

The Living Church

September 13, 1953 Price 15 Cents



THE SHERRILLS leave for the Far East [see page 6]

Sanctuary of the Mind: p. 8.

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Praise for Fellowship Series

HAVE read with interest the article by C. P. Morehouse and the article by the Rev. George W. Barrett, concerning the new course of study for Church Sunday Schools, "The Episcopal Church Fellowship Series" [L. C., August 16th]. I want to congratulate Morehouse-Gorham for producing such an excellent and badly needed course of study.

(Rev.) AUBREY BRAY,
Vicar, Holy Spirit Church.
South San Gabriel, Calif.

Prayers for Jewish People

THERE is a growing "Fellowship of Concern for Israel" in Canada and the United States. The membership is composed of Christians who are repentant because of the Church's sins of omission and commission in her relations with the Jewish people in the past. Their awareness of this people's need for our Lord is finding some expression in special times for prayer.

We are writing to urge Christians to pray for the Jewish people on their Sabbath, when many are at prayer in their synagogues, and to remember them at the time of their great festivals.

The two particular times in the year when religious Jews are earnestly waiting upon God, are the Day of Atonement when they seek forgiveness of sin, and the Passover when they look for the coming of the Messiah.

The "Fellowship of Concern for Israel" invites all who have caught the vision of the great need of this people, to join with us in prayer during the ten days of repentance and seeking of forgiveness on the part of the Jews. This begins with their New Year (Rosh Hashana) on Thursday, September 10th, and ends on the Day of Atonement (Yom Kippur), Saturday, September 19, 1953. The latter is a Fast Day. No matter how earnestly and piously this period may have been kept, they never have the assurance of forgiveness, which can only be theirs when they realize and accept Jesus Christ as their Atonement.

These are two suggested forms of prayer:

"O God, who didst choose Israel to be thine inheritance: Look, we beseech Thee, upon thy chosen people; take away the blindness which is fallen upon them; grant that they may see and confess the Lord Jesus to be Thy Son and their true Messiah, and that, believing, they may have life through His Name. Bless those who labour to bring them to the knowledge of thy Truth; and hasten the time when the fulness of the Gentiles shall come in, and all Israel shall be saved; through the merits of the same Jesus Christ, Our Lord. Amen." [To be found on page 689 of the Canadian Book of Common Prayer.]

"O God of Israel, turn the eyes of Thy mercy toward the children of that race, Thy chosen people, who of old called down upon themselves the Blood of the Saviour: may it now descend upon them a laver of redemption and of life; through the same Jesus Christ, Thy Son, our Lord. Amen."

The greatest number of Jewish people gathered together in one place are on this continent. Our personal responsibility to

them is great and calls for specific efforts. We ask many to pray with us for their conversion.

Inquiries may be sent to Miss Clair Heller, the Studio Sanctuary, 97 St. George Street, Toronto, Canada.

G. P. PARSONS,
V. D. WIGMORE,
G. M. W. SMITH,
For the Toronto Diocesan
Committee on Evangelism.

Toronto.

Come and See

THE letter from T. R. Martland, Jr., [L. C., June 21st] has provoked some reflections on this matter of knowing and doubting.

Someone once said to a priest, "I'm beginning to lose my faith; what shall I do about it?" He replied, "How are you doing on the ten commandments?" and hit the bull's eye. The real trouble was not doubt in the mind, but corruption in the will.

Again, doubt sometimes springs from general blindness as to man's pitiable condition. Until we are convinced of sin and futility we feel no real need of a Saviour. . . . When we recognize Adam and Eve

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The Living Church

as you and me we stop being gimlet-eyed about our Lord's credentials and humbly lay hold on His mercy.

The kind of doubt which challenges the presuppositions of all the rest of mankind is heroic when it inspires a Columbus or a Pasteur to positive contributions to the common store of learning, but when it is merely negative, an inclusive rebelliousness toward all accepted truth, it is most likely a symptom of adolescence.

There is also the kind of doubt that springs from deep personal insecurity feelings. No amount of factual evidence can remove this kind because it is irrational, a symptom of disturbed personality. . . . The real help has to come from self-examination, confession, and possibly psychiatric treatment.

Indicative of the will to disbelieve in the area of religion, moreover is the peculiarly persnickity use of the word "knowledge," as the editor's comment indicated. Doubters demand a definition and use of this word in religious matters which, if carried over into their daily lives, would compel them to distrust the checks they received, the money they handled, the time tables they commuted by, and the identity of their own parents.

We believe the daily papers and the history books — why not the New Testament? If the hard logic of the Apostolic witness is worthless, then reason itself is false, induction and deduction only will o' the wisps, and every case won in court on what is called circumstantial evidence a fraud. That the Jews reject Christ proves nothing for they have never tried Him.

The editorial, "How Do We Know" [L. C., of April 5th], was to me a splendid statement of the Christian's reasons for his faith because it was fundamentally not apologetics but a challenge: Come and see!

MRS. ROBERT P. WHITE.

Cheshire, Conn.

A True Catholic

RECENTLY, I have been reading some of William Law (1686-1761). And I have discovered, as so many before me have discovered, that William Law has some very appropriate and applicable things to say to us today although he wrote some 200 years ago. For example, on the meaning of "Catholic," Law says:

"... In the present divided state of the Church truth itself is torn and divided asunder; and therefore he can be the only true Catholic who has more of truth and less of error than is hedged in by any divided part. . . . And thus uniting in heart and spirit all that is holy and good in all Churches, we enter into the true communion of saints and become real members of the Holy Catholic Church, though we are confined to the outward worship of only one particular part of it."

We Anglican Catholics, I believe, would do well to ponder this simple, yet profound statement of Law's. The emphasis is quite right: a genuine Catholicism embraces "more of truth and less of error" and a balanced and progressive Catholicism is constantly "uniting in heart and spirit all that is holy and good in all Churches."

(Rev.) J. PHILLIP PULLIAM, JR.

