

The Living CHURCH

August 28, 1960

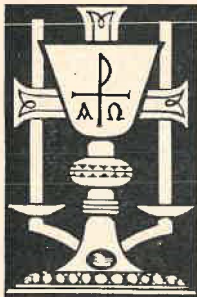
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In Colorado, Communion at a rough log rail [p. 5].

American Elected Bishop in Africa [p. 4]

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TALKS WITH TEACHERS

by the Rev. Victor Hoag, D.D.

Varieties of Religious Experience

Recently a layman said to me, "Our Church, with all its authority and learning, ought to have a uniform and standard system of education for all our children." He went on to develop his dream:

"In every parish, great or small, a child should receive the same instruction in each grade. Moving from one parish or mission to another, he would still be taught the same lesson for his age. Every priest would be required to order the same topics to be taught. Texts would be uniform; teacher-training standardized. From kindergarten through high school he would progress through the official sequence of studies, and, before entering college, be well grounded as an informed, well-trained, and practicing Churchman."

End of quote. Also, end of dream, for on nearly every point my layman (who has no children and has never worked in the Church school) based his grand plan on the assumption of several conditions which do not exist. The Church's authority, expressed in canons, the Prayer Book, or some "official" teaching plan, only comes alive in the emphasis and zeal of the diocese or parish.

All our teaching plans, for some generations, have had their origin in grassroots parish experimenting, and have been written by volunteers, or by diocesan groups. The list of our various texts over the past 50 years reveals intermittent efforts by the general Church, certain dioceses, and individual parishes or writers. The result has been a sequence of printed merchandise which has been bought by the parishes on their own evaluation, and utilized as they were able. Because nothing thus purchased worked very long, something new was always acceptable.

The stark fact is that all published schemes for teaching religion depend for success upon the way they are used in each parish. The more a text is detailed and "all worked out," the more wooden and lifeless is the teaching. The more suggestive and creative is the printed guide, the better are the teachers required. The quality of teaching which any child receives depends, not on the texts provided, but upon the skill and zeal of the parish leaders.

In any year of life, a child's religious experience is conditioned by the quality of worship in his parish, and the personal influence of the teacher of his class.

These, plus practices and attitudes in his home, constitute his religious education. That there is a wide variety of religious experiences throughout the Church and throughout every parish is the solid fact to which we must address any efforts

at improvement. Some typical varieties of such religious experiences as a child might receive (note that each might happen on a single Sunday morning) are listed below.

✓ Teacher had made no preparation, read "cold" from text, had disciplinary trouble, confusion for the last 15 minutes.

✓ Teacher told children about a personal religious experience with sickness and death which impressed them all deeply.

✓ Class started (as always) by saying together quietly, "Be still, and know that I am God," and "My heart waiteth still upon Thee," followed by the class prayer.

✓ Class had a lesson about intercessory prayer. Each child made list of people he knew who needed help. Later, class went to the altar and said the prayers together.

✓ Teacher made remarks derogatory to the prevailing churchmanship of the rector.

✓ Session well planned, with no time wasted and participation by all, included vital discussion on children's level of experience.

✓ Teacher had faithfully attended the weekly teachers' meeting, and reflected the rector's personal aim and materials.

✓ Teacher arrived late, wasted time with roll and picking up, promised to read aloud from a Bible story book, "If you are good."

✓ Class found no teacher in their room. Superintendent hastily combined them with another class whose teacher was poorly prepared.

✓ Class wrote in workbooks, filling in blanks with words dictated by the teacher.

✓ Class was drilled on portion of Offices of Instruction. Teacher held the book, obviously did not know it herself.

Can any "authority," super-plan, or standard text affect these unequal experiences? To whom goes the praise or blame in each case?

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in the Cycle by offering up the Holy Eucharist on the day assigned.

August

28. Oratory of St. Mary and St. Michael, Gloucester, Mass.; St. Augustine's Chapel, New York, N. Y.; St. Augustine's, Kansas City, Mo.
29. Mount Calvary, Baltimore, Md.
30. The Rev. G. B. Armstrong, Bracebridge, Ontario, Canada
31. St. Boniface, Chilton, Wis.

September

1. St. Giles', Northbrook, Ill.
2. Sisters of the Holy Nativity, Santa Barbara, Calif.
3. Church of St. Augustine and St. Martin, Boston, Mass.; Church of the Crucifixion, New York, N. Y.

The Living CHURCH

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

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SPECIAL FEATURE

No Cause for Complacency Henry I. Louttit 8

THINGS TO COME

August

28. Eleventh Sunday after Trinity
31. Brotherhood of St. Andrew, annual convention, Sewanee, Tenn., to September 4th

September

4. Twelfth Sunday after Trinity
11. Thirteenth Sunday after Trinity
18. Fourteenth Sunday after Trinity
20. National Conference of Deaconesses, executive committee meeting, annual conference, and retreat, at DeKoven Foundation, Racine, Wis., to 23d
Synod of the 5th province, Milwaukee, to 22d
Sixth Province Synod, Great Falls, Mont., to 22d
21. St. Matthew, Ember Day
23. Ember Day
Board of directors meeting, Episcopal Society for Cultural and Racial Unity, Washington, D. C., to 24th
24. Ember Day
25. Fifteenth Sunday after Trinity
29. St. Michael and All Angels

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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LETTERS

(Most letters are abridged by the editors.)

A Grave Injustice

Dean Moore's article, "A Ministry of Love" [L.C., June 27th] has come to my attention. As an Episcopalian and a professionally trained social worker, I read the article with a mixture of strong feelings. Dean Moore has done an excellent job of articulating the need for social workers and other helping persons to have professional training. However, when he then attempts to point out what the Church has to offer the profession of social work he reveals a lack of depth of conviction and also an astounding lack of knowledge.

Overlooking entirely the intangible (but nonetheless potent) significance of religion in the philosophy of social work, he seeks for concrete evidence on the action level. To accomplish this he has created a hypothetical case of an unwed mother and he tells us a secular social worker would consider it her job to aid in the arrest of the mother and removal of the child from the mother's custody. I wish to state emphatically that it is an accepted practice of trained social workers, secular or not, dealing with unwed mothers, to help the mothers with their feelings of guilt and anxiety, to help the mother understand what motivated her behavior so that she will not be compelled toward further asocial activity, to help her toward a level of emotional maturity that will enable her to function on a socially acceptable level, and to help her make her own decision as to whether to keep or to relinquish her child. Dean Moore's hypothetical secular social worker would be committing an incredible violation of professional ethics if her goals were those he ascribes to her.

I believe very strongly that your article does a grave injustice to the profession of social work. (Mrs.) MARIE N. EASTMAN
Kansas City, Mo.

As a former social worker and long time member of the National Association of Social Workers, may I say "well done" to Dean Moore.

He states the case for the discipline of the professional as well as pointing to a serious error on the part of the Church in its lack of understanding of the discipline of social work.

It has long been my fear that the Church is rapidly losing several professions including social work because the Church fails to speak to them or to understand either their motivations or the demands of their discipline.

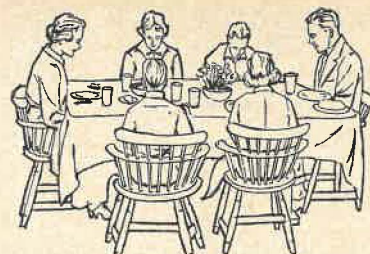
(Rev. Canon) JAMES P. SHAW
Director, Department of Stewardship
Diocese of California
San Francisco

They Are Glad

"A Teenage Litany" [L.C., August 7th] sets forth very high ideals, for both teen-agers and their parents, teachers, and priests.

Most of my friends at church have read this litany and we all seem to agree on one thing: we're glad that you printed it. It helps us to know what other churches are

Continued on page 11



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The Living Church

Eleventh Sunday after Trinity
August 28, 1960

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

EPISCOPATE

Pastoral Return

The Rev. Robert H. Mize was elected on August 15th to be Bishop of the diocese of Damaraland in the Province of South Africa. Fr. Mize, who has been in the diocese of Capetown since last October, on leave of absence from his position as director of the St. Francis Boys' Homes, recently resigned his directorship of the Homes in order to return to a pastoral ministry [L.C., July 10th]. He has been working as an assistant on the staff of the cathedral at Capetown, at the invitation of Archbishop de Blank.

Fr. Mize is the son of the late Robert Herbert Mize, Missionary Bishop of Salina from 1921 to 1938. He was born in Emporia, Kan., in 1907. A graduate of the University of Kansas and of the General Theological Seminary, he was ordained to the priesthood by his father in 1932. After serving various parishes and missions in Kansas, Fr. Mize founded the St. Francis Boys' Homes in 1945.

The vacancy in the bishopric of Damaraland was caused by the death last May of the Rt. Rev. John Dacre Vincent. The diocese covers an area of some 332,000 square miles in the mandated territory of South West Africa, with a population of 350,000 and a Church population of 12,000. The Province of South Africa is, like the Episcopal Church in this country, an independent Church of the Anglican Communion.

