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**KENTUCKY'S NEW BISHOP:** Preach the Gospel, and let the chips fall [p. 10].

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*The Bishop of New York Book for 1954*

## ROADBLOCKS TO FAITH

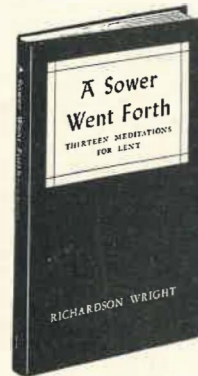
JAMES A. PIKE

and

JOHN McG. KRUMM

The Rt. Rev. Horace W. B. Donegan, Bishop of New York says: "I most gladly commend this book to the attention of many readers, and in particular to our people for Lenten reading. It will be found an excellent discipline for the mind in thinking through your religious belief, so that in the words of the Epistle of I Peter 3:15 you may 'be ready always to give an answer to every man that asketh you a reason of the hope that is in you with gentleness and reverence.'"

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## A SOWER WENT FORTH

By RICHARDSON WRIGHT

"It is He, not we, who makes what is called a good Lent; nor can we expect to do so, and arrive at Easter joyously, until we give ourselves completely to Him." — Richardson Wright.

A SOWER WENT FORTH (Thirteen Meditations for Lent) by Richardson Wright is a beautifully written devotional work.

The author has interesting things to say about certain conventional ideas on the meaning of Lent (e.g., "Keeping it does not require a long face . . .") and his conception of what goes to make a good meditation ("Proficiency in meditation lies not in thinking much, rather in loving much.") is set forth in a wholly refreshing way. *Historical Magazine* says: "The whole book is spiritually wholesome and mentally nourishing."

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## LETTERS

*When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.*

### The Bricker Amendment

**I**N YOUR editorial entitled "The Bricker Amendment" [L. C., January 31st], you offered the advice that those who believe that "America's strength is best served by a weak foreign policy" should support the Bricker Amendment. This is, of course, a very partial presentation of the facts, fully as indefensible as the following statement: "Those who wish to continue snap-judgment personal diplomacy as instituted by President Roosevelt should oppose the Bricker Amendment." No such partisan half-truths deserve editorial publication in a reputable magazine.

Even worse, however, was your two sentence coverage of the fundamental problem involved. As you know, the concept that a human being possesses certain inalienable rights as a gift of God Almighty was the basis of the Declaration of Independence, and our Constitution was designed to protect these rights from infringement by a powerful government. The inhabitants of most other countries are properly called subjects, as in Britain, and it follows that what civil privileges they enjoy are held by permission of the government. Similarly, United Nations covenants, such as the Covenant on Human Rights, which stipulates that citizens shall enjoy freedom of speech and other privileges only provided that they are not considered "prejudicial to public health or morals or critical of the administration," ignore the principle of innate human rights; and the administration can suspend these "privileges" when it judges that they are being abused since they are not "rights."

The Bricker Amendment is designed primarily to protect the integrity of our constitutional liberty under God. Since it is a human document it is probably faulty; but it is a sincere stand for the right as many people see the right, and did not deserve the flippant treatment you accorded it.

THOMAS PARKER, M.D.  
Greenville, S. C.

### Modern and Traditional

**N**OW that the storm of controversy over the crosses which were recently installed in St. George's Church has subsided [L. C., October 25th and later issues], I, the rector of the parish in question, would like to add a concluding paragraph to this argument over the relative merits of using modern or traditional art forms in Church architecture and design.

Since art appreciation is, for the most part, a matter of an individual's training, temperament, and personal taste, the argument over which form of art is most beautiful is, I think, not only futile but also unimportant. The important thing, it seems to me, is the purpose that each form of art serves in the Church's life.

Traditional art emphasizes the fact that the Christian faith is timeless and unchangeable. Modern art emphasizes the fact that the Christian faith is contemporary and relevant to the day in which we live.

Since the world today needs desperately

to be reminded of these two aspects of the faith, both forms of art have a proper and necessary place in the life of the Church.

(Rev.) ROGER C. SCHMUCK,  
Rector, St. George's.

Minneapolis, Minn.

### Trumpet Call to Action

**P**LEASE accept my belated congratulations on your fine editorial concerning the Bishop's Pastoral [L. C., December 7th].

You state that Pastorals serve only one function—to supply "proof texts" for church officials who want to show the Church is in favor of God, country, motherhood, peace, etc. As usually written, they have another use—as they are being read in church they provide laymen with a good chance to read over announcements in the parish bulletin or to thumb through unfamiliar sections of the Prayer Book. And there is a certain value in that.

I quite agree that each Pastoral should stick to one subject. As you suggest, "creeping statism," in both its communist and fascist forms, contained the idea for a great Pastoral; but it was snowed under by a concern with infrequent communions, a prevailing fear of military service, and an issue that is "beyond imagination"—whatever that means.

I propose further that the Pastoral be written by one man, perhaps the Presiding Bishop himself, or someone appointed by him. Members of the House of Bishops apparently are not acquainted with Benjamin Franklin's observations on a document drafted by a committee. Nothing is more deadly to clear, incisive writing than a so-called "meeting of minds."

Your idea of treating the one subject biblically and theologically is sound; but I would go further, and suggest the subject be approached positively and constructively. A Pastoral should be a trumpet call to action, not a funeral bell, tolling one by one various items the bishops deplore. As individuals, most bishops are hopeful, constructively-minded men. Why is it when they get together they so often feel called upon to deplore things?

(Rev.) WILLIAM S. HILL,  
Rector, St. Stephen's.

Wilkinsburg, Pa.

### No Notification, No Consent

It was reported in the February 14th issue of THE LIVING CHURCH that the Very Rev. Albert Rhett Stuart was notified by telephone of a deadlock in the Dallas suffragan election, and agreed to consider accepting if he was elected. On February 11th Dean Stuart told THE LIVING CHURCH:

"I was not notified by telephone, or by any other means, of a deadlock in the convention at Dallas, and at no time gave consent for my name to be considered in that election."

The Dean was elected, but declined.

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## Talks With Teachers

The Rev. VICTOR HOAG, D.D., Editor



## Resources Unlimited

SHE had said, "There isn't enough material in my textbook. It gives me a few ideas, but my lessons are thin. I often run out of material before the bell. Where can I find things to enrich my lesson?"

Her rector had replied, "But there are materials right in your book which you have overlooked. Here, turn to page six, in the introduction. Did you notice this reading, *Resources*?"

The teacher had admitted that she overlooked this because she was in a hurry to teach the first lesson. Now, together, they went over the page. Here were mentioned several books, a published report, and some filmstrips.

"Where can I get these?" the teacher asked, and her rector had to admit that only one was owned by their church.

"And of course," he added, "we can't buy everything with our small budget."

It is tragic how general is the above situation today.

#### HELP FOR THE HELPLESS

By resources we mean teaching helps, specific or intangible, which will give variety, interest, enrichment, and depth and increased pleasure to the class experience. These must be at hand, even in hand, truly available to the teacher. The editors of every course have these in mind, and list a few. Sometimes these are ill-advised, it is true, done (one suspects) in a last minute editing, often repeating the suggestions of a former outdated edition. They may even be older books, now out of print.

Every writer and his publisher should accept the responsibility for checking this list of suggested resources. The list might even prove more helpful than the textbook itself. Some real research must be done, close to the time of publishing, to report the latest books, periodicals, pamphlets, and films on the area, where to buy, and the correct price.

Then, when the parish authority hands a teacher the textbook the teacher should be told: "You will find all the aids checked in the introduction in the parish supply cabinet. Just ask the secretary."

There may be a variety of resources available, and teachers should be encouraged to ask for them. Many parishes make it needlessly difficult for their

teachers, or ignore and neglect this matter entirely.

"Certainly. We'll get you anything you wish, in reason. Just tell the superintendent or the secretary." But few teachers ever do. Why? Because our untrained teachers are text-bound, and have not been taught to see their part in seeking and using extra material.

Good teaching is the bringing to bear upon the experience of the class a rich variety of teaching aids; it is the teacher's job to locate and employ these aids.

#### TREASURE FOR THE DIGGING

Just what kinds of resources are available and where shall we look for them?

(1) Books — some will deal with the subject area of the course; some will give techniques of applicable methods, for example, finger-games, handwork, choral reading, role playing, and dramatization.

(2) Pamphlets, tracts and brochures, often from sources not well known, but discovered by the editor.

(3) Publications of the Church's National Council, and of diocesan and provincial units.

(4) People in the parish with special knowledge or skills — for advice or even to invite to come to the class.

(5) Things brought by the pupils: interest objects, treasures, pictures, old books.

(6) The parish church, its appointments, personnel, services, and life in general. You frequently use these by reference, a visit, or class participation.

(7) Church magazines, of course you subscribe to at least one — preferably a weekly. If you do not, your school might be moved to subscribe for you — as a slight reward, but mainly as a working tool.

(8) The treasures of your own mind. What are all the experiences, thoughts and achievements of your whole life but a bank, your storehouse of memory, more readily available than you realize?

So you prepare your lesson. First, you digest the short plan in your text. Then you dress it with plans for allusions, activities, questions. For these you begin to search in your resources.

What can I find to make this point come alive? What book will enrich the background of my story — perhaps Ederheim for life and scenes in Palestine? Perhaps a picture or a filmstrip. What problem from life can I find or invent which will provoke discussion, compel decision?

So, like the good householder, you draw out of your treasures things new and old. As you gradually learn to do this, you will increasingly deserve to be known as a resourceful person.

# The Living Church

Established 1878

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

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DEATHS . . . . .	31	LETTERS . . . . .	3
DIOCESAN . . . . .	28	SORTS . . . . .	6
EDITORIAL . . . . .	14	TALKS . . . . .	4
EDUCATIONAL . . . . .	30	U. S. A. . . . .	8

## Things to Come

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

### February

21. Sexagesima Sunday.  
Brotherhood Week (National Conference of Christians and Jews), to 27th.
22. Puerto Rico convocation, to 24th.  
Washington's Birthday.
24. St. Matthias.
25. First national convention, United Church Men, NCC, to 27th, Cincinnati, Ohio.
28. Quinquagesima Sunday.

### March

3. Ash Wednesday.
7. 1st Sunday in Lent.
10. Ember Wednesday.
12. Ember Friday.
13. Ember Saturday.
14. 2d Sunday in Lent.
21. 3d Sunday in Lent.
25. The Annunciation.
28. 4th Sunday in Lent.

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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February 21, 1954

# For Your LENTEN Reading

The Harper Book for Lent

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by JOHN ELLIS LARGE

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YOUR COLUMNIST has heard a great many sermons over the years. I have heard great short sermons of less than 10 minutes duration, and great long ones by visiting preachers who dared to talk for 40 minutes or more because they did not have to face the vestry meeting next Tuesday; and great pulpit addresses by laymen who were blissfully unconscious of the passage of time. But seldom have I heard a great sermon of the length that seems to be standard in the Episcopal Church—15 or 20 minutes.

ACCORDINGLY, I was interested to note Dean Gifford's comment in last week's L.C. that Protestant reviewers of his book, *The Anglican Pulpit Today*, generally agreed that the sermons in this selection of typical Anglican preaching were not long enough.

THE REVIEWERS have a point. Almost anything worth doing has to be carried past the point of fatigue. The athlete, for example, is at his best on his second wind. Things we take seriously—movies, plays, sports such as football and baseball, banquets, bridge games, etc.—all take a good deal longer than the Church service does today. Once upon a time, the preacher kept an hour-glass in the pulpit, and turned it over twice.

OTHER CHURCHES manage to keep a sermon of adequate length by shortening the prayers and other regular features. In the Episcopal Church, as Dean Gifford points out, the emphasis is on something we believe to be more primary: We go to Church to worship God according to the Book of Common Prayer. And few of us would care to have the rector taking liberties with the liturgy in order to spend more time in the pulpit.

YET preaching is important. And, loath as I am to admit it, a clergyman who tries to make the Sunday service last longer than an hour and a quarter is probably going to be in trouble with his congregation.

ONE SOLUTION of the problem would be for the rector to make a deal with the congregation along these lines—10 minute sermonettes on the first, second, and third Sunday of each month; and then a real sermon of 40 or 50 minutes on the fourth Sunday.

IF YOU have never heard any first-rate Evangelical preaching, you may not know what you have been missing. The Bible really is (although many Episcopalians do not seem to know it) the inspired and authoritative book of our faith. It ought to be expounded to us regularly, and our theological formulations should be shown to spring, as they do, out of the Scriptures. Sermons should always contain the note of personal testimony,

because the preacher is not merely a learned student but a living witness of what he declares. In the Episcopal Church, there are special notes that should be sounded in the sermons we hear—the Eucharistic note, relating our lives to the Sacrament of the altar; the historical note, tracing our relationship to the saints and leaders of the past.

ON THE OTHER hand, if you have heard third-rate Evangelical preaching, you know how important our liturgical form of worship is. No matter what a mess the preacher may make of the sermon, the service cannot be a total loss as long as priest and congregation do together what the Church does, and has always done, from the Last Supper on.

MAYBE a clergyman who wants to experiment with a 40-minute sermon can make some suggestions as to the best way to fit it into the Sunday morning schedule. One would think, if the Episcopal Church has everything that the Evangelical Churches have to preach about, and more, that our sermons should run longer instead of shorter.

THE PRESSURE for shorter sermons, as everybody knows, comes primarily from the laity. We are like school children who foolishly think that some benefit results from being deprived of a day of school, in that we cheat ourselves of some of the religious teaching and enlightenment that the clergy would be glad to give us. Apparently, we are in just too big a hurry to get home to Sunday dinner and a long, over-stuffed afternoon of dozing and absorbing the Sunday newspaper.



THAT REMINDS me of a Biblical episode to which I referred briefly last week: the story of Mary and Martha, in which Martha complained about being "cumbered about being 'cumbered about being 'cumbered much serving,'" while her sister sat at Jesus' feet and heard His word. The commentators say that Christ's reply ("But one thing is needful") really meant, "A one dish meal would be ample." But that He meant more than that is shown by His following words: "And Mary hath chosen that good part (or serving of food) which shall not be taken away from her"—i.e., spiritual food.

THIS TALE has always offended the womenfolk, especially those who have had to contend with relatives of the Mary type. The household schedule is, to those responsible for it, as sacred as his business is to a good business man. But Christ's point was that neither business nor the household schedule is as important as hearing His message. And an integral part of that message is the personal witness of those He sends to preach to us in His name. PETER DAY



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## NATIONAL COUNCIL

## Dynamic Information

Realizing the value of reporting religious information to newspapers, the National Council recently broke precedent and sent prepared news releases to the clergy.

Subject of the releases was the Builders for Christ campaign, a subject which the National Council feels contains enough dynamic information and potential results to be worthy of abundant newspaper space if written in a style that makes its significance clear.

Illustrating its point on the importance of interesting religious news and its appeal to the public, the National Council included the results of a recent survey of 16 representative daily newspapers. In essence, the survey said that all 16 newspapers indicate that religion is a primary interest of their readers, that they are using more religious news now than ten years ago but that too many of the releases are not well written, contain too many adjectives and facts, are wordy, and lack general interest.

In addition to the newspaper releases, the National Council also sent prepared information on the campaign which could be used in parish bulletins and further material for sermons.

## LAYMEN

## Proceeds from Sermons

Meeting in Greenwich, Conn., February 5th-7th, the Presiding Bishop's Committee on Laymen's Work resolved that it was their responsibility to mobilize the manpower of the Church in the accomplishment of four tasks: the development and deepening of devotional life, extension of the impact of Christianity through personal evangelism and the establishment of new churches, proper financial support for the Church program, and enlistment of laymen's special skills and talents in the work of the Church.

The statement of commitments came after Presiding Bishop Sherrill asked the Committee to "pray that the Church may be given spiritual power to start a dynamic development and growth of the



DR. HARPER, MR. FIRESTONE, BISHOP SHERRILL\*  
*A Statement of Commitments.*

*Town & Country*

power of the spirit in our manhood."