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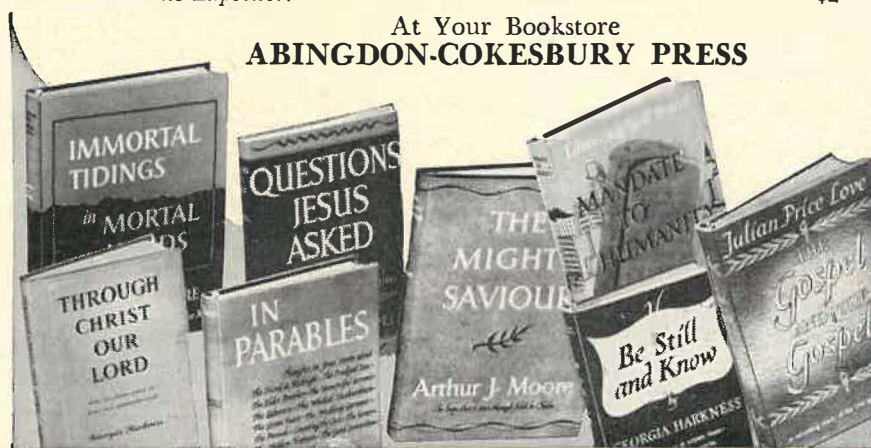
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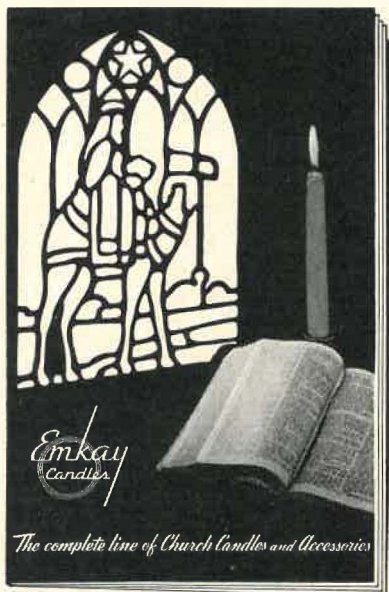
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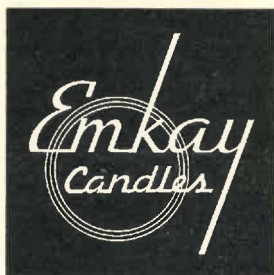
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BOOKS

The Rev. FRANCIS C. LIGHTBOURN, Editor

The Fight Goes On

A PASSIONATE concern for the here and now is combined, in *Making Men Whole*, by J. B. Phillips, with a reminder that our true anchorage is the world to come and our resources, in reshaping this world, those which God supplies, in His way and at His pace (Macmillan. Pp. 73. \$1.50).

Fr. Phillips, who is vicar of St. John's Church, Redhill, Surrey, and known for his *Letters to Young Churches* and other writings, has in this small but pithy volume provided a timely antidote to overreliance upon methods and results and a feverish attempt, that sometimes besets even Christians, to bring in the kingdom of God by force.

THE Fourth Gospel, long a favorite of Christians generally, has been a battleground for critics, and the fight goes on—as, for example, in *The Gospel of the Spirit*, by Ernest C. Colwell and Eric L. Titus (Harpers. Pp. 189. \$2.50).

This book, which is a sheer fascination to read, treats, with an amount of detail that is amazing, of the religious values of the Fourth Gospel, the Fourth Evangelist's purpose and method, the divine nature of Jesus as portrayed in this Gospel, the descent of the Spirit, and the revelation of God as the Fourth Evangelist conceives it.

There is, of course, in all of this much that is familiar to students—like the toning up of the miraculous in St. John and the consequent dehumanizing of our Lord—but there is also much that will be new to many—e.g., the derivation of the story of the Samaritan woman from Acts 8:4-24.

Colwell and Titus find no trace whatever of sacramentalism in the Fourth Gospel, not even in the sixth chapter where, on their theory, the apparent references to it are but literary devices, leading from a lower to a higher level of thought and negated by the clincher in verse 63—"it is the spirit that gives life, the flesh is of no avail; the words that I have spoken to you are spirit and life."

Those who find this disconcerting may take comfort that the British scholar, C. H. Dodd, believes that St. John's Gospel is definitely sacramental.*

On any count, however, Drs. Colwell and Titus have made an important contribution to Johannine studies—one that neither students nor specialists can afford to neglect.

**The Interpretation of the Fourth Gospel*, 1953, pp. 333 ff.

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Departments

BOOKS 4	EDITORIAL 9
CHANGES 14	INTERNATIONAL 10
DEATHS 12	LETTERS 2
DIOCESAN 11	U. S. A. 6

Things to Come

SEPTEMBER 1953						
S	M	T	W	T	F	S
	1	2	3	4	5	
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30			

OCTOBER 1953						
S	M	T	W	T	F	S
		1	2	3		
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

September

18. 15th Sunday after Trinity.
15. Bishop Clingman retires as diocesan of Kentucky.
16. Ember Day.
18. Ember Day.
19. Ember Day.
20. 16th Sunday after Trinity.
Bishop Dandridge retires as diocesan of Tennessee.
21. St. Matthew.
27. 17th Sunday after Trinity.
29. St. Michael and All Angels.

October

3. Bishop Gravatt retires as diocesan of Upper South Carolina.
4. 18th Sunday after Trinity.
6. Church Periodical Club, executive board, Seabury House, to 7th.
9. Woman's Auxiliary executive board, Seabury House, to 12th.
11. 19th Sunday after Trinity.
13. National Council Meeting, Seabury House, to 15th.
Province V Synod, Eau Claire, to 15th.

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

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SORTS AND CONDITIONS

THE LOVE LIFE of our female cat is somewhat notorious. As I was with a group of children admiring the kittens the other day, their conversation turned to the question whether there was more than one tomcat involved, how they did it, and related topics. This seemed like a good time for a speech. The speech never got made, however, because the children had already lost interest in the subject.

WHAT I was starting to tell them was this—The love life of the animals has a good many points of similarity to that of human beings, but the differences are more important than the similarities. Cats follow the laws of their world and their passions are not, as it might seem, uncontrolled. They follow instincts and an etiquette precisely timed and designed to assure that kittens will come in due season and receive the wholehearted attention of their mother.

AMONG other creatures, some fend for themselves from the start, some build a family life around the father or mother alone, some build it around both parents. And those animals that share the job of bringing up the children are loyal mates for a season and often remain loyal till death parts them.

I WOULD have said—Every kind of animal has its particular way to carry on its kind, and each has its pleasures and joys along the way, for God has seen to it that what we do to build the future also brings rewards in the present.

SO, TOO, human beings enjoy the process of starting babies and enjoy bringing up the babies when they have arrived. The animals that work in father-mother teams give us a hint of the faithfulness that is required of human parents—but only a hint, for we are more fearfully and wonderfully made than they are.

THOSE great natural drives that link us to the animal kingdom must exist in us as the servants of our souls. That which is natural in animals is not natural in us unless it is governed by a directive power that is above and beyond nature.

GOD—I would have said, if the children were still listening—has shown us that the natural-supernatural way of human life is to create the family first and to enjoy sex and babies within it. Not for us the casual mating of cats, for our emotional world is subject to other laws than theirs. Kittens do not need a father's loving care. Children do. They need to learn more things, and more kinds of things, than cats. Children who have only one parent often grow up nobly but these children will be the first to tell you they have grown up sadly.