Fr. Mize's election is said to be the first time that an Episcopal priest has been chosen bishop of another Church within the Anglican Communion. In 1942 Bishop Burton of Haiti became Bishop of Nassau and the Bahamas, in the Province of the West Indies.

Archbishop de Blank, in announcing Fr. Mize's election, said his consecration, scheduled for November 27th in Capetown, will make history, for "there will be a triple consecration — of an African, an American, and an Englishman — at the same service. The Rev. Canon A. H. Zulu [L.C., June 19th] is to be consecrated Assistant Bishop of St. John's . . . and the Rev. H. Beardmore is to be consecrated Bishop of St. Helena."

Fr. Mize is expected to return to the U.S. for a brief visit before his consecration.



Fr. Mize with St. Francis' boys: His consecration will make history.

ANGLICAN COMMUNION

Clergy Exchange

The Presiding Bishop and the Archbishop of Canterbury have announced a clerical exchange program, approved and sponsored by the National Council.

In accordance with a resolution adopted by the National Council at its December, 1959, meeting in Milwaukee, the plan is "administered by the Presiding Bishop with the assistance of the Presiding Bishop's Advisory Committee on Anglican Relations. . . ."

The plan, known as the Wates-Seabury Plan of Clergy Interchange, make it possible for pairs of qualified priests — one English, one American — to exchange their parishes for a year, so that each may come to know the other's Church and country. Each man would also be a useful, informal ambassador of good will from his own people during the time of exchange.

Although the candidate is not an official emissary or agent of his Church or nation, his appointment must be approved by the Archbishop of Canterbury or the Presiding Bishop as being that of a priest fully qualified to represent the life of one Church within the other.

The first participants who will exchange parishes in September, are the Rev. Timothy ● Pickering, from the diocese of Ohio, and the Rev. Oswald L. Sills, from the diocese of Portsmouth. Mr. Sills will be on his way to St. Michael's-in-the-Hills, Toledo, Ohio, at the same time that Mr. Pickering is traveling to Lee-on-Solent, Portsmouth, England.

HOUSE OF BISHOPS

Add One District

A new missionary jurisdiction has been established by the House of Bishops. The new district, to be known as "the Missionary District of Taiwan" (Formosa), was created by the transfer of the jurisdiction from the Nippon Seikokai (Holy Catholic Church in Japan) to the American Episcopal Church.

The House of Bishops, at its meeting in Cooperstown, N. Y., in 1959, authorized the Presiding Bishop to negotiate the transfer with the Presiding Bishop of the Nippon Seikokai. In so doing, the House of Bishops declared that its intention was "to strengthen the mission of this Church to act responsibly as trustee for the Churches of the Anglican Communion."

Bishop Lichtenberger announced the

transfer and establishment of the new missionary district in letters to all Episcopal bishops and to the archbishops, metropolitans, and Presiding Bishops of the Provinces of the Anglican Communion. He also announced that he had appointed the Rt. Rev. Harry S. Kennedy, Bishop of Honolulu, to be in charge of the missionary district of Taiwan.

Taiwan has five congregations, four priests, and about 1,000 communicants.

COLORADO

On Two Hillsides

A seven o'clock sun was beginning to warm the bite of Colorado mountain air on Sunday, July 24th, when some 2,000 Episcopal Boy Scouts, attending their National Jamboree near Colorado Springs, knelt at their Eucharist. Wind ruffled hundreds of flags, dusty shoes scuffed through the ranch land grass and the voice of the celebrant lifted. Group after group of boys and leaders received their communion at a rail of rough log before an improvised altar [see cover].

Two great outdoor services were held simultaneously on two hillsides, with Bishop Kinsolving of New Mexico and Southwest Texas and Bishop Lewis of Salina celebrating. The Episcopalians were part of 56,000 men and boys attending the National Jamboree who worshipped that morning in the shadow of Pike's Peak in services planned for representatives from 27 countries and all 50 of the United States. It was the 50th anniversary of the founding of the Boy Scouts.

Bishop Minnis of Colorado was in Wisconsin during the Jamboree dates, July 21st-29th, and Colorado's two neighboring bishops accepted the invitation to hold the services. They were assisted by some two dozen priests, visiting chaplains, scout leaders, and laymen of the diocese of Colorado. Men of the Brotherhood of St. Andrew in Colorado Springs were ushers.

CENTRAL AMERICA

In Prayer, Leadership

Shortly before the meeting of the Organization of American States in San José, Costa Rica, Bishop Richards of Central America issued a pastoral letter to the members of the Church of the Good Shepherd in San José and to "any who trust in God to be the sovereign King and ruler of all men and nations," calling them to prayer for the meeting [see p. 10].

Said the bishop:

"If the Christian Church has any one function that stands out with unquestioned clarity it is her duty to pray with urgency and effectiveness for the peace of the world and for the salvation of all human life everywhere.

"... The Church in no way claims the role of judge in regard to the actual issues to be considered. It is our firm belief that

the heads of State . . . are in the best position to know the issues and to deal with them. . . . They are the recognized authorities and they must be trusted. Speaking as an official representative of the Christian position I see the Church's role only in terms of our clear responsibility to call these very persons to prayer for themselves and their enormous task. . . .

"The Church is at work not when it employs its own large staff to do a well organized job. Rather, the Church is at work when lay members are motivated by Christian concern and conviction to act on the basis that this is God's world and it is our task to know and to do His will. . . .

"In the life of prayer the Church must offer leadership and for this reason we see that our task in the days ahead is to match our effort in prayer with the profound, criti-



cal, historical importance of the effort to be made politically and economically to secure peace for our hemisphere.

"To this end certain steps will be taken:

"First, next Sunday the Holy Communion will be celebrated at all services with the express intention of joining us all together in an act of intercession. . . .

"Secondly, at that time a special litany will be offered. This . . . litany will be distributed widely so that it can be used privately each day during the conference.

"Thirdly, every day during the conference the Holy Communion will be celebrated. . . ."

RACE RELATIONS

Kneel-In, Chapter Two

Negro college students in Atlanta continued their campaign to win racial integration in churches by visiting ten white congregations — of which they were welcomed by five — on the second Sunday of their announced drive. About 30 or 35 students took part [L.C., August 14th].

Among those admitting the students was St. Luke's Episcopal Church. [RNS]

NCC

For Workers

The annual Labor Sunday message, issued by the Department of the Church and Economic Life of the National Council of Churches, emphasizes the common tasks which "now await constructive action by both labor and the Christian Church."

It has been requested that the message be read in churches on September 4th. It has the approval of the executive board of the Division of Christian Life and Work of the NCC.

Printed in the leaflet containing the message is a "Litany for All Workers" and a list of materials for reading and discussion.

WCC

Faith And Order Plans

For six days, August 3d-8th, some 100 distinguished theologians and Church leaders wrestled with key questions in the Churches' search for a solution to "the scandal of the division of Christendom."

The meeting, held in St. Andrews, Scotland, was the triennial session of the Faith and Order Commission, a World Council of Churches body which provides the framework for study and discussion of unity among its 172 member Protestant, Anglican, and Orthodox Churches in more than 50 countries.

Present were three observers of the Roman Catholic Church and four observers from the Moscow Patriarchate of the Russian Orthodox Church, the major Orthodox body which is not a WCC member.

The Archbishop of York, the Most Rev. A. M. Ramsey, in an address, described the goal of unity as "not just the right institution or the right doctrine . . . but the sanctification of human life."

"Organizational unity is not per se better than organizational division," he warned. "If Christianity coalesced into three or four great organizational blocks, they might through complacency and self-satisfaction become a hindrance to true unity. Our answer is not just in unity, but in the discovery of truth . . . and in the submission of ourselves to whatever discomfort this may involve."

The commission received reports on the nature of the Church, the meaning of Baptism, institutionalism, the ministry of the laity, worship, "tradition and traditions," and other topics.

Plans were made by the commission for a major "working conference" to be held in 1963. On the agenda is the study and discussion of unity in Churches in selected regions of Europe, Africa, the Middle East, North America, Latin America, and East Asia.

Groups in each area will be asked to do a preliminary study. Participants in the conference will include 100 persons to be chosen from among the most promising young theologians of all regions and from leaders in Asia, Africa, and Latin America who worked in the preparation.

The Faith and Order Commission is a continuation of the movement whose leaders played a decisive role in the establishment of the World Council of Churches in 1948.

Return Happy

Announcement has been made of an appeal to member Churches of the WCC to finance emergency and long-term aid in the Congo. The funds will be used to underwrite a crash program for immediate medical and scholarship help and for a long-range educational program of training for Congolese.

The administrative committee of the

WCC's Division of Inter-Church Aid and Service to Refugees, meeting in St. Andrew's, Scotland, announced the appeal and the fact that it will make available immediately \$25,000 in emergency funds to the Congo Christian Council.

The committee made its decisions on the basis of recommendations in a report by a delegation of Church leaders who visited the Congo on behalf of the International Missionary Council and the WCC. The report urged that returning missionaries be "those who are happy to serve as helpers and counselors and who see to it that full powers of decision and initiative pass rapidly into African hands."