The 15 laymen, representing all Episcopal Church laymen, heard reports from the eight provinces of the Church and were addressed by Robert D. Jordan, promotion director of the National Council. Responding to Mr. Jordan's outline of Builders For Christ, a \$4,150,000 campaign which will meet the construction needs of seminaries, overseas missions, and home churches and schools, the committee voted to appropriate \$7500 to the campaign. The pledge comes from the accumulated balance of proceeds from the lay readers' sermons, which the Committee distributes each month.

## PUBLIC AFFAIRS

## Into the Ranks

The House Un-American Activities Committee said in Washington, D. C., that the overwhelming majority of American clergymen were loyal but that "a few" were Communists or Communist sympathizers.

In its annual report to Congress, covering 1953 investigations, the Committee said:

"The official record establishes that, as in other fields, the few members of the clergy who have associated with Communist causes is a minute percentage of the hundreds of thousands of loyal, patriotic men of the cloth."

But, said the Committee, a very small number of "case-hardened Communists and Communist sympathizers have actually infiltrated themselves into the ranks of the loyal clergy."

"Sworn testimony relative to this fact is in the possession of the Committee," it said.

The House group also complained that some loyal clergymen were lax in not determining the real sponsors of a movement before allowing their names to be used.

A five-page section of the report was entitled "Religion." But the Committee repeated its earlier stand that it had not conducted and did not intend to conduct any investigation of the clergy.

The report said, however, that where it had determined that an individual clergyman was a Communist, the Com-

\*The Rev. Dr. Howard Harper is executive director of the Committee on Laymen's Work and Mr. Harvey S. Firestone, Jr., is chairman of the Committee.

**TUNING IN:** ¶Sexagesima is the second Sunday of the Pre-Lenten season, which begins with Septuagesima ("70th" day, approximately, before Easter, making Sexagesima roughly the 60th). Epistle for Sexagesima is St. Paul's impassioned

account of his own labors and sufferings as a missionary; Gospel consists of the Parable of the Sower and its interpretation. Wednesday of Sexagesima week, 1954, is the feast of St. Matthias, which always falls on February 24th.



mittee had "proceeded exactly as it would in the case of any other person so identified."

Last year the Committee chairman, Rep. Harold H. Velde (R., Ill.), was criticized widely for suggesting that the clergy offered a field for investigation of Communist influence. He later denied that he intended any general investigation of clergymen or religion. [RNS]

## Choir Boy Knowledge

Peter A. McKenzie, 25-year-old Englishman who allegedly poses as an Episcopal Church priest, was arrested in New Smyrna Beach, Fla., February 7th.

He was taken to the county jail in Jacksonville, Fla., on charges of embezzlement and passing worthless checks. He admitted "writing more bad checks than I can remember," according to the constable who took him into custody.

New Smyrna Beach officers said Mr. McKenzie claimed he gained his knowledge of the Episcopal Church ministry when he was a choir boy in England.

## Surest Strength

The importance of faith was recognized publically by President Eisenhower in an address February 7th on an American Legion radio and television program. The president said that the U. S. now needed, as it had throughout its history, "positive acts of renewed recognition that faith is our surest strength, our greatest resource."

President Eisenhower was joined in the half-hour broadcast entitled, "Back to God," by representatives of the various faiths.

The "Back to God" movement was an outgrowth of the 1951 convention of the Legion at Miami, Fla. It is conducted each February on the anniversary of the date on which four military chaplains heroically gave their lives for others when the troop ship *Dorchester* was sunk in 1943.

## WORLD COUNCIL

### Three Languages

The official program of the Second Assembly of the World Council of Churches, to be held at Evanston, Ill., in August, has been released by the council's executive committee which met recently in Frankfurt, Germany.

Three languages — French, German and English — will be used by the Assembly, and simultaneous translation, similar to that used at the United Nations, will be provided.

The Assembly will open on Sunday, August 15th, with a worship service at First Methodist church, Evanston, in which the five presidents of the World Council will participate. They are Greek Orthodox Metropolitan Athenagoras of London, Exarch of the Ecumenical Patriarchate in western and central Europe; Dr. Marc Boegner of Paris, president of the French Protestant Federation; Dr. Geoffrey Francis Fisher of London, Archbishop of Canterbury; Bishop Eivind Berggrav of Oslo, Norway, and Methodist Bishop G. Bromley Oxnam of Washington, D. C.

[The sixth co-president, Miss Sarah Chakko, who was president of Isabella Thoburn College at Lucknow, India, died there in January, L. C., February 7th.]

Delegates will devote considerable time to studying the main theme of the Assembly, "Christ, — The Hope of the World." A presentation of the theme will be made on the first day of the Assembly by Bishop J. E. L. Newbigin of Madurai-Ramnad, Church of South India; Prof. Edmund Schlink, of Heidelberg University, Germany; and Prof. Robert L. Calhoun of Yale Divinity School.

A highlight of the Assembly's first week will be a huge public worship

**A huge public service at Chicago's Soldier Field, will be one of the high spots of the World Council meeting next summer.**

service at Soldier Field, Chicago. The churches of Chicago and vicinity have taken the responsibility for this service, which will tell the Gospel story in Scripture, music, and pageantry. It is expected that Soldier Field will be filled to its capacity of 100,000.

One of the most important reports to be made to the Assembly will be that of the Committee on Structure and Functioning which will suggest organizational changes. The action on this report will largely determine the direction which the World Council will take, organizationally, during the next five years.

Among other reports will be those dealing with evangelism, women in the Church, Faith and Order and Unity, the Commission of the Churches on International Affairs, a joint agency of the World Council and the International Missionary Council, the Ecumenical In-

stitute at Celigny, Switzerland, and the work of the World Council's department of Interchurch Aid and Service to Refugees.

The Assembly's Study Section on Race and the Study Section on "Responsible Society" also will report to the delegates.

Church leaders from various parts of the world are scheduled to address the Assembly.

## ANGLICAN CONGRESS

### A World-Wide Nature

*Anglican Congress — Witness to Our Common Faith*, is the title of a pamphlet just prepared by the Subcommittee on Publicity of the Anglican Congress to inform people in this country and elsewhere of the meaning and purpose of the world-wide gathering which will take place in Minneapolis, Minn., August 4th to 13th, of this year.

"The 1954 Anglican Congress will mark a completely new step in Anglican Church history," says the pamphlet, "for it will be the first truly representative gathering of the entire Church<sup>¶</sup> to be held outside the British Isles and this, in itself, is a recognition of the world-wide nature of the Communion." The meeting which is to bring together bishops, priests, and lay people from dioceses scattered in all parts of the world is being called "to deepen our essential unity, answer the call of God, bring together the fellowship," and, in the words of Lambeth, "to witness to our common faith."

The eight-page folder, samples of which have been sent to American clergy, also contains the Anglican Congress prayer, and a reproduction and description of the emblem especially designed for the occasion.

Copies of the pamphlet may be ordered from National Council. Price: \$1.00 per 100 copies.

## ORTHODOX

### Two Form One

The merger of two Greek Orthodox churches in Brooklyn became official recently in Brooklyn Supreme Court. Justice George A. Arkwright signed incorporation papers bringing together the Congregation of St. Constantine<sup>¶</sup> and the Church of the Assumption.

The new group, to be known as the Greek Orthodox Churches of Brooklyn, Inc., joined two parishes with congregations totaling 20,000. The merger makes possible a \$1,000,000 building project, which will provide a parochial school and youth center.

**TUNING IN:** ¶Last truly representative gathering of entire Church was Anglican Congress of 1908, but this was held in London. Lambeth Conferences, which meet theoretically every 10 years, are truly representative of various branches of

Anglicanism, but are composed only of bishops. (Last one took place in 1948). ¶St. Constantine, the fourth-century Emperor, under whom Christianity became the religion of the Roman state. Regarded as a saint by the Eastern Orthodox.

# EPISCOPATE

## MICHIGAN

### Two Suffragans

For the first time in its 121-year history, the diocese of Michigan, meeting recently in convention, voted to elect not one, but two Suffragan Bishops.<sup>†</sup> The first will be elected by a special convention on May 12th and the second at the annual convention in February a year from now.

Bishop Emrich of Michigan lost a competent episcopal assistant when his Suffragan, Bishop Hubbard, became Bishop of Spokane [L. C., February 7th]. Bishop Emrich's ensuing request for "episcopal assistance" and the annual reports of the diocese that showed the pressing need for a great deal of such assistance [confirmations in 1953 exceeded 3,000] brought the delegates to their unprecedented decision after an hour and a half of heated debate.

[More news of the Michigan convention in the Diocesan section.]

## KENTUCKY

### A Modest Man

The title of fifth bishop of the diocese of Kentucky was bestowed upon the Rev. Charles Gresham Marmion, Jr., recently when he was consecrated as a Bishop in the Church of God at the 132-year-old Cathedral in Louisville.

A congregation of some 1,000 people and a television audience of more than two million saw the service which was February 2d, the Feast of the Presentation of Christ in the Temple, commonly called the Purification of St. Mary the Virgin.

The Most Rev. Henry Knox Sherrill, Presiding Bishop, was consecrator, assisted by Bishop Clingman, retired bishop of Kentucky; and Bishop Mason of Dallas. The consecration sermon was delivered by Bishop Quin of Texas.

The presenting bishops in the service were Bishop Hines, Coadjutor of Texas, and Bishop Henry of Western North Carolina.\* The attending Presbyters were the Rev. Wm. H. Marmion of Delaware, bishop-elect of Southwestern Virginia and brother of Bishop Marmion, and the Rev. Donald G. Smith, assistant rector of the Church of the Incarnation, Dallas, Texas, where Bishop Marmion was rector.

The litanist was Bishop Moody of

\*Bishops at the Kentucky consecration are pictured on the cover taking part in the laying on of hands.

**TUNING IN:** †Theoretically a diocese may have as many suffragans as it wants — and can support. Diocese of London has four, but probably no diocese in America has had more than two at once. Yet Michigan seems to be the first to have



BISHOP MARMION AND FAMILY\*  
Audience of 2,000,000

Lexington. The Gospel was read by Bishop Barth of Tennessee. Bishop Kirchoffer of Indianapolis read the Epistle and the consents of the Bishops were read by Bishop Carpenter of Alabama.

The Master of Ceremonies was the Very Rev. Norvell E. Wicker, dean of Christ Church Cathedral, Louisville. Mr. Gilbert Macfarlane, organist and choirmaster of Christ Church Cathedral, had charge of the music and direction of the 50-voice-choir of men and boys.

Present besides the bishops taking part in the service were Bishop Burroughs, Ohio; Bishop Dandridge, retired Bishop of Tennessee and head of the Theological School at Sewanee; and Bishop Gilman, retired missionary bishop of Hankow, China.

The entire service was televised over Radio Station WAVE, with the Rev. F. L. Eckel, Jr., canon of Cathedral of St. Philip, Atlanta, Ga., serving as narrator. A tape recording was made of the service in addition to a news reel by radio and TV Station WHAS. Under the auspices of the diocesan department of promotion a professional photographer took some 125 color pictures, which are to be integrated into a set of slides. The slides will be used in the program of audio-visual aids, which will be of value for instruction in confirmation classes.

After the service some 230 people assembled for a luncheon in honor of Bishop Marmion and his family.

The editor of the "Bishop's Letter," the publication of the diocese of Kentucky, said after an interview with Bishop Marmion, "The man who will become the spiritual pastor of more than

9,000 Episcopalians in the diocese of Kentucky is a modest man. He is quick to give credit to others for the wonderful strides they have made in building for the Master under his inspiring leadership. He further believes that the Church has to stand up and preach the Gospel, letting the chips fall where they may."

Bishop Marmion immediately set to work by calling a meeting of the clergy of the diocese and lay readers for the purpose of launching the "Builders for Christ" campaign in Kentucky, with the Presiding Bishop as the speaker.

## CHICAGO

### First, by Horseback

A congregation of more than 1500 persons witnessed the installation of the Rt. Rev. Gerald Francis Burrill as bishop of the diocese of Chicago, on February 11th, in historic St. James' Church, Chicago. The opening procession of over 200 included 13 bishops.

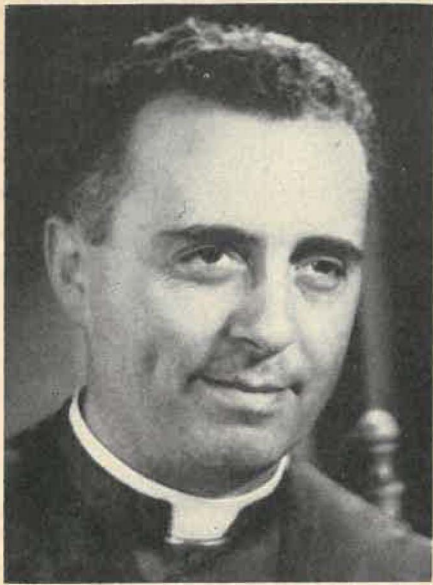
Bishop Burrill was presented with his pastoral staff and was installed in the Bishop's chair of St. James' Church, as representing equally all the churches of the diocese.

Bishop Mason of Dallas was the preacher at the service of Evensong which followed the installation. (Bishop Burrill had been suffragan of Dallas before his election to Chicago.)

The Installation dinner, held in the nearby Sheraton Hotel after the service, was attended by more than 1400 persons.

\*Standing is Beverly Ann, 15. In front of Mrs. Marmion are Sara Catherine, 13, left and Dana Elizabeth, 9.

voted at one convention to elect two suffragans. Two or more coadjutors, at one time, would be an impossibility for a diocese; for a coadjutor bishop is elected with the definite understanding that he will succeed his diocesan.



BISHOP BURRILL  
Chicago's eighth diocesan

Edward L. Ryerson was the toastmaster and Presiding Bishop Sherrill was the speaker. Bishop Burrill was presented at the dinner with a ring, the gift of the clergy of the diocese of Chicago. The presentation was made by Bishop Street, Suffragan of Chicago.

Bishop Burrill, who was elected at a special convention of the diocese October 20th, is the eighth diocesan of the Church in the Chicago area. Bishop Philander Chase came to Illinois on horseback in 1835 as the first bishop. He was succeeded in 1852 by Henry J. Whitehouse. William E. McLaren served from 1875 to 1905, and Charles P. Anderson's long episcopate lasted until 1930. Sheldon M. Griswold was elected in 1930 but died a few months later to be succeeded by George Craig Stewart. Upon the death of Bishop Stewart in 1940 the diocese elected the Rt. Rev. Wallace E. Conkling who resigned last July because of ill health.

## SPOKANE

### Fanfares of Trumpets

With liturgical solemnity, the Rt. Rev. Russell Sturgis Hubbard (formerly Suffragan of Michigan) was installed as fourth missionary bishop of Spokane in the cathedral of St. John the Evangelist, February 9th.

The procession of 200 included 10 bishops of the American Church and two of the Anglican Church in Canada. The states of Washington and Idaho officially were represented, as were local education institutions and the mother diocese of Olympia.

For perhaps the first time the order for the installation of a bishop from

"The Book of Offices"<sup>¶</sup> was used in its entirety, followed by the Holy Eucharist.

The proper anthem, "I Appoint Unto You a Kingdom," was sung to an impressive setting composed by the cathedral organist, Arthur H. Biggs. Fanfares of trumpets were sounded at the entrance and at the enthronization.

The pastoral staff of ebony and silver with which the Bishop was invested had been presented to his predecessor, Bishop Cross, on his 15th anniversary. The Bible on which Bishop Hubbard took his oath had belonged to John Adams Paddock, first missionary bishop of Washington territory.

The Presiding Bishop was the instructor and preached the sermon. He stressed the givenness<sup>¶</sup> of the Christian faith as the mighty act of God toward



SPOKANE CATHEDRAL  
A monument to faith.

man rather than the up-thrust of human aspiration.

He pointed out that the service of installation would have true significance only as there was found within it the real presence and power of the living Christ.