SEX is a less complicated affair than much current talk indicates, and the problem of choosing a lifetime mate does not depend too much on sex "adjustments." The one thing necessary in this realm is for each to seek the other's happiness. Agreeing on food, books, movies, plays, music, money matters, jokes, ideals, amusements, standards of faith and conduct

—all these things enter into the picture and each has its proportionate share in the total.

OUR WORLD today is, for some reason, obsessed with sex. Some people think that it is a world of greater sexual freedom than past generations had; in fact, it is a world of sexual bondage. Sex monopolizes some young people's minds, breaks up some adults' homes, brings some children into the world cheated of the secure, sturdy family unit God meant them to have.

THE CHURCH tells us that sex outside marriage is sinful, by which the Church means that it is harmful to the people that do it and to the society of which they are a part. Its simple physical pleasure has a right time and place, and outside that time and place it becomes all too easily an ugly obsession.

THE SIN of lust (I would have pointed out) is not the only sin there is, nor is it more unforgivable than other sins. Pride, envy, hate, laziness, greed are also deadly sins. Perhaps recent generations have erred in building up too immoderate a horror of sexual sin, and the world is now suffering a reaction.

ANYHOW, we know that the sane, self-controlled, and right way for human beings to deal with sex is to use it in its rightful place and to leave it alone in other places. You can say the same for money, and should take honesty in sex as a matter of course just like honesty in money matters.

ALL THIS did not get said at the time, but I suspect that it needs to be said to children at a fairly early age. It is never too early to learn that Christianity requires a little more of its followers than the standards of the world; and that this "more" is the richer and more fully human way.

IT IS WORTHY of note that you cannot explain morality even to children—or perhaps especially to children—without dipping into theology. The demands of the Christian religion on human behavior are based on Christianity's belief that we are supernatural beings, and the problem of right conduct is essentially the problem of the authority of the spirit over the flesh.

* * *

OUR 75th anniversary of weekly publication will arrive November 2d of this year, and it appears that by the time the date arrives THE LIVING CHURCH will be the only national periodical of the Episcopal Church published every week. This fact gives point and emphasis to our development program, for the task of keeping abreast of the rapid developments of Church life requires a broad financial base and a strong circulation. It is our hope that the first \$50,000 of our five-year program will be in hand by the time of our 75th anniversary—and it will if everyone who believes in the importance of a weekly record of the news, the work, and the thought of the Episcopal Church contributes as generously as the first 500 have.

Peter Day.

NEWS FRONTS**Kentucky Election**

The diocese of Kentucky will elect a new bishop on October 2d. The election will be held in Christ Church Cathedral, Louisville.

Bishop Clingman retires on September 15th. He became diocesan in 1936.

Sherrills Arrive in Tokyo

Presiding Bishop Sherrill and Mrs. Sherrill have arrived in Tokyo. After Bishop Sherrill confers with the Presiding Bishop of the Church in Japan and his clergy the Sherrills plan to visit missionaries in Okinawa, the Philippines, and Hawaii, before returning to New York October 4th.

Gift of Property

The Girls' Friendly Society of Christ Church, Fitchburg, Mass., recently accepted the Lucy Helen Memorial Hospital property as a gift from Mrs. Charles T. Crocker. Mrs. Crocker is a prominent civic leader.

The property, which includes a house, a garage, and 26,000 square feet of land has been valued at \$50,000.

Interracial Merger in Richmond

Leader of a forward move in race relations in Richmond, Va., is the Rev. Robert Bonner Echols, rector of St. John's Church, Richmond, scene of Patrick Henry's "Liberty or Death" address.

The three existing ministerial organizations of the city have been merged into one interracial and interchurch association, under the chairmanship of Mr. Echols. The new group brings together more than 300 clergy of the city.

So far as is known, Richmond is the first major city of the South in which clergy are organized on a completely interracial basis.

Pension Fund Report

Beginning January 1, 1957, a compulsory retirement rule for clergy aged 72 will go into effect. Thereafter, according to a new Section 8 of Canon 45, the retired clergyman "may engage in remunerative employment in the Church only as the rules and regulations of the Church Pension Fund may permit."

Proceeding on the principle that it is the business of the Church Pension Fund only to administer a pension sys-

tem, not to make rules as to what the clergy shall and shall not do, Pension Fund officers sought to have this canon amended at the 1952 General Convention to strike out the reference to the Fund and its rules. The amendment passed the House of Bishops but was defeated by the House of Deputies and instead the Fund's trustees were requested "to study the subject of the further service of clergy compelled to retire at 72" and report to the General Convention of 1955.

An interim report of the study thus requested is being mailed by the Church Pension Fund to all the active bishops and some other diocesan officials "for the purpose of eliciting expressions of opinion from within the Church which can be incorporated in the final report to General Convention in 1955." Again, the trustees disclaim any desire to "express our views on the desirability of compulsory retirement," and are reluctant to favor any particular modification of the compulsory retirement law, taking the position that this is the responsibility of General Convention. They note, however, that they are "glad to pass on to General Convention such suggestions as we may receive bearing on the question of the further service of retired clergy."

Two suggestions are incorporated in the preliminary report. One would retain the canon as it stands. Since the rules and regulations of the Church Pension Fund do not forbid a clergyman to work at any age, the effect of his return to active service would simply be the suspension of his pension.

A second suggestion would provide that the clergyman's resignation must be tendered but would provide that vestry with the consent of diocesan authority would have the option of requesting him to continue in active service.

The trustees express no opinion on the merits of these proposals, and state that either under Section 8 as it stands or under a revision by General Convention the fund will be able "to adapt its procedures to the end that pensions will continue to be paid to those of the clergy who have actually retired, whether voluntarily or under some mandatory requirement of the Church."

(Pensions are provided for by actuarial reserves based on the assumption of retirement at age 68. The effect of

delayed retirement in past years has been to provide surplus funds out of which the Fund has been able to provide a program of extra benefits.)

More details of the study will be given in next week's issue of THE LIVING CHURCH.

EVANGELISM**Revival on Main Street**

By MARION Q. WIEGMAN

For four days, promptly at 12 o'clock noon, and again at 7:30 P.M., three clergy of the Episcopal Church in cassocks, one bearing a large wooden cross, one playing lustily on an accordion and one carrying a Bible, stood on the street corners of Eagle Bend, Minn., and nearby Wadena and sang praises to the Lord. Their purpose was to invite farmers and townspeople — all who would listen — to attend the revival mission they were holding on four evenings in Eagle Bend's little Emmanuel Church.

The idea of a revival began last spring when the Rev. Robert Martin, priest-in-charge of Emmanuel Church, visited his former seminary classmate, the Rev. Rempfer L. Whitehouse, pastor of St. Timothy's Church, Chicago. During the visit Fr. Martin reported that Emmanuel Church, one of his three mission stations, was threatened with extinction. With a communicant list of 27 his regular Sunday attendance varied between three and five. During the 15 months he had been priest-in-charge, the highest attendance had been nine.

The two men pondered over the problem. With two other missions to care for, each 20 to 30 miles distant, Fr. Martin was unable to do any intensive parochial work and the present lay strength was not great enough to be effective. The time had come, the men decided, to declare again, in the most noticeable fashion possible, the good news of salvation through the Lord and Saviour, Jesus Christ. And what would attract more attention than a good old-fashioned revival?

Fr. Whitehouse agreed to be the missionary and Fr. Martin returned to Minnesota to lay the groundwork.

Four weekdays, July 20th through July 23d, were chosen because Fr. Whitehouse had to be in Chicago to care for his own Sunday services. The topics chosen were "Repentance," "What Do Ye Think of Christ," "Follow Me," and "the Holy Catholic Church."

Up in Minnesota, Fr. Martin, with the aid of two seminarians, spent the two weeks before the mission was to open sending announcements to all the communicants¹ of his three missions, running advertisements in the local papers of Eagle Bend, Wadena, and Staples (where Fr. Martin's third mission is located), leaving flyers in the local stores, running radio spot announcements daily, and conducting a house-to-house campaign in Eagle Bend. He also sought the prayers and presence — if possible — of the other clergy of the diocese. To his great gratification one responded to the second request and ten minutes before the opening of the first mission, the Rev. Cyril P. Hanney, who before his ordination had spent seven years in the Church Army, arrived from Anoka, Minn., 160 miles away, to help out with his accordian.

At exactly 12 o'clock noon on each of the four days, Fr. Martin with the wooden cross, Fr. Hanney with his accordian, and Fr. Whitehouse with his Bible, took up their stand at the busiest spot on Wadena's main street. Each evening they appeared in Eagle Bend at 7:30, this time leading the crowd that gathered into the church for the service at 8 P.M., something in the manner of the Pied Piper.

The first evening the people, although friendly, were curious rather than cooperative and seemed grimly determined to not participate in the singing. By the second night there were 49 in the little church which for years had not seen more than nine worshipers present at one time. Wednesday, the attendance was 50, and Thursday at the final service there was standing room only when nearly 100 packed the little church.

Each day the street corner service consisted of Church Army hymns and the more rousing hymns from the Church Hymnal, Bible stories, prayer, and questions and answers. The mission services in the church were simple and consisted of singing, praying, preaching, and teaching.

After each church service there was a coffee hour in the downstairs parish hall. Here, accompanied by Fr. Hanney's accordian, the singing continued until late at night. Here the clergy had an opportunity to meet the people and do personal evangelization. Afternoons the clergy filled in with house-to-house calling.

Thursday, after the final service, the clergy sat down to appraise the result. The attendance at the four services was 250, or, allowing for those who came more than once, 150 different people. In



FR. WHITEHOUSE
The Church has to go out . . .

a town of 800, of whom 450 were adults, this meant that about one of every three adults attended.

Those participating in the street corner services in Wadena of course could not be counted, but there was always a good group, and, according to Fr. Whitehouse, after the first time, a group that not only joined in the singing but gave every appearance of enjoying it. Many who did not deign to come close opened their windows or stood in doorways to listen. The proprietor of one of Wadena's restaurants, feeling neglected because the men were singing across the street, invited them in so that those at lunch could hear.



FRS. MARTIN AND HANNEY
. . . where the people are.

One lapsed Episcopalian who had not been in church in years, loaned his equipment to make a tape recording of a service, reluctantly came to operate the machine and ended by offering to help with the diocesan summer camp program.

The men regret their failure to provide for a better follow-up by getting names and addresses at the services. They also regret the lack of manpower, both clerical and lay, to follow up with house-to-house calling on the 150 who attended. But most of all, they regret that the revival, instead of lasting a full week, of necessity had to end just when results were beginning to show.

But despite these drawbacks, Emmanuel Church is already seeing the results of the revival. Fr. Martin, who had been unsuccessful in starting a Sunday school during the months he had been there, now has one. He also has three boys taking acolyte training and the attendance at church the Sunday after the mission closed was 15, an increase of 200%.

As to the future, the three men feel that their experience proves that if the Church is willing to go out where the people are and share with them the joyous good news of the Gospel, the people will be interested.

"It is difficult for the man on the street to understand and appreciate our liturgical worship," said Fr. Whitehouse.

"A professional class of 7,000 clergy cannot convert the 85,000,000 unchurched in this country. In the first place, it cannot get to them if it just relies on formal liturgical services. But when a historic Church like ours will go out where the people are with the message it has to give, the people will respond.

"Christianity is a person-to-person matter. The need is for both clergy and lay people to go where the people are, sharing with them the joy of the Gospel, perhaps even being 'fools for Christ'."

BUILDING

Church Construction Booms

American churches will erect \$450,000,000 worth of new buildings this year, the Departments of Commerce and Labor predict.

This will represent an increase of \$51,000,000, or 12.8%, over the total recorded in 1952, the agencies said.

Throughout the nation, \$34,660,000,000 worth of new construction is expected this year compared with \$32,638,000,000 last year, a gain of 6%. Thus, church construction is moving ahead at a more rapid pace than other building. [RNS]

TUNING IN: ¶There is no official definition of the word "communicant," though many attempts have been made to frame one. It means, at least, a baptized and confirmed person whose name currently appears on Church membership rolls;

it implies that the person goes to church, receives Communion, and works or gives for Church purposes; and it ought to imply some moral and spiritual minimums; but no minimum has received official Church sanction.

SANCTUARY OF THE MIND



By Ray Prochnow, Jr. ¶

OUR Lord's story of the man who built his house upon the rock in order to have a strong sanctuary against the storms is paralleled today by the man who builds his mind on a firm foundation in order to give himself a sanctuary against the world's problems.

A frequent retreat to the "sanctuary of the mind" is a necessity. It is in this sanctuary that we realize our Lord's presence. It is into this sanctuary that we should go, as the last act of the day, to talk things over with God.

To our loved ones we like to show affection. In countless little ways—with gifts, with praise, with murmurs of affection—we try to show our love for them. When current problems get a man down, a comforting word, an "I love you," from his wife reassures and strengthens. The words themselves are so important as an indication of our true feeling. But . . . do people stop to think that our Lord would also like to be comforted[¶] by them?

Yet, just as in family relationships a feeling of intimacy is achieved by the utterance of words, so do words bring about a feeling of intimacy with God. Let these, then, be the first part of one's conversation with God each night. Let Christians tell Him that they think He is wonderful—as indeed He is—and that they love Him—as indeed they are bidden by our Lord to do. Let them use the words of the hymn, "O Saviour,

precious Saviour" (No. 349 in *The Hymnal 1940*) or one of the Psalms, or just their own words of breathless adoration.

How natural after adoration to follow with thanksgiving: "O God, I thank Thee for health, family, friends, Church, job, home, car, the holy angels . . . little things like sunsets, scenery, the avoidance of an accident. . . ." It is good to try to recall some specific blessing each day.

As Christians we must be praying constantly: we are always thanking God for something, asking His help in an immediate problem, offering our work to Him; but in this article we are thinking of deliberate, conscious prayer when we have withdrawn for a time from the hustle and bustle of living.

We tell God that we love Him, and we thank Him for the day, but at this point the conversation usually takes a perplexing turn. He has given us all these things—what have we given Him this day? Are we worthy of His blessings? The answer, we suddenly realize, is that we are not. Yet we know that God is merciful. So we should tell Him about the bad things we did today.

It is this part of our prayer—confession—that bothers some people. "God knows we did this, or that, why tell it again? Why pray at all? God knows all things, even our most inward thoughts."

Suppose one evening a parent sits watching TV and is disturbed by the sound of one of the children furtively raiding the cookie jar—a forbidden act. The father or mother says nothing upon the child's return and he takes his place

in front of the screen. Then—suddenly he walks over and says "Dad, I did something I shouldn't have done. I stole some cookies. I'm sorry." Immediately your feelings soften, you are ready to forgive. Reassured, and realizing God's love again, we continue the conversation. We discuss some further problems with God.

There is in our age a greater need for prayer than ever before. There are so many problems that need God's help, if only we are ready to accept it. We must pray for our friends, for our Church, for our bishops and priests, our government, our leaders, our states, our enemies—for all sorts and conditions. It is a good plan to make up a regular list of intercessions. One can add to it, remove from it, as occasion demands. Particularly should one pray for his relatives and friends. Who feels safe going about his business knowing that no one has prayed for him?

Last of all, one should pray for himself. We pray to become better and to do God's will. While praying thus, we can analyze just how we are going to help God to make us better. We can try to show a little less quick temper, a little more smiling, a little more "O.K., we'll try it your way this time."

By organizing our conversation with God into adoration, thanksgiving, confession, intercession, and petition—and by doing a little listening, too—we discover the full meaning of the "sanctuary of the mind," and "the peace of God which passeth all understanding" will indeed keep our "hearts and minds in the knowledge and love of God, and of His Son, Jesus Christ, our Lord."

TUNING IN: ¶Mr. Prochnow is a layman. He lives in Encino, Calif. ¶Strict theological language would rule out the idea that man can "comfort" God. Even Christ's human nature is now in a glorified condition in which He is no longer

subject to pain, suffering, or sorrow. However, devotion penetrates into divine mysteries along other than theological lines and senses that we can give one thing to God that He wants and would not have unless we gave it—our love.

Healing the Sick

HEALING the sick is one of the central activities of the Christian religion. Not only were Christ's many miracles of healing a scriptural proof to His generation of the validity of His messianic claims, but He told His disciples to carry forward His healing mission side by side with His evangelistic mission.

The Church has carried on the work of healing in every generation, in obedience to Christ's command. But in recent generations, it has laid great stress on material and technical aids to healing — medicines, surgery, hospitals, etc. — and has neglected the spiritual and sacramental aids which ought to have been its special contribution to the task.

This partial vacuum in the Church's ministry has led to the development of Christian Science, which both preaches and proves the power of faith to heal, in a religious context that is in other respects far removed from historic Christianity. The medical profession itself has always known of the importance of such intangibles as the doctor's "bedside manner"; and now it is exploring the subject in a serious way under the title of "psychosomatic medicine."

In the Episcopal Church, the relation of prayer, sacrament, and faith to healing is becoming more and more widely recognized. The sacrament of Unction of the Sick, restored to the Prayer Book in 1928, has become a normal part of the ministrations of many parishes. And it would not be difficult to assemble hundreds of cases in which its use has preceded an improvement in the condition of the patient for which the doctor had no explanation.

The Epistle of St. James (5: 14-15) emphasizes the fact that this sacrament was originally intended to be given to anyone who was sick, not merely to those who were at the point of death. No doubt the scarcity of the holy oils in days when parishioners and priests were remote from their bishops led to the reserving of the oil for the seriously ill and ultimately for those who were at the point of death.

Another rite of sacramental type, the laying of hands on the sick, has frequently been used in the Episcopal Church. Interestingly enough, some lay persons appear to be more gifted with healing power through this rite than many of the clergy.

Prayer, whether of individuals or of groups, and especially prayer for the sick at the regular parish services is being widely used, and remarkable testimony to the results could be assembled.

But, as our Lord emphasized again and again in the course of His works of healing, the active agent in restoring bodily health is the same as the

active agent in restoring spiritual health — faith. The faith of the individual being healed is not the only faith that can move away the mountains of illness — the faith of a parent or friend; the faith of the parish as expressed in its intercessions; the faith of the whole Church as expressed in its sacraments, can also heal the sick.

Unlike Christian Science, spiritual healing in the Episcopal Church is not regarded as in conflict with the medical profession. On the contrary, medical and spiritual ministrations ought to go hand in hand. Spiritual healing is not tied up with a particular philosophy, nor is it the concern of cranks and faddists. It is a natural consequence of faith in God as revealed by Jesus Christ.

THE work of Christian healing is done quietly. In our opinion, it is done a little too quietly, as if the Church were apologetic about this power for good that does not fit any tight little scientific explanation. In the Roman Catholic Church, widespread use is made of certain well-known shrines and the invocation of saints. While Anglicans may be somewhat repelled by certain of the features associated with these forms of healing and are not likely to imitate them on a large scale, we certainly ought to be engaged on an equally large scale in the work of healing along more soundly scriptural lines.

Every parish in the land ought to be, as many already are, a powerhouse of spiritual healing. The layman who is sick ought to call for the priest as soon as he calls for the doctor. If a non-Episcopalian friend is suffering a serious illness, he ought to be informed of the part the Church can play in making him well.

Physical health does not always result from the Church's ministrations. God's providence for mankind includes for each of us an entry into the next world through the gate of death. And, unlike some of the advocates of spiritual healing, we believe that God does not will in all cases to remove the burden of suffering — no matter how ardent the faith and earnest the prayer. St. Paul himself testifies that God's answer to his prayer that his thorn in the flesh be removed was: "My grace is sufficient for thee." And in the hour of Gethsemane, Christ bowed to the Father's decision with: "Nevertheless, not my will but thine be done."

Yet, whether God calls us from suffering or through suffering, the fact remains that He calls us to an abundant life, and that we are all too slow to answer His call. The chances are that He wants us to get well; the certainty is that He wants us to be happy with Him forever in the life to come. The Church's answer to illness is to bring God's healing power to bear upon both body and soul, in humble dependence upon His love.

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GREECE

Relief Appeal

An appeal to the American people for clothing, medicine, and blankets for victims of the recent earthquakes on Greece's Ionian Islands was issued by Archbishop Michael, head of the Greek Orthodox Archdiocese of North and South America.

The disaster victims "face famine, sickness, and death," the archbishop said in urging that "every American who feels and understands the terrible plight of these unfortunate people" contribute to their relief.

He asked that relief goods be sent to Holy Trinity Greek Orthodox Cathedral in New York where they will be collected and forwarded immediately to the sufferers. [RNS]

ENGLAND

China and the U.N.

A plea for the admission of Communist China to the United Nations was made by Dr. Garbett, Archbishop of York, in his monthly diocesan letter.

At the same time, he warned that "isolated action by the United States in breaking off the Korean peace conference or undertaking action against Communist China would be a fatal blow to world coöperation."

"It is inconceivable that a vast nation such as China should be permanently excluded from the United Nations if she wishes to become one of its members," Dr. Garbett said.

He conceded that it may be "very difficult" to admit to the U.N. a country that, by persecuting religion, denies a fundamental right. [RNS]

Abbey May Be Closed

A warning that Westminster Abbey is so urgently in need of repair that some parts of it may have to be closed to the public was sounded recently in London by officials of the campaign to raise \$2,800,000 for restoration of the centuries-old shrine.

Some of its parapets and pinnacles are in danger of crashing to the ground at any moment, Archdeacon Adam Fox, treasurer, said in appealing especially to British women to support the campaign launched last January by Prime Minister Sir Winston Churchill.

He denied a recent newspaper report that \$1,120,000 had been contributed to the fund, saying less than \$850,000 had been received so far.

In launching the appeal, Sir Winston had asked for 1,000,000 persons throughout the English-speaking world to sub-

scribe a pound sterling (\$2.80) each to preserve "for generations yet to come this historic edifice which links the past with the present and gives us confidence in the future." [RNS]

SPAIN

Vatican Concordat

A concordat recognizing Roman Catholicism as the only religion of the Spanish people was signed by Spain and the Vatican.

The treaty replaces the 1851 concordat canceled 22 years ago when the anti-clerical Spanish Republicans were in power.

But the treaty recognizes the validity of Article VI of the Spanish constitution, which provides that "no one will be molested on account of his religion, creed, or the private practice of his cult."

Asked whether the new concordat condoned the banning of public Protestant gatherings, an authoritative Vatican source said:

"The Spanish State sets its own regulations on matters referring to the tolerance of non-Catholic cults." [RNS]

FRANCE

Successful Year at St. Sergius

St. Sergius Institute, Paris, is completing a successful year, having had 24 students in residence, including Syrian, Greek, Yugoslav, Finnish, and German students, as well as 14 Russians. Advance registration for 1953-54 has brought in applications from five Bulgarians and three Greeks.

Before the summer is over, the Institute will have completed the repairs to the fabric of the buildings and to sanitary arrangements which have been made possible by a grant made by Presiding Bishop Sherrill from the Fund for Overseas Relief and Church Coöperation.

GERMANY

Western Churches Lauded

Praise for "the enlightened efforts of western Churches in combatting the threat of Communism" was voiced by a bishop of the Russian Orthodox Church in addressing a conference in Munich of his fellow countrymen now living in western Europe.

"It is with a profound feeling of gratitude," said Bishop Dionysii Iljin, "that we Russians in the free world hear the warning voice of the great Churches in the West speaking out against the tyranny of the eastern rulers and their diabolical Marxist doctrine of atheistic materialism." [RNS]

NEW YORK — Organist and choir-master of the Cathedral of St. John the Divine for the past 21 years, Dr. Norman Coke-Jephcott retired September 1st.

He is the composer of many instrumental compositions, anthems, settings of the Communion Service, and canticles.

John H. Upham, who has served as assistant organist and choirmaster for the past two years, has been appointed acting organist and choirmaster.

NEWARK — A note of discord concerning the question of ownership was tolled by the Freedom Bell in Pompton Lakes, N. J., where it is a part of the monument to the dead of World War II and the Korean War. The bell was dedicated and presented to the borough by the Lodge of Elks.

The Elks reported that the bell once had hung in the belfry of Christ Church, but that they had resurrected it from the cellar of the local firehouse and removed it to its present location.

The vestrymen of Christ Church notified the Council that the bell was probably the bell that disappeared from the Church after the fire of 1903. However, they agreed unanimously that if it were the same bell, it should be loaned to the borough of Pompton Lakes.

MARYLAND — One congregation recently moved out of Holy Trinity Church, in a rapidly growing suburban area of Baltimore, Md., but it is expected that another will soon move in. Members of the original congregation have gradually moved away from their parish church and so chose to merge with St. Bartholomew's, which is also in a fast growing suburban area.

In making the move the congregation turned over the building and property of Holy Trinity Church to the diocese of Maryland with the proviso that they be used to establish a new congregation using the name, Holy Trinity. It is expected that some of the members of St. James Church, Lafayette Square (1242 communicants) will form the nucleus of the new congregation.

LONG ISLAND—Three acres of land on their estate, Northaw, has been given to the diocese of Long Island for a church by Sir T. Ashley Sparks, retired resident director for the United States and Canada of the Cunard-White Star Shipping Lines, and Lady Sparks. The estate is surrounded by new home developments and many families who have found no church nearby. The Rev. Robert Platman has been named by Bishop de Wolfe of Long Island to establish the congregation.

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A PARSON PONDERERS



Rupert Brooke, the young poet who had suddenly arrived, enjoyed a memorable day with Henry James, then a veteran novelist. The parting word was never forgotten by the younger man: "He told me not to be afraid of being happy."

This advice has a special relevance for young parsons. "The pursuit of happiness," an inalienable right of laymen may be denied to the clergy. Among those who have been starched before they were washed, the laughter of parsons is regarded with suspicion. The sad countenance, the solemn tone, the cultivation of dullness as a virtue, the mind that never lights up—these are in many circles considered the badges of the cloth.