GENERAL CONVENTION

Preparation

The Rev. Canon C. Rankin Barnes, secretary of the General Convention, reports that by mid-year, 55 out of the 77 dioceses, 14 out of the 25 missionary districts, and the convocation of American Churches in Europe had completed their elections of deputies to General Convention, 1961.

Choices have now been officially reported for 235 clerical and 235 lay deputies, totaling 470, or 70% of the full number of 668. The figures indicate a lower percentage of new deputies than three years ago; 46% of the clerical and 49% of the lay deputies elected for the Detroit Convention did not serve at Miami Beach in 1958.

No further elections will be held until October.

WESTERN NORTH CAROLINA

Retirement Expansion

A drive to raise \$200,000 to enlarge Deerfield Episcopal Retirement Home in Asheville, N. C., has been launched by the board of directors of the home, headed by Bishop Henry.

The work on the new Deerfield is expected to begin this fall, and the home will eventually accommodate 60 residents. The new building will provide a community dining room, modern kitchen, spacious halls, lounges, a solarium, kitchenette for gourmet experimenting or snacks for entertaining guests, and terraces for outdoor living.

Deerfield is situated on a 30-acre estate deeded to the diocese of Western North Carolina in 1955. Improvements also will make provisions for medical and nursing care.

WESTERN NEW YORK

Prayer Book and Greetings

Bishop Scaife of Western New York, chairman of the Commission on Coöperation with the Orthodox Churches, sailed on August 18th for a month-long visit to

central Europe. He will bring the fraternal greeting of the Presiding Bishop to the patriarchs of the various Orthodox Churches. He will also present the patriarchs with suitably inscribed copies of the Prayer Book.

Bishop Scaife will have an opportunity to witness at first-hand the life of the various Orthodox Churches and to assure them of the prayers of the Episcopal Church in the United States for their continued fellowship. In Paris, he will make an official visit to St. Sergius Academy, the Orthodox seminary, of which he is a member of the sponsoring committee.

The bishop's daughter, Sibyll, will accompany him as far as Vienna, where she will take up residence with the Rev. and Mrs. Ernst Kreuzeder. Dr. Kreuzeder is chancellor of the Old Catholic Church of Austria. The Rev. Canon Samuel N. Baxter of Austin, Texas, and honorary canon of St. Paul's Cathedral, Buffalo, will join the bishop in Vienna as the bishop's chaplain.

Bishop Scaife is scheduled to return to the United States late in September.

EDUCATION

Granted, A Million

Grants totaling more than \$1,000,000 for theological education in Africa, Asia, and Latin America were approved by the International Missionary Council's Theological Education Fund at its recent meeting in Edinburgh. Most of the grants went to institutions in Africa and Asia.

Other grants totaling about \$200,000 were approved for 213 theological schools and colleges for library improvement.

The committee has mapped plans to speed up its textbook program, which aims to provide more adequate theological literature in the main languages of instruction in the younger Churches.

The Rev. James F. Hopewell, an Episcopalian, who until recently was dean of the divinity school of Cuttington College, Liberia, was appointed by the committee as associate director of the fund. [RNS]

SOUTH AFRICA

Conference on Apartheid

Archbishop de Blank of Capetown has announced that he plans to attend the projected conference on the issue of *apartheid*, in which all eight member bodies of the World Council of Churches in South Africa will participate in December [L.C., July 17th].

The conference is scheduled to take place at Johannesburg in December. Dr. de Blank said that other Anglican representatives at the conference will be announced shortly.

The archbishop made his announcement in regard to the December conference after returning from an extended tour of Anglican mission centers in the

native territories of Transkei and Pondoland and in East Griqualand, all in the Cape Province.

He said he had been "deeply impressed" by the vigor of the Church in the three areas, where he was greeted with "immense enthusiasm."

He had found much resentment among Africans over the closing of the Anglican mission schools, which had been taken over by the government under the Bantu Education Act. [RNS]

ENGLAND

Committed Scientists

by RICHARD ROWE

Does the Church need something like a new religious order — "20th-century Dominicans — men and women . . . who are experts in the growing fields of modern knowledge, especially scientific and technological, who are wholly committed to Christ?"

The question was asked at the annual conference of the Modern Churchman's Union at Newnham College, Cambridge, by Dr. A. R. Peacock, an Oxford biochemist.

The challenge of science to the Church was also posed by Mr. John Wren-Lewis, a research executive of Imperial Chemicals, Ltd., who is well known to British television viewers for his attempts to present Christian truths in terms acceptable to those educated in the scientific idiom.

He maintained that scientific and technological culture were profoundly Christian. The scientific revolution had taken place in Christendom and nowhere else, he said, because at its heart Christendom carried the conviction that nature need not go its own way but was relative and manipulatable.

One of the speakers to attract the largest audience was also a television personality, Dr. Glyn Daniel, the Cambridge archeologist, who gave an address on the impact of 19th-century archeology on theological ideas. He reviewed the whole field from the time when the details given in Genesis had led men to date Creation at 4004 B.C. to the present day, when the measurement of radioactive content was an accepted method of establishing the age of archeological remains.

ECUMENICAL

Bible at the Center

The fifth annual Ecumenical Institute of the southern office of the National Council of Churches was held July 17th to 22d at "In-the-Oaks," diocesan conference center of the diocese of Western North Carolina. About 100 delegates, from 13 states and England, represented 17 Churches.

Central activity of the institute was the study of the Bible, with lectures by biblical scholars, and questions from a "devil's

advocate." The latter work this year was done by Anglican layman Mark Gibbs, of Audenshaw Grammar School, Manchester, England, while the Rev. J. H. W. Rhys, of the University of the South, Sewanee, Tenn., served as moderator.

ECUMENICAL

Strasbourg Conference

by the Rev. MALCOLM BOYD

What is the meaning, in very practical terms, of the words "the Life and Mission of the Church?" What precisely constitutes evangelism and witness? How can the gulf between the parochial life of the local congregation and the full reality of the One Church be effectively bridged? What, indeed, does it mean in our industrialized, urban, post-Christian world to be "Christian?"

How do the problems of the younger Churches in Asia and Africa relate to those of Churches in Europe and North America? Where does the Ecumenical Movement go from here?

Some 700 students and leaders from 86 countries were confronted by these and other questions at the World Teaching



Conference of the World's Student Christian Federation, meeting in Strasbourg, France, July 16th-August 1st.

The temper of the conference was one of questioning. It was said again and again that we Christians must move in *this* way, change in *that* way, and surely that we must move out from our frequently ingrown, ghetto Church life into the world for which the Gospel exists. But after this was said, students and leaders alike asked the question: "how?"

This has been the decisive, somewhat inexplicable year in which students have acted and changed the course of events in South Korea, Turkey, Japan, and some southern states in the U. S. Renowned leaders of the Church from the ends of the earth sought at Strasbourg to arouse the hundreds of Christian student delegates to a pitch of enthusiasm about the mission of the Church, but the students communicated clearly their deep sense of frustration with much of the existing life of the Church. They seemed to be saying: first there must be fundamental changes in the Church's life and structures, along with much more honesty and realistic assessment of what is wrong with its witness in the world.

At the conference persons met, spoke, and listened, prayed, understood for the first time certain ideas and attitudes, and caught from time to time a vision of what the Church's mission might be if Chris-

tians loved one another more and if they loved the world more.

There was an exchange and a dialogue between persons who seldom, if ever, meet fraternally. Protestants got to know the Orthodox. Other Christians got to know Roman Catholics who attended the conference as guests. A spokesman for an increasingly important evangelical-fundamentalist school of Christian thought found himself engaged in a creative ecumenical dialogue which could assume international importance in 20 years. There was a celebration of the Orthodox Divine Liturgy, a daily Eucharist celebrated by various Anglican priests from different countries, and liturgies of the South India, French Reformed, and Lutheran Churches.

I acted as chairman of the seminar entitled "Personal Communication in the Age of Propaganda." Jacques Ellul of France, who was to have co-chaired the seminar, was stricken by a heart attack just a few days before the opening of the conference. German television filmed our seminar in session as being the best-balanced of the seminars racially and geographically, our delegates ranging from Indonesia to Norway, South Africa to Uruguay. U. S. Episcopalians shared various leadership capacities in the conference. The Rev. Samuel J. Wylie, new rector of the Church of the Advent in Boston, co-chaired the seminar on "Problems of the Big City"; layman William Stringfellow of New York co-chaired "The Church among Uprooted People"; Professor Denis Baly of Kenyon College and the Rev. Philip Zabriskie of the Division of College Work acted as tutors; the Rev. Luther Tucker of Cincinnati exercised a key planning role for a series of evening senior discussions; the Rev. Charles Long, now a WSCF secretary in Geneva, acted as general conference coördinator.

AROUND THE CHURCH

The Rev. **Don Frank Fenn**, retired rector of the Church of St. Michael and All Angels, Baltimore, Md., now living in Merchantville, N. J., on July 15th accepted appointment to be the full-time chief executive officer of the **United World Federalists, Inc.**, with offices in Washington, D. C. Fr. Fenn's home address will remain for the present in Merchantville.