The Presiding Bishop spoke in a church that was built as a monument to the vision and faith of Bishop Cross. Construction on the cathedral of St. John the Evangelist was begun in 1925, a year after Bishop Cross's consecration. It is built of solid masonry in a modified English Gothic style and set on a hill which dominates the city of Spokane.

The Rev. Ernest J. Mason was general chairman of the installation.

**TUNING IN:** ¶The Book of Offices is a book published by the Church Pension Fund, containing various services for occasions not provided for in the Book of Common Prayer. It was recently revised by the Liturgical Commission. ¶Given-

ness is a word that appears not infrequently in theological writing, probably coined for theological purposes. It expresses the truth that the initiative in working out man's salvation came from God, who "gave" His only-begotten Son.

## INTERNATIONAL

### WORLD RELIEF

#### Candy and Used Clothing

In an attempt to check black market operations and rehabilitate Japan's industries, the Japanese government has recently prohibited the importation of used clothing in bulk, thereby preventing the shipment of such articles to institutions of the Japanese Church.

Also included in the new restrictions is the importation of candy. However, small gifts sent to individuals in Japan from friends in America comply with the regulations, provided they are sent by parcel post and clearly marked as gifts for individual use and not for sale or distribution.

Used clothing in wearable condition is still desperately needed, especially in Korea and parts of the Middle East, and may be sent by parcel post, marked *Episcopal Clothing*, to the nearest Church World Service center.

## MEXICO

### Progress

For the first time in the history of the missionary district of Mexico a budget of \$30,000 pesos, Mexican currency, was presented at the recent convocation and approved. The money will be used for missions, religious education, publicity, social work, and part of the Bishop's salary.

Revision of the constitution and canons of the district was called for; and two new missions, in the state of Morelos, were admitted.

## U.S.S.R.

### Beria and a Bible

The Vatican radio recently took note of reports circulating in Vienna that Lavrenti P. Beria, former Soviet Deputy Premier, had asked for a Bible to read in his cell just before his recent execution.

The Soviet government announced December 23d that Beria, former head of the secret police in the U.S.S.R., and six of his aides had been shot after a six-day secret trial on charges of attempting to "seize power and restore bourgeois, capitalistic rule" in Russia.

A member of the Russian revolutionary movement since 1915 and a Communist cell leader since 1917, Beria became head of the Russian secret police in 1938. [RNS]

NEVER did I realize how much devotional and historical material I had been missing — simply because I knew only vaguely of its very existence — until I stumbled upon the early Church Fathers. Yet in my neglect of these writers I was surely in no minority among my fellow Churchmen.

None the less, because of the Catholic background of the Church and its close adherence to the principles of the early Church, it should be a matter of interest to Episcopalians to know something at first hand of the spiritual writers and writings of approximately the first two centuries of the Christian era.

If these works were metaphysically abstruse or intellectually obscure, there would have been good reason for my leaving them alone, to lie on the musty shelves of seminary libraries. However — now that I know — I can testify that the style is simple and direct, the spiritual content suitable to all levels of adult readers, and the English translations — at least those which I have personally encountered — beautiful and straightforward.

Until recently, one real impediment to reading these works was their inaccessibility. The monumental five-volume

Lightfoot edition of the Apostolic-Fathers,<sup>†</sup> as well as the Lake translation in the Loeb Classical Library, can be found in large libraries, and Churchmen who do not have access to such libraries may possibly be able to borrow copies from their rector.

But now, even the problem of inaccessibility has been overcome. For the years after World War II have seen not one but several efforts to make these writings available to the general reader. Latest of these is Anne Fremantle's *A Treasury of Early Christianity*, published last November. This is a wonderful introductory book for anyone who wants to become acquainted with the early Christian writers, but doesn't know which ones to begin with or where to find them. [See the detailed review on page 17.]

In this anthology the reader is given a taste, so to speak, of each writer from the Apostolic Age through the seventh century. His appetite thus stimulated, he may read further in the complete works of any of these holy men to whom he finds himself particularly drawn.

Such fuller material will be found in other recent volumes currently in the bookstores or easily ordered for cus-

tomers. Edgar J. Goodspeed, whose name is a household word through his translation, with J. M. Powis Smith, of *The Complete Bible: An American Translation*, has, in *The Apostolic Fathers* given us "an American translation" of these writings.

Other recent translations, covering approximately the same ground, appear in Vol. I of the Library of Christian Classics launched last year by Westminster Press. The editor and contributors of this volume are all Anglicans — a fact which should make it of especial interest to Churchpeople. There are also corresponding volumes in two recent series put out by Roman Catholic scholars — "Ancient Christian Writers" and "The Fathers of the Church."

Of the writings usually classed under the Apostolic Fathers, the Didache or The Teaching of the Twelve Apostles

### BOOKS MENTIONED IN THIS ARTICLE

**A TREASURY OF EARLY CHRISTIANITY.** Edited with an introduction by Anne Fremantle. Viking, 1953. Pp. 625. \$6.

Contains more material than is usually included under "Apostolic Fathers." Arranged topically, rather than chronologically. See review in box on page 17.

**THE APOSTOLIC FATHERS.** An American Translation. By Edgar J. Goodspeed. Harpers, 1950. Pp. xi, 319. \$3.75.

A rendition of Didache, I Clement, Hermas, Ignatius, Polycarp to Philip-pians, Martyrdom of Polycarp, Diog-netus, and other material by the famous translator of the Apocrypha and New Testament into American speech. Intro-ductory material is kept to minimum.

**THE EPISTLES OF ST. CLEM-ENT OF ROME AND ST. IGNA-TIUS OF ANTIOCH.** Ancient Chris-tian Writers, No. 1. Newly trans-lated and annotated by James A. Kleist, S.J., Ph.D. Newman Press, 1946. Pp. 162. \$2.50.

**THE DIDACHE, THE EPISTLE OF BARNABAS, THE EPISTLES\***

\*Plural because this edition regards Polycarp to Philip-pians as really two epistles.

**AND THE MARTYRDOM OF ST. POLYCARP, THE FRAGMENTS OF PAPIAS, THE EPISTLE OF DIOGNETUS.** Ancient Christian Writers, No. 6. Newly translated and annotated by James A. Kleist, S.J., Ph.D. Newman Press, 1948. Pp. 235. \$2.75.

Two volumes of a well-known series. Said to offer an idiomatic translation.

**THE APOSTOLIC FATHERS.** The Fathers of the Church. Fathers of the Church, Inc. Pp. xi, 412. \$4.50.

One of the volumes in a series cur-rently being put out by Roman Catholic scholars, reviewed from time to time in THE LIVING CHURCH [see p. 20]. Brief introductions. Comparable in scope to Goodspeed's volume noted above.

**EARLY CHRISTIAN FATHERS.** Library of Christian Classics, Vol. I. Newly translated and edited by Cyril C. Richardson, in collaboration with Eugene R. Fairweather, Ed-ward R. Hardy, and Massey H. Shepherd. Westminster Press, 1953. Pp. 415. \$5.

Has fuller introductory material than volumes thus far noted and probably as complete bibliographies as can readily

be found anywhere. Designed for gen-eral reader as well as scholar. Contains I Clement, Ignatius, Polycarp to Philip-pians, Martyrdom of Polycarp, Didache, so-called II Clement, Diognetus, First Apology of Justin Martyr, Plea of Athenagoras, Irenaeus' Against Her-esies.

**THE APOSTOLIC FATHERS.** With an English Translation. By Kirsopp Lake. In Two Volumes. Loeb Clas-sical Library. Harvard University Press. Pp. viii, 409; v, 395. \$3 each.

Volumes thus far cited are English translations only. This one contains Greek and English on facing pages. In-troductory material at minimum. Pock-et-size, handy to read on the bus. Vol-ume I contains I and II Clement, Igna-tius, Polycarp to Philip-pians, Didache, Barnabas; Volume II, Hermas, Mar-tyrdom of Polycarp, Diognetus.

**THE APOSTOLIC FATHERS.** By J. B. Lightfoot. Five volumes. Mac-millan, 1886-90.

A monumental work, "on which all subsequent study of all these writings has in some measure depended," al-though English translations are "less readable than most."† Contains Greek and Latin texts, numerous notes, etc., etc. Now out of print but found in many libraries.

†E. R. Fairweather in Library of Christian Classics, Vol. I, p. 212.

**TUNING IN:** †Apostolic Fathers is an elastic term for earliest Christian writings after New Testament. It was coined by French scholar, Jean Cotelier, who in 1672 published a two-volume collection that included Barnabas, Shepherd of Hermas,

I Clement and so-called II Clement, seven letters of Ignatius, and one of Polycarp, along with account of latter's martyrdom. Later on other material (e.g., Didache, discovered 1873) was added, but editions vary in writings included.

# Apostolic Fathers

By Elaine Murray Stone

is one of the most interesting and important. Scholars used to think that it was written before the end of the first century. The actual date is still a warmly debated problem, but Dr. Cyril Richardson, in Vol. I of the Library of Christian Classics, says that "recent study . . . has conclusively shown that, in the form we have it, it belongs to the second century," but that "there is . . . no unanimity among scholars about its exact date or purpose."

The word *Didache* is the Greek word for "teaching" and the first word, in Greek, of its full title, "The Teaching of the Twelve Apostles." Its first part consists of a contrast between the "two ways" — the "way of life" and the "way of death." Here is a typically instructive paragraph:

"My child, do not be a grumbler, because it leads to blasphemy; or self-willed, or evil-minded. All these things beget blasphemy. On the contrary, be gentle, for the gentle will inherit the land. Be long-suffering, and merciful and guileless, and quiet and good, and with trembling treasure forever the instructions you have received" (3:6-8, Ancient Christian Writers translation).

There is also toward the end an interesting description of the celebration of the Eucharist, and the method to be used in Baptism.

I cannot possibly describe the thrill that came to me when I accidentally discovered this book while browsing in a university library. It was as though a door in history had been opened for me and I could look through into the world of those first Christians. How earnest and consecrated they were! How gentle and long-suffering, and how great an example for us to follow if we would but try! Their proximity to our Lord's time, and their acquaintance with the apostles and first martyrs, make them the finest teachers that we could have — and yet their writings lie unread and unknown to most of us.

St. Ignatius of Antioch was a prominent Bishop in Syria, and his words held great weight with all the churches throughout Asia Minor. Those of his Epistles which are still in existence are: the Epistle to the Ephesians, the Epistle to the Magnesians, the Trallians, the Romans, the Philadelphians, the Smyrneans, and the Epistle to St. Polycarp,



**Elaine Stone recently took<sup>1</sup> a long look into the world of the first Christians, via their writings. She made some discoveries that were, she decided, too good to keep. For instance, early Christians said things that are meaningful today. They wrote in a simple and direct style. They warned, they praised, they comforted. Often they told stories peopled with vivid characters. Sometimes they used psychology that is now considered modern.**

TUNING IN: - ¶Symbols (from top) are: Conquering Christ (IC XC NIKA, "Jesus Christ is victorious"); fish, as early Christian symbol (Greek word for fish, I X TH Y C, forms acrostic in Greek, IHCUC XPICTOC, THEU YIOC, COTHP,

"Jesus Christ, Son of God, Saviour"); St. Clement of Rome; St. Ignatius of Antioch. All are reproduced, with permission, from Symbols of the Church, published by Whittemore Associates, Inc. (See review, this issue.)

Bishop of Smyrna. They are as fresh and thrilling as though just composed, but most important of all, the instructions and admonitions of this great saint are as applicable to the modern Christian striving for perfection as to those men and women of the second century for whom they were written.

St. Polycarp, Bishop of Smyrna, traditionally regarded as a disciple of St. John, wrote a beautiful epistle to the Phillipians, which is the only one of his letters preserved down to our time. (But some scholars regard this as really two epistles.) It was written about 110 A.D. The Church at Phillipi was reknowned for its faith and charity and its kindness to those Christians traveling in chains to their martyrdom at Rome. St. Polycarp wrote to them:

"And I rejoice because the firm root of your faith, famous in times past, still flourishes and bears fruit unto our Lord, Jesus Christ. . . .

"[St. Paul] boasts about you in all the churches, which alone knew the Lord in those times when we had not yet known Him" (1:2; 11:3, Fathers of the Church translation).

St. Polycarp, like his friend St. Ignatius of Antioch, looked forward with joy to his martyrdom as proof of his love for our Lord and as his birth into eternal life with God. The description of his fiery death in the arena at Smyrna, can be read in "The Martyrdom of St. Polycarp," another second century writing usually included in the Apostolic Fathers.

St. Paul's most quoted words are those referring to Christian Love in I Corinthians, 13. Another famous letter to this same church was written by St. Clement, the third successor of St. Peter as Bishop of Rome. There was a schism in the church at Corinth, and as a consequence the people had "through envy and jealousy" ousted most of the clergy. St. Clement in this Epistle tries to repair the breach and heal the wounds in this church by quoting similar situations from Holy Scripture, and the remedies used by God to heal them. But first of all Clement uses a method recommended by modern psychologists: he praises his readers and speaks highly of their former humility and zeal:

"You were sincere and without guile, with no malice to one another. Any uprising or division was abominated by you. You mourned over the transgressions of your neighbors; you considered their shortcomings to be your own" (2:5-6, Goodspeed's translation).

Then, having verbally patted them on the back, he proceeds to reprimand them and exhorts them to repent:

(Continued on page 33)

# What Is Lenten Reading?

**W**HAT sort of books shall one read in Lent? Doubtless, during the 40 days of the season, a great deal of reading will go on no different in kind from that which takes place the rest of the year.

There is nothing wrong with this. It might be argued that some reading, like the perusal of the newspaper, is a duty for all. Students will read, during Lent as at other times, what their instructors assign to them—or else. . . . And persons like literary editors will not be able to “give up” books for Lent, even if they should want to. Moreover, those who wish to be “well read” must keep up the practice throughout the year, Lent included.

But when we speak of Lenten reading, we have in mind that which is linked up with one’s Lenten rule. It need not be specifically religious in character, although Lent is a good time for those who neglect religious reading to repair this defect. Lenten reading, designated as such, whether it be definitely religious or not, will at least be undertaken with the object of seeing its subject matter from a religious vantage point.

It is customary, in making specific suggestions for Lenten reading, to begin with the Bible. We would suggest, as a possible Lenten exercise this year, the reading of the Bible aloud. The Rev. Frederick A. Schilling, Professor of New Testament and Biblical Theology at the Church Divinity School of the Pacific, actually gives a course at that seminary on the reading aloud of Holy Scripture. It seems appropriate in this number to reprint, with permission, Dr. Schilling’s selection of passages for this purpose [see box].

Reading aloud from the Bible would make a good program for the entire family during Lent. It could be handled in various ways. The father, as head and “priest” of the family, might do the reading; but the children, especially the older ones and those who can read especially well, could also take their turns at it. However it is worked out for this or that family, it is worth considering in planning for Lent.

Another source of Lenten reading material is found in those Christian writers that came next after the Bible, the early Church Fathers and their later followers. We are thinking here not so much of the apocryphal gospels, which pander somewhat to the sensational, as of those sober and practical pastors and teachers who wrote to “build up” Christian morale in an age of crisis very much like our own. It is a pleasure in this issue to present a firsthand account of how one lay person “stumbled upon” the Apostolic Fathers, and became enthusiastic enough to tell others

of the new world this experience opened up [see page 12].