Strange how this idea ever secured any acceptance, especially when the warning is ever before us: "Be not of a sad countenance." Without doubt, the air of seriousness gives a false impression of depth of mind. The merry heart is suspected as being a mark of frivolity. "I tried to be a philosopher," said someone, "but cheerfulness was always breaking in." The cultivation of happiness may slow down into the cult of happiness.

Real happiness, on the contrary, stems from thought and foresight. Joyousness can't be guaranteed, but measures can be taken to avoid unhappiness. A planned financial program will do much to prevent future anxieties.

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DEATHS

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

Rudolph Gunkel, Priest

A long illness preceded the death on August 22d of the Rev. Rudolph Jacob Gunkel, rector of Sherwood Church, Cockeysville, Md., at the Church Home Hospital. He was 61.

Fr. Gunkel was born in Baltimore in 1891. A graduate of the Polytechnic Institute, he later became a piano student at the Peabody Conservatory. He retained his musical interests throughout his career, and became known for his knowledge of church music. During his pastorate he gave piano recitals at his church.

He attended Nashotah House and the General Theological Seminary, and was made deacon and priest by the late Bishop Fawcett of Quincy. He served parishes in Farmingdale, N. Y., and Warsaw, Ill. From 1924 to 1942 he was rector of Our Saviour, Baltimore, Md., and chaplain at Church Home. He was rector at Mt. Savage, Md., for two years before becoming rector of Sherwood parish which he served until his recent illness.

He is survived by his wife, Olive, and a son, Richard.

Herbert Smith, Priest

The Rev. Herbert Scott Smith, retired, who for 41 years was rector of St. Margaret's Church, Washington, D. C., died August 13th of a heart attack at his home in Washington. He was 85 years old.

Dr. Smith, the son of a former Methodist clergyman, was born in 1868, at Philadelphia, Pa. He was a graduate of Harvard University and the Episcopal Theological School. From 1897 to 1899 he was assistant at Epiphany, Washington, in charge of the Chapel of the Good Shepherd, then a mission of Epiphany. From April, 1899, until his retirement in 1940 he served St. Margaret's, which grew from a group of 100 to over 1,000 members.

Survivors include a sister-in-law, nephew, niece, and a cousin.

Sister Mary Angela

Sister Mary Angela, of the Community of St. Mary, died on July 24th at St. Mary's Convent, Peekskill, N. Y. She was 93.

Sister Mary Angela was a member of Trinity Church before her profession in the Community of St. Mary in 1888. She worked in Trinity Mission House, with other Sisters of St. Mary, from 1890 to 1910. She was made Sister Superior of the Mission House in 1909. In 1910, she was called to the Mother House of the Eastern Province at Peek-

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DEATHS

skill to be Assistant Novice Mistress, after a term of which she was appointed Novice Mistress, a position she held for many years.

Sister Mary Angela was an artist of distinction. The Christmas cards and the beautiful illuminations which constituted her main artistic work were welcomed by other artists as well as by discerners of fine work.

Margaret Wilson Baker

After a long illness, Margaret Wilson Baker, 79, widow of Frederic Wallace Baker, died on August 3d at the home of her son, Richard R. Baker, in Essex, N. Y.

Born near Wilmington, Del., Mrs. Baker lived in that area until 1938 when she moved to New York. A member of the Church of the Ascension in Claymont, Del., she was very active in Church affairs and at one time she was president of the Diocesan Woman's Auxiliary and president of the Altar Guild at the Church of the Ascension.

In addition to the son with whom she lived, she is survived by a daughter, another son, three grandchildren, and two great-grandchildren.

Sallie Knapp Bender

Mrs. Sallie Knapp Bender, 82, died in Butterworth Hospital, Grand Rapids, Mich., on August 5th. She was born in Edenton, N. C., and lived in Grand Rapids since 1887. Her father, the Rev. Theodore J. Knapp, who had been a missionary to men who took part in the early Pennsylvania oil rush and in the gold and silver rush in the West, was rector of Grace Church in Grand Rapids from 1887 to 1890.

Surviving are a son, a daughter, and two grandchildren.

John Campbell

John A. Campbell, 46, librarian at St. Andrew's School for Boys, Middletown, Del., died on August 20th at his home in Clark's Summit, Pa.

Mr. Campbell graduated from Elmira Free Academy, Elmira, N. Y. He received the Bachelor of Arts degree from Colgate University in 1930; Master of Arts from Cornell University in 1936; and Bachelor of Library Science from Cornell in 1950. He taught at Keystone Academy, La Plume, Pa., from 1930 to 1934 and was head of the English department at Scranton Junior College, Scranton, Pa., from 1934 to 1943. He was a member of St. Andrew's faculty from 1944 until his death. At St. Andrew's, he was librarian, chairman of the recreation committee, and acting head of classics department from 1944 to 1946.

He is survived by his wife.

September 13, 1953



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CHANGES

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The Rev. Carroll M. Bates, formerly rector of St. Gabriel's Church, Philadelphia, is now chairman of the membership committee of the American Church Union. His address remains 6502 N. Fairhill St., Philadelphia 26.

The Rev. R. Sherman Beattie, formerly vicar of the Church of the Good Shepherd, Orange, Conn., and Christ Church, Bethany, is now assistant on the staff of St. Paul's Church, Burlington, Vt.

The Rev. Edwin G. Bennett, formerly rector of St. Matthew's Church, Homestead, Pa., is now rector of Trinity Church, Morgantown, W. Va. Address: 233 Willey St.

The Rev. David W. Clark, formerly superintendent of Good Shepherd Mission, Fort Defiance, Ariz., for the past six months on special assignment at San Juan Indian Mission, Farmington, N. Mex., is now executive director of the program of the United Church Committee for Indian Work in the Twin Cities Area. Office: Gethsemane Church, Minneapolis.

The Rev. J. Powell Eaton, formerly in charge of the Western Mecklenburg Episcopal Churches around Boydton, Va., is now rector of St. Mary's Church, Pocomoke City, Md.

The Rev. Charles Folsom-Jones, formerly rector of Christ Church, Montpelier, Vt., is now vicar of the Church of the Good Shepherd, Dunedin, Fla.

The Rev. James T. Golder, formerly rector of St. Elizabeth's Church, Glencoe, Ill., is now rector of the Church of the Ascension, Vallejo, Calif. Address: 638 Georgia St.

The Rev. John F. H. Gorton, who was ordained deacon in June, is now in charge of St. Matthew's Church, Horseheads, N. Y. Address: Victory Heights, Apt. 2 A-10.

The Rev. Alan McKinley, formerly rector of Immanuel Parish, Ansonia, Conn., is now chaplain of Margaret Hall School and the Convent of the Order of St. Helena, Versailles, Ky. Address at the school.

The Rev. Edwin K. Packard, formerly chaplain of St. Peter's School, Peekskill, N. Y., and vicar of the Church of the Divine Love, Montrose, N. Y., is now rector of St. David's Church, Meshanicut Park, Cranston, R. I.

The Rev. Charles Richmond, F.R.C.S., formerly rector of Christ Church, Omeme, Ont., is now vicar of St. Andrew's Church, Elsinore, Calif. Address: Box 185.

The Rev. L. Roper Shamhart, who has been serving St. Thomas' Church, Christiansburg, Va., is now assistant rector of St. John's Church, Wytheville, Va.

The Rev. Elvin W. Smith, formerly rector of St. Peter's Church, Santa Maria, Calif., is now associate minister of St. Mark's Cathedral, Seattle, Wash. Address: 1551 Tenth Ave., N., Seattle 2.

The Rev. Dr. Vesper O. Ward, formerly locum tenens of Christ Church, Lexington, Ky., is now professor of Christian education and homiletics at the School of Theology of the University of the South. The Rev. Dr. Ward was recently editor-in-chief for curriculum development in the National Council Department of Christian Education.

The Rev. Robert D. Wright, formerly rector of St. James' Church, Marshall, Minn., is now rector of St. John's Church, Mankato, Minn. Address: 324 Liberty.

Changes of Address

The Rev. Dr. Hiram R. Bennett, rector of Christ Church, Towanda, Pa., formerly addressed at 5 Cherry St., Towanda, should now be ad-

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17. Holy Trinity, Valley Stream, N. Y.
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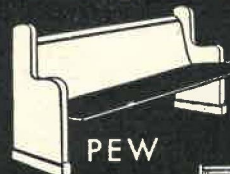
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CHANGES

dressed at 430 High St., Troy, Pa. The Rev. Dr. Bennett is now residing in his home, pending the purchase or building of a new rectory for the Towanda parish.

The Rev. Dr. Willis G. Clark, rector emeritus of St. Peter's Church, Charlotte, N. C., should no longer be addressed in Pass Christian, Miss.; address: 927 West St., Macon, Miss.

The Rev. Reinhart B. Gutmann, executive director of the Episcopal City Mission, Milwaukee, and rector of St. Andrew's Church, Milwaukee, has moved from 2876 N. Fifty-First St., Milwaukee 10, to 1443 N. Seventieth St., Wauwatosa 13, Wis. All mail except personal correspondence should be sent to 740 N. 27 St., Milwaukee 8.

The Rev. Theron R. Hughes, Jr., who recently became assistant of St. John's Cathedral, Quincy, Ill., may be addressed at 1444 Maine St.

The Rev. John F. Moore, new vicar of St. Mary's Church, Dade City, Fla., may be addressed at Box 763, Dade City.

The Rev. Albert N. Roberts, who serves St. Mark's Church, Erie, Pa., formerly addressed at 2605 Crescent Dr., should now be addressed for all mail at 1023 W. Sixth St.

The Rev. Carleton J. Sweetser, vicar of St. Timothy's Church, Bishop, Calif., formerly addressed at 486 W. Pine St., should now be addressed at 687 Schley St.

The Rev. Richard E. Trask, who was recently ordained deacon and has been spending the summer as chaplain at the Boy Scout camp in Green Lane, Pa., has now taken up his work as assistant of Trinity Cathedral, Trenton, N. J. Address: 816 Berkeley St., Trenton, 8.

Armed Forces

The Rev. Roswell G. Williams, who has completed 15 months of active duty as an Army chaplain in France, is now rector of St. John's Church, Oneida, N. Y., in charge of St. Andrew's Chapel, Durhamville.

Resignations

The Rev. Harold B. Adams, vicar of St. Barnabas' Church, Rumford, Me., will retire on September 30th. Address: Englewood, South Hero, Vt.

The Rev. Joseph D. Salter, who has been in charge of Calvary Church, Sioux City, Iowa, has retired from the active ministry. Address: Excelsior, Minn.

The Rev. Dr. Walter F. Tunks, rector of St. Paul's Church, Akron, Ohio, will retire on October 31st. Address: 2896 Hastings Rd., Silver Lake, Cuyahoga Falls, Ohio.

Ordinations

Deacons

Florida: George Chester Bedell was ordained deacon on June 29th by Bishop Juhan of Florida at St. Mark's Church, Jacksonville, Fla. Presenter, the Rev. D. B. Leatherbury; preacher, the Bishop. To be in charge of St. James', Lake City, Fla., and St. Bartholomew's, High Springs. Address: Box 240, Lake City.

Living Church Correspondents

Mr. John D. Evans is now correspondent for Seabury-Western Theological Seminary. Address: 1633 Ridge Ave., Evanston, Ill.

Corrections

The Rev. Ryder Channing Johnson was presented for ordination to the diaconate on June 29th by the Rev. Arthur McKay Ackerson, not by the Rev. J. E. Mahagan [L. C., August 16th].

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ANNISTON, ALA.

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Rev. Earl Ray Hart, LL.D., r
Sun 8 HC, 11 MP (1st Sun HC); HD & Wed 10 HC
Open daily 8-5

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Avenue
Rev. James Jordan, r; Rev. Neal Dodd, r-em
Sun Masses: 8, 9:15, 11; Daily 9, ex Tues & Fri 7;
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. Weston Kane McNaul, 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., D.D.
Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

DENVER, COLO.

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

STAMFORD, CONN.

ST. ANDREW'S Washington Ave.
Rev. Percy Major Binnington
Sun HC 8, Fam Serv 9:30, 11 (Sol); Wed 8, HD & Fri 9; C Sat 5-6

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

EVANSTON, ILL.

ST. LUKE'S Hinman and Lee Streets
Sun Eu 7:30, 9, 11; Weekdays Eu 7; Also Wed 6:15, 10; Also Fri (Requiem) 7:30; MP 6:45;
1st Fri HH & B 8:15; C Sat 4:30-5:30, 7:30-8:30 and by appt

LEXINGTON, KY.

KENTUCKY THEOLOGICAL SEMINARY
Chapel Services: Good Shepherd: Main St. & Bell Ct.
MP 7:30 & Ev 5 Daily; HC Tues 7:45 & Thurs 10

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. R. W. Seaman, c;
Rev. P. E. Leatherbury, c
Sun 7:30, 9:30, 11 & daily