Three anonymous donors have offered **\$3,000** to **Appalachian School**, Penland, N. C., provided that the diocese of Western North Carolina match the gift with a similar contribution by October 1st of this year.

The **cornerstone** was laid recently for a new **cathedral center** on Cathedral Heights, Ancon, Canal Zone.

An international conference on **spiritual healing** will be held in St. Stephen's Church, Philadelphia, September 11th-14th, under the sponsorship of the **Order of St. Luke the Physician**. All meetings of the conference will be open to the public. Local prayer groups have been urged by the Order to attend.

The diocese of **Ohio** has acquired its first conference center. Five miles south of Painesville, Ohio, **Cedar Hills** is a 76-acre wooded estate on rugged terrain. The property was purchased for \$115,000 of the diocese's successful Episcopal Advance Fund.

At Strasbourg, France: (from left) Philippe Maury, Herluf Jensen, and the Rev. Malcolm Boyd. The question was, "How?"

RNG



*In spite of the sacrifices of a long line
of missionaries in the field, our missionary
witness, as a Church, is pathetic, says the author*

No Cause For Complacency

by the Rt. Rev. Henry I. Louttit, D.D.
Bishop of South Florida

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. St. John 10:16

Thus our Lord establishes His role as the Good Shepherd, not merely in relationship to His Church, but in relationship to the world. This claim is more than faintly reminiscent of the teaching of the high priestly prayer which St. John gives as the conclusion of his version of the Last Supper, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent me."

There can be but little doubt that future Church historians must designate the 20th century as the age of ecumenicity, recognizing the birth and growth of intense desire on the part of Christians everywhere to realize the oneness of all believers in Jesus Christ our Lord, in spite of (and striving to overcome) wide divergences in faith and order as in life and works. That this movement through coöperation toward unity is sound biblical theology cannot be doubted. God's own glory is involved.

To this effort toward unity our Church, the Protestant Episcopal Church in the United States of America, and for that

matter, the Anglican Communion, is fully committed, theologically, historically, practically. Ever we must remember we have much to learn from our separated brethren, and pray God, much to teach, much of value to receive, and by God's grace, much to give. By them we shall be strengthened, and to them add strength. Hence, as Churchmen, clerical and lay, we must be ready to seize every opportunity for coöperation, on local, state, national, and international levels, in committed service to our common Lord, and our Saviour.

It is significant, however, that both in our Lord's teaching as reported by St. John, and in the history of the ecumenical movement, the prime purpose of the envisioned essential oneness is that the world may thus believe and find salvation. The Edinburgh World Missionary Conference in 1910 marked the planting of the seed that has grown into the World Council of Churches. This is not surprising, for the purpose and meaning of the Christian Church lies in its missionary objective, "So to present Jesus Christ in the power of the Spirit that all men everywhere may be won to put their trust in God through Him, to accept Him as their Saviour, and to serve Him as their King in the fellowship of His Church."

In this the Church is but the new Israel fulfilling the purpose of the old Israel, God's chosen people. Moreover, this is the understanding of the Evangelists of the mission of our Lord. So St. Luke,

"Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." St. Matthew writes, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Our Lord is quoted in St. John's Gospel, "And I, if I be lifted up from the earth, will draw all men unto me."

This is the glory of the Church in its beginnings. Herein is its sense of mission. Herein is the meaning of the story of Pentecost and the continuing zeal emphasized in the *Acts of the Apostles*.

Saul's conversion marked the entrance through a larger gate. The actual opening of the doors to the Gentile world followed St. Peter's vision and the conversion of Cornelius and his household. The scattering of the faithful following the martyrdom of St. Stephen brought the word to the Greeks of Cyprus, Cyrene, and Antioch.

This, of course, is Paul's particular ministry. Only on this basis can we understand his tremendous work in the Greco-Roman world. He describes his commitment and his call, "For necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel!" The zeal, the urgency, the enthusiasm of the primitive Church we need to recapture in the Church today. As leaders (clerical and lay) these



Episcopal Church Photo

**We must learn to talk not
in terms of money but human souls.**

must be our prayers, "Revive Thy Church, O Lord, beginning with me," and "Stir up, we beseech Thee, O Lord, the wills of Thy faithful people. . . ."

The work of the Church is threefold: to worship God, to nurture Christian souls, to bring all men to Him. It is particularly of the third we speak, in full consciousness that faithful witness in the first two aspects of the Church's work may be our most effective missionary tool.

For centuries the established Church in England, and by historical necessity the Church of the plantation owners and the upper classes in the colonies, our Church has largely emphasized the nurture of souls as its preëminent work, with the worship of God increasingly emphasized since the Catholic Revival of the early 19th century, and more particularly as a result of the liturgical movement of our own time.

In the field of missionary evangelism we have been far more slack. Not for us the camp meeting, tent evangelism, revival services aimed at proclaiming the Gospel to the world outside. Our preaching, with notable exceptions, has been conceived as God speaking to His Church, rather than God speaking through His Church to the mass of men: nominal Christians, lapsed or indifferent Christians, the agnostics, or the frankly pagan. (An exception is our pathetically inadequate overseas missionary enterprise.)

Struggle to Overcome Heresy

This is the largest challenge to the Episcopal Church in our time. If, as we believe, we hold the Gospel in all its fullness, we are but stewards of the knowledge of God's "inestimable love in the redemption of the world by our Lord Jesus Christ," of "the means of grace, and . . . the hope of glory." Thank God, we are recovering from the heresy that one "really has to be born an Episcopalian." Witness the sources of replenishment for our clergy ranks. We must struggle to overcome the equally ugly heresy that the Episcopal Church can appeal only to a certain class — of education, of culture, of intelligence (euphemisms for folk of wealth, or the prosperous upper middle class).

We must commit ourselves to make a faithful witness before God's world by using every means at our disposal. Few unconverted folk will be won at eleven o'clock on any Sunday morning, save maybe Easter when the lukewarm and indifferent are there *en masse* (we would add Christmas, but then midnight is the popular hour). So increasingly we must use modern means of communication in the local area by paid newspaper publicity, by radio, by television (for this latter our regular services are a natural).

But increasingly we must seek to learn and use the most ancient and most effective instrument of them all, personal evangelism, the method of Philip with

the eunuch of Ethiopia. First, the clergy must study and practice the art of personal communication to bring men to the salvation which is in Christ Jesus. The key word here is pastor. Strategically the most effective instrument of evangelism for us is pastoral work, i.e., showing concern for and seeking to meet the needs of all men in our cures, using the word cure in the English sense of accepting responsibility for all souls in a geographic parish. This is merely following the example of our Lord who, "Came not to be ministered unto, but to minister." In my own diocese two parishes in particular, the Cathedral Church of St. Luke in Orlando and Ascension Church, Clearwater, have been able to present literally dozens of people for confirmation because of faithful daily hospital calling on the sick.

Then the clergy must instruct their people in the art of winning folk. Here is the answer to one of the real problems in the Church, how to put to work the newly converted after they have received the gifts of the Holy Spirit through the laying on of hands. The attempted solution to this problem thus far seems to lie in the ushering and the "lifting of the offering." Certainly evangelism must be one of the implications of the biblical doctrine of the "priesthood of all believers," one of the real, though oftentimes misinterpreted, insights of the Reformation.

All this is closely tied into the whole matter of vocation. Every Christian has a vocation, is called of God, to love God and his neighbor. The concept of "neighbor" is not by geography, but by need according to our Lord's parable of the Good Samaritan. The Churchman's vocation is not to "work for the Church," but to be "the Church at work" where he lives and works and plays, to be a witness to the Lord in his trade, business, or profession. His vocation is to pray and work that others may find salvation, know themselves safe in the love of God, through his actions as the instrument of the Holy Spirit.

Break Down the Wall

We must break down the wall of partition between the sacred and the secular. All work must be baptized, or Christians ought to relinquish it. Once our people gain this attitude the whole necessity of recruiting (horrid word) for the ministry will be an unhappy memory of less consecrated days. Once the usual initial question for all young Christians becomes, "How can I best serve God?" i.e., "Lord, what wilt Thou have me to do?" our young people will offer themselves gladly for what technically we call the ministry, as priests and doctors, teachers and nurses, monks and nuns — missionaries all. Also involved here is stewardship. All that we have of time, talents, ability, energy possessions, comes as a gift from God, en-

trusted to us to be wisely used for His greater glory, and in accordance with His will.

The test question for the truly consecrated Christian life should surely be, "How many men have you won to Christ?" Hence, it follows that the test question for the Church, be it national, diocesan, or parochial, must be, "How many missionary outposts, new congregations, missions have you planted in the effort to extend God's Church?" To say, "We are the Church," is to say, "We have a mission to convert the world." This is the necessary corollary of St. Paul's teaching of the Church as the Body of Christ. It must be said of Christ in His mystical Body as it was said by Him in His incarnate earthly life, "Lo, I come . . . to do Thy will, O God." This is a lawful implication of the marks by which the Church is described. *One*: the prayer for oneness is not merely for the Church, but for the world. *Holy*: Isaiah's designation of Israel as the holy people surely includes all those called to be in the world, and yet not of it. *Catholic*: to say "catholic" is to say according to our own Offices of Instruction, "universal, holding earnestly the Faith for all time, in all countries, and for all people; and . . . sent to preach the Gospel to the whole world." *Apostolic*: this always and ever means "sent forth."