There are, of course, books that publishers specifically designate Lenten Books, put out annually about

## A Bible Reader

Arranged for a class in *Reading The Bible Aloud*  
at the Church Divinity School of the Pacific, 1953-1954

<p>Gen. 1:1-2:3 John 1:1-18</p>	<p><b>Beginnings</b> Creation The Second Creation</p>
<p>Gen. 15:1-18a Exodus 3 I Sam. 28 Act. 19:1-20:16 Acts 27:13-28:6</p>	<p><b>Spiritual Adventure</b> God’s Covenant with Abraham The Burning Bush King Saul and the Witch of Endor Perilous Evangelism Shipwreck and Rescue</p>
<p>Ps. 15 Ps. 19 Ps. 23 Ps. 73 Ps. 90</p>	<p><b>Songs of Life</b> God’s Guest Meditations of the Heart The Shepherd Lord The Lord God is My Refuge The Everlasting God</p>
<p>Job 38,39,40 Prov. 14</p>	<p><b>The Searching Heart</b> Job Rebuked The Praise of Wisdom</p>
<p>Isa. 52:7-15 Isa. 53 Jer. 14:1-10 Jer. 29:1-14 Jer. 31:27-34 Ez. 21 Micah 6:6-8 Hab. 2</p>	<p><b>Prophetic Preaching</b> The Bearer of Good Tidings The Lord’s Suffering Servant A Sad Situation Advice to Exiles The New Order The Sword of the Lord What the Lord Requires The Watchman’s Cry</p>
<p>Jer. 24 Judges 9:1-21 Luke 15:11-32 Mk. 4:1-34</p>	<p><b>Parables</b> Two Baskets of Figs A Controversy between Brothers Two Boys and their Father The Kingdom of Heaven</p>
<p>I. Cor. 13 Eph. 2 Phil. 4:8-13 James 3:13-4:10</p>	<p><b>Witnessing Truth</b> Love’s More Excellent Way The New Life in Christ The Joy of Virtue The Secret of War and Peace</p>
<p>Dt. 29:1-31:6 (omitting 31:1,2a) Dt. 32:1-43 II. Sam. 1:17-27 Mtth. 7:21-28 John 15, 16 Mtth. 23 Acts 26</p>	<p><b>Concluding Words</b> Moses’ Farewell</p> <p>The Song of Moses David’s Lament over Saul Decisive Choices Jesus’ Last Words to His Disciples Jesus’ Last Words to Jerusalem Paul’s Defense before Agrippa</p>
<p>Dt. 5 Mtth. 5</p>	<p><b>Foundations</b> Sinai Revised A New Sinai</p>
<p>Mk. 14, 15, 16 Hebr. 13:1-21 John 6 Rev. 21:1-21</p>	<p><b>Sureties</b> Triumphant Passion Abiding Peace Eternal Bread All Things New</p>

this time. Harper & Brothers has selected the Rev. John E. Large, rector of the Church of the Heavenly Rest, New York, to write its Lenten Book for 1954 [see page 17]. The Morehouse-Gorham 1954 Lenten Book—a posthumous work by the late Dom Gregory Dix—has not been received in time for this issue, but a Morehouse-Gorham publication of Lenten caliber, Christine Heffner's, *The Way of Light* is reviewed in this number [see page 17].

Just what constitutes the literary genre "Lenten Book" has apparently never been clearly defined. But such books seem to have at least three features: they are not very long, they are slanted to the general reader, and they make some appeal in terms of personal religion.

Books on the Bible, Church History, Doctrine, Ethics, the social relevance of Christianity, sacred biography, etc., offer a wide field of choice and are obviously suitable for Lenten reading.

But it is not so much the material read as the spirit in which it is approached that makes the reading of certain books Lenten reading. Barring patently fantastic choices, one may say that the range of Lenten reading is as wide as life itself, provided the reader tries to see life with something of the mind of Christ.

A reminder that Lenten reading is that which is undertaken in devotion to our Lord, "who for the joy that was set before Him endured the cross," is provided in the bookmark designed for use of the congregation of the Church of the Epiphany, New York, which we reproduce for the benefit of our readers [see box, this page].

Lenten reading will be reading carried through regularly in Lent, begun and ended in prayer, and continued in a spirit of prayer and self-denial.

*Episcopicide*  
*Episcopolatry*  
*Episcopability*

IT IS amazing how many words one can find in the dictionary—especially when the authority consulted happens to be Webster's Unabridged with its 500,000 or more entries.

Recently, in checking upon whether "episcopacy" can correctly be used as a synonym of "episcopate" (Webster says it can), we dug up two other interesting expansions of this root: "episcopolatry," which is the worship of bishops, and "episcopicide," which means the murder of bishops.

The Episcopal Church is not likely to commit the sin of episcopolatry ("for that were Idolatry, to be abhorred of all faithful Christians"), but, if some way is not found for lessening the administrative responsibilities of bishops, it is not inconceivable that the day may come when the Church's legal title, "Protestant Episcopal Church in the United States of America" (which already gives so much trouble

in certain quarters), will actually have to be changed to "Protestant Episcopical\* Church in the Land of the Free and the Home of the Brave"—for it will indeed be a brave man who will not develop a stout resistance to episcopability.†

\*The word is not yet in Webster, but General Convention could eventually put it there.

†Coined, for the exigencies of the present editorial, from "episcopable," which Webster defines as "eligible to a bishopric."

LENTEN BOOKMARK

Jesu      ☩      Jesu

☩

L U X    V A P

☩

Esto      ☩      Mihi

LUX

Jesus, Jesus, be to me  
*Light* that my poor eyes may see.

LEX

Jesus, Jesus, be to me  
*Law* that makes me ever free.

PAX

Jesus, Jesus, be to me  
*Peace* that brings heart's harmony.

DUX

Jesus, Jesus, be to me  
*Guide* to prayer and purity,  
*Leader* in humility,  
*Captain* in true charity.

REX

Jesus, Jesus thanks to Thee,  
*King*, for love-shared victory.

CRUX

Jesus, Jesus now to Thee,  
*Cross* throned God, all glory be.

A book mark, carrying the material here reproduced by permission, with a schedule of Lenten services on the reverse, has been used for the Church of the Epiphany, New York, N. Y., of which the Rev. Hugh McCandless is rector.

The Latin words *lux*, *lex*, *pax*, *dux* (light, law, peace, guide), enclosed in the prayer, *Jesu esto mihi* ("Jesus, be to me"), form a Greek (design) cross, and meet in the cross of St. Andrew (X).

# Between the Hammer and the Anvil

By Peter Day

WILLIAM HOWARD MELISH is an irritation to the Episcopal Church. His associations with groups regarded by the U.S. attorney general as subversive, in particular with the National Council of American-Soviet Friendship, were so painful to the vestry of Holy Trinity Church, Brooklyn, that it tried to secure his removal as assistant. When the rector, his father, refused, the controversy became one between the vestry and the elder Melish. In due course the case was submitted to the Bishop of Long Island, who ordered that the father be retired with a pension of generous proportions. The secular courts upheld the Bishop's order, and the senior Dr. Melish was retired.

In the meantime, however, the parish had elected a new vestry that was pro-Melish, and the complexion of the congregation itself had changed in a left-wing direction. The new vestry invited the younger Melish to succeed his father as rector, but could not secure the approval of the Bishop. So William Howard Melish is employed on a day to day basis as supply priest during a vacancy in the rectorship. Technically, there is no controversy. The Bishop visits the parish from time to time in the normal course of events, the supply priest continues to supply and to preach, and life goes on very much as it does in other parishes.

The most irritating thing that William Howard Melish has done, so far as this reviewer is concerned, is to publish a book of selected sermons preached by him at Holy Trinity from September 26, 1948 until June 21, 1953. The irritating thing about these sermons — published under the title *Strength for Struggle\** — is that they have completely destroyed my mental stereotype of William Howard Melish.

I had assumed that the theology preached at Holy Trinity would be a sort of Liberal least common denominator encompassing the brotherhood of man with an occasional nod to the fatherhood

of God. Instead, it is the theology of an Incarnate Lord who died for our sins and opened the way of everlasting life to all men.

I had assumed that the Cross would be regarded from a Liberal pulpit as either the "foolishness" decried by the humanist or the "stumbling block" repudiated by the devout Jew. Instead, for William Howard Melish, the Cross is the key to the riddle of life, the focal point at which the mystery of love triumphs over the mystery of evil.

I had assumed that the Trinity and the Incarnation would be soft-pedaled,



RNS

WILLIAM HOWARD MELISH—  
*Which fifth column?*

that the life of the world to come would hardly be touched on. I was wrong.

The Gospel preached by William Howard Melish is the Church's Gospel. Some of the preaching is great preaching; most of it is good preaching. Some of it, however, is, to this reviewer's mind, distorted by the personal situation of the preacher and his flock. Dissent from the prevailing political outlook has its discomforts in present-day America, but the word "discomfort" is hardly appropriate for what happens to the dissenter in Russia or China.

It is obvious from *Strength for Struggle* that the author is not a Communist, nor in any way under Communist party discipline. It would be a total impossibility for a Communist to say: "The first lesson of Good Friday is that numbers do not count. It is individuals and yet not just any individuals but what they are, and do, and say, and stand and die for." To a Communist such a statement would be rank bourgeois heresy. Mr. Melish also makes some criticisms of Communist policies which, though gently phrased, could not be made by a thoroughgoing Communist.

On the other hand, the author's ex-

treme left-wing attitudes and his industrious efforts to see all things Communist in the best possible light carry him to positions which would not be shared by this reviewer nor by most of his fellow-Churchmen. Perhaps his political attitudes are even more irritating than before when we realize that they are expressed by one whose Christian orthodoxy and belief in the sacredness of the individual place him on common ground with us.

Such agreements and differences pose a dilemma — an important one to the Church, and only slightly less important to the nation: Does unity in the Gospel of Jesus Christ transcend even the gravest of political differences? Does the Church have a place for those whom the government regards as linked up with subversive activities? Perhaps we should not be too quick with our answer.

The first seven sermons (up to April 16, 1949) were preached before Holy Trinity's difficulties got into the courts. Thereafter, for more than a year and a half, the Rev. Mr. Melish did not preach, because of the doubt as to his legal status. His next sermon was delivered on December 31, 1950.

A significant change in the approach of the preacher becomes evident in the remaining 18 sermons. Previously, he has argued from shared Christian presuppositions to a call for social concern. In the later sermons, he argues from a shared social concern to a call for Christian faith. The complexion of the congregation has changed from a fairly typical parish to a mission among people who have become interested in the Church because of the "Melish case." If he is to be thought of as a "fifth columnist," the record of the last 18 sermons shows him as a fifth columnist for Christianity in the camp of secular left-wing liberalism, destroying the spiritual and intellectual foundations of Communism while professing sympathy with some of its social aspirations.

He traces the all-important difference between the Cross of Christ and the five thousand crosses that lined the Appian Way when Rome put down a revolt of the slaves, and shows that Christ's death had an altogether different result. With consummate skill, he develops the message of Easter through five levels — the pagan Spring festival; the Jewish Passover, celebrating a deliverance from bondage; the Resurrection of Christ, viewed as "an immortality of the deed and of the word"; Christ's continuing power as Saviour; and finally, the gift of everlasting life with the Son of God.

If you think the Gospel ought to be preached to left-wing liberals — and how shall they hear unless they have a preacher? — here is a man who is doing it.

Since there is only one Gospel, *Strength for Struggle* is not only suited

(Continued on page 30)

\*The Bromwell Press, 157 Montague St., Brooklyn 1, N. Y. (1953). Pp. 248. \$2.75.



**PERSONAL RELIGION**

**A Bargain Day With God**

**THINK ON THESE THINGS.** By John Ellis Large. Harpers. Pp. 127. \$1.75.

The author condenses the Good News of the Gospel into a 50-word night letter which begins "God so loved the world." Then, in a readable style, he shows that God's love is not fully operative in our lives because we are always looking for a bargain day in our relations with God.

We are always caring, always expecting (as well as emphasizing and betting on) the wrong things in our lives. This little book tells what the right things are and how they can be made effective in our lives.

The chapter on prodigal people is excellent reading for everyone, clergy and laity. We are all either the Prodigal or the Elder Son and this chapter, if "read, marked, learned, and inwardly digested," could help many.

The book can be recommended for reading this Lent because, in a very small compass, Fr. Large has applied the fundamentals of the Christian religion to our every day life.

C. C. JONES.

**A Balanced Scheme**

**THE WAY OF LIGHT.** By Christine Fleming Heffner. Illustrated by Gedge Harmon. Morehouse-Gorham. Pp. xiv, 114. \$2.50.

In this book, Mrs. Heffner (who is the mother of four children) provides for busy people "material for devotion set in the frame of the totality of the working of God for our salvation in those mighty acts which constitute the history that is the Gospel. . . ."

Part I contains prayers for Morning, Noon, and Night, and Prayers for Special Needs. These give a balanced scheme of vocal prayer, short enough for anyone to follow, yet comprehensive in coverage.

Part II contains 14 chapters, each providing material for meditation on a pivotal "mighty act" of God, from creation to Pentecost, with a concluding chapter on the Blessed Trinity. The choice of these is all that could be desired. Obvious "mighty acts" would be the Nativity, the Resurrection, and Pentecost, and Mrs. Heffner has included these; but she has also most appropriately added the call of Abraham — as the way in which "the Light of God shone next in His choosing of a people through whom, in the fullness of time, to come to earth as a man."

The purpose of Part II is described by the author as including

"steps on God's Way of the Light, with meaningful illustrations, Scripture readings, related worship, meditations, and prayers which are to be used, once a day, over and over again, serving as springboards for such personal meditation as one may be led into by the prompting of the Holy Ghost. . . ."

Part III (The Classic Devotions) contains material mostly from the Prayer Book but convenient to have in this volume for use therewith.

Both author and illustrator of this book have contributed to *THE LIVING CHURCH*, for Christine Heffner is known through her articles (most recent of which appeared in the issue of January 24th), and Gedge Harmon has supplied most of the line cuts used in the magazine in recent years — though, as it happened, not the cuts used in Mrs. Heffner's most recent L. C. article.

Mrs. Heffner is the wife of the Rev. Edward A. Heffner, M.D. (who is not to be — though in fact he has been — confused with the Rev. William C. Heffner, in charge of the Church's work on Okinawa). The Rev. Edward A. Heffner is assistant at Grace Church, Hutchinson, Kans.

It is hard to see how anything but a deepening of the interior life could result from the faithful use of this altogether splendid guide.

FRANCIS C. LIGHTBOURN.

**Lost: A Spark**

**ROADBLOCKS TO FAITH.** The Bishop of New York Book, 1954. By James A. Pike and John McG. Krumm. Morehouse-Gorham. Pp. 114. \$2.25.

This book comes from the pens of a former and a present chaplain of Columbia University — the Very Rev. James A. Pike, now dean of the Cathedral of St. John the Divine, New York, and the Rev. John McG. Krumm, Dean Pike's successor at Columbia.

The book grew out of a series of dialogue sermons preached at the New York Cathedral. It has the tone one would expect from men like Dean Pike and Chaplain Krumm, whose field lies in counseling and teaching young intellectuals. Questions that have arisen in men's minds through the ages it puts in a form that is strictly "contemporary," and we find ourselves coming up against such issues as "guilt by association" and the impact of "scientism," "nihilism," "religious isolationism," etc.

The jacket, which states "Believer answers Skeptic," sounds promising, as does the list of contents, with such vital chapter headings as — "Is religion unscientific?" "Which is the true religion?" "Is ethics enough?" "Doesn't evil disprove God?" and "The way of

**Early Christian Life**

*A Review by the Rev.*

CYRIL C. RICHARDSON

**A TREASURY OF EARLY CHRISTIANITY.** Edited with an introduction by Anne Fremantle. Viking, 1953. Pp. 625. \$6.

This is an interesting and on the whole representative collection of passages from the Fathers up to the eighth century. The compiler has purposely chosen selections which would appeal to the general reader, and various aspects of Christian life are much better represented than Christian thinking. Yet the editor has included a large section from the recently discovered papyrus which records Origen's debate with Heraclides.

The work is divided thus: The Christian Ideal; The Martyrs; The Arguments — Attacks and Apologies; The Definitions; The Life of Prayer; The Monks; Poetry. The Liturgy is not represented save by Gerard Moultrie's translation of the Cherubikon from the Liturgy of St. James ("Let all mortal flesh keep silence").

The lay person will gather from this volume a colorful picture of early Christian life and ideals. There are many interesting and lively passages which should stimulate further reading in the Fathers. Miss Fremantle has certainly succeeded in showing that patristic literature can be far from dull.

On page 12 "Irenaeus" should read "Ignatius." The definitions of the General Councils are unfortunately omitted. A mere list of the Councils is given on pages 333-334, without even an indication of the controversies they sought to settle. Canon six of Nicaea is given in its corrupt Latin version (p. 333), for the glory of the papacy.

faith." Thus one hopes that here is the book to put into the hands of friends one would like to lead inside the faith. But that hope does not grow as one reads through the dialogues, where so much ground is covered that each question must be disposed of quickly. Here are no Socratic dialogues, leading carefully from point to point, but arguments put forth neatly, and with dispatch.

Possibly, this is the kind of mental gymnastics that will appeal to young intellectuals, but to a reader who is not in that category, it seems doubtful

whether those who are honestly wavering will be won over.

One sees in the book a scholarly outline of focal points around which discussion groups might grow and be effective, in the hands of a wise leader; but these dialogues do not appear to be words from which faith could be "caught" without the added spark of a personality that embodies that faith.

That spark is apparently what has been lost in the transforming of pulpit dialogue to printed page.

GERTRUDE S. WHITNEY.

### A Fitting Title

**MY BOOK OF PERSONAL DEVOTIONS.** By Louisa Boyd Gile. Morehouse-Gorham. Pp. 96. \$1.75.

Its title rightly applies to this book. Though the writer has packed into it a good deal of solid instruction (phrased in language readily understood by the laity) on prayer, both vocal and mental, on the Eucharist and the real presence, on a rule of life and a method of sacred study, there are ample pages left blank for the reader's own notes and prayers.

Specifically to be commended is Mrs. Gile's treatment of types of prayer, zones of progress in the way of devotion, and her note on spiritual dryness. Whether this publication would have been more serviceable and appealing if in the customary format of a book of devotion, is a question that might well be considered if the demand for it measures up to its real worth. M. DEP. MAYNARD.

### Specifics Spelled Out

**DO YOU WANT INWARD POWER?** By John Heuss. Seabury Press, 1953. Pp. ix, 172. \$2.25.

*Do You Want Inward Power?* is a collection of 14 sermons delivered by Fr. Heuss at Trinity Church, New York, of which he is rector.

The title sermon defines inward power as grace and, taken by itself, might lead one to suspect that we are able to recognize when we are in the state of grace. Fortunately the title sermon is ninth in the series, so that when one reads the book straight through the occult implications of the title are more than amply qualified.

The 14 sermons taken together make a fine introduction to the historic faith as held in our part of the Church, and can be recommended to inquirers as well as communicants in search of a common-sense exposition of the faith and the responsibilities of those who claim to hold it and practice it in its fullness. The need for confession and remission of sins is especially emphasized.

The first sermon deals with revelation and the revealed nature of the creeds, and is followed by a sermon on

the creation and meaning of the universe. The third chapter is an excellent treatment of the problem of evil in language a literate layman can understand.

The fourth sermon offers Christ as the solution to the problem of evil, while the fifth gets down to brass tacks on the doctrine of the Trinity which is so necessary to the faith.

The sixth sermon explains the work of the Church as the Mystical Body of Christ, while the sermons that follow (such as the title sermon) spell out specific doctrines and the responsibilities of the individual who has become a member of Christ through baptism.

J. P. MILLER.

### In a Cockeyed World

**CHRIST IN THE HAUNTED WOOD.** By W. Norman Pittenger. Seabury Press, 1953. Pp. viii, 180. \$2.75.

Simple human beings, like you and me, who are trying to make sense of our everyday living in a cockeyed world, will be helped immeasurably along the way by reading this book by the Professor of Apologetics at the General Theological Seminary, the Rev. W. Norman Pittenger.

The author does not really believe that Christ is lost to us in the haunted wood but reassures us that it is at least not impossible that "what once was accomplished by Christianity may be accomplished again."

That many of the chapters in this book were originally lectures delivered at a number of institutions of higher learning during the past few years should be gratifying to those who are alarmed at the secularist influence of the campus.

The book is a survey of the present world—its failure really to accept Christianity—and any business man who fancies himself to be a Christian can read it with profit. A clear exposition of what Christianity is and the problem faced by Christians in business and social relations is presented by a truly great scholar in writing that is masterly and down-to-earth. What is more important, Dr. Pittenger gives the reader some suggestions looking toward a solution.

The chapter on the Christian Gospel is valuable. So, also, are the concluding chapters on Christian Morality and the Christian in the non-Christian World. Nowhere does the author shade the religion of the Church into the popular religion of the time.

CLIFFORD L. TERRY.

### Another "Peace" Book

**PEACE WITH GOD.** By Billy Graham. Doubleday, 1953. Pp. 222. \$2.50.

Within recent years we've had three books on "peace": one by a Rabbi (Joshua Liebman's *Peace of Mind*, 1946), one



DR. HEUSS  
Brass tacks.

by a Roman Catholic (Bishop Sheen's *Peace of Soul*, 1949), and one by a widely-known Protestant evangelist (*Peace with God*, by Billy Graham).

The essence of this last is "how to choose in the hour of decision": decide for Christ, be converted to Him, have consciousness of faith in Him, your sins will be forgiven, and thus you achieve abiding "peace." Then it's a good thing to go and join some Church. Like Buchmanism, I suppose the naïve, fundamentalistic, Bibliolatry-minded Protestantism that this devoted man is preaching is helpful to those who have had nothing in the way of Christianity.

There are good things mixed up in the book, such as the things those of us who preach missions must say and say repeatedly. But no reader of *THE LIVING CHURCH* is likely to find here any-



*Detroit News*  
BILLY GRAHAM  
Hectic weeks.

thing which can't be said far better in books by Churchmen. Mr. Graham admits that the volume was done in a few hasty and hectic weeks, though of course he did consult others and speaks from his heart and experience. He says: "My object is not to get you to a particular denomination or Church but to get you to a saving knowledge of the Lord Jesus Christ."

I want to be generous, but feel that this book is only enthusiastically inept.  
A. A. PACKARD, OHC.

## HISTORICAL

### A Larger Place

**PETER: DISCIPLE — APOSTLE — MARTYR. A Historical and Theological Study.** By Oscar Cullman. Translated by Floyd V. Filson. Westminster Press, 1953. Pp. 252. \$4.50.

Did Peter found the church in Rome? Did he exercise a primacy in the Church, which he passed on to the bishops of Rome? Is the Papacy an institution established by our Lord in His famous saying to Peter recorded in St. Matthew's Gospel?

These are constantly recurring questions that divide and rend asunder the Church of Christ; and there is no Christian, East or West, who does not have to take up a position about them some time or other. The present book does not solve them, to be sure, but it helps to clarify the issues. And its very calm and non-controversial tone should place the continuing debate at a more dispassionate level.

Dr. Cullmann is one of the outstanding New Testament and patristic scholars of our generation, a professor at Basel and at the Sorbonne in Paris. He is a Protestant well thought of in Roman Catholic circles. His work is a monument of careful historical inquiry and it has no trace of sectarian apologetics. His conclusions are not novel. They are held by many non-Roman Catholics. The present reviewer counts himself among those who hold substantially to the author's conclusions.

According to Dr. Cullmann the saying of our Lord to Peter in St. Matthew 16:18-19 is authentic. He believes that Peter held a primacy in the Church in the early days when the Church's center of life was in Jerusalem. But this primacy remained Peter's alone. It could not be, and therefore was not, transmitted to any other person, or to any other place. It was a peculiarity of the apostolic age; and the primacy of Peter ceased with his departure from Jerusalem.

Dr. Cullmann is willing to admit that Peter went to Rome and was martyred there in the reign of Nero, though he points out the slender historical evidence

for this tradition. He is even prepared to accept the tradition of his burial at the Vatican, but he cannot bring himself to accept the identification of Peter's grave by the recent excavators under St. Peter's Basilica.

Finally Dr. Cullmann traces briefly the gradual development of the primacy of the Roman Church, and points out with strong insistence that there is no evidence at all for any connection of this primacy with conditions as they existed in the apostolic age.

What Dr. Cullmann has achieved, therefore, is to give Peter a larger place in the apostolic Church than many Protestants are willing to grant; but at the same time to cut the roots of Roman claims to a succession to Peter's primacy.

One of the most valuable sections of Dr. Cullmann's book is the detailed account of the recent excavations under St. Peter's — the best description that is available as yet in English. The index of authors cited serves as an exhaustive bibliography of the whole problem.

MASSEY H. SHEPHERD, JR.

**THE FULNESS OF TIME.** By John Marsh. Harpers, 1953. Pp. ix, 189. \$3.

In this valuable book, the English Congregational theologian, John Marsh, aims at discovering "anew what significance the Bible has for our understanding of history." While he makes this study "in terms of reformed theology," there is little in it that is incompatible with Catholic thought. Indeed, his central motif of the topological relation between the Exodus and the Gospel is the subject of some of the finest work of de Lubac, Daniélou and Thornton, while three fine passages on the Eucharist as the "contemporizing" of the centre of history (pp. 103f, 137f, 149) are reminiscent of the teaching of Casel and Masure.

In a study of the use of temporal expressions in the Bible, Marsh points out that the concept of *kairos* dominates the Biblical interpretation of history. This term expresses a "realistic" understanding of time in terms of content and opportunity, in contrast to the "chronological" analysis of time in terms of temporal sequence. Each Old Testament writer believed himself to be telling of a *kairos*, a time of God's redeeming activity, while the New Testament writers unite in proclaiming the *kairos*, the time of fulfillment.

Marsh shows how the Exodus is, for Old Testament thought, the great creative "time" in the history of Israel (Ch. III, "Out of Egypt"), and how it constituted the pattern of divine action, by which the prophets interpreted the past and foretold the future (Ch. IV, "In That Day"). He goes on to expound the fulfillment of the "Exodus faith" in the events of the Christian

Gospel (Ch. V, "The Accepted Time"). Finally, he discusses the relation of the "sacred history" to the movement of "secular history," and that of all history to the Christian hope of eternal life (Chapters VI-VIII).

In an "Appendix," Marsh judiciously criticizes Cullmann's interpretation of "eternity" in *Christ and Time*. His treatment of the ontological status of "interpretation" in relation to the stuff of history (p. 13) is also most valuable.

Less sound are his acceptance of the view (popularized by Temple and Hodgson) that revelation is given in "events" to the exclusion of "propositions" (p. 5), and his unbalanced emphasis on "revelation" as the category for the understanding of God's dealings with men (pp. 8f). And it would be interesting to know what Old Testament specialists would think of his idea of the relation of Moses to the "Exodus faith."

EUGENE R. FAIRWEATHER.

**AGAPE AND EROS. Part I: A Study of the Christian Idea of Love. Part II: The History of the Christian Idea of Love.** By Anders Nygren. Translated by Philip S. Watson. Westminster Press. Pp. xxvi, 764. \$7.

The original Swedish text of this truly monumental work appeared in 1930. Because of the importance of the subject and the profound insights which constitute this study, the book inevitably became one of the fundamental theological works of our century. A. G. Hebert translated Part I into English in 1932. A two-volume English translation by Philip S. Watson of Part II appeared in 1938-39. The volume now under review is a translation by Watson of Part I and a reprinting of his translation of Part II, contained within a single volume (764 pages) and priced at \$7. It is unfortunate that this great work cannot be sold at a lower price, but printing costs being what they are we must thank the Westminster Press for doing as well as they have with it.

It seems idle to review this book at this late date in any critical sense. It is a most thorough study of the Christian idea of love, in its historical developments—and distortions. Bishop Nygren's central thesis is that the love which is Christ's gift to man — the *agapē* of the New Testament — is different not only in degree but in its very nature from what the world as a whole calls love — the *eros* of the Greeks. *Eros* is man's striving toward God, *agapē* is God's reaching down to man. *Eros* is desire, the lover's seeking of the beloved person or thing for the lover's own sake; *agapē* is loving the other for the other's sake. God's love, mediated to us through Christ, is *agapē*; the Christian's love for God and his neighbor, insofar as it is truly Christian, is *agapē*.

But in Christian history *agapē* has been confused with, and contaminated by, *eros*, in various ways and degrees. In the historical part of his essay, Nygren traces the course of the confusion. Not only has the *eros* motif invaded Christian love from the Greek tradition: the *nomos* (law) motif, which expresses itself in legalistic morality, has further adulterated the originally pure stream of *agapē* which flows from Christ. The essay takes into account the whole range of Christian history, with special attention to such key people and crises as Paul, Augustine, the medieval mystics, Aquinas, Luther, and the Reformation.

This book has had its assailants. Some of them have scored cogent points against it in spots, by arguing that Nygren seems to force facts into conformity to his thesis. But nobody of theological competence has challenged the validity of the thesis itself.

*Agape and Eros* is not easy reading, and it is no "beginner's book." But for any person who is willing and able to wrestle with the great issues of love and grace, the careful reading of this book will yield great reward.

CARROLL E. SIMCOX.

## An Expectation Confirmed

THE MIND OF KIERKEGAARD. By James Collins. Regnery, 1953. Pp. xiv, 304. \$4.50.

I welcomed an invitation to review this book because the translations of Kierkegaard were so competently reviewed by James Collins that I was sure his judgment of the whole must be sound. This expectation was confirmed by the preface and more than fulfilled by the text.

The author remarks that since 1936 almost the entire body of Kierkegaard's works "appeared in a rapid flow of excellent English translations," and continues thus:

"Along with them were issued the magisterial biographical study of Walter Lowrie and the intellectual sketch of Kierkegaard's doctrines by David Swenson. . . . Given this impetus, it might be expected that Kierkegaardian studies in English would advance steadily in their penetration and evaluation of his intellectual, moral and religious universe. But this hope has not been realized as yet. There have been a number of competent summaries of his life and rapid sketches of his thought, but they do not make any significant progress over the pioneer studies of Lowrie and Swenson."

I quote so much from the preface because it is only too true that the appraisements of Kierkegaard have been superficial. Alas, they have often been wildly erroneous. For example, because Kierkegaard pleads for a subjective appropriation of Christian truth, many have jumped to the conclusion that for him neither God nor the truth were objective realities. Moved by indignation at this error I have undertaken and now have nearly finished a translation of *The Book on Adler*, which surely will dispose of this mad notion.

My big biography and Swenson's *Something about Kierkegaard* were written before any English translations had been published, and they were published in order to stimulate and guide discussion of the works which were about to appear. They ought to have been excellent and superseded long ago.

Perhaps it is not too boastful for me to claim that now, after 20 years, I might be able to evaluate Kierkegaard's thought more fully and more precisely, but I am not competent to anything so good as this book by James Collins. It more than fulfills my most sanguine hope for an adequate discussion of Kierkegaard's thought, and it must be read by every one who takes him seriously.

We owe much to Roman Catholic scholars for the interpretation of his works. By producing three big volumes of selections from the Journals (the most adequate that have been published in any language), Padre Cornelio Fabro has insured that Kierkegaard will not be

misinterpreted in Italy, and, like Collins (who is also a Roman Catholic), he is competent to interpret him.

WALTER LOWRIE.

## A Distinct Flavor

SAINT AUGUSTINE CONFES-SIONS. Translated by Vernon J. Bourke. The Fathers of the Church, Vol. 21. Fathers of the Church, Inc., 1953. Pp. xxxii, 481. \$4.50.

SAINT AUGUSTINE LETTERS: VOLUME III (131-164). Translated by Sister Wilfrid Parsons, SND: The Fathers of the Church, Vol. 20. Fathers of the Church, Inc., 1953. Pp. xiv, 398. \$4.50.

EUSEBIUS PAMPHILI: ECCLESIASTICAL HISTORY (Books 1-5). Translated by Roy J. Deferrari. The Fathers of the Church, Vol. 19. Fathers of the Church, Inc., 1953. Pp. xv, 347. \$4.50.

SAINT AUGUSTINE LETTERS: VOLUME II (83-130). Translated by Sisters Wilfrid Parsons, SND. The Fathers of the Church, Vol. 18. Fathers of the Church, Inc., 1953. Pp. xiv, 401. \$4.50.

SAINT PETER CHRYSOLOGUS: SELECTED SERMONS and SAINT VALERIAN: HOMILIES. Translated by George E. Ganss, S.J. The Fathers of the Church, Vol. 17. Fathers of the Church, Inc., 1953. Pp. viii, 45. \$4.50.

It goes without saying that the contents of the first volume here listed, the *Confessions* of Augustine, are among the works of primary importance in the body of patristic literature.

Almost everybody has a copy of the *Confessions*. Those who already have a good one need not get this one; but those who are acquiring this set of translations as they appear will want this for the sake of uniformity and completeness.

This reviewer has spot-checked Bourke's translation at several points to compare its qualities as a translation with those of some others. Bourke has tried to stick closely to Augustine's Latin rather than to strive for smooth idiomatic English. Consequently, his text is not as easy-going as some. But it is good English, with a distinct flavor in it of Augustine's solemn and splendid Latin.

The introductory essay, though brief, is sound, and adequate for the general reader.

In Volumes 18 and 20 is resumed the presentation of the enormous body of letters extant from the pen of St. Augustine.

The first 82 extant letters of Augustine appear in Volume 12, which was reviewed in these columns at the time it came out. Sister Wilfrid Parsons, SND is the translator of the letters in all three volumes, and has done her work with grace and skill.

Volume 19 brings to the readers of this series a treatise of prime importance to the historian as well as of captivating

## More Fun



"Holy cow! Look who's getting ideas!"

A book of cartoons, *Fun in Church*, was put out in 1952 by W. Bolte Gibson, a member of St. Mary's Church, Haddon Heights, N. J., and the Rev. Henry C. Beck, rector of Calvary Church, Flemington, N. J.

Last year the same authors brought out a sequel to this, entitled *More Fun in Church* (available from Fr. Beck at 123 South Main St., Pennington, N. J., 50 cents. 40% trade discount on quantity orders. It consists of over 50 cartoons [see cut].

*More Fun in Church* is even more fun than *Fun in Church*.

interest: the first five books of Eusebius' *Ecclesiastical History*. Deferrari's notes accompanying the body of the text are especially good and full.

Most of the *opera* which make up the extant literature of the Church Fathers is strictly theological — by and for theologians. The contents of Volume 17 of this series, sermons and homilies by two popular divines of the fifth century, are exceptional in that they were written for strictly popular consumption.

The sermons of Peter Chrysologus are for the most part what we should call liturgical sermons — definitely related to the psalms and lections of the day. Many clergy today whose preaching treads the path of blithe irrelevance to the Scriptural propers would profit from a careful study of this preaching from another age. The good saint's frequent indulgence in allegorical fantasies is best left unimitated — and it can even be left unread without too great loss.

St. Valerian's homilies are rather more steadily down-to-earth than Peter's sermons, and are concerned almost entirely with morals and asceticism. Inevitably some of the views and standards here maintained are archaic today. But there is much that is of perennial validity and relevance. CARROLL E. SIMCOX.

## LITURGICS

### What-Why-How

**CHRISTIAN WORSHIP.** By George Hedley. Macmillan, 1953. Pp. xiii, 306. \$4.50.

This book is a veritable treasury of liturgical information and guidance. Written by a college chaplain who has obviously experimented a great deal with worship forms, the information is presented in a clear "ready-to-use" way.

Mr. Hedley's principal thesis is that, if we are to worship God aright, we must "first know and understand our heritage of worship and then employ it to . . . God's glory . . ." "We must know what the Church has done, why it has done it and how we might best use the forms it has employed.

Every chapter is, therefore, constructed on a what-why-how basis. The reasons given for the "why" are always of the common-sense type that would appeal most to the Protestant reading public for which the author is writing. Anglicans reading this book will find much of the material familiar, yet very helpful; for, though our liturgical movement has been advancing for over a hundred years, there is much in the ancient tradition that is not yet fully understood.

Anglicans will also be interested in observing how far many Protestants have advanced in the appropriation of the liturgical heritage. Altar-guilds, building committees, boards of architecture,

adult classes, etc. could make excellent use of this book. It is especially to be hoped that Anglican architects will read his section on the placing of the choir, even though this advice comes a little late.

Mr. Hedley includes some examples of his services at Mills College. Whatever one may think of the use of such a variety of liturgical riches, these services show that worship does not have to be barren and bland to be non-denominational. Many college chaplains will find much here that is useful.

Mr. Hedley almost spoils the whole work for this reviewer, however, when he says of the creed: "The Creed is to be understood as only marginally an expression of opinion. Basically it is a symbol of our unity with the historic Church, in the quest of truth and in loyalty to Christian values."

Mr. Hedley's ability to express his thought clearly fails him here. The whole liturgical tradition is based on facts, not

opinions, about the redeeming acts of God. Liturgy is not quest but proclamation of the truth! Perhaps that is what Mr. Hedley really means to say. Certainly to adopt historic worship without wanting to affirm the doctrines which that worship clearly celebrates, would be self-defeating, indeed.

WILLIAM H. BAAR.

## MUSIC

**CATALOGUE OF THE MUSICAL MANUSCRIPTS AT PETERHOUSE CAMBRIDGE.** Compiled by Dom Anselm Hughes. New York: Cambridge University Press. 1953. Pp. xvi, 75. \$7.

Peterhouse must have taken a leading part in the liturgical revival under the primacy of William Laud. John Cosin (translator of Hymn 217) was master of the college from 1634 to 1642. His interest in the music of its chapel is attested by these lines from one of the *pauperes scholares* ("poor scholars") of the period:

## For the Tract Rack

Reviewed by the Rev. FRANCIS C. LIGHTBOURN

**THE SPIRIT OF ORTHODOXY.** By H. R. H. Princess Illeana of Romania. Advent Paper, No. 10. Pp. 32. Paper, 15 cents each; \$11.25 per 100. Postage additional.

**THE HAPPY, HAPPY BEGGAR.** By John Hersey. Advent Papers, No. 11. Pp. 28. Paper, 10 cents; \$7.50 per 100. Postage additional.

**"MISERABLE OFFENDERS."** An Interpretation of Prayer Book Language. By C. S. Lewis. Advent Paper, No. 12. Pp. 12. Paper, 10 cents each; \$7.50 per 100. Postage additional.

**T**HREE recent additions to a series begun some years ago and available from the Church of the Advent, 135 Mt. Vernon St., Boston 8, Mass.

No. 10 is excellent in intention and tone, but unfortunately is marred by a number of errors. If it whets people's appetites for more about Eastern Orthodoxy it will have served a useful purpose; but it needs to be followed by works like Euphrosyne Kephala's *The Church of the Greek People* and Nicolas Zernov's *The Church of the Eastern Christians*.

No. 11 is "a profile" of the Rev. Walter P. Morse, SSJE, reprinted by permission from the *New Yorker*. If one wants a really thrilling missionary story, here it is.

No. 12 is an exhortation to think about one's own sins rather than about other people's. C. S. Lewis at his best.

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Professor of Christian Apologetics  
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In 1642, as Puritan destruction was imminent, the books were dispersed and hidden away. Out of 18 separate parts, five are still lost. Three were discovered as recently as 1926 behind a panel in the Perne Library.

LEONARD ELLINWOOD.

THE HISTORY OF AMERICAN  
CHURCH MUSIC. By Leonard Ellinwood. Morehouse-Gorham, 1953. Pp. ix, 274. \$6.

Dr. Ellinwood has produced a most readable and entertaining account of the development of Church music in America, from its beginnings under the Spanish missionaries to its modern usage in the various Christian bodies. Out of his research and study the author has reached a conclusion which colors the book; namely, that there can be no good Church music for a parish which fails to provide adequate financial support for that aspect of its worship.

The story is told in broad outline rather than in detail, and this, together with the conclusion reached by Dr. Ellinwood, constitutes for this reviewer the major weakness of the book. The emphasis soon is placed upon the work of the "supported" Church music and little recognition is given of the many parishes and Churches where volunteer choirs and volunteer organists have often been responsible for heightening the standards of the art.

A number of interesting biographical sketches are included, but, since many of these are obtainable elsewhere, it is to be regretted that they occupy space which might have been given to an enlargement of some of the subjects treated only in broad outline. The chapter on "Matters Liturgical" is meagre in view of the influence of the so-called liturgical movement among all Christians, and the importance of the relation of music and worship.

A number of music lists used in churches at various periods of our history are added to the book. These, while representing the music of the larger and wealthier churches, show the advancement in the quality of music employed

during the years. One could wish that some lists of music from small parishes where good music was the rule might have been given, but must recognize that these may not have been available.

JOHN W. NORRIS.

UNCLASSIFIED

A Technique Inverted

MAN'S NEED AND GOD'S ACTION.  
By Reuel L. Howe. Seabury Press.  
Pp. 159. \$2.50.

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Three New Bibles

THE HOLY BIBLE. Revised Standard Version. With Illustrations. Nelson. Pp. viii, 981. \$3.25.

The RSV, somewhat smaller than regular edition, with 12 pretty pictures in color and 12 clear colored maps. Two well-known Biblical scholars, Herbert G. May and Chester C. McCown, were research editors for maps, with Jerome S. Kates as cartographer. Type is smaller and bolder than that of regular edition.

THE CHURCH SCHOOL BIBLE. King James Version, with Apocrypha. Illustrated by Elsie Anna Wood. Pp. xxii, 1-662, 1-156, 665-870. \$4.

Contains 32 full-color illustrations noted, like all of Elsie Anna Wood's work, for their richness and strength. Two black and white maps.

It is a pity that this well conceived and otherwise well executed volume is printed in type hopelessly small for the purpose intended. Besides, a Church school Bible ought to have a guide to pronunciation.

It is laudable to include the Apocrypha, and one realizes the difficulties involved. But the Bible to be mentioned below contains everything (except the pictures) that this one does, including pronunciation, and is in much larger type. True, it is printed on India paper, but it is also considerably smaller in every way.

THE HOLY BIBLE—APOCRYPHA. Pronouncing. Hapers. Pp. vii, 1143, 295, 345. Genuine Morocco in red (No. 148xA). \$14.50. (Three other styles available.)

A new item for Harper & Brothers, which has never bound Apocrypha into regular size Bibles before. Publishers say "it is entirely new anywhere for an Apocrypha to be marked for pronunciation."

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F.C.L.



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cult to meet and parents give them the opposite of what they need. "Your child," writes Dr. Howe, "needs love most when he is most unlovable . . . and human love is unequal to the demands."

This is not a book on raising children, although the author makes thorough use of his insights into child behavior, combined with Christian theology, to prove that human love alone cannot break down the barriers of alienation and separation of person from person.

Separation is the sin. At-oneness is the goal. At-oneness cannot be attained solely by reading about it. Love and acceptance need the milieu of the person-to-person relationship. Thus God's action brought into being the spirit-filled Holy Community to be the fellowship through which men experience these things.

Usually authors proceed from "Who Is God?" to an application of our understanding of Him to our needs. This may begin at the wrong end and be too exclusively religious for the gas station attendant who asks what Baptism teaches about people and how God has a meaning for his life. Dr. Howe inverts this technique by beginning with conclusions of modern psychiatry about our needs and proceeding therefrom to an understanding of God's action in response to these needs. For his imaginary head of an automobile agency, and perhaps for the attendant, too, he treats Baptism in the language of relationship.

Some of the capsule-form conclusions might need more illustrations.

WILFRED F. PENNY.

## An Appetizer

**SYMBOLS OF THE CHURCH** together with **SAINTS AND THEIR EMBLEMS**. Whittemore Associates, Inc. Pp. 14. Paper, 50 cents each; \$4 per dozen.

This booklet contains a "glossary" of some 70 symbols (crosses, chi rho, nimbus, fish, All-Seeing Eye, etc.), emblems of over 100 saints (including Apostles), a glossary of ecclesiastical terms, a guide to forms of address of the clergy, and an explanation of the liturgical colors.

Every symbol explained is illustrated by a cut, and the brief notes seem generally sound. There are, however, a few errors: *nikā* (p. 2) is a verb, rather than a noun, so that the abbreviation IC XC NIKA means "Jesus Christ conquers" (or "is victorious"); "Clairvaux" is misspelled (p. 6, under St. Bernard); etymology of "Christopher" (p. 7) is confused; "host" (p. 12) may mean unconsecrated, as well as consecrated, wafer; and the classification of (Roman) "Orders" — while technically correct — will suggest to the reader who most of all uses the booklet that the Roman Church is without bishops!

All in all, however, this is an excel-

*The Living Church*



lently contrived brochure that should find its place in sacristies, in homes, and on the tract rack.

For their selection of saints the editors consulted the *Episcopal Church Annual*, but where did they dig up St. Antipas (Revelation 2:13 — not 11:13)? Is there an Episcopal Church of this dedication?

FRANCIS C. LIGHTBOURN.

**Facts Minus Feeling**

**THE TRAFFIC IN NARCOTICS.** By H. J. Anslinger and William F. Tompkins. Funk & Wagnalls, 1953. Pp. xi, 354. \$4.50.

Harry J. Anslinger, the United States Commissioner of Narcotics, and William F. Tompkins, former member of the New Jersey State Legislature and United States Attorney for the District of New Jersey, have collected for the readers of *The Traffic in Narcotics* reports of governmental law enforcement and other agencies, minutes of United Nation proceedings, and the findings of many other students in the field — data about the narcotic drug traffic which has never before appeared within the confines of one book.

Commissioner Anslinger, particularly, had available to him information on the subject that would not be easily accessible to the ordinary citizen, and in that light, the book makes a substantial contribution to an understanding of the complex factors involved in the illicit use and distribution of narcotic drugs.

In contrast to presentations of this subject which have been "sensational," Anslinger and Tompkins treat their material with almost too uninvolved a kind of objectivity. In fact they function as reporters and editors rather than as students. This provides the basis for both



the strength and limitations of the book; for while, on the one hand, one is impressed by the tremendous informational resources available to the authors, on the other hand, this reviewer was impressed by a complete absence of any indication that the authors had that type of experiential relationship with addicts which allowed them to have a "feeling" for their plight.

Special mention may be made of the authors' treatment of the following aspects of the problem about which they write: a historical survey of the use of narcotic drugs, the distinctions between.

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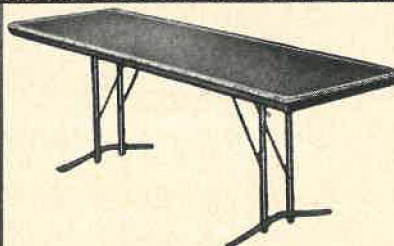
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## In Brief

**THE WORD.** A Meditation on the Prologue to St. John's Gospel. By Adrienne von Speyr. Translated by Alexander Dru. David McKay, 1953. Pp. vii, 158. \$2.50.

Twelve meditations, of which this editor has read probably eight. Of high order — theological, literary, spiritual. But really for the philosopher or theologian. Author is a physician, and the wife of a professor of history in Basle University. She was converted to Roman Catholicism in 1940. But there seems to be little, if anything, peculiarly Roman in the volume.

**WE MET JESUS.** By Ray L. St. Clair. John Knox Press, 1953. Pp. 143. \$2.75.

Described as "dramatic monologues," in which 16 New Testament characters, including Samaritan woman, Mary and Martha, Zacchaeus, Nicodemus, Pontius Pilate, Blind Beggar of Jerusalem, tell of their encounter with our Lord. Author is pastor of Second Presbyterian Church, Staunton, Va.

Book seems worth further examination than this editor has been able to give it. But if all chapters are as good as first ("Mary the Mother of Jesus"), it can be recommended highly.

**RUSSIAN ICONS.** Fourteen Plates in Color, Twelve Full page Illustrations. Introduction by Philipp Schweinfurth. Iris Books, Oxford University Press, 1953. Pp. 60. \$6.50.

The introduction, by Philipp Schweinfurth, of Institute of Archaeology in Istanbul, gives brief account of history and significance of icons. Each color plate has accompanying notes.

This editor suspects the publishers are not far off in estimate "that the reproductions of icons in this volume are the finest ever made." Certainly, to the layman in such matters, they are terrific in impact and richness of color.

All in all, a handsome gift volume.

**ERNEST THOMPSON SETON'S AMERICA.** Selections from the Writings of the Artist-Naturalist. Edited with an Introduction by Farida A. Wiley. With Contributions by Julia M. Seton and drawings by Ernest Thompson Seton. Devin-Adair. Pp. xii, 413. \$5.

**THOSE OF THE FOREST.** By Wallace Byron Grange. Illustrated by Olaus J. Murie. Babcock, Wis.: Flambeau Publishing Co. Pp. 314. \$4.75.

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## BOOKS

### Books Received

**THE EARLY EVANGELICALS:** A Religious and Social Study. By L. E. Elliott-Binns. Seabury Press. Pp. 464. \$6.50.

**I HERE PRESENT UNTO YOU . . .** Addresses interpreting the coronation of Her Majesty Queen Elizabeth II, given on various occasions by His Grace the Lord Archbishop of Canterbury, Primate of all England. Seabury Press. Pp. i, 45. \$2.50.

**FOOLISHNESS TO THE GREEKS.** By T. R. Milford. Seabury Press. Pp. 112. \$2.50.

**MEDITATIONS IN HIS PRESENCE.** A Devotional Companion to the Church Year. By James W. Kennedy. Foreword by Massey H. Shepherd, Jr. Pp. ix, 245. \$3.25.

**THE THIRD WORLD CONFERENCE ON FAITH AND ORDER** held at Lund, August 15th to 28th, 1952. Edited by Oliver S. Tomkins. World Council of Churches, 156 Fifth Ave., New York 10, N. Y. Pp. 380.

**THE ORIGINS OF EUROPEAN THOUGHT** about the Body, the Mind, the Soul, the World, Time, and Fate. New Interpretations of Greek, Roman and kindred evidence—also of some basic Jewish



and Christian beliefs. By Richard Broxton Onians. New York: Cambridge University Press. Pp. xviii, 588. \$9.50. [Second Edition, 1954.]

**ORIGEN'S DOCTRINE OF TRADITION.** By R. P. C. Hanson. London: SPCK.\* Pp. xi, 213. 25/-.

**EPICURUS AND HIS PHILOSOPHY.** By Norman Wentworth DeWitt. Minneapolis: University of Minnesota Press. Pp. 388. \$6.

**CONSCIENCE AND COMPROMISE.** An Approach to Protestant Casuistry. By Edward LeRoy Long, Jr. Westminster Press. Pp. 166. \$3.

**DIARY OF A SELF-MADE CONVICT.** By Alfred Hassler. Foreword by Harry Elmer Barnes. Regnery. Pp. viii, 182. \$3.

**MEDIEVAL ESSAYS.** By Christopher Dawson. Sheed & Ward. Pp. vii, 271. \$3.50.

**POETS AND MYSTICS.** By E. I. Watkin. Sheed & Ward. Pp. ix, 318. \$5.

**UPPER ROOM ON MAIN STREET.** Harold B. Walker [Minister of First Presbyterian Church, Evanston, Ill.]. Harpers. Pp. 191. \$2.50. [A volume of sermons.]

**WISDOM FROM THE BIBLE.** With a Complete Topical Index. Compiled and arranged by J. M. Adison. Introduction by Professor Robert H. Pfeiffer of Harvard. Boston, Mass.: House of Edinburgh, Publishers. Pp. 123. \$2.

**LENTEN SERMON OUTLINES.** By R. E. Golladay, D.D., and others. Augsburg Publishing House. Pp. 510. \$4.75. [A Lutheran publication.]

**CHRISTIAN PERFECTION** as believed and taught by John Wesley. Edited and with an Introduction by Thomas S. Kepler. World Publishing Co. Pp. xviii, 144. \$1.50.

The Journal of **JOHN WOOLMAN.** Edited and with an Introduction by Thomas S. Kepler. World Publishing Co. Pp. xx, 235. \$1.50.

\*Agents in America: Macmillan.

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**LOUISIANA**

**New Diocesan History**

An adoption of a plan for tithing highlighted the 116th annual convention of the diocese of Louisiana, meeting in Monroe, La., January 20 and 21.

The plan will be produced by the Department of Promotion, along the line of similar plans in Michigan and Maryland.

Other official action of the convention included the approval of the plans for the Sesqui-Centennial of the Cathedral, which was founded in 1805 and is reported to have been the first non-Roman church in the Mississippi valley.

The plans will include a thank offering of \$150,000, along with \$50,000 for the Builders for Christ campaign, to be presented at a service of witness at the Cathedral in New Orleans in October, 1955, after General Convention.

Immediately after the service, the Rev. Bryan Green will begin a mission in New Orleans.

Authors were appointed to write a new history of the diocese. They are Mr. and Mrs. Hodding Carter of Greenville, Miss.

New missions admitted during the past year were St. Mary's Church, St. Bernard Parish, Chalmette, La.; Church of the Holy Cross, Caddo Parish, Shreveport, La.; and St. John's Church, Jefferson Parish, Kenner, La.

A new parish admitted was the Church of the Redeemer, Lincoln Parish, Ruston, La.

**ELECTIONS.** Standing committee: clerical, A. R. Stuart, S. Clayton, Robert Crandall; lay, Lamar Polk, L. Williams, and P. E. James.

The bishop and council: H. P. Breazeale, Jr.; Rev. R. H. Manning; Rev. J. M. Allin; A. W. Norman and Mrs. Frank Godchaux, Jr.

Synod: clerical, M. Allin, W. S. Turner, T. H. Lamar, Jr., J. L. Womack, P. P. Werlein and Robert Crandall; lay, Val Irien, R. H. Selby, Sr., Lamar Polk, A. S. Carlton, J. H. Percy, and F. E. Demarest.

In other convention business, the diocese approved the budget for 1954 of \$57,225.07 and a program budget of 1954 of \$144,561.81.

**MICHIGAN**

**A Powerhouse**

The Department of Promotion of the diocese of Michigan set a precedent in a 45-minute presentation of the Builders for Christ program at the convention of that diocese February 3d in Detroit by using a variety of audio-visual techniques.

As the result of the presentation the diocese voted to give \$148,000 as their share in the national \$4,150,000 campaign.

Co-chairmen for the Builders for Christ campaign, Will H. Connelly and Claude F. Cowley, were supported by the eye-witness testimony of three Churchmen who presented important facts relative to the three major items of the Builders for Christ budget.

In addition to the amount voted for the Builders for Christ, the convention accepted a proposal for two vital diocesan projects: a collegiate chapel on the Michigan State College campus (\$50,000); and \$25,000 for the purchase of property for needed church sites.

The proposed budget for 1954 was accepted, with allocations of \$68,155 for diocesan expense; \$154,168 for missionary extension; and \$140,000 for general Church.

The convention was attended by more than 500 priests and delegates.

At the opening service Bishop Hubbard (then Suffragan of Michigan, now Bishop of Spokane) preached his farewell sermon to more than 800 persons at St. Paul's Cathedral. Clergy of Detroit's Eastern Orthodox and Polish National Catholic parishes marched in an impressive procession with more than 80 priests and lay workers of the diocese.

More than 1500 persons attended the convention dinner to bid a personal farewell to Bishop and Mrs. Hubbard. Commenting on Bishop Hubbard's departure, Bishop Emrich spoke for hundreds of Michigan Churchmen and women when he said:



**BISHOP HUBBARD**  
 Farewell address.

"We lose Bishop Hubbard from the diocese with the deepest regret, for we love him and are grateful to God for the strong and sacrificial labor which he has given to Michigan; but we give him also, with pride, to our growing missionary work. May God bless and uphold him in his new task."

Dr. Paul Rusch of Tokyo, Japan, founder and director of KEEP (Kiyosato Educational Experiment Project), held the attention of those at the dinner throughout his address.

Referring to its tremendous geographical reach and unprecedented growth, and calling the diocese of Michigan a veritable "powerhouse of Christ's kingdom," Dr. Rusch said:

"In your faces I see the power to turn the world upside down for Christ, if we just get in there and pitch."

## ARIZONA

### Apartment House

A successful "Forward in Faith" campaign at Trinity Cathedral, Phoenix, Ariz., has netted sufficient funds to buy an apartment house and large parking area west of the cathedral properties. The cathedral offices are housed in the new buildings as are those of the Bishop and other district officers.

## MARYLAND

### Permission

Prospective new congregations in the diocese of Maryland must, in accordance with a resolution just passed by Maryland's convention, signify their intention of forming a church to the rector, vestries, and wardens of the four Episcopal churches nearest their proposed location.

If the older groups fail to give their consent to the formation of the new body, the question will be arbitrated by the Bishop, executive council, and standing committee in assembly.

The new ruling also applies to all existing parishes that are contemplating a move to another location.

Reflecting the nation-wide interest in women's suffrage in the Church, action of the convention granted permission for Churchwomen at St. George's Church, Mount Savage, St. Mark's, Highland, and St. Michael and All Angels, Baltimore, to help choose vestrymen.

**ELECTIONS:** Delegates to Synod, clerical, M. D. Asbury, J. A. Baden, G. F. Packard, J. C. Wood; lay, J. H. Catlin, James Hoddinott, Eric Maude, H. L. Varian, Sr.; to Anglican Congress, the Rev. D. F. Fenn, the Hon. W. C. Chesnut (alternates, the Rev. H. L. Doll, Mr. W. K. Barnes).  
Standing committee: Clerical, C. E. Berger, H. L. Doll, D. F. Fenn, D. C. Watson; lay, T. F. Cadwalader, Harrison Garrett, J. W. Avirett, II, J. A. Latane.

Delegates, according to a report from Religious News Service, tabled a motion which would have put them on record as "refusing to censure" the diocese of Southern Ohio for its Indian Hill Episcopal-Presbyterian church venture.

## ARKANSAS

### Permanent Improvement

One new mission in the diocese of Arkansas gave \$990 on an apportionment of \$72, the recent convention of the diocese heard, as for the 13th consecutive year all diocesan assessments were met and for the 11th year all quotas or apportionments were met or exceeded.

Missionary giving, at the \$3,417 level in 1938, increased to \$49,476 in 1953, for diocesan and general Church program.

The convention voted a goal of \$50,000 for the combined need for the Builders for Christ campaign (\$20,000) and for work in the diocese (\$30,000). Ten thousand dollars of the latter is needed for permanent improvements at the diocesan conference center and \$20,000 for the diocesan development fund.

The three-year-old mission of St. Mark's, Crossett, was admitted as a

# 4,400 Parishes in 1953

showed their confidence in the Church's Seminaries by giving \$373,337.83 for their day by day operation. To maintain the standards that inspired that confidence the Seminaries need to strengthen and enlarge their plants—buildings and equipment. The Builders For Christ campaign directed by General Convention, endorsed by the House of Bishops, and planned by the National Council includes an urgently needed project for each of the eleven Seminaries. Ask your rector how you can share; how you, too, may be a Builder For Christ.

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**DIOCESAN**

parish, as was St. Andrew's, Mountain Home.

ELECTIONS: Diocesan secretary, Rev. T. P. Devlin; treasurer, W. A. Seiz; standing committee, the Rev. F. N. Butler, H. A. Lewis; executive council and cathedral chapter, the Rev. O. G. Beall, the Rev. M. J. Lindloff, Felix Green, Tap Horner, Jr.

**EAU CLAIRE**

**Active Men**

The Episcopal Men of Wisconsin (diocese of Eau Claire) have assumed responsibility for underwriting part of the budget for Bundy Hall, the diocesan conference center at Menomonie. Other diocesan plans approved at the recent council of Eau Claire related to the future enlargement of the Buffington Home for the Aged.

The diocese also accepted its quota for 1954 and approved the Builders for Christ campaign.

ELECTIONS: Standing committee, the Very Rev. Gordon Brant, Judge M. R. Farr, the Rev. R. E. Ortmyer, the Rev. R. G. Baker, Ted Moody, Jesse Symes. Executive board: Rev. M. P. McKay, Rev. D. P. Jung, M. G. Eberlein, Romaine Brandt, Rev. R. S. Ottensmeyer, A. L. Blunt, Charles Hosking, Rev. R. D. Vinter, Herman Rahn, Dean Brant, V. P. Gillette, Jr. Chancellor, E. B. Bundy; honorary chancellor, C. L. Baldwin.

**NEW YORK**

**Largest Amount**

Bishop Donegan of New York recently announced that the diocese had contributed \$632,000 in 1953 for the missionary work of the Church—\$22,000 more than had been contributed in 1952 and the largest amount ever raised for this purpose in the diocese in one year. The New York Cathedral and 220 parishes and missions contributed.

Ninety-five parishes and missions fully reached or oversubscribed their assigned quotas. The convocation of Richmond was the only convocation to contribute its full share. Seven of the 11 congregations in that Borough paid their full quotas and six of these so far oversubscribed their goals that the total for the convocation exceeded the area quota.

**OREGON**

**Symbols in Silver**

A sterling silver altar service book cover, designed and manufactured in England, was recently purchased by the parish of St. Stephen's Cathedral, Portland, Ore., as a memorial to its dean, the late Very Rev. Horace M. Ramsey, who died in 1942. It is ornamented with symbols of the four Gospels in relief.

The present dean is the Very Rev. Joseph L. O'Rillion, who was instrumental in establishing the memorial fund.

**EDUCATIONAL**

**SEMINARIES**

**Acceptance**

The Rev. Franklin W. Young, Ph.D., recently accepted the post of professor of New Testament at the Episcopal Theological Seminary of the Southwest. The appointment is effective next fall. Dr. Young has been assistant professor of New Testament at the Yale Divinity School since 1950.

He received the A.B. from Dartmouth College in 1937, the B.D. from Crozer Theological Seminary in 1942, and the Ph.D. in Religion at Duke University in 1945. Dr. Young was ordained to the diaconate in 1950 and to the priesthood in 1951.

**SECONDARY**

**Headmistresses Meeting**

Heads of Church schools for girls will convene for a conference at Seabury House, Greenwich, Conn., February 27th through March 1st. "Moral Theology and the Church School" will be the general topic of the meeting.

Leading the conference will be the John Page Williams, dean of Church schools in the diocese of Virginia. He will preside over such speakers as Mrs. Dora Chaplin who will speak on "The Moral Problems of Adolescents." Panel discussions will follow the speeches.

Eighteen church schools had registered for the conference by the first week in February.

**Anvil**

*(Continued from page 16)*

for Left-Wingers. Like Melville's sea-going parson (whom Mr. Melish quotes in one sermon) he is talking about the same "sure keel of the ages" in whom is found "delight, top-gallant delight" that is the same although it can be expressed in many different idioms. Any man's faith is likely to be soft or brittle until it has undergone a session between the hammer and the anvil; and any real faith is better for the hammerings of adversity. The Church has given William Howard Melish this blessing, and in *Strength for Struggle*, he pays his debt.

Your reviewer can, if pressed, imagine circumstances in which he would think that the national security required that a good Christian preacher be jailed. After all, it happened to Jeremiah, and St. Peter, and St. Paul. But the Church is not an arm of the government, and it does not need to evaluate its ministers by any other standard than their loyalty to Jesus Christ and their zeal for the salvation of souls.

## DEATHS

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

### Charles Percy Burnett, Priest

The Rev. Charles Percy Burnett, rector emeritus of Holy Cross Church, Tryon, N. C., died in a nursing home in Charlotte, N. C., February 3d. Mr. Burnett, 87 years old, was born in Kent, England, and came to this country with his parents when six years old.

The son of the Rev. Charles Compton Burnett, he was ordained in Spokane, Wash., in 1902. He came to Tryon in 1922 and retired in 1936. Mr. Burnett made his home in Tryon until 1949 when he moved to Charlotte, but remained canonically resident in the diocese of western North Carolina.

Surviving are two sons, William C. Burnett, Charlotte, and Robert T. Burnett, Old Greenwich, Conn.

### G. Franklin Guiney

G. Franklin Guiney, a communicant of Grace Church, Newark, N. J., and a loyal supporter of the activities of the diocese of Newark, died suddenly of a coronary thrombosis at his home, Summit, N. J., on January 9th.

Mr. Guiney, president of Smith and Smith, funeral directors of Newark and Springfield, N. J., was formerly a vestryman of St. Andrew's Church, Newark.

### Lea Farmer Hill

Lea Farmer Hill, wife of the late Rev. John E. Hill, former rector of All Saints' Church, Philadelphia, died at her home in the Westbury Apartments, Philadelphia, December 28th.

Mrs. Hill was a past president of the Woman's Auxiliary of the diocese of Pennsylvania and was a member of the executive board of the National Auxiliary of the Church. She was a member of the National Council for six years. She was a sought-after speaker and traveled throughout the Church giving speeches.

Mrs. Hill was an organizer of the Elizabeth Price Martin League of the Episcopal Hospital in Philadelphia, a member of the board of the Philadelphia Council of Churches, and a former president of the Women's City Club of Philadelphia.

She is survived by her mother, two sisters, and a brother.

### Nancy Hewes Johnson

Nancy Hewes Johnson, wife of the Rev. Harry R. Johnson, Jr., vicar of St. John's Church, Essington, Pa., died January 9th, at the University of Pennsylvania Hospital after a prolonged illness. She was widely known at the Philadelphia Divinity School where her husband was president of the student body, 1951-52.

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### Appointments Accepted

The Rev. Allison H. Baer, canon missionary of St. Michael's Cathedral, Boise, Idaho, has been granted a year's leave of absence to do field work for the Church Divinity School of the Pacific.

As assistant to the dean, he will be in charge of the seminary's unit-giving plan, through which the seminary hopes to expand its facilities. (The plan asks for ten-dollar-a-year pledges over a period of three years; 10,000 "builders" must sign pledges to insure expansion.)

The Rev. Mr. Baer was ordained deacon last year; he has 24 years of experience as an executive of a construction firm.

The Rev. Donald Becker, vicar of St. Matthew's Church, Raytown, Mo., is now also serving St. Paul's Church, Lees Summit. Address: Box 432, Raytown.

The Rev. William R. Brown, III, formerly in charge of St. Michael's and St. Andrew's Churches in Hays, Kans., (addressed, since his resignation, in Philadelphia) is now curate of Christ Church, New Haven, Conn. Address: 84 Broadway, New Haven 11.

The Rev. Edward J. Bubb, formerly dean of the Cathedral of St. John, Quincy, Ill., will on March 1st become diocesan missionary of South Florida. Address: 1559 N.W. Twenty-sixth Ave., Miami 46.

The Rev. Philip Gresham, formerly in charge of the Mission Home district of Neve Parish in Virginia, is now assistant rector of St. James' Church, Richmond, Va.

The Rev. Edward T. Haslam, formerly in charge of St. Paul's Church, Elm Grove, Wheeling, W. Va., will on March 1st become rector of All Saints' Church, Richmond Hill, N. Y. Address: 9725 Lefferts Blvd., Richmond Hill 19.

The Rev. Francis Havill, who formerly served St. Mary's Church, Blair, Neb., is now rector of St. Luke's Church, Chickasha, Okla., and vicar of Grace Church, Anadarko.

The Rev. William F. Judge, formerly chaplain of Manlius School, Manlius, N. Y., is now chaplain of Holderness School, Plymouth, N. H.

The Rev. Cyril C. Richardson, Washburn professor of Church history at Union Theological Seminary, has been appointed director of graduate studies at the seminary. (The UTS enrolment of students for advanced theological degrees now totals 142.)

The Rev. Frank M. Southard Smith, priest of the diocese of Long Island, is now on the staff of St. Philip's in the Hills, Tucson, Ariz. Address: 2543 E. Monte Vista Dr., Tucson.

The Rev. Mr. Smith has been addressed since September at Springfield Gardens, L. I., N. Y. Before that time he was addressed at Pusey House in Oxford, England, and, very briefly, in Rome, where he was for a month in charge of All Saints' Church.

The Rev. Bruce W. Swain, formerly rector of Trinity Church, Winner, S. Dak., and vicar of the Church of the Incarnation, Dallas, S. Dak., and St. Andrew's, Bonesteel, is now vicar of Grace Church, Madison, S. Dak., Trinity, Howard, and the Church of the Living Water, Dell Rapids. Residence at Madison.

The Rev. Paul West, formerly superintendent of the Good Shepherd Mission to the Navajos, Fort Defiance, Ariz., will on March 3d take charge of a new mission at Scottsdale, Ariz., about 12 miles east of Phoenix.

### Armed Forces

The Rev. Charles W. Neuman, priest of the diocese of Massachusetts, is now Chaplain (Major) Third Air Force, address: APO 125, c/o P. M., New York.

### Changes of Address

The Rev. Frederic E. Dittmar, retired priest of the diocese of Los Angeles, may be reached, temporarily, at 215 N. Yakima Ave., Tacoma, Wash. His permanent address remains 2176 Las Lunas St., Pasadena 8, Calif.

The Rev. Raymond T. Ferris, who recently became rector of Christ Church, Nashville, Tenn., may be addressed: Christ Church, Ninth and Broad, Nashville 3.

The Rev. George W. Goodson, rector of Grace Church, Weslaco, Tex., formerly addressed at 504 Indiana, should now be addressed at 713 Missouri.

The Rev. Ernest G. Maguire, who recently became vicar of the Church of Our Savior, First and

Possel Sts., Secaucus, N. J., may be addressed at Box 161, Secaucus.

The Rev. William Smith, retired priest of the diocese of Western Massachusetts, formerly addressed at 6 Baker St., Worcester 3, Mass., should now be addressed at 129 Burncoat St., Worcester 5.

### Births

The Rev. Victor Ross, Jr. and his wife, Helen, announce the birth of a daughter, Mary Elizabeth, on December 30th. The Rosses are at St. James' Church, Mount Airy, Md.

### Resignations

The Rev. Dr. Allen Evans, rector of historic St. Peter's Church, Philadelphia, retired on January 25th, the 36th anniversary of his ordination to the priesthood. He has not been in very good health.

The Rev. Fred C. H. Wild, who has been vicar of St. Luke's, Wymore, Neb., and St. Augustine's, DeWitt, will be inactive for reason of ill health. Address: 3804 Farnam, Omaha, Neb.

### Awards

The Rt. Rev. Dr. Charles K. Gilbert, retired Bishop of New York, recently received the first distinguished service award of the Protestant Council of the City of New York.

### Ordinations

#### Priests

Bethlehem: A number of deacons were ordained to the priesthood on December 12th by Bishop Sterrett of Bethlehem at the Cathedral Church of the Nativity, Bethlehem. Preacher at the service was Bishop Warnecke, Coadjutor of Bethlehem. Ordained were:

The Rev. Richard K. Bauder, presented by the Rev. Burke Rivers; to be assistant of St. Stephen's Church, Wilkes Barre, Pa.

The Rev. Peter B. Goodfellow, presented by the Rev. Wallace Goodfellow, his father; to be assistant at the cathedral church.

The Rev. David W. Jones, presented by the Rev. Theodore Johnson; to be in charge of the Church of the Faith, Mahanoy City, Pa.; Christ Church, Frackville; and All Saints', Shenandoah.

The Rev. Theodore L. Weatherly, presented by his father, the Rev. Ralph A. Weatherly; to be in charge of St. George's Church, Nanticoke, Pa., and St. Andrew's, Alden.

California: The Rev. Albert Theodore Eastman was ordained priest on January 25th by Bishop Block of California at St. Paul's Church, Salinas, Calif. Presenter, the Rev. Richard Coombs; preacher, the Rev. David Forbes. To be vicar of Trinity Church, Gonzales, Calif. Address: Box 655.

Connecticut: The Rev. Gerald Philip Loweth was ordained priest on January 28th by Bishop Hatch, Suffragan of Connecticut, acting for the Bishop of Connecticut, at St. Mark's Church, New Britain, Conn. Preacher, the Rev. Thaddeus Clapp. To be curate of St. Mark's Church, New Britain, Conn.

Western Massachusetts: The Rev. Edward Noyes Burdick, II, was ordained priest on January 23d by Bishop Lawrence of Western Massachusetts at St. John's Church, Northampton, Mass., where the new priest will be assistant.

### Layreaders

The Rev. Herbert Conley, formerly a minister in another Church, recently confirmed in the Episcopal Church, is now lay vicar of St. Alban's Church, Cushing, Okla., and Ascension Church, Pawnee, working under the direction of Bishop Powell of Oklahoma.

### Living Church Correspondents

The Rev. William Spofford, Jr., of St. James' Church, Payette, Idaho, is now correspondent for the district of Idaho.

### Corrections

The Rev. Charles Waldo McQueen was ordained priest on December 19th by Bishop Campbell, Suffragan of Los Angeles, acting for the Bishop of Atlanta (not Alabama) at St. Philip's Church, Los Angeles [L. C., January 24th].

The deacon ordained on December 22d by Bishop Barth of Tennessee [L. C., January 24th] was the Rev. James Russell Younger, not Lowell.



# Fathers

(Continued from page 13)

"We must, then, put a speedy end to this. We must prostrate ourselves before the Master, and beseech Him with tears to have mercy on us and be reconciled to us and bring us back to our honorable and holy practice of brotherly love. . . .

"Let a man be faithful, let him be capable of uttering 'knowledge,' let him be wise in judging arguments, let him be pure in conduct. But the greater he appears to be, the more humble he ought to be, and the more ready to seek the common good in preference to his own" (Ch. 48, Library of Christian Classics translation).

"The Shepherd of Hermas" is by far the longest of the Apostolic writings, and is composed in an entirely different style from that of the others. It is written in apocalyptic form, full of dreams, symbolism, and parables, being somewhat similar to the *Pilgrim's Progress* of John Bunyan. It has a story, a cast of colorful characters, and many descriptive scenes.

Hermas was a kindly family man, not highly educated, but very earnest in his religious beliefs. The "shepherd" of the title is the Angel of Repentance, who is sent by God to Hermas to live with him always, to instruct him, and to bring him to repentance. The angel appears dressed in a white leather shepherd's cloak as Hermas is sitting at home

on his bed. After exhorting him to repent, he proceeds to give Hermas a long list of Mandates (commandments) which he orders him to write down, and then concludes with these words:

"But I, the angel of repentance, say to you, do not fear the devil. For I was sent," said he, "to be with you who repent with all your heart, and to strengthen you in the faith. Believe, therefore, in God, though you have renounced your life through your sins, and have added to your sins, and have made your life heavy, that if you turn to the Lord with all your heart, and do righteousness for the rest of the days of your life, and serve Him in uprightness, according to His will, He will heal your former sins, and you shall have power to master the works of the devil. . . ." (Mandates XII, VI, 1-2, Loeb Classical Library translation).

This amazing book, which in ancient times was tremendously popular throughout the whole Christian Church, both in the East and in the West, and has even been found in the isolated monasteries of Abyssinia, contains great encouragement for the sinner, as it is primarily concerned with penance and the forgiveness of sins after Baptism, and brings hope to those cast down by the burden of guilt.

## FRAGMENTS

Other books sometimes included in the Apostolic Fathers are much shorter: The Epistle of Barnabas, a fatherly and affectionate exhortation to beware of a return to Judaism, and to walk in the concepts of Christian morality; the fragments of Papias; the Epistle of Diognetus.

These, then, are some of the writings of the bishops and martyrs of those first two inspiring centuries after our Lord died on the cross. They were written by men of various nationalities, education, and background, but they all contain the overwhelming zeal and consecration which was prevalent among the Christians of that age, which was, like ours, an age of tension, anxiety, and upheaval.

These Fathers of the Church — men who were almost contemporaries of our Lord — exert a deep, burning faith, a consecration to holiness and purity of living, which, if we but turn to them, can fire our own zeal in this confused century. They are able, by their letters and books written so many centuries ago, to direct us in the path of humility and love which they followed so fervently, and bring us ever closer to holiness and heaven, even as they brought those first Christians who read them.

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**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 10; Daily MP 7:45, HC 8, 12 ex Sat, EP 3; C Fri & Sat 2 & by appt

**CHAPEL OF THE INTERCESSION**  
Broadway & 155th St.  
Rev. Joseph S. Minnis, D.D., v  
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat 4-5 & by appt

**ST. LUKE'S CHAPEL** 487 Hudson St.  
Rev. Paul C. Weed, Jr., v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6, 8-9, & by appt

**ST. AUGUSTINE'S CHAPEL** Rev. C. Kilmer Myers, v  
292 Henry St. (at Scammel)  
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5

**ST. CHRISTOPHER'S CHAPEL**  
New York City  
Sun 8, 10, 11:20, 8:30; Daily 8, 5:30; Thurs & HD 10

**CINCINNATI, OHIO**

**ST. MICHAEL AND ALL ANGELS** 3626 Reading Rd.  
Rev. Edward Jacobs, r  
Sun Masses 8, 9:15 & 11, Mat 10:45; Daily 7 ex Mon 10, C Sat 7-8

**PHILADELPHIA, PA.**

**ST. MARK'S** Locust St. between 16th & 17th Sts.  
Rev. Emmett P. Paige, r; Rev. Paul Kintzing, Jr.  
Sun HC 8, 9, 11, EP 4; Daily 7:45, 5:30; Mon, Wed, Fri 7; Tues thru Fri 12:10; C Sat 12-1, 4-5

**PITTSBURGH, PA.**

**ST. MARY'S MEMORIAL** 362 McKee Pl., Oakland  
Sun Mass with ser 10:30; Int & B Fri 8; C Fri 7 & by appt

**SAN ANTONIO, TEXAS**

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

**MADISON, WIS.**

**ST. ANDREW'S** 1833 Regent St.  
Rev. Edward Potter Sabin, r; Rev. R. L. Pierson, c  
Sun 8, 11 HC; Weekdays as anno; C appt

**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; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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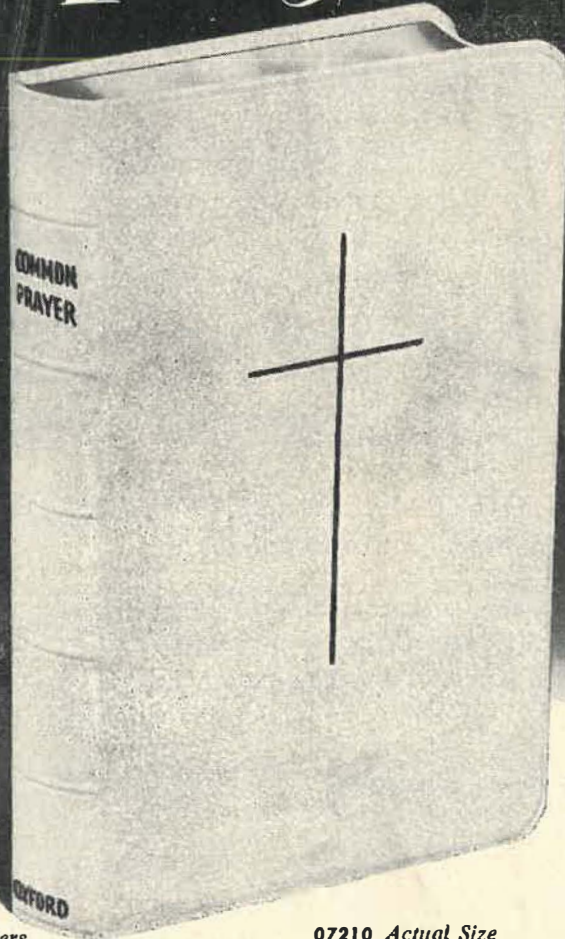
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