure you that in the event you decide to admit Negroes not only to the Seminary but also (as we hope) to the rest of the University, you will have our active support as priests of the Church."

ness, Bishop Scaife of Western New York, chairman of the ecumenical committee, urged the Church press to promote the world wide week of prayer January 18th to 25th.

Council adopted a resolution asking the Committee on the Revised Standard Version of the Bible to revise the apocrypha, which is not included in the RSV.

TELEVISION

Free Time in Jeopardy

By FREDERICK H. SONTAG

Increasing uneasiness over the future relationship between religious broadcasters representing the major Protestant, Anglican, Roman Catholic, and Jewish organizations, and the National Association of Radio and Television broadcasters (NARTVB) became publicly known in Washington recently.

The *Washington Post* reported on November 23d that a move toward abolishing free time on television for religious programs was being watched with concern by Church leaders. This was disclosed, said the *Post*, by Frank S. Ketcham, general counsel for the Broadcasting and Film Commission of the National Council of Churches. Mr. Ketcham said a recent meeting of the executive committee of the NARTVB has decided tentatively to eliminate a provision of the television code providing free time for religious broadcasts.

Mr. Ketcham explained that a section of the television code now recommends that each station give time for religious program. Although there is no compulsion for allotment of time, most stations have been giving time rather freely.

The *Post* said further that representatives of Christian and Jewish Churches met in New York November to discuss possible effects of the move. Among those present was the Rev. James W. Kennedy, new acting executive secretary of the Episcopal Church's Division on Radio and Television.

A meeting between NARTVB officials and religious broadcasters brought these facts to light:

(1) Both groups would meet with each other regularly so that misunderstandings could be worked on promptly.

(2) The NARTVB has received requests from "evangelistic and fundamentalistic" groups to cancel the free or public service time now being granted to major religious bodies by the networks.

(3) The religious leaders feel rather insecure in their relationship with the networks. Being given free time, and having to date produced little evidence of grass

roots support, they are unable to present a united front on a number of questions due to lack of central authority and religious differences.

(4) The sponsored and fully paid religious TV broadcasts by Bishop Fulton Sheen of the Roman Catholic Church have caused much confusion among religious telecasters. Some religious groups feel



CHURCH AND TELEVISION*
Stations have given time freely.

companies should not sponsor the religious views of one Church; some Roman Catholic groups that receive free time are worried that the bishop's paid programs are endangering their own standing. Some networks like being paid for religious programs and see no need to spend much time and money on free religious programs when they can receive pay for others.

(5) The Washington spokesmen for the religious groups would like to take a much firmer view for the rights of religious broadcasters than some of the religious leaders less versed with the ways of dealing with national networks and the Federal Communications Commission. Several religious broadcasters are openly critical of the way the networks have treated them as "poor stepchildren" while others equally respected feel that religious groups have done a poor job of building up listenership interest and support for the program which the networks have granted them on a free time basis.

The latest Washington meeting between the various groups has produced these results:

(1) The NARTVB will take no action limiting religious broadcasts without prior notice to the religious groups.

(2) The religious groups plan conferences among themselves in order to strengthen their position. Although the

*The Rev. Walter Welsh, rector of Grace Church and Chapel, Syracuse, N. Y., learns technique of producing religious television show.

National TV code provides for free time for recognized religious bodies, the radio code fails to do so, and action is soon expected by the religious broadcasters to try to remedy this situation.

(3) A few top religious leaders are unhappy about the weak stand taken by religious spokesmen before the NARTVB. One leader is planning active liaison with the educators groups seeking to set aside TV frequencies for educational, religious, and cultural use. General Telford Taylor, former Small Business Administrator, American Prosecutor at the Nurnberg War Trials, and now a noted private attorney, has been retained by the educators and several foundations backing educational TV frequencies. If the religious broadcasters get into trouble, it is expected that General Taylor will be asked to assume an active role in helping the religious broadcasters. Dr. Milton Eisenhower, brother of the president-elect, and himself president of Penn. State College, is a leader in the fight for educational TV frequencies and increased rights, and Dr. Eisenhower is known to feel according to friends that a national attorney of the stature of General Taylor may be needed to coordinate the efforts of religious and educational leaders.

Further action on this whole question is expected in January when key boards of the NARTVB meet again.

SOCIAL RELATIONS

Home for Aged

A home for the aged may be opened in San Diego, Calif., according to an announcement by the Rev. Frederick C. Hammond, acting chairman of the Episcopal County and City Mission Society of the city. A committee headed by the Rev. Harold B. Robinson, rector of St. Paul's, San Diego, is exploring the idea.

MUSIC

Practicing New Hymns

If clergy would devote time during church services to introducing new hymns and tunes to their congregations, much might be gained musically in a parish. This is the opinion of a recent joint meeting of the Music¹ Commissions of Western New York and Central New York. The commissions suggest that the time usually devoted to making announcements might be occasionally given over to this procedure, and that the congregation be allowed to practice the new hymns.

The commissions also agreed that the music of the Church should be tied in in all fields and age groups, and that the direction of the music of the Church

TUNING IN: ¶Music: the art over which the Muses (Greek goddesses of the arts) presided. The Greek word nowhere occurs in Scripture, but *musikos*, musician, is once found (Rev. 18:22). Yet Holy Scripture is shot through with references to

music—from the "harp and organ" of Genesis 4:21 to the songs of the redeemed in Revelation. Some tunes used in Christian worship today (e.g. *Sarum Plainsong*, *Pange Lingua—66*) are thought to go back to Biblical times.

school and of adult worship must be an integrated program.

Two booklets of the Liturgical Commission, "Music for Church Weddings," and "Music for Funerals," were heartily endorsed by the two music commissions.

BSA

Officers Installed

At a service held on November 14th, in Mount Calvary Episcopal Church, Camp Hill, Pa., Francis E. Armstrong was installed as president of the Brotherhood of St. Andrew in the United States. Mr. Armstrong, who was elected president last August, succeeds Samuel S. Schmidt of York, Pa. During the same service, Charles A. Lewis, Jr., formerly of Memphis, Tenn., and now of York, Pa., was installed as assistant secretary-treasurer of the Brotherhood. Mr. Lewis also is the Brotherhood's office manager at National Headquarters in York.

PUBLIC AFFAIRS

Bishop Leads "Watchdog"

Bishop Gilbert, retired bishop of New York, is the chairman of a new civic reform group in New York City. Objectives of the group, reports the *New York Times*, include reducing the city budget by \$100,000,000 and mobilizing "forceful action" by citizens against "the apparent disregard of moral ethics by certain city officials." The organization will not engage in political campaigning, said Bishop Gilbert, and will function as a "continuing watchdog" over municipal administrations.

Bedside Bible

"The most prominent single influence in all of president-elect Eisenhower's speeches is the personal Bible that Ike always keeps on his bedside table wherever he is," according to Dr. Gabriel S. Hauge, newly appointed administrative aide to the President.

Trumans Attend St. Thomas'

President Truman and his family attended services at St. Thomas Church, Washington, D. C., on Thanksgiving Day. Rector is the Rev. H. B. Sedgwick.

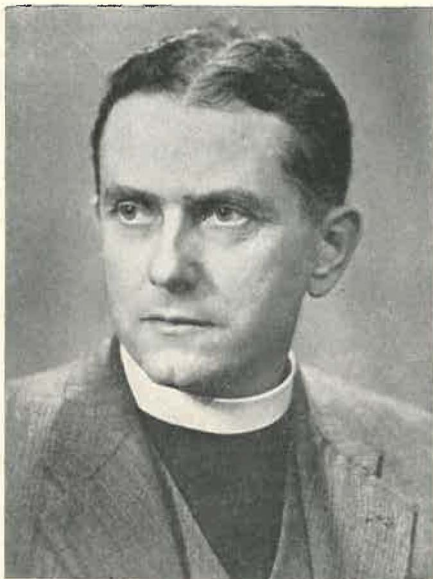
MISSIONS

A Subdued Intruder

The Rev. Canon Bryan Green of Birmingham, England, is credited with saving two lives as the result of his evangelistic mission in Richmond, Va.

A 65-year-old Richmond woman, Mrs. John G. Armistead, returned to her home one night to discover evidences that there was an intruder in the house. A few moments later, she came upon a man brutally attacking her husband. The intruder, clothed only with an American flag, was shouting, "I'm a holy man!" Mrs. Armistead took the man by the arm and said, "Come, then, let us go to Jesus."[¶] "His face lit up," she related later, "and he became as gentle as a lamb."

She led him to a cellar door, intending to lock him in the cellar, but at that



BRYAN GREEN
Saved, two lives.

moment police broke into the house. The man became violent again, but finally was subdued by police. The intruder turned out to have been a former mental patient.

Mrs. Armistead had just returned from hearing Canon Green speak when she discovered the intruder.

"I don't know whether I was still thinking of Canon Green's sermon, but he kept the Lord's name before us the whole time, and I felt that He was near," she said.

A local clergyman of the Episcopal Church made the flat statement in a sermon that "the influence of the Bryan Green mission saved the lives of two people." "This woman," said Dr. R. Cary Montague, Episcopal city missionary, referring to Mrs. Armistead, "was so full of Christ's teaching that she recognized this deluded soul. She knew the word of God was all that would appeal to him."

Another Episcopal clergyman, the

Rev. Robert B. Echols, of St. John's Church, Richmond, Va., also made reference to the incident in a sermon. "Mrs. Armistead," he said, "held the figure of Jesus constantly within herself. She had no fear of this man because she felt she was with Jesus, and that the word of God would prevail and no harm would come to her." [RNS]

INTERCHURCH

Disciple Would Consider Reordination

One clergyman of another Communion who would be willing to be reordained by a bishop of the Episcopal Church "if the time ever comes when the question of apostolic succession remains the only barrier to unity," is the Rev. Dr. D. Ray Lindley, president of Atlantic Christian College, and a leader of the North Carolina Disciples of Christ.

In an address (reporting on last summer's conference on Faith and Order at Lund, Sweden) given at the end of the state convention of the Disciples in North Carolina, Dr. Lindley said:

"The delegates at Lund were in agreement on a common core of Christian faith. Our Christian disunity lies mainly in ecclesiology, or the discipline of the various Churches.

"One fact emerged with unmistakable clarity. We cannot be united until we are ready to be changed. Each religious body must ask itself the question 'In what respects are we ready to be changed in order to answer the prayer of our Lord that we all might be one?'"

"The delegates at Lund were split down the middle over the nature of the Christian ministry. Those of the Catholic tradition held that a valid ministry must be one which stands in the line of an apostolic succession. The Disciples of Christ and the other 'free' Churches hold that the ministry is created by the living Church.

"The Disciples of Christ pride themselves on our tradition of free democratic action. Those who know me know how much this democratic tradition means to me. Yet I am aware that the greatest barrier to Christian unity is our unwillingness to be changed, and I want to go on record as saying that if the time ever comes when the question of apostolic succession remains the only barrier to unity I for one will be willing to kneel before an Episcopal bishop and be re-ordained. We must be ready to die as a separate religious body in order that the cause for which we were born can live. I will welcome the day when the Roman Catholic Church dies, when the Protestant Churches perish, when the Disciples of Christ cease to be, if out of the ashes of those ruins there can rise the true united church of Jesus Christ."

TUNING IN: ¶Name Jesus is Greek form of Hebrew Joshua. In fact, in two New Testament passages it refers, not to Jesus of Nazareth, but to Old Testament Joshua (Acts 7:45, Hebrews 4:8). Christ, at first a title ("Anointed One," "Messiah") soon

was treated as a proper name. Apart from our Lord only one New Testament character is named Jesus—"Jesus, which is called Justus" (Colossians 4:11). Motives of reverence dissuaded Christians generally from adopting the name.

A reliable source in North Carolina reports that although, as Dr. Lindley said, the Disciples are democratic, and no statement from him necessarily includes agreement on the part of other Disciples, his remarks, at the close of an important meeting, made a considerable impression.

WORLD RELIEF

The Second Mile

All of the Church's clergy have by now received letters from National Council announcing the campaign for food, clothing, and money to help homeless and starving refugees in Europe, Asia, and the Near East. Letters about the campaign, which is sponsored by the Presiding Bishop's Fund for World Relief and Church Coöperation [L.C., November 30th, late edition] have also gone to bishops and key lay people.

In the first two days after the clergy of the Church received the first announcement, 540 parishes requested a total of 109,000 of the prepared pamphlets explaining specifically how Churchpeople can help. In some localities parish houses[¶] will be used as primary collection centers for food and clothing donated by parishioners, reports Douglas A. Bushy, of the Public Relations Department of National Council. Mr. Bushy says that letters have been received from rectors[¶] describing the ways in which their own parishes have individually carried on programs of refugees aid, and expressing their pleasure that such a program is now being launched on a nation-wide basis.

Directions about how, what, where, and when to send are given in the pamphlet available from the National Council, 281 Fourth Avenue, New York 10.

The program offers Churchpeople a chance to go the second mile—beyond what is done through the Church's budget—in sharing with others at Christmastime.

PUBLICATIONS

Lund at Parish Level

Post-Lund materials are now available for studying what happened at the Third World Conference on Faith and Order in Sweden last August.

The official *Report* has just been issued in Great Britain and copies are available in America from the World Council office, 156 Fifth Avenue, New York 10, New York. Price 40c a copy.

A popular report and study outline has also just been published, based on a

first-hand observation, *He That Gathereth*. It is recommended for use along with the official *Report*. It contains background material on the ecumenical movement as a whole, an examination of the conference itself, an evaluation of what happened there, and suggestions for follow-up at the parish and community level. Price 50c a copy or 35c a copy for five or more.

INTERCHURCH

Christian Influence

A committee to explore the possibilities of better facilities for preparing American businessmen, technicians, and others engaged in work overseas to exert a stronger Christian influence was authorized by the General Board of the National Council of Churches.

At its bi-monthly meeting in New York on November 19th, the General Board also heard a presentation on "the Public Relations Task of the Council," by Joseph E. Boyle, chairman of NCC Central Department of Public Relations, and active layman of the Episcopal Church.

Mr. Boyle told board members, "Never before has the coöperative Christian movement been so widely publicized in the daily press as during these past two years since the NCC came into being."

FINANCE

Thanks for a House

The Episcopal Church Foundation recently received a thank you letter from the Church Divinity School of the Pacific. The thanks were for a grant of \$25,000 from the Foundation to buy a faculty house. The letter assured the Foundation of the desire of CDSP's trustees to coöperate with it in the furtherance of its work—which is to accumulate funds with which to assist the Church in enlarging its operations beyond the range of its annual budget.

AUDIO-VISUAL

1952 UTO Film

The Audio-Visual Division of the National Council announces the release of a 15-minute black and white 16 mm film (with sound) of the Presentation of the United Thank Offering of 1952 at Boston Garden. The film was shot by the Rev. Clifford Samuelson, Bertram Parker, and Robert D. Jordan. The Audio-Visual Division recommends that each diocese have at least one print.

TUNING IN ¶Parish houses are sometimes separate from Church buildings, more often integral parts of them. ¶Strictly speaking, a clergyman is a rector only when in charge of a self-supporting congregation (parish). But "rector" is, and prob-

ably will continue to be, loosely used for a clergyman in charge of a mission, for the simple reason that "vicar" has somehow never become acclimatized in America, and "priest-in-charge" is too much of a mouthful.

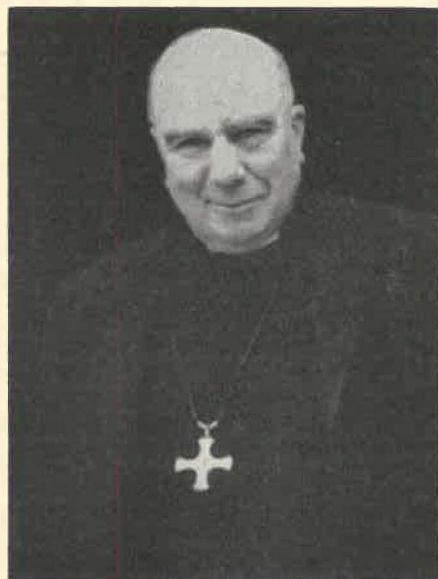
INTERNATIONAL

SOUTH AFRICA

God's Law and Civil Law

A law does not become unjust because you do not agree with it, but there are unjust laws and they ought not to exist, counsels the Archbishop of Cape Town, the Most Rev. Geoffrey Hare Clayton, in his views on the civil disobedience campaign being waged in South Africa as passive resistance to *apartheid* (racial segregation).

Intended to be a peaceful protest, the campaign has already veered into violence. The November 24th issue of *Time*



ARCHBISHOP CLAYTON
The cost will have been counted.

reported one instance: Negroes held a prayer meeting. Negro gatherings had been banned by the government. Police broke up the meeting. Result: a race riot that lasted seven hours. Among the fatalities was an Irish Dominican nun. Actual number of Africans killed was not reported. *Time* says: "Government officials pressed the cops to soft-pedal reports of Negro casualties. 'Think what [Indian delegate] Madame Pandit would do with the native death toll at the U.N.,' Justice Minister Charles Swart [who imposed the ban on Negro meetings] explained."

The Negroes hope to get the attention of the United Nations through their civil disobedience campaign. The Rev. Michael Scott [L.C., November 30th] is trying to get the U.N. to do something about segregation in South Africa.

American delegate to U.N., Charles A. Sprague, said the U.S. thought racial

discrimination in South Africa ought to be left to the "lively conscience" of South Africans [L.C., November 30th].

The Archbishop of Capetown knows what a problem Churchmen (of whom there are many—both white and colored—in South Africa) with lively consciences are having with South African racial discrimination and all its ramifications. These are his opinions on civil disobedience as reported by the Rt. Rev. Wilfred Parker, LIVING CHURCH correspondent for South Africa:

"In the first place there is an obligation on every Churchman to be a law-abiding citizen of his country. Yet there are circumstances in which it is a man's duty as a Christian to refuse to obey a particular law. If a law were to be passed requiring you to do something which is in your belief contrary to the law of God, clearly your duty as a Christian is to obey God rather than men. But further than that, it has been the traditional teaching of the Church that there is no obligation on a man as a Christian to obey unjust laws.

"This raises certain difficulties. Who is to decide whether a particular law is just or unjust? A law does not become unjust because you do not agree with it. There is a good deal of confusion of thought about this. It often happens that we think a particular law unwise. But that does not entitle us to disobey it. We can only do that if our conscience forbids us to obey it, or if a particular law is in our judgment inconsistent with fundamental human rights. And, in the latter case, it would be necessary that the matter should be one of real importance, and that our disobedience were not likely to produce greater evils than those against which we should be making our protest.

"Further, a man is not a good judge in his own cause, and we ought to hesitate a good deal before we refuse to obey a law because we think the law is unjust to us personally.

"This however must not be taken as a general prohibition of all refusal to obey unjust laws. If however a man does decide that he ought to refuse to obey a law, he must be prepared to take the consequences.

"It seems to me that such a decision must be a personal decision. I don't think that the Church can condemn him if he has made it.

"The situation at the present time is complicated by the fact that Indians and native Africans have no effective constitutional method open to them which they can employ to get laws changed which they regard as unjust. This makes it very easy to understand the present civil disobedience movement. I think I understand it, and I cannot see how anyone can avoid having some sympathy with it; yet I doubt its wisdom, for I find it difficult to believe that, if the movement continues, it will be possible to keep it a movement

of passive resistance; it is extremely likely to lead to violence. Yet, though I think it unwise, I should find myself quite unable to condemn a man who was led by his conscience to take part in it. The State must of course condemn him. He must take the consequences; presumably he will have counted the cost.

"But of course there is one thing about which we ought all to agree; and that is that laws which are unjust ought not to be on the Statute Book. Unless and until we get just laws we shall never have peace."

New Diocese

The new Anglican diocese of Matabeleland in South Africa was to have been constituted on December 1st.

The old diocese of Southern Rhodesia has been divided into the dioceses of Matabeleland and Mashonaland. The present bishop of Southern Rhodesia, Dr. Paget, will continue as bishop of the latter diocese and the elective assembly of the new diocese will meet in January.

The division is part of the plan for detaching Southern Rhodesia dioceses from the Province of South Africa to form, along with part of the present diocese of Nyasaland, a new Anglican province.

LIBERIA

First Commencement

Only four students received diplomas November 19th at the Cuttington College and Divinity School commencement, in Liberia, but their significance is much greater than their numbers. After being closed for 20 years, the school reopened at its new site in 1949. It has now begun turning out graduates.

Of the four who received the B.A. degree, two will go into teaching, two into the ministry. One of them, the Rev. Samuel Dennis, ordained deacon in April, received also the B.D. degree.

The commencement address was given by William V. S. Tubman, president of Liberia. He voiced his respect for the old Cuttington which produced many of the country's leaders, and his interest in the new Cuttington from the time Bishop Harris of Liberia first planned to build it.

Bishop Harris returned from furlough just in time to be present at commencement.

CANADA

After 20 Years, Ordination

For 20 years one call after another to do Indian school work had postponed the ordination of Douglas S. Pitts. Most recently Mr. Pitts, who is married and

has two sons, has been principal of St. Paul's Anglican Indian Residential School on the Blood Reserve near Cardston, in Southern Alberta, Canada. Now he is expecting an appointment to a parish. After 20 years, he has entered the ministry—in what is reported to be the first Anglican ordination ever held on the Blood Indian Reserve.

BULGARIA

State Denounces Trial

A formal statement denouncing the recent trial of 40 Roman Catholic priests and laymen in Communist Bulgaria has been issued by the State Department.

It was one of the most strongly-worded



RNS

The first mobile chapel of the Church of England in Australia was given finishing touches by workmen in Sydney, before its dedication by Archbishop Mowll, primate of the Australian Church. The unit, Religious News Service says, will be used to reach Christians in rapidly developing areas where no permanent church building exists.

statements ever directed against the acts of another government in peacetime. The Department said the trial was designed to destroy what was left of the Roman Catholic Church in Bulgaria.

"A last vestige of free religion in Bulgaria has now been stamped out," the statement said. It described Bulgaria's Communist dictatorship as a "vicious tyranny" deserving the condemnation of free men everywhere. [RNS]

TUNING IN: ¶A diocese is a group of parishes and missions, with a bishop as chief pastor; a ¶province is a group of dioceses, usually with an archbishop or similarly ranking bishop at the head. ¶Ordination is the act of conferring holy orders—the

power to minister the Word and Sacraments in God's Church. This power is exercised by bishops, priests, and deacons, who share in it in different ways. Bishops alone can ordain men to the Sacred Ministry.

How to Claim

tomorrow's laity today

Many a young Susie Smith and John Jones runs here, there, and yonder, dabbling at this, taking on that. If young people are not helped to find that the allegiance beyond themselves which they are searching for is the Church, it will be their loss — and the Church's.

By Lee Hastings Bristol, Jr. ¶

PULPITS and Church papers have been full of talk about the need for dynamic laymen — laymen who sincerely care about the Church, know what it really is, and want to help extend its work at the layman's level.

This has, of course, been said innumerable times, but what has not been said enough has been the great need for the Church to claim young laymen and women today so that they may become the stronger lay leadership of tomorrow. Unless the Church claims young Susie Smith, who is just back from college, or young John Jones, who is fresh out of the service, chances are that the Church may be crowded out of their lives.

Dynamic laymen are at a high priority today. Look what happens in the average parish. The many jobs for laymen funnel down to the same old standbys. Those few loyal souls find themselves on just about every committee that comes along. They fast become the veritable "Pooh-Bah's" of the home parish. And what a shot in the arm a strong nucleus of young laymen and women could give to such a church! The young laity would not take over the committees. Far from it. The young parishioners could, however, free the old faithfuls for more concentrated effort in areas where they could do their best job and themselves gain a deeper sense of belonging.

Many young men and women in America today, both in college and out, are terribly confused, directionless, and overbusy. Many of them run here, there, and yonder, dabbling at this, taking on that. Don't we all know a good many

who have stumbled out of college into graduate school, unfortunately not so much because they wish to become lawyers or teachers, as because they want to postpone coming to grips with the basic question of where they belong and where they are headed? In a sense they are hungry for some allegiance beyond themselves.

As a jumping-off point, here are a few ideas which the local parish might care to consider, amend, and extend:

(1) When a young parishioner enters college, the rector or key laymen can make a practice of writing the Episcopal church nearest the campus, so that the parishioner will be visited.

The College Division of the National Council prints a convenient college card to be used in notifying Chaplains of prospective students.

(2) When a young parishioner is about to be discharged from the armed forces or is nearing graduation from the university, one of the things uppermost in his or her mind is probably planning a career. Here friendly, interested laymen can be of real help. The rector can put the Wells College senior who wonders about a career in television in touch with Mr. Brown in the parish, for example, because he knows Mr. Brown is well acquainted with this field. Similarly, the young army veteran who thinks advertising is his dish can be put in touch with those in the parish best acquainted with the pros and cons of a career in advertising. Of course, the rector is not just running a vocational guidance clinic. But as an undergraduate at Wheelock College



put it, "It means so much to have fellow laymen taking that kind of interest in your problems."

(3) The rector and key laymen can build up a close relationship with the younger Churchmen. Person-to-person contact is, of course, the most effective. If handled well, the young layman or laywoman will get to know some fellow Churchman who is congenial. The young John Jones may welcome the chance to talk over how the new job is going with someone outside the family. As time goes on, he may want to talk to his rector about how his faith applies to specific daily problems at the office. Many laymen do! Says a young Episcopal Church school teacher, "It's when your rector first helps you to see the tie-in between your faith and your job that the Church makes new sense to you."

(4) As the person-to-person relationships grow the rector will probably want
(Continued on page 22)

TUNING IN: ¶Mr. Bristol, Advertising Manager of Bristol-Myers Products Division, is a communicant of St. Bartholomew's, New York. Born 1923, he is a graduate of Hamilton College, and has studied at the Conservatoire de Musique and

Graduate Institute of International Studies, Geneva Switzerland. He is a member of the American Guild of Organists, Association of National Advertisers, Lay Readers Association of Diocese of New York. He is a published composer of music.

Surgery

of the SOUL...

By Christine Heffner

CONFESSION¹ — formal, auricular confession to God before a priest — is a subject usually approached with trepidation. And this is not surprising, for so beclouded has it become with misunderstanding, and so spoken against by our pride, that the word itself is often enough to raise a wall of prejudice and shut the doors of inquiry.

But against this voice of our pride that shouts us nay, there is another voice which wistfully whispers in our hearts. And that whisper grows louder in a day of burdened consciences and chaotic living. This is the little voice that cries for release from confusion, from the weight of guilt we carry around, adding to it from day to day, never knowing how to release it as it grows.

The purely abstract idea of confession is accepted by most thinking people. But it is when this idea is made concrete, given time and place, form and manner, that it begins to frighten and to repel. Yet all abstractions must become concrete in order to be real for physical man. All spiritual things must be given time and place, form and manner, if man is to apprehend them. This is the reason for the sacraments. This was the reason — or one of them — why God in His infinite love stooped to become man in the Incarnation.

Confession has been mostly thought of in our psychologically minded society as

a moral or spiritual purge of the conscience. The oft-repeated saying, "an honest confession is good for the soul" has been taken to mean that, in expressing guilt, a man thereby automatically empties the guilt out of his soul, even as he empties the words out of his mouth.

But this has not been the teaching of the Church regarding the efficacy of confession. The Church has not offered the sacrament of penance to its members because it makes them feel more comfortable, nor has the Church suggested that its effectiveness lies in the expressing of guilt. Penance is offered as a sacrament, in which it is the Church's absolution that takes away the sin, not the words of the penitent. It is not that we empty our souls of accumulated sin by sweeping them out with the broom of language, but the Church removes that sin by God's forgiveness, when we show contrition by our confession. It is not the confessing that absolves, but the action of the Church, acting for God in a way that we can apprehend.

FOR THE CHURCH

So it is not to a man that we confess, but to the Church. That man, the priest, represents the Church and acts for God by the authority of the Church when he pronounces absolution. And is it strange that he may act in the name of God in this case, when in Baptism, in Holy Communion, in Holy Matrimony, he does the

It is pride that makes us shun the confessional, yet, when we have dragged our sins out into the open and received God's absolution, the relief is like that which comes from skillful surgery.

TUNING IN: ¶Confession to God of specific sins, naming them one by one, is required of every Christian on general Christian principles. Experience, however, shows that this is more likely to be undertaken by those who also, from time to time, name

their sins to God before a priest and receive the absolution he is empowered by God to give. Such "sacramental" confession, as it is sometimes called, is provided for in the Prayer Book under the Visitation of the Sick (p. 313).



same? No man can say the words of our Lord to invest everyday bread and wine with the sacramental Body and Blood of Him who said them, except he say those words in the name of the Church of God, to whom was given the power to do these things. No man presumes to pronounce God's blessing, except as he does it as the official representative of the Church, the manifestation of God in the world. So in absolution the priest, for the Church, pronounces God's forgiveness of sin.

In the early Church it was, indeed, to the whole body, or at least the present members of it present at the time and place, that confession was made. The practical aspects of this are at once apparent, however. Our imaginations need no history books to tell them why this method was replaced by that of the priest as the representative of the Body. The principle of the earlier method was indeed sound, but it could hardly work in practice except in a society of perfect individuals — who would then, by definition, have no sins to confess.

Confession was good. It was enjoined, indeed, in the Scripture. And the need for it was always apparent to the con-



There is surgery, too, to make the crooked straight, and to graft new flesh where other has been destroyed.

The sacrament of penance (which might be better called the sacrament of absolution) is the soul's surgery. The confession lays the sin bare, manifesting the will of the patient to be cured. The absolution removes the sin. And here we would do well to remember that the priest is not the surgeon. He is the scalpel in the hands of God who alone through His Church, can be surgeon to souls. It is God's will that removes the sin, and the priest is His instrument.

Here he is not a man but an instrument, and it matters not, so far as the reality of the absolution is concerned, that he is a soul himself under the burden of sin. A good surgeon operates with whatever tools he has at hand, when there is need to cure. It is the skill of the surgeon that is important, not the shininess of the blade.

Such is penance, the auricular confession to a priest. Of course our pride bids us have nothing to do with it. First we would prefer not to admit that we are too sick to cure ourselves. And having admitted our need, we should prefer "to confess in our own hearts directly to God." But truly we know that, when we confess in our hearts (or minds) only, we can still glamorize our sins, explain, excuse them. When we have to put our shame into open words we have to be suddenly objective about it, and

our sins look terribly different in the light of that objective scrutiny. They have to leave the soft candlelight of our minds' boudoir, to lie starkly unbeautiful under the glare of the operating-room light.

And it is painful. Surgery is always painful. The Church provides us with such soothing as we can healthily stand in Her beauty. But some of the pain we have to take, and we don't like it. Yet it is the source of health and vigor and life thereafter — all of which are worth the pain. Without the drag and drain of the weight we carry (whether we admit it or not) we become free, with a vitality and cleanness, a clearness of mind we never dreamed were possible. Like so many sick who long would not admit their state, we find we never knew how bad we really did feel, until we are cured.

And never think that the knowledge of a waiting cure is an incentive to grow careless about sinning. Whoever really knows the experience of true contrition,¹ and how his sins are going to look under that pitiless glare of objectivity — is much the more careful, not less. Above all, sin begins to look much more like sin at first glance, when we have looked at it under the knife.

Surgery of the soul, like all surgery, is indeed painful, yet wonderfully glorious, giver of the health and strength to live the life of a brave and sincere Christian.

sciences of devout men and women. So the better way was found, in which it might be retained without the difficulties of the earlier one. And this is the way we have it still: the sacrament of penance administered by the priest as the commissioned agent of God's Church.

GOD'S SCALPEL

Let us consider sin as a disease, as of course it is. Not moral disease, but spiritual disease. There are some physical diseases which can be cured by medicine, and some that need only a sound, wholesome diet, and similarly some sin can be cured by the helps that are to be had in the Church, by worship and prayer, by charity,¹ by the Holy Bible, by the grace received in the sacraments.

But there are some diseases whose nature is such that they can only be cured by surgery. The diseased tissue cannot be replaced by healthy flesh until it be cut away. Some sin is of such a nature that it, too, must be cut away. And this does not mean that it needs to be great and terrible sin to need surgery. In the physical realm there is minor as well as major surgery, but it is all surgery: the principle and the method are the same.

The Author

MRS. HEFFNER (née Christine Fleming Schneidau) is a writer already known to LIVING CHURCH readers [see issues of June 24, 1951, and July 20, 1952].

In answering THE LIVING CHURCH's request for biographical material about herself, Mrs. Heffner modestly writes:

"By far the most interesting things about me are the people I live with: my husband, who is physician, soldier, and priest (in that chronological order), and my four children, the oldest of which is a Wave—and not yet 19."

Mrs. Heffner knows of no relationship between her husband, the Rev. Edward A. Heffner, M.D., and the other priest of the Church of the same surname—the Rev. William C. Heffner, missionary in Okinawa — although she says that people have gotten them completely mixed up. Her husband, onetime vicar of St. Christ-

opher's Church, Hobbs, N. M., and now serving in the air force, intends eventually to return to parish work.

Mrs. Heffner (aged 37) was born in New Orleans and married there at 17 when her husband was a student at Tulane University School of Medicine. Her varied experience includes living with her family not only in a trailer, but for a time in a tent in the desert of Arizona, 40 miles from the nearest town. She is at present recovering from poliomyelitis, contracted last summer.

Mrs. Heffner has been writing ever since she won a statewide essay contest a few weeks after entering high school in Shreveport, La. Her work has been published in *Dog World*, *Army and Navy Journal*, the old *Southern Churchman*, *Holy Cross Magazine*, as well as in THE LIVING CHURCH. She is now working on a Sunday School course.

TUNING IN: ¶Charity, in the Biblical and historic Christian sense, is the love of God and of other people for God's sake. It thus has a divine motivation that is lacking in merely human affection. ¶Contrition is sorrow for sin arising out of either (1)

love for God or (2) fear of punishment hereafter. (1) is known as "perfect contrition," (2) as "imperfect contrition." It is universally held that, if the sacrament of penance cannot be had, "perfect contrition" brings immediate forgiveness.

Unreconciled Radicals

ONE of the deepest differences between the Christianity of the first century and modern Christianity, whether Catholic, Evangelical, or Liberal, is found in differing attitudes toward one of the main themes of the Advent season — the Second Coming of Christ.

The belief that human history, with its sin and blindness and selfishness and fear, was about to be reconstructed by God was the mainspring of first-century Christian motivation. When Christ came in power and glory, in the clouds of heaven, His reign as King of the world would begin. Sin would be replaced by righteousness, blindness by knowledge, fear by love, selfishness by brotherhood. The new world order that would result would be one in which politics, economics, science, technology, art, philosophy, and all human affairs would continue to have their place, but a reorganized place under the rule of the Messiah.

Only in the less respectable Churches is this vivid messianic hope found today. Among the conservative Churches, whether Catholic or Protestant, the possibility of an imminent Second Coming is not ruled out, but it is not very seriously expected either. Among liberal Christians, the establishment of God's Kingdom is generally regarded as a slow evolutionary process as Christian values are recognized by more and more people and extend into more and more areas of life.

Generally speaking, there is another peculiarity of the modern outlook on the Second Coming that can best be expressed as follows. The First Century Church thought that at Christ's Second Coming everybody would be brought back to life. Most modern Christians think of the Second Coming as the time when everybody will die. That is, the original Christian teaching was that a new earthly era would begin; the modern Christian impression is that earth's history will end and life on earth will be replaced by life in heaven.

It is hard to hold on to an imminent hope for 1900 years. Yet the wearing away of the materialistic aspects of that hope is in large part the explanation of the rise of various Godless forms of messianic teaching that capture and enthrall huge segments of mankind. A radical alteration of life on this earth is necessary if absolute justice and absolute love are ever to prevail. And whenever Christianity has become so immeshed in the existing social order that it prefers to think of a gradual improvement of that order rather than of its replacement by a new order, the field has been opened for godless materialism.

The rise of democracy in most countries was not regarded by the Churches as a good thing, and in many countries democracy and deism or atheism went hand in hand.

Today, Communism carries the banner of secular reform and promises the messianic age of righteousness and peace that the Church has forgotten to demand. It is a peculiarly ugly way toward that era, and we find it difficult to believe that Communism's promises will continue much longer to attract adherents. The recent trials of Communist leaders in satellite countries have shown the world again that even being a loyal Communist does not protect Jews from anti-Semitism nor provide any area of personal safety from the top to the bottom of the Red hierarchy. Nevertheless, Communism continues to present what Christianity continues to fail to present — a vivid dream of the future in terms of life on this earth.

“THE earth is the Lord's, and the fullness thereof; the world, and they that dwell therein.” The implications of this fundamental Christian belief cannot be ignored by the Church without bringing down His wrath upon it. An attitude of complacent acceptance of sin and injustice and fear and selfishness as the normal condition of mankind is the all-too-probable result of belief in gradual moral evolution on the one hand and of belief that the Second Coming is still a long way off on the other. And when God's children become complacent about sin, God does something about it.

We have not the knowledge nor the skill to reconstruct an explanation of the Second Coming in sophisticated modern terms. Yet we believe that the Church should be proclaiming it day by day, and we honor the unrespectable holiness sects for continuing to do so boldly in Biblical phrases that sound strange to the highly educated. God rules the world, and when the time comes, He will send His son in power and glory to establish His Kingdom of peace, of



love, and of righteousness. The time may not be near, but in one way at least it is very near. Those who have been called into His Church are required to live now in accordance with the laws of that Kingdom as best they may, never making peace with injus-

tice and oppression in their own hearts or in the world around them. The Second Coming is not so far away as to make our struggle without significance, nor as to give us time to relax and accept wrong in ourselves or in others.

God is not only the King of heaven but of politics, economics, and all human affairs. Until the earth is ordered in accordance with the laws of the Kingdom of Heaven, we who serve Him must be unreconciled and implacable radicals in every unredeemed area of life.

Cabinet Appointments

THE cabinet announced by President-elect Eisenhower is an interesting one to Churchpeople for several reasons. In particular, the appointment of John Foster Dulles as Secretary of State will be welcomed by those who remember his work on the Commission on a Just and Durable Peace of the Federal Council of Churches. A devout Presbyterian layman, Mr. Dulles is also one of the top foreign-affairs experts of the United States. He will bring to his new office not only high principles but the diplomatic skill to put his principles into effect.

We cannot help feeling some regret that President Truman's unique appointment of a career employee of the Post Office as Postmaster General has now resulted in the ending of a long career of public service. Jesse Donaldson rose through the ranks until his abilities were recognized by his unprecedented appointment as head of this great government business. However, he lists himself as a Democrat and must expect the fortunes of politics to bring their downs as well as ups. The appointment of Arthur E. Summerfield marks a return to the usual practice of appointing the chairman of the winning party's National Committee to this patronage-loaded post.

Most remarkable is the appointment of an outspoken Democrat and union leader as Secretary of Labor. President Roosevelt's appointment of two Republicans to the secretaryships of War and Navy 12 years ago dramatized the fact that these two Departments of the Government had to be above politics. We believe that General Eisenhower's appointment of a Democrat to the Labor seat similarly dramatizes the fact that labor relations is such a critical area of the nation's life that it should be lifted altogether out of the realm of partisanship. Unless predominantly Democratic union leaders and predominantly Republican industrialists can learn to work together in an atmosphere of freedom and mutual respect, America's future will be one of industrial strife and discord. Unless a governmental labor policy can be hammered out that strikes a balance between the Wagner Act and the Taft-Hartley Act, one side or the other will always feel that the government is a party to labor disputes rather than an impartial umpire. The appointment of Martin P. Durkin is

an act of vision and inspiration, we believe, even though it will not work a miracle overnight and may turn out to be the shortest-lived appointment of the cabinet.

Mr. Durkin is not only an experienced trade unionist but one who has been active in the labor activities of his Church. Only one Church has made a significant record in the labor field—the Roman Catholic. Perhaps this appointment will help to remind the Churches that Christianity has an important role in the labor movement.

Among appointees to the official family are to be found two Episcopalians and one Mormon apostle. May God enlighten them all in their work for the peace and prosperity of all mankind as, in the words of a Churchwoman who was formerly a cabinet member, they—

“—pick up one insoluble problem and turn it over for a while; then set it aside and take up another insoluble problem.”

Ecumenical Orthodoxy

OUR associate editor, Paul B. Anderson, points out in a letter in this issue that the Ecumenical Patriarch did send representatives to the World Conference on Faith and Order at Lund, Sweden, last summer, and that the Patriarchates of Antioch and Serbia were also represented. Orthodox Patriarchates not represented included Russia and Rumania, behind the Iron Curtain, and, we gather, Alexandria (Egypt) in the free world. Of special importance because of its scholarly strength and Orthodox leadership was the decision of the Church of Greece not to participate even though the Ecumenical Patriarch is the Patriarch of that Church.

Two questions are always relevant to Orthodox participation in the Ecumenical Movement. The first is the fact that the Orthodox Christian Faith is not to be bartered or negotiated but only believed and taught. The second is the fact that Orthodoxy has millions of adherents on both sides of the Iron Curtain and that one part of Orthodoxy cannot be entirely happy about taking part in a movement in which another part of Orthodoxy cannot join.

The Patriarch of Constantinople, as Ecumenical Patriarch, demonstrates, we believe, the magnanimity and spiritual perception which naturally adorn his exalted office in showing to his brother patriarchs, and to Orthodoxy in general, that his representatives can take part in the ecumenical movement not on the basis of bartering or negotiating their faith but rather on the basis of believing it and teaching it. In Orthodoxy, Christians of the West discover a Catholicity so Catholic that it never needed the corrective of a Protestant Reformation. The better they know it, the more they love it. We believe that this growth in knowledge and understanding is pleasing to almighty God.

Most High God in Christ

ONE of the most recent books to come to this department is Claude Welch's *In This Name*—subtitled "The Doctrine of the Trinity in Contemporary Theology" (Scribners. Pp. xiii, 313. \$3.50).

Even a cursory examination suggests that here is one of the most important theological works of 1952. Taking as his point of departure the 19th-century relegation of the doctrine of the Trinity to a secondary place in Protestant thinking, Dr. Welch, who is assistant professor of theology at Yale Divinity School, surveys the reversal of this trend since World War I, approximately, and concludes with "constructive suggestions" of his own.

From Dr. Welch's closing section one key passage may here be quoted as indicative of the tone of the work, though it is only right to add that Dr. Welch, himself warns the reader that these last chapters must be read in the light of the earlier ones:

"The Gospel can neither be truly stated, nor the Word truly proclaimed, nor God truly worshipped, without our affirming what is made explicit in the doctrine of the Trinity" (p. 290).

It is planned to present a review, by a leading theologian, of this seemingly epoch-making work in a later issue of THE LIVING CHURCH.

LIVELY discussion groups should spring up in parishes (and one hopes there will be many such) that use National Council's latest Family Study Plan Course, *Communism and Christianity*, by Theodore M. Switz (Seabury Press. Leader's Guide, paper, pp. 28, 35 cents; Selected Readings—Marx, Third International, Whittaker Chambers, Charles Lowry, F. J. Sheed—paper, pp. 100, \$1.25; *Christianity and Communism*, by J. C. Bennett (1948), pp. 128, \$1.50; complete packet, \$3).

The Leader's Guide is an admirable introduction on procedure. (How many know, for example, that the ideal room temperature for discussion groups is 70 degrees?)

THE REV. LAWRENCE PEARSON, Secretary and Canon to the Ordinary, diocese of Olympia, is a man after this editor's heart in his love for tracing words to their origin. Listen to this one:

"... the Psalmist declares, 'Purge me with hyssop, and I shall be clean.' What is... surprising is that some time after its discovery, the penicillin mould was

identified as *Penicillium notatum*, 'a species which has been found in decaying hyssop.'"

But the Canon does not overdo the habit, which is but one literary device in *The Carillon*—a collection of some 60 brief meditations on a variety of subjects of interest to Churchmen, under such intriguing titles as Advent Has Two Faces, Hurrah for Jesus, China Eggs, Hang All the Law and the Prophets (Morehouse-Gorham. Pp. 136. \$2).

A sampling of these (about every fourth one) reveals material of unusual grace and charm, salted with humor, and carrying a truly spiritual message.

A TOOL that should make mediocre preachers tolerable, and turn good preachers into better ones, is *Communion through Preaching*, by Henry Sloane Coffin—originally given as the George Craig Stewart Lectures, 1951, Seabury-Western Theological Seminary (Scribners. Pp. 124. \$2.50).

Although the book as a whole is one to be highly recommended to clergy and to theologians, the best chapter, in the opinion of this editor, is the last—which could well stand on its own as superb. Here Dr. Coffin not only gets down to specifics, but develops the implications of the subtitle, "The Monstrance of the Gospel":

"As the artificer of a monstrance must be a connoisseur in silver or gold, in patterns and tracery, in the precious stones with which he studs the vessel to reflect from their surfaces the glint and lustre which intimate the glory of the Divine enshrined within, so must a preacher fashion a sermon whose structure suggests Most High God in Christ, and whose words by their gleam and glow amaze and fascinate, arousing reverence and affection" (p. 98).

Here's a suggestion to the clergy for Advent 1953: a 25-minute sermon on the Book of Revelation ("the first full-length Christian interpretation of history") developed under the four points outlined by Dr. Coffin on page 106.

In Brief

BLUE HERON. By Roberta Newton Taylor. Foreword by Nancy Byrd Turner. Illustrations by Nancy Aitcheson Taylor. Kaleidograph Press. Pp. 67. \$2.

Mrs. Taylor is a granddaughter of the late Bishop Newton, coadjutor of Virginia 1894-97. This attractively printed volume of verse contains a poem on Bruton Parish Church ("Candle Pow-

The Cover



Had the devil succeeded in snitching St. John's inkhorn, while the angel called the saint's attention to "a woman clothed with the sun, and the moon under her feet," the Book of Revelation—"the first full-length Christian interpretation of history" [see col. 2]—might never have been written and the Church would be reading something else for the daily office of Evening Prayer in Advent. But one look of the eagle (traditional symbol of St. John) is enough, and Satan, squelched, gives up—as the Flemish artist, Jerome Bosch (1460-1516) shows in his painting, "St. John on the Island of Patmos."*

*Berlin, Deutsches Museum. See *Jerominus Bosch*, by Jacques Combe, trans. by Ethel Duncan. Paris, 1946.

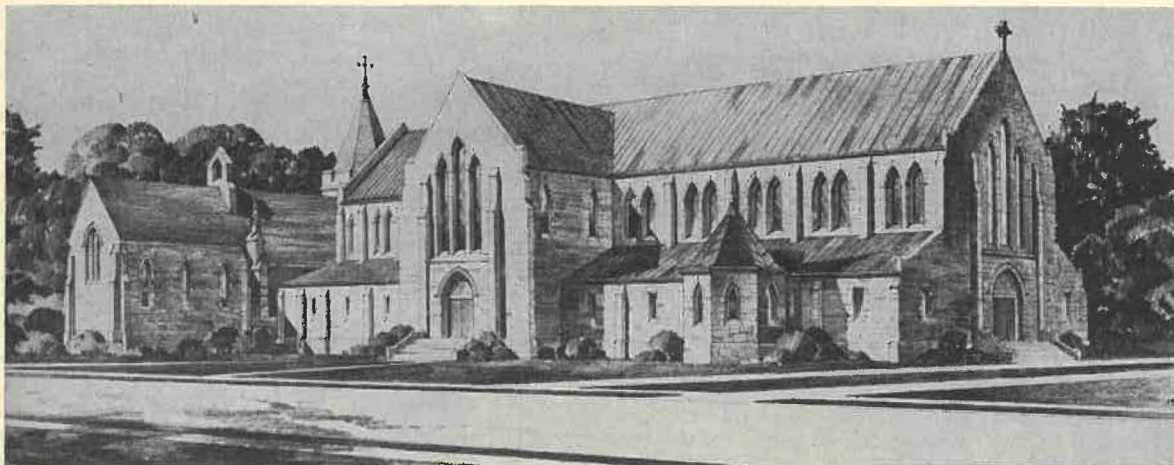
er") and a "Divine Office of the Laundry" ("Lord of all tubs and irons and fleecy suds so white"), analogous to the well known "Divine Office of the Kitchen" ("Lord of all pots and pans. . ."). Would make a nice gift.

Books Received

THE RANGE OF REASON. By Jacques Maritain. Scribners. Pp. xi, 227. \$3.50.

ILLUSTRATED ENGLISH SOCIAL HISTORY. Volume IV: The Nineteenth Century. By G. M. Trevelyan, O.M. Illustrations selected by Ruth C. White. Pp. xi, 186. \$5.50 [Profusely and fascinatingly illustrated. Would make a fine gift.]

A YEAR WITH FATHER BRISCOE OF BAGBOROUGH. Being an anthology of his teaching compiled by a retreatant. Preface by the late Rt. Rev. John Daughish [Brief devotional readings for every day in the year].



**TRINITY
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NEW JERSEY — Work toward completing Trinity Cathedral, Trenton, N. J., has now begun and the first unit, to seat 600 persons, will be finished in a year at a cost of \$600,000. Because of many trees and shrubbery, the covered crypt, used for a number of years for services of the cathedral congregation, has been almost concealed from the street. Now operations are progressing rapidly on footings for the transept and three bays.

The superstructure, to be erected above the crypt, will be of limestone, with interior walls a combination of stone and acoustical plaster. Trinity Ca-

thedral* is taking shape from the dream and efforts of Bishop Matthews, now retired, who was bishop of New Jersey from 1915 to 1937. At the start of his episcopate Bishop Matthews created a cathedral chapter and organization. His labors and gifts for the cathedral have been many. The fortunate combining of two Trenton parishes, Trinity Church, in the business section, with All Saints, in a residential area, provided the paro-

*The other Episcopal Church cathedral in the state of New Jersey named Trinity has also been engaged in a building program. It is in the city of Newark in the diocese of Newark. The Newark Trinity's construction program has been one of rebuilding [L.C., November 23d].

chial base for the cathedral parish.

The Very Rev. Frederic M. Adams, D.D., has been dean since 1937, and has worked continuously for the building of the superstructure. To make it truly the bishop's church of the diocese, the present diocesan, Bishop Gardner, has invited all parishes to contribute toward the building.

When old Trinity Church was razed, its fine windows were stored, and these will be built into the new structure. All Saints chapel and the synod hall have been in use for some years. Within the crypt is an aumbry containing a reputed fragment of the stone rolled away from

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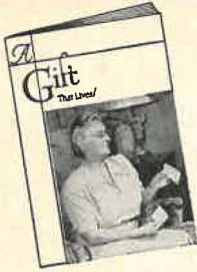
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WASHINGTON — A Lutheran has been elected to the chapter of the Cathedral of St. Peter and St. Paul, Washington, D. C. He is Luther W. Youngdahl, judge of the United States District Court in Washington, D. C., and former governor of Minnesota.

His election is a result of an amendment to the chapter's constitution and by-laws adopted last March which provides:

"That devout members of Churches which are members of the National Council of Churches shall be eligible for membership on the chapter, in a proportion not to exceed 20% of the lay membership."

Two women members were also elected to the chapter for the first time.

GEORGIA — Under construction is St. Alban's Church, Fleming Heights, Augusta. Fleming Heights is a suburb of Augusta, rapidly being filled by workers on the hydrogen bomb plant across the Savannah River in South Carolina. Trinity Church, Cochran, a mission established two years ago where there had been an unorganized mission for some years, has partially completed foundations for a parish house and rectory. The land was a gift from a Baptist layman.

GEORGIA — A newspaper series, written by the Rev. John C. Caley, archdeacon of Augusta, in the diocese of Georgia, has done some effective evangelizing. A number of its readers have asked for further instruction in the Church. Fr. Caley's "Episcopal Column," appears weekly in several papers published in county seats in the rural areas he serves out of Waynesboro, Ga.

NORTH CAROLINA — An all day conference on alcoholism was part of the recent meeting of the Northwest Clericus of the diocese of North Carolina. The leader was the Rev. Alban Richey, chaplain to the State Alcoholic Rehabilitation Center located at Camp Butner. Accompanying Mr. Richey were a member of Alcoholics Anonymous and the Rev. Roland W. Rainwater, a former fellow student of Mr. Richey's in the Yale School of Alcoholic Studies, who is now chaplain on the West Campus of Duke University.

MASSACHUSETTS — Members of St. Paul's Parish in Natick, Mass., have agreed to set aside the money which would be spent on at least one gift and, instead, give the money to Meals for Millions, Inc., to buy meals for hungry people in Korea and elsewhere.



AD CHAT

✓ During Thanksgiving week this writer made an advertising sales trip to the Toledo-Detroit area. Among others, there were stops at the Cranbrook School for Boys and Kingswood School for Girls, both in Bloomfield Hills, Mich.; the Moto-Mower Co. of Detroit; the National Super Service Co., a vacuum systems company of Toledo; and the Wendt Advertising Agency of Toledo.

✓ Cranbrook School and Kingswood School owe their existence to the late Mr. and Mrs. George G. Booth, who, by their notable benefactions, established five educational institutions and a church — Christ Church, Cranbrook — which are situated on what was originally their private estate. The estate is located in one of Michigan's loveliest residential areas, only 12 miles by highway from the northern limits of Detroit. The buildings and other physical properties of the two schools are magnificent. They must actually be seen to be appreciated, however, for no photograph could capture the beauty of these Cranbrook units, a veritable university of secondary level.

✓ Mr. Harold Wendt, of the Wendt Advertising Agency, Toledo, told me about a new slide projector that is now being manufactured by one of his clients, the Strong Electric Corp. The one prominent feature of this slide projector is the fact that it uses an arc light rather than the usual Mazda lamp. This makes the projector especially valuable for use in auditoriums and Sunday School classrooms difficult to darken, for with the arc light it is possible to project a picture on a screen without the use of drawn window shades or without turning out any of the lights in the room. More will be heard about the new arc slide projector early in 1953 when their advertising promotion will break in a number of mediums, including *The Living Church*.

✓ Are you thinking about buying a power lawn mower to ease that back-breaking job of keeping the Church lawn properly mowed? We recommend the Moto-Mower and for further information about this particular machine I suggest you write to: The Moto-Mower Co., 4600 Woodward Ave., Detroit, Mich.

Edgar O. Dodge
Advertising Manager

December 14, 1952

EDUCATIONAL

SEMINARIES

Letter from Students

Sixty-three of the students of the School of Theology, University of the South, Sewanee, Tenn., representing a majority of the student body, affixed signatures to an October 1st letter they sent to the nine faculty members who are resigning from the faculty.

The letter said:

"We voice full and utmost confidence in those members of the faculty of this School of Theology in their efforts at their meeting on June 9, 1952, to implement the Lambeth Conference pronouncements that 'The Church should press for the best educational opportunity everywhere for all, without racial distinction and without privilege for wealth,' and that 'no one should be ineligible for any position in the Church by reason of his race or color.'"

SECONDARY

School Returned to Diocese

Presented with a beneficial opportunity to cooperate with one of the oldest boys' preparatory schools in the southwest, St. Luke's, San Antonio, Texas, a parish with 300 families, raised \$219,000 in ten days this fall to assure the building of its \$400,000 plant. Construction will begin in February.

The school is Texas Military Institute. It was the result of a merger in 1926 of the old West Texas Military Academy founded in 1893 by James Steptoe Johnston, then bishop of West Texas, and the San Antonio Academy upper school. TMI, including grades eight through 12, with 214 boys enrolled, was returned to the diocese of West Texas last July 1st. San Antonio Academy, for younger boys, was not included in the transfer to the Church, but will continue in close affiliation with TMI.

The new board of trustees offered St. Luke's a four acre wooded hilltop adjoining the school for their needed church if St. Luke's in turn would provide recreational and religious facilities for the TMI boys as well as for the youngsters of the parish.

The air-conditioned, contemporary Gothic plant will have a church seating over 600, a side chapel in the main church which will accommodate 85, a Sunday school chapel, and a fourth chapel for the day school.

Two features of the church, unique in the Southwest, will be its square altar, with communion rails on all four sides, and the choir stalls recessed in the south transept.

On the recreational side, the new St. Luke's will have several large social rooms with open fireplaces; a parish hall,

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The Rev. Joseph L. Brown is rector.

PAROCHIAL

Parish Schools in Sewanee

A representative of parish day schools should be appointed to the department of Christian education in each diocese of the Fourth Province (Sewanee), recommended a recent meeting sponsored by the Parish Day School Committee of the Department of Christian Education of the Province.

The meeting also recommended:

That state-wide or diocesan conferences of parish day school teachers be held concurrently with public school teachers' association meetings.

That a general provincial conference for all parish school principals and teachers be arranged for June, 1953.

To follow up some of the findings of the meeting two committees were appointed: one to survey parish day school curricula and prepare a syllabus of religious studies; the other to prepare a brochure and guide to assist clergy and others who desire to establish parish day schools, listing procedures, recommending standards, etc., for such schools.

The provincial committee plans to list all parish day schools and other Episcopal Church private schools in the province.

In preparation for the meeting Mrs. Woodward of Heathwood Hall, Columbia, S. C., attempted a survey of parish day schools in the province. She received 30 replies, and found such a variety of schools that statistics mean but little. Some schools are under parish auspices, some are affiliated with parishes, some are coöperative, some non-denominational, and at least one is on a diocesan basis, though local in character.

The Rev. Allen B. Clarkson, Chairman of the committee, said that at least half the congregations in the province could sponsor pre-school programs during the week, and that such educational programs meet a wide-spread need, and serve as effective introduction to parish school development.

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D E A T H S

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

Walter R. Lord, Priest

The Rev. Dr. Walter Russell Lord, 79, rector emeritus of St. John's Church, Colonial Circle, Buffalo, N. Y., died November 14th, in Buffalo General Hospital, where he had been confined about ten days. He had been in poor health a number of years.

Dr. Lord was rector of St. John's for 37 years until he retired in 1945.

Born in Lisle, New York, Dr. Lord was a descendant of the Lords of Lyne, Conn., whose progenitor came to this country in 1635 and helped to found Hartford, Conn.

He began his ministry as assistant at the old St. James Church, Buffalo. Subsequently he was rector of St. Thomas Church, Bath, N. Y., for five years and in 1906-07 assisted at Grace Church, New York City.

When Dr. Lord became rector of St. John's Church in 1907, the congregation had about 200 members and worshipped in a small chapel on the present site.

When he retired, the membership was more than 900. The \$225,000 building, built in 1927 under Dr. Lord's direction, was consecrated in 1940 and became debt-free. The parish celebrated its 100th anniversary in 1945.

Although Dr. Lord reached the retirement age in 1944, wardens of the parish requested that he be permitted to remain another year.

An advocate of Christian unity, particularly closer relationships between the Presbyterian and Episcopal Churches, Dr. Lord welcomed clergymen of virtually every Church to his pulpit.

In recognition of his ministry in the diocese of Western New York, Dr. Lord was appointed an honorary canon of St. Paul's Cathedral in 1948.

Dr. Lord's wife, the former Evelyn Rumsey, whom he married in 1922, is his only survivor.

Boyd Linton Parker, Priest

The Rev. Boyd Church Linton Parker, of San Clemente, Calif., died on November 9th after a severe illness of several weeks. He was vicar-in-charge of St. Paul's Mission, Fontana, Calif., from 1929 to 1950. He became vicar-in-charge of St. Clement's mission, San Clemente, in 1950 and was completing his third year there at the time of his death.

Born in 1887, Mr. Parker received his higher education at the University of Utah and Church Divinity School of the Pacific. His first charge was Church of the Holy Saviour, Santa Clara, 1924-26. He was priest-in-charge of St. Luke's, Park City, Utah, in 1926 and rector of Christ Church, Las Vegas, Nev., where

he was also in charge of seven missions, 1926-29.

Mr. Parker is survived by his wife, the former Eliza Chegwidgen; a son, a daughter, and four grandsons.

Henry Attwell Post, Priest

The Rev. Henry Attwell Post, a priest of the missionary district of Utah, but for the past 17 years active in the diocese of Olympia, died in his sleep Monday night, November 10th, at his home in Seattle.

He was born in New York City in 1888 and was ordained deacon and priest in 1915. After a curacy on Staten Island he was rector of parishes in the dioceses of Harrisburg and Erie, Pa., later becoming archdeacon of Harrisburg for five years. In 1931 he was elected dean of St. Mark's Cathedral in Salt Lake City, Utah, remaining in that post until 1935 when he came to Seattle to take charge of Trinity Parish Church.

In later years he was active in supply work among a number of different parishes and missions in the diocese of Olympia, where he was much in demand because of his teaching ability.

Surviving him are his wife, Edith; a daughter, and three sons.

Laurence A. S. R. S. Rose, Priest

The Rev. Laurence Ariel Sanford Roger Sampson Rose (affectionately known as "Fr. Alphabet Rose"), chaplain of the House of the Holy Nativity, Bay Shore, L. I., N. Y., died on November 17th. Fr. Rose was born in Genoa, Italy. He served as rector of the Church of the Transfiguration, Brooklyn, St. Paul's, Cannes, France, and since 1943 as chaplain of the Sisters of the Holy Nativity, Bay Shore.

Elizabeth Hewlett Wood

Miss Elizabeth Hewlett Wood, who organized the mission work now being conducted by Deaconess Bedell at Goodlands, Fla., for the Seminole Indians, died on November 11th, in Huntington, N. Y. She was 72.

Active for many years in the Sunday school of St. John's Church, Huntington, she was also a devoted member of the altar guild and the Woman's Auxiliary. For 10 years she was president of the diocesan altar guild of Long Island. She received the silver cross for her work for missions in the diocese.

Every year she spent some time with the Sisters of St. Mary at their convent in Peekskill, N. Y. She was an associate of the Order.

Surviving Miss Wood are two brothers, one sister, one nephew, four nieces, one grand-nephew and six grand-nieces.

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Tomorrow's Laity

(Continued from page 11)

to bring the young Churchmen into a new association with each other. "If this is done well, it won't be just fellowship of a social kind," writes Bishop Wilburn Campbell,

"but a fellowship which is spiritual—one in which concerned Christians will talk about their faith with ease. They will come to realize that the chief mission of the Church is still to change souls."

(5) Here is a lesson which we laymen learn slowly—a lesson the rector will want to drive home to his young parishioners: working for the Church on the Every Member Canvass, the Bazaar, the Woman's Auxiliary, or even the Vestry—this is vitally important and has to be done. But this is not the whole story of dedicated laymanship by a long shot. Nor is it found *only* in making one's Communion frequently. It is difficult to say just what is the full calling of the layman today. Perhaps the Youngstown, Ohio, dance instructor comes close as he and other concerned laymen meet regularly one noon a week to discuss what they have done during the week to bring Christianity more and more into the everyday life of that city. Or how about Michigan's Parishfield Retreat Center where many Churchmen meet for study, prayer, meditation, and—yes—manual labor? Many a Churchman comes away with a new awareness of how much he is called to do for Christ and His Church right where he lives and works.

AN INKLING

When a radio executive sees in his job a spiritual responsibility in determining what his listeners hear; when a personnel manager tries to see his career, which deeply touches many lives, as a kind of lay ministry; or when, for example, a plant manager takes an expressed interest in even his least important employee—not because he thinks he is noble for doing it, but because he really *is* interested in that employee as a person—then we get some inkling perhaps of what God expects of His laymen of today.

As a parish undertakes a stepped-up program for younger laymen and laywomen, many may say, "But we haven't the time." If, however, they are properly won to what the Church really is, not only will they find time, but they will see their faith in a new light. They will see it as much more than the Golden Rule.

There is today a shortage of dynamic laymanpower. If the clergy and those laymen today who say they care make no effort to pledge the young before the Church is crowded out, the double loss to the Church and to the unpledged young people themselves will be as understandable as it will be tragic.

CHANGES

Appointments Accepted

The Rev. Arthur D. Bridgers, who formerly served St. Mary's Church, Tuxedo Park, N. Y., and St. Francis' Church, Sloateburg, is now serving St. Aidan's Church, Burnt Hills, N. Y.

The Rev. C. Wayne Buchanan, formerly associate rector of St. Mark's Church, Beaumont, Tex., will be rector of St. Luke's Church, Hot Springs, Ark.

The Rev. Leon E. Cartmell, formerly rector of St. Mary's Church, Tuxedo Park, N. Y., is now in charge of Calvary Church, Burnt Hills, N. Y., and the churches at Round Lake and Jonesville.

The Rev. Frederick W. Dillistone, formerly professor of theology of the Episcopal Theological School, Cambridge, Mass., is now chancellor of Liverpool Cathedral. Address: 10 The Serpentine, Liverpool 19, England.

The Rev. William Conrad Hamm, formerly rector of St. Joseph's Church, Detroit, is now vicar of the new St. Mary's-in-the-Hills, Lake Orion, Mich. Address: 903 Lake Angelus Rd., Pontiac 4, Mich. St. Mary's is a new parochial mission of All Saints', Pontiac, and is housed in the former Scripps School, built by William Scripps, publisher of the Detroit News. The new church will serve the Oxford, Lake Orion, and Lake Angelus areas about 30 miles north of Detroit.

Armed Forces

The Rev. E. Guthrie Brown, rector of Dettingen Parish, Manassas, in the diocese of Virginia, is continuing his parish work, because his orders to active duty with the Navy as a reserve chaplain have been cancelled.

Chaplain (Lieut. Col.) Frederick E. Morse, formerly addressed at HQ EUSAK, APO 301, c/o P. M., San Francisco, may now be addressed: Office of the Chaplain, HQ AFFE, APO 301, c/o P. M., San Francisco.

Resignations

The Rev. Thomas D. Brown has resigned as rector of Osgood Memorial Church, Richmond, Va. He will continue as rector of Calvary Mission, Hanover, Va. Address: 2711 Griffin Ave., Richmond 22.

The Rev. James L. Hayes has resigned as rector of the Church of the Epiphany, New Haven, Conn. He has retired from the active ministry because of ill health and is now living at 78 Anthony St., New Haven.

The Rev. Claude M. Hobart, rector of the Church of the Ascension, Hagood, S. C., and the Church of the Holy Cross, Stateburg, has retired because of age and ill health. Address: 138 Haskell Circle, Myrtle Beach, S. C.

The Rev. George B. Kirwan, retired priest of the diocese of Tennessee, may be addressed at 109 Union Ave., Jacksonville, Ark.

The Rev. Robert M. Man, who is serving the Church of the Ascension, Clearwater, Fla., formerly addressed at 700 Hamilton Crescent, may now be addressed at 615 Orange Ave.

The Rev. H. G. C. Martin, rector of the Church

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CHANGES

of the Epiphany, Newport, N. H., has retired. Address: 35 Lake Ave., Rehoboth Beach, Del.

The Rev. Charles E. McCoy, rector of St. George's Memorial Church, Helmetta, N. J., has retired from the active ministry. Address: 445 W. Sixth St., Plainfield, N. J.

The Rev. Dr. R. Cary Montague, Richmond city missionary since 1917, has retired. He will continue to do supply work and conduct preaching missions. Address: 1827 Hanover Ave., Richmond 20, Va.

The Rev. Gordon M. Reese, rector of Christ Church, Los Altos, Calif., has retired because of

ill health. Address: 3680 Bryant St., Palo Alto, Calif.

Changes of Address

The Rev. Homer F. Bufton, formerly addressed in Washington, Conn., may now be addressed at the new convent at Maycroft, Sag Harbor, L. I., N. Y. Fr. Bufton continues as chaplain of the Order of the Teachers of the Children of God and chaplain of its several schools.

The Rev. A. L. Burgreen, vicar of St. Martin-in-the-Fields, Oglethorpe University, Ga., has had a change in mailing address from Box 188 to Box 186, Brookhaven, Ga., as the result of the moving of the postoffice in Brookhaven. His home

address remains Apt. 4, 1953 DeVinney Circle, Chamblee, Ga.

The Rev. S. Hilton Orrick, assistant of St. Paul's Church, Baltimore, has moved from 209 E. Biddle St., to 4314 Roland Ave., Baltimore 10.

The Rev. Charles Fred Parks, rector of Christ Church, Sidney, Nebr., may be addressed at Box 21, Sidney.

The Ven. Arthur O. Phinney, archdeacon of Lowell and executive secretary of the department of youth of the diocese of Massachusetts, has had a change in residence from 69 Yale St., Winchester, Mass., to 993 Memorial Dr., Cambridge 38, Mass. Office: 138 Tremont St., Boston, Massachusetts.



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NEW YORK CITY

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& Ev, 8:30 & 5 (Choir ex Mon). HD 8:45 Cho HC;
Wed 10 HC

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& 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 &
by appt

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9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

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Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

ST. THOMAS' Rev. Roelif H. Brooks, D.D.
5th Ave. & 53d Street
Sun HC 8, 9, 11 & 3 S, MP Ser 11, EP Cho,
Ser 4; Daily: 8:30; 12:10 Tues & HD; 11 Thurs;
12:10 Noonday ex Sat

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Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

SCHENECTADY, N. Y.

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Rev. Darwin Kirby, r; Rev. George F. French
Sun 8, 9, 11, H Eu, (9 Family Eu & Com Break-
fast), 9 Sch of Religion and Nursery, 11 Nursery;
Daily Eu 7 ex Mon & Thurs 10; HD 7 & 10; Daily:
MP 8:45, EP 5:30; C Sat 8-9 by appt

CINCINNATI, OHIO

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

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5:30, C Sat 12 to 1 & 4 to 5

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TRINITY, Founded in 1698
Rev. James R. MacColl, III, r; Rev. Peter Chase, c
Sun HC 8, Family Service 9:15, MP 11; HC Tues,
Fri & HD 7:15, Wed & HD 11

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Rev. H. Paul Osborne, r
Grayson & Willow Sts.
Sun 8, 9:15 & 11; Wed & HD 10

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r
Sun 8, 11 HC; Weekdays 7:15 daily, ex Wed
9:30 HC; C Sat 7:30-8

LOS ANGELES, CALIF.
ST. MARY OF THE ANGELS 4510 Finley Avenue
Rev. James Jordan, r; Rev. Neal Dodd, rem
Sun Masses: 8, 9:15, 11. Daily 9, ex Tues & Fri 7.
MP 8:30 & Ev 5:30 Daily.
C Sat 4:30 & 7:30 & by appt

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 Rev. Gordon L. Graser, v
2015 Glenarm Place
Sun Masses 8, 11; Daily Masses 7:30 ex Mon 10;
Thurs 7; C Sat 5-6
Three blocks from Cosmopolitan Hotel.

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8; Mass
daily ex Sat 7; Sat 12; Prayer Book days 7 & 12
Noon; C Sat 5-6

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 7:30, 9, 11 & 6:30; Daily 7:30 & 5:45;
Thurs & HD 10; C Sat 7-8

CHICAGO, ILL.

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

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.

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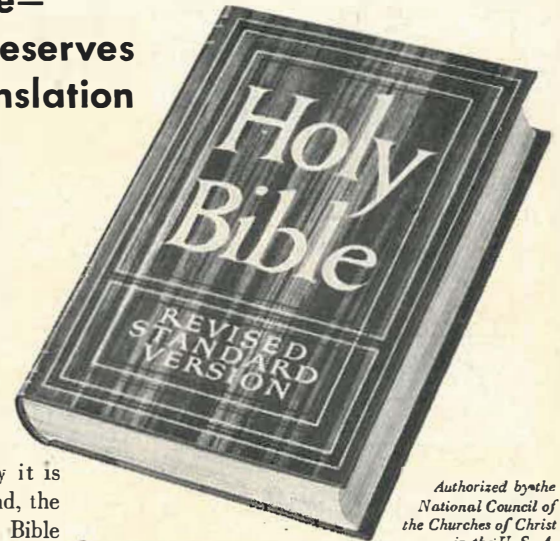
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Psalms
119:147

I prevented the dawning of the morning, and cried: I hoped in thy word.

1 Cor.
10:24

Let no man seek his own, but every man another's *wealth*.

Acts
10:34

Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons:

Revised Standard Version

I rise before dawn and cry for help; I hope in thy words.

Let no one seek his own good, but the good of his neighbor.

And Peter opened his mouth and said: "Truly I perceive that God shows no partiality . . ."

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