The Church As a Family

Popular in our day is the emphasis on the Church as a family; that the Church is the family of God; that by conversion and Baptism we are made "at one" in the Divine Family which is set forth in the doctrine of the Trinity. A normal family consists of adults and children; i.e., parishes and missions, dioceses and missionary districts. As in every family, each contributes according to his or her ability, and each receives in accordance with his or her needs. And this was Christian doctrine long before the writings of Karl Marx. No congregation fulfills its mature adulthood until a child is born, a mission established, to which it has given life. (Here is another opportunity for the ministry of the laity, not the "made work" of chicken dinners, annual bazaars, and handing out bulletins, but opportunity for constructive service.)

In the larger aspects of this task we must work coöperatively through diocesan and national programs. (Be it remembered that the *Church* is a family — not merely on the parish level, as we are tempted to think because we have been infected with the congregationalism of the "free churches" which surround us, nor merely on the diocesan level, as we are apt to think from our fear of the prestige that became power in Rome, the august see that became infallible authority.)

Thus far our zeal has not been world-
Continued on page 12

Judging Nations

In a time in which the handling of international political issues involves the peace and safety of peoples all over the globe, we commend the action of Bishop Richards of Central America in calling to concentrated prayer and sacramental intercession the people of Costa Rica, where the Organization of American States began its meeting on August 16th [see p. 5].

Certainly the greatest thing the Church (that is, the people who make up the Body of Christ) can do for the peace of the world is the work of prayer and the offering of this world to God in the Eucharist.

However, when Bishop Richards sees the Church's role as *only* that of prayer and Sacrament, and disclaims in the name of the Church all role of judgment, we think he is setting a dangerous standard. He says, "It is our firm belief that the heads of State, their representatives, and their respective staff workers are in the best position to know the issues and to deal with them creatively. No one can properly invade their particular realm of responsibility and claim to know more than they do. They are the recognized authorities and they must be trusted." This is, of course, partially true. But also true is the democratic concept of the right of any conscientious citizen (Christian or not) to "sit in judgment" on the heads of state. And if the persons in responsible positions know more details and facts of the issues concerned, they do not necessarily know more of the principles involved, the moral issues to be faced, or the theology inherent in the crises they deal with. And if, as the American ideal has always held, the private citizen's conscience is involved in the actions of the representatives he has elected, and if the private citizen has the duty as well as the right to criticism of the government, then surely the Christian has even more of a responsibility to examine and learn what he can of the issues and to judge them in the light of the teachings of Christ and His Church.

We have seen in recent years ecclesiastical pressures on the heads of government in regard to what are considered the morality of politics. Unfortunately we have had little experience of the Church, organizationally or individually, speaking in regard to any theology of politics.

The democratic system is based upon a theological principle — that we live in a fallen world and must be governed by fallen man, who can only be trusted to wield power rightly under a system of checks and balances. The system does not always work well, since the men who operate the checks and balances, and the voters who elect them, are also fallen. But it is the best system yet devised for this world.

But the Church speaks from outside this fallen world, as well as from within it. The Church, too, is made up of fallen men — but it has the means and

message of redemption, and the means and message are those of the perfect God. In all humility, and with the remembrance of their own sins and ignorances, Churchmen still have the responsibility of judging all things with which they have to do, and of acting upon that judgment, sometimes at the risk of comfort and safety. Respect and obedience to constituted authority are but one side of the Christian life in a political world — the other is not nearly so easy, the responsibility to learn and to judge, and, if need be, to act.

When Children Die

A baby girl died recently, according to an AP report, while her parents were delaying calling the doctor because of their religious beliefs. The parents were Christian Scientists; they acted upon their convictions in calling a Christian Science practitioner and doing what they themselves could for the 21-month-old child, who had accidentally taken poison. But these means were woefully insufficient.

Such a tragedy as this makes the reader feel that something ought to be done — that there ought to be a law preventing this sort of thing. In our opinion, however, parental authority is almost always the first principle of the welfare of children. And the freedom of parents to make decisions for their children based upon religious convictions is not only a matter of parent-child relationships but also a matter of religious freedom.

The thing that is really at fault in this situation is the choice of the wrong religion, a religion that erroneously sets spiritual healing in opposition to the God-given resources of the science of medicine and the doctors who are in a real sense God's ministers to us. People have a right to the wrong religion, and as parents they have the right to bring their children up according to that religion. Sometimes, when there is time, a court can intervene to protect the rights of a particular child in a specific situation. But no government nor court can require people to believe in a truth or disbelieve in a falsehood. This can only come from within, and sometimes it must come on the wings of tragedy.

It is possible, of course, that the child would have died even if a doctor had been on the scene in time to help. Yet the false philosophy of Christian Science intervened here as it has in many other situations to deprive its adherents of resources to which they and theirs were entitled. On the other side of the coin, the false philosophy of secularism deprives countless thousands of parents and children of spiritual resources for physical healing to which they are also entitled.

Christian Science came into being because people needed spiritual means for healing and the Church was neglecting to offer them. The best answer to its errors is a vigorous practice by the Church of its own healing mission, in coöperation with medical science.

sorts and conditions

INNOVATION has generally been a naughty word in religious matters. Great movements in Christendom to change the present customs or ideas usually do so on the basis of an appeal to the past. This was the point of the Reformation appeal to the Scriptures as the pure and primitive norm of Christian doctrine and practice. Then the Catholic Movement in Anglicanism appealed from the innovations of the Reformation to the teaching and practice of the undivided Church of earlier ages.

BUT in the world of science and industry today, innovation is a word of magic and promise. This year's model of car, formula of detergent, theory of nuclear behavior, is certain to be better than last year's. No doubt it usually is, though I can think of exceptions.

THESE reflections occur to me in connection with the residence of a de-

ceased member of our parish, which was left to the church. The suburban government bought it at a good price just in order to tear it down and make room for a new and better residence at the same site — to keep the neighborhood from depreciating.

I DO NOT shed a tear over the tearing down of this residence. In fact, I think it was probably both good economics and good esthetics for the village to act as it did. Yet, I do feel a certain awe, or something — a sense of Ozymandias, perhaps — at the energy with which our village dedicates itself to an eternal life through sleepless innovation.

OZYMANDIAS was the subject of Shelley's poem about a shattered statue in "the lone and level sands," with the inscription, "My name is Ozymandias, king of kings; Look on my works, ye mighty, and despair!"

ONE FEELS that somehow time will trip up Whitefish Bay as it did Ozymandias, that running to stay in the same place may not be a very much wiser thing than standing still; that the achievement of eternity is not the result of a shrewd battle with time.

THE TENDENCY of religion to appeal to the past is not always full of eternal significance. In the midst of its testimony to things that do not change, the Church often drags along a good many things that might well be changed, such as the use of archaic language for prayer and scripture. You can't use a match to light the Paschal candle, but you can use a cigarette lighter because it contains the ancient, hallowed flint and steel.

NEVERTHELESS, what Christianity has to say about eternity is rooted in history, in a past that is relevant to all times and places. Ozymandias lived for the present and future, and therefore the sands have covered his works; while the Church, looking back to the past, goes on and on through the ages.

PETER DAY

LETTERS

Continued from page 3

doing and how their young people feel. It also helps us to see that the Church isn't just a place that our parents make us go to on Sundays, or a group of people living in the past. The Church is really interested in us teen-agers and in the present time and its troubles.

MARY BLYTHE

A teen-ager of All Saints' Parish
Long Beach, Calif.

Grandsires in Charleston

May I add a footnote to Prof. Percival Price's lucid account of "Church Bells" [L.C., June 12th]?

English change ringing requires a man for each bell, and presumably no machine can produce it, but the effect can be produced on a chime of eight bells by "an electrically operated piano-type keyboard." The effect can be and is produced at St. Michael's, Charleston, S. C., where every Sunday touches of Grandsire Triples or Kent Treble Bob Major symbolize communion with the Anglican Church and simulate actual ringing at St. Michael's in the 18th century. When the parish celebrated the bicentennial of the laying of the cornerstone a full peal of 5,000 changes lasting 45 minutes was played.

GEORGE W. WILLIAMS
Parish Historiographer
St. Michael's Church

Charleston, S. C.

Next, Armageddon?

I find it quite astonishing that these people who speak in tongues have received such a naively "good press" in our Church publications without the slightest proof of whether their exotic claims are true.

These phenomena undoubtedly had some

validity in the intensely Spirit-filled days of the primitive Church, but I simply fail to see what possible good such manifestations are in these latter days, except as a peculiar and personal mystical experience. In which case they should be kept personal, and not lead to any possible scandal to the Church in the secular press.

Concerning the "relevancy of the New Testament to modern Church life" [quote from Rev. Irwin S. Cooper, L.C., July 31st] would he also have us revive the Solemn Washing of Feet? This was relevant in apostolic times, and indeed was directly instituted by our Lord, but times change, and I do not see our Church doing this, in spite of its undoubtedly salubrious prophylactic effects.

God knows, we have been plagued overmuch with eccentricities in the Episcopal Church, and I suppose the next logical step is the setting up of a date for Armageddon.

MAXWELL VETTERS
Organist, St. Paul's Church
Bremerton, Wash.

Church Hierarchy

Re: the caution notice in THE LIVING CHURCH of July 31st, please tell us more about the hierarchy of the Episcopal Church. Is there one?

(Miss) CONSTANCE HAAG
Aberdeen, S. D.

Editor's Note: Among the definitions of "hierarchy" in *Webster's International Dictionary* is: "A form of government administered in the church by patriarchs, metropolitans, archbishops, bishops, and, in an inferior degree, by priests." The Episcopal Church has a hierarchy embracing three of these levels.

Faith or Physiology

It is appalling that certain members of our clergy do not believe in the Virgin Birth of Christ [L.C., July 3d]. How can we claim to be Catholic if we cannot believe in one of the basic parts of the creed? I can think of nothing more hypocritical than a priest of our Church standing at the altar of the Lord saying the creed and not believing each part he says. If you try to explain everything physiologically and not by faith how can you believe in the Resurrection, either?

PAUL LAAKE

Kemah, Texas

Your issue of July 3d, "What Do the Clergy Think of the Virgin Mary?" paints a sad picture of the faith of Church leaders.

The Incarnation is certainly central in the faith of the Church, and next to the Holy Trinity, the Blessed Virgin is central to that event. I believe that any branch of the Church can neglect St. Mary only to its peril.

I would venture that greater consideration for our Holy Mother would cause the Church to take fire and to accomplish many things at which it is now failing.

RAYMOND MUNDT, M.D.
Fort Bayard, N. M.

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August

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29. Northwest Texas, U.S.A.
30. North West Australia
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COMPLACENCY

Continued from page 9

shaking. Everywhere the fields are white to harvest. Everywhere are fronts of immense strategic importance if the Judeo-Christian heresy of Russian Communism is not to win the day. Asia, Africa, Latin America — everywhere our missionary witness, as a Church, is pathetic, in spite of the glorious sacrifices of a long line of missionaries in the field. It may be God's will that the Episcopal Church always arrives too late; it cannot be God's will that always we are there with too little to do the job. With half the population of these Christian United States still uncommitted, and with the promise of a burgeoning population in the years ahead, the picture on the home front gives no cause for complacency. A reasonably thorough study of the Church in the fourth province made by its department of missions several years ago indicated that for every 20,000 unit of population, urban or rural, we should be able to establish and support a parish. This means that a city of 100,000 should have at least five parishes. As a matter of fact, the Church must be established at least in every county seat, and in every town of 2,500 people. A large percentage of our city dwellers are rural born. We need active student work on every college campus, not merely as a service station to meet the needs of our own students, but as a service agency to meet the needs of the to-be-confused, if not already-confused, unchurched throngs.

"But this costs money!" Of course it does, both for stipends and for needed capital improvements. Harvard University's drive for \$82,500,000 raised \$82,697,470 by last January. With noteworthy vision and courage our National Council, after a careful survey of opportunities, suggested to the last General Convention a goal for the capital needs to the Church at home and abroad of \$6,600,000. It was cut down to \$1,500,000.

Remember our prayers, "Thy Kingdom come"; "We bless Thee for our creation, preservation, and all the blessings of this life: but above all, for Thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory"; "Make us faithful stewards of Thy bounty." How can any Christian congregation dare to be selfish, that is, raise money for its own needs for current expenses or for capital improvements without gladly sharing with brethren less fortunate? Our goal should rightfully be that every congregation give for others to God's glory *more* than it spends for itself. Some years ago I remember the late Bishop of Atlanta, the Rt. Rev. John B. Walthour, at that time dean of St. Philip's Pro-Cathedral in Atlanta, saying that gradually his congregation was assuming a more adequate annual budget, then

approaching some \$75,000. Somewhat ruefully he added, "Of course the Ponce de Leon First Baptist Church across the street has an annual budget for \$300,000. Of this \$100,000 is allocated to the Southern Baptist Convention, \$100,000 to the Georgia Southern Baptist Convention for missionary work, and \$100,000 for local and current needs."

Every Churchman must be convinced that he is a steward of the mysteries of God, and a steward, also, of the possessions entrusted to him by God.

There is a token of such stewardship, the ancient biblical law of tithing. We grant this is not a law for Christians, but it is a principle of grace, and a minimum standard of giving that attests to faith and loyalty and love. The basic principle of tithing is not the 10% from which it takes its name, but rather that we give to God first out of our income and then budget the rest for our needs. The normal practice, unfortunately, is giving to God out of what is left after our bills are paid for our needs, comforts, and frequently our luxuries.

Personalize Appeals

We grant that men never can be won to such sacrificial giving by an appeal based on budgets, the shorthand in which the annual missionary program must be written. We must learn to talk not in terms of money but of human souls. It can be done. Other Churches do it with noteworthy success, to wit: the Roman Catholic Church, the Southern Baptist, and the Methodist. Men, congregations, dioceses will give to support missionaries, projects, fields in which they have a personal interest. The missionary giving in the Episcopal Church can be multiplied by five in five years' time if we will personalize our appeals. Let the leadership of the Church, clerical and lay, teach by precept and example this doctrine of the Faith, "Give, and it shall be given unto you, good measure, pressed down, and running over shall men give unto your bosom."

This day your Church and mine stands under the judgment of the eternal God who seeks to save all men everywhere. Remember God's messages to the seven churches in Asia Minor as reported in the *Revelation of St. John the Divine*? He warns the church of the Laodiceans, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." But to the church at Philadelphia is written, "I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou has a little strength, and hast kept my word, and hast not denied my name." Mayhap the message to the Episcopal Church is not yet written. Ours is the choice, His is the judgment. What shall the judgment be?

Only the Finest

MUSIC IN CHILDREN'S WORSHIP. By Horace Spence, M.A., B.Mus. London, England: Church Information Board, Church House, Dean's Yard, Westminster, S. W. 1. 1/6.*

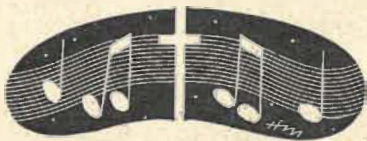
Pelagianism — "the British sportsman's pet heresy" — comes in, for some rough handling in Horace Spence's *MUSIC IN CHILDREN'S WORSHIP*. The author is clerical commissioner of the Royal School of Church Music.

He finds the heresy in the youth hymn "Just as I am, young, strong and free, To be the best that I can be," which he contrasts with the Church's own teaching expressed in the verse:

"Just as I am, without one plea
But that thy Blood was shed for me,
And that thou bidst me come to thee,
O Lamb of God, I come."

Mr. Spence describes as erroneous the belief that hymns for children should relate chiefly to our Lord's childhood or their own. He comments that if anything in the words of a hymn makes it unsuitable for adults, it will be unsuitable for children, too.

What healthy child, he asks, could seriously sing "We are but little children weak"? Could he honestly sing "Pity my simplicity" and ought he to be allowed to



sing "There's a home for little children above the bright blue sky"? Many hymns, he believes, express what adults think children ought to feel and say, but what, in fact, they do not and never will.

He considers teachers should not hesitate to teach hymns to children merely because they deal with mysteries beyond their understanding, instancing "Holy, Holy, Holy, Lord God Almighty" as one they will love and one from which they will learn.

Mr. Spence concedes, however, that children too young to articulate properly need hymns with easy words and plenty of repetition; but as soon as they can cope with pronunciation, they should be taught the finest hymns, one after another, so that they may know them in their early years and love them all their lives.

RICHARD ROWE

*If ordering through an American dealer, allow about 30¢ to the shilling, to cover costs, etc., of importing.

PEOPLE and places

Appointments Accepted

The Rev. Gilbert S. Avery, III, who was formerly curate at St. Augustine's Chapel of Trinity Parish, New York, will on September 1 become rector of St. John's Church, 1262 Tremont St., Roxbury 20, Mass. Rectory: 40 Linwood St., Roxbury 19.

The Rev. Dennis J. Bennett, formerly rector of St. Mark's Church, Van Nuys, Calif., is now rector of St. Luke's Church, Seattle, Wash. Address: 5718 Twenty-Second Ave. N. W., Seattle 7.

The Rev. William A. Edwards, formerly assistant at St. Paul's Church, Alexandria, Va., will on September 1 become rector of St. John's Church, Marion, N. C. Address: 419 S. Main St.

The Rev. Theodore J. Ehrlich, formerly music instructor at Florida Southern College, while working for a Ph.D. degree at Indiana University, is now assistant at St. Mark's Church, Medford, Ore. Address: Box 566, Medford.

The Rev. Donald L. Elkins, who was recently ordained deacon, is now assistant at the Church of the Ascension, Seattle, Wash. Address: 2330 Viewmont Way, Seattle 99.

The Rev. Fred-Munro Ferguson, formerly curate at St. James' Church, Upper Montclair, N. J., will on October 1 become vicar of the Church of the Transfiguration, North Bergen, N. J. Address: 403 Seventy-Ninth St.

The Rev. Donald A. MacLeod, formerly rector of the Church of the Holy Communion, Fair Haven, N. J., will on September 15 become instructor of religion and English at Monmouth College, West Long Branch, N. J.

The Rev. Robert C. Martin, Jr., formerly vicar of St. Christopher's Church, Fairborn, Ohio, is now administrator of the Advance Adult Education Program of the Department of Christian Education, 28 Havemeyer Pl., Greenwich, Conn.

The Rev. Duncan R. McCoy, formerly vicar of St. James' Church, Pullman, Wash., and chaplain to Episcopal students at Washington State University, will on September 1 take charge of work in the Twin Lakes area of Las Vegas, Nev. Address: 1012 Vernon Ave., Las Vegas.

The Rev. Robert D. Noble, formerly curate at St. Matthias' Church, Whittier, Calif., is now rector of Trinity Church, Nevada City, Calif. Address: 226 Nevada St.

The Rev. Leigh B. Putnam, Jr., formerly rector of St. Francis' Church, Rutherfordton, N. C., is now assistant at St. Peter's Church, St. Petersburg, Fla. Address: 4501 Huntington St. N.

The Rev. Earl G. Rankin, formerly rector of St. John's Church, Stockton, Calif., and assistant at St. James' Church, South Pasadena, is now vicar of St. Timothy's Church, Brookings, Ore., serving the church at Gold Beach.

The Ven. B. Clifton Reardon, formerly director of Christian education in the diocese of Southwestern Virginia and supply minister and adviser to a number of the smaller churches, is now serving in the newly-created office of archdeacon of the diocese, and as administrative assistant to the Bishop and executive head of the departments of finance, missions, and promotion.

The Reardons will live at 2329 Mount Vernon Rd. S. W. Roanoke, Va. Office address: Box 2068, Roanoke.

The Rev. Sherrill B. Smith, Sr., formerly rector of St. Mark's Church, Mystic, Conn., in charge of Grace Chapel, Noank, will on September 1 become rector of Trinity Church, Brooklyn, Conn.

The Rev. Albert C. Walling, II, formerly assistant rector of St. David's Church, Austin, Texas, is now vicar of the Church of the Holy Family, McKinney, Texas, and principal and chairman of the board of trustees of St. Saviour's School, a diocesan institution which teaches pre-school Latin American children English and citizenship, in addition to the Christian Faith.

Years ago, the Church of the Holy Family was received as a mission of the diocese of Dallas under a special canon which permits foreign congregations to keep their native rites. The peo-

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THE LIVING CHURCH

ple were formerly Roman Catholics. Ministry is in the field of Christian social relations as well as education. The church also serves a number of migrant workers.

The Rev. Mr. Walling was reared in San Antonio and majored in Spanish at Trinity University there. He later attended the University of San Luis Potosi in the interior of Mexico, living at the home of an eminent Mexican archaeologist. Before his ordination the Rev. Mr. Walling was professor of Spanish and English at Peacock Military School.

Ordinations

Priests

Eau Claire — On August 6, the Rev. Gary R. Blumer, assistant, Christ Church, LaCrosse, Wis.

Tennessee — On July 17, the Rev. Richard A. Busch, assistant rector, Grace Church, Chattanooga.

Deacons

Erie — On August 7, Terry Tim Solon, to be vicar of the Church of the Epiphany, Grove City, Pa.

Southern Ohio — On June 21, Lyman G. Kauffman, curate, Trinity Church, Hamilton, Ohio; June 22, Milton M. Gatch, Jr., to study at Yale Divinity School; June 27, Frederic A. Walker, curate, St. Paul's, Columbus, Ohio; June 28, Ted L. Blumenstein, curate, St. Mark's, Columbus; June 29, Vernon P. Woodward, curate, Church of the Advent, Cincinnati.

Deaconesses

Deaconess Celia E. Brown, formerly a teacher at St. Mary's School for Girls, Springfield, S. D., will be a housemother for the coming year at the Allendale School for Boys, Lake Villa, Ill.

Missionaries

Mr. and Mrs. George W. Clarke and their son flew to Liberia in July after furlough in the United States. He is a teacher at Cuttington College.

The Rev. Thomas G. Cleveland, who formerly served St. John's Church, Taunton, Mass., left for his new work at St. Bartholomew's Church, Palmer, Alaska, early in August. He was accompanied by his wife and their four small children. The Clevelands served as missionaries in Alaska for several years before 1958.

The Rev. Patterson Keller, with his wife and daughter, returned to Huslia, Alaska, recently after furlough.

The Rev. Charles P. Shulhafer and his family have returned to San Jose, Costa Rica, after furlough.

Personnel interchanges reported by the National Council: The Rev. Jacinto B. Tabili, a priest of the Philippine Independent Church, will work in the missionary district of Honolulu. The Rev. Mr. Matsuo, a priest of the Nippon Seikokai, will work in the missionary district of Central Brazil after he has completed his study of Portuguese.

Changes of Address

The Rev. David W. Cammack, chaplain to Episcopal students at the University of Virginia, has moved to 1920 Thomson Rd., Charlottesville, Va. He was formerly addressed on Chancellor St.

The Rev. Charles J. Child, Jr., will study at St. Augustine's College, Canterbury, Kent, England, beginning in September and may be addressed there.

During Fr. Child's absence, the Rev. D. Allan Easton, priest of the Church of England, will act as locum tenens at St. Bartholomew's Church, Ho-Ho-Kus, N. J., and will be in residence at 14

Hollywood Pl. He will be accompanied by Mrs. Easton and their three sons.

The Rev. Thomas A. Vanderslice, associate at Trinity Church, Cranford, N. J., formerly addressed at 15 Tuxedo Pl., may now be addressed at 1-A Hamilton Ave.

Organists

Mr. Robert J. McCloskey, Jr., formerly organist and choirmaster at St. Paul's and St. Luke's Churches, Jacksonville, Fla., and at the chapel at Jacksonville University, is now organist and choirmaster at St. John's Cathedral, Jacksonville. Mr. McCloskey, who is 18 years old, has completed his first year of college at Stetson University, Deland, Fla. He will continue his education at Jacksonville University.

Births

The Rev. Karl E. Marsh and Mrs. Marsh, of Grace Church, Grand Rapids, Mich., announced the birth of their first child, Elizabeth Lucinda, on June 24.

The Rev. Thomas H. F. Masson and Mrs. Masson, of Maui, Hawaii, announced the birth of a daughter, Virginia Alice, on July 4 — "third of a family of three daughters and one son." The Rev. Mr. Masson will become vicar of St. George's Church, Honolulu, on September 1. Address: Box 6062, Honolulu 18.

The Ven. David E. Nyberg and Mrs. Nyberg, of Granite City, Ill., announced the birth of a daughter, Martha Elizabeth, on June 24.

Living Church Correspondents

The Rev. J. Seymour Flinn, Box 614, Mbale, Uganda, East Africa, is now correspondent for East Africa.

CLASSIFIED

advertising in **The Living Church** gets results.

PERSONAL

IN REPLY to past inquiries and to forestall future ones, the clergy are advised that I do not wish to serve as a reference for Mr. Richard De Rivera in the solicitation of funds. Canon H. E. Perret-Gentil, St. James Church, Atlantic City, N. J.

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CHALICES, Ciboria, Pyxes. Sterling silver at half USA prices. List free. Mary Moore's customers can buy through her. Lists of used and new books free. Pax House, 29 Lower Brook St., Ipswich, England.

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PICTURES, Crosses, Crucifixes, pamphlets, Communion medals. Inexpensive for resale. St. Philip's Society, West Stockbridge, Mass.

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GRADUATE CASEWORKER, M.S.W. Woman Social Worker wanted for Temporary Shelter institution providing care for seventy-five dependent and neglected children, ages three to eleven. Social Work Staff consists of three graduate case-workers. Psychological and Psychiatric services are available. Opportunity for intensive work with individual children. Salary: \$5,000 — \$5,200 — depending on experience. Write: Dr. Edward L. Hawthorne, Saint Barnabas House of the Episcopal City Mission Society, 304 Mulberry Street, New York 12, N. Y. Call: Worth 6-2960.

PRIEST, Prayer Book Catholic, single, for assistant chaplain at large university, share fully in expanding program. State salary desired. Reply Box H-469.*

RECTOR WANTED in November for St. Mary's Anglican-Episcopal Church, Caracas, Venezuela, to serve mixed community of British, North Americans, and Colored West Indians. Central Churchmanship, vestments. New church, hall, and rectory now under construction and due for completion in October. Adequate stipend. House, service, and car provided. Contract of two years' duration, with two months' paid leave and travel expenses to point of origin. Successful applicant must undergo medical examination, and final acceptance would be subject to its result. Single man, age 30-45, preferred. Must be able to drive car. Previous experience with similar mixed community, or as Service Chaplain, would be advantage. Further particulars on request. Applications, with full details of experience, enclosing photograph and names and addresses of at least three references, by airmail to: Rev. N. J. Davis-Jones, Apartado 5116 del Este, Caracas, Venezuela, South America.

WANTED: COTTAGE MOTHER—boys' home-school. Year round permanent. Experience unnecessary. Warm personality, high-school education. Age 35-55 years. Liberal paid vacation. Pension plan. Write Director, Allendale School, Lake Villa, Ill.

WANTED: HOUSEMOTHER at St. Mary's School for Indian Girls, Springfield, South Dakota. Write: Headmaster or call Springfield 156.

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PRIEST desires parish. Good pastor, preacher, with years in Christian Education. Healthy, hard worker. Available now. Reply Box J-470.*

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RECTOR, organized present large suburban parish from small mission, desires change. Bishop and Vestry aware of this desire. Present budget in excess of \$100,000.00. Building program of \$600,000.00. Prayer Book Catholic with emphasis on laymen's work as recently featured in national magazine. Holds top leadership in diocese. Excellent references. Reply Box S-472.*

* In care of The Living Church, Milwaukee 2, Wis.

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The Living Church

Other Changes

The Rev. Dr. George Davidson, who was rector of St. John's Church, Los Angeles, for more than 33 years until his retirement in 1951, was recently called back to his old parish to bless and dedicate the newly-installed mosaics in the great central dome over the choir during the anniversary celebration. At the same time he was made rector emeritus of the parish. Formerly addressed at Pebble Beach, Calif., he is now at the El Royale Apts., 450 N. Rossmore Ave., Los Angeles 4.

Mr. Wallace Goodman, formerly assistant manager of the Kanuga Episcopal Conference Center near Hendersonville, N. C., is now manager of the Western North Carolina diocesan center at Black Mountain, N. C.

The Ven. W. O. Leslie, Jr., who retired recently as canon missionary and archdeacon for missions of the diocese of Newark, having reached the age for compulsory retirement, will continue to serve in certain other capacities. Canon Leslie will continue as a member and secretary of the standing committee of the diocese and as a member of the committee on the diocesan camp. He will continue as president of the board of managers of St. Martin's Conference and Retreat House and as executive secretary of the New Jersey section of the American Camping Association and as agent for the Church Fire Insurance Corporation within the bounds of the diocese. Residence: Apple Orchard Rd., Andover Township, N. J. Mailing address: Box 517, Sparta, N. J.

Armed Forces

The Rev. John A. Pedlar has resigned as vicar of the Church of the Epiphany in suburban Oklahoma City and of St. Mary's Church, Edmond, Okla., to enter the School for Chaplains at Fort Slocum, N. Y. He and his family will go to Fort Bliss, El Paso, Texas, where he will be chaplain of the Air Defense Center. Before entering the ministry he served for more than 10 years in the regular Army — during World War II, the occupation of Japan, and the Korean War.

Church Army

Capt. William C. Phy of the Church Army and his family will take up residence at 639 E. Allegheny Ave., Philadelphia 34 on September 1. He will work at St. Nathaniel's Church, Philadelphia. Capt. Phy has been stationed at the National Town and Country Church Institute, Roanridge, Parkville, Mo.

Corrections

The Rev. David S. Ball, who will become dean of the Cathedral of All Saints, Albany, N. Y., on September 1, was ordained in 1953, not 1933, as stated in the issue of August 14.

DEATHS

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

The Rev. John Randolph Field, since 1956 rector of St. John's Church, York, Pa., died June 13th in Baltimore, Md. He was 52 years old.

Dr. Field was born in Elkton, Md. He studied at Washington College, and was graduated from Maryland State Teachers' College, Salisbury, Md., and the Philadelphia Divinity School, where in 1959 he received the D.D. degree. He was ordained to the priesthood in 1935, and served churches in the diocese of Easton before going to Pennsylvania in 1956. He was a member of the executive council, an examining chaplain, and president of the standing committee, in the diocese of Easton, and was a deputy to General Convention in 1952 and in 1955.

Dr. Field is survived by his wife, the former Bertha Rothermel, and by his twin daughters, Elizabeth and Susan.

The Rev. John Westcott Gummere, rector of St. John's Church, New Haven, Conn., died August 10th after a short illness, at the age of 66.

Mr. Gummere was born in Bethlehem, Pa., in 1893. He was graduated from Harvard University, receiving the B.A. degree, and was awarded the S.T.B. degree by the General Theological Seminary in 1919. He was ordained to the priesthood in 1919.

Mr. Gummere served churches in New Jersey until 1928, when he became a field representative of the National Cathedral Association, holding that post until 1931. In 1932 and 1933 he was minor canon of the National Cathedral, Washington, D. C. He was rector of Zion Church, Charles Town, W. Va., from 1933 until 1943, and was rector of St. John's Church, New Haven, from 1944 until his death.

In 1928, according to the New York Times, Mr. Gummere had published an open letter to Herbert Hoover. The letter asked Mr. Hoover to "show better sportsmanship by admitting that religion should disqualify him from becoming President as a Quaker as much as it should disqualify Alfred E. Smith as a [Roman] Catholic."

The Rev. Braxton Bragg Comer Lile, retired priest of the diocese of Virginia, died in Richmond, Va., on July 27th, at the age of 51.

Mr. Lile was born in Evergreen, Ala., in 1909. He studied at the Alabama Polytechnic Institute, and was graduated from the University of Virginia in 1930. He was awarded the B.D. degree by Virginia Theological Seminary, and was ordained to the priesthood in 1933. He was canon missionary and archdeacon of the diocese of Ohio from 1939 until 1944, and was examining chaplain from 1940 to 1944. He was a deputy to General Convention in 1943 and 1952. He was rector of Church of the Ascension, Richmond, Va., from 1933 until 1939, and was rector of Christ Church, Alexandria, from 1944 until his retirement in 1959. Mr. Lile served on the standing committee and executive committee of the diocese of Virginia, and was chairman of the field board from 1950 to 1953.

Survivors include his wife, the former Nell Stevenson Hay, a son, a sister, and a brother.

Amy Irene Hoy, mother of the Rev. Canon Trevor Hoy of Grace Cathedral, San Francisco, died in Westport, Conn., on July 31st, at the age of 72.

Mrs. Hoy was a volunteer Red Cross worker during World War I, and director to the Fairfield chapter of the British War Relief Society in World War II. She was a needlework artist and her work had been shown at the Metropolitan Museum of Art in New York.

Besides her son, Mrs. Hoy is survived by her husband, Austin Y. Hoy, and a sister.

Celia Leland Hunt, mother of the Rev. Leland O. Hunt, died August 11th in Bristol, Maine. Mrs. Hunt was 75 years of age.

She is survived by the Rev. Mr. Hunt, rector of Trinity Church, South Norwalk, Conn., another son, Mansfield Hunt, and a sister.

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Sat 8, Wed 6:30, Thurs 9; C Sat 4:30-5:30

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ST. NICHOLAS 17114 Ventura Blvd. (at Encino)
Rev. Harley Wright Smith, r;
Rev. George Macfarren, Ass't
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education Tues 8; Penance Fri 7 to 8 & by appt

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Rev. R. C. Rusack, r; G. F. Hartung, J. C. Cowan
Sun 7:30, 9:15, 11; Daily MP, HC & EP

Continued on next page

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.



A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.

ATTEND SUMMER CHURCH SERVICES

Continued from previous page

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass Mon thru Fri 7; Tues & Sat 9:30; HD 12 noon; MP 6:45 (Sat 9:15), EP 6; C Sat 5-6

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. James R. Daughtry, c;
Rev. Ralph A. Harris, choirmaster
Sun 7, 8, 9:15, 11 and Daily; C Sat 5

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7 & 5:30; Thurs & HD 9; C Fri & Sat 4:30-5:30

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r
Sun HC 7, 8, 10; Daily 7:30; Tues 6:30; Fri 10; C Sat 4:30

ORLANDO, FLA.

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

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7; Fri 10:30; Other days 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15 MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru Fri) Int 12:10, 5:15 EP

ALL SAINTS CHAPEL

(Loop Center) 211 W. Madison
Wkdys: MP & HC 7:45; EP 5:15; HC 12:10 Mon, Tues, Thurs; Lit & Ser 12:10 Wed; Lit, Int 12:10 Fri

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun H Eu 7:30, 9, 11, MP 8:30, EP 12:30; Weekdays: H Eu 7; also Wed 6:15 & 10; also Fri (Requiem) 7:30; also Sat 10; MP 8:30, EP 5:30; C Sat 4:30-5:30, 7:30-8:30 & by appt

PORTLAND, MAINE

ST. LUKE'S CATHEDRAL State Street
Sun 7:30, 9, 11; Daily 7:30 ex Mon 10:30; Thurs 6:15 & 9:30; C Sat 5

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw and Madison Streets
Rev. MacAllister Ellis, Rev. Donald L. Davis
Sun: Masses 7, 8, 9, 11 (High); Daily 7, 9:30; C Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Rev. S. Emerson, Rev. T. J. Hayden, Rev. D. F. Burr
Sun 7:30, 9 (sung), 11 MP HC & Ser; Daily 7 ex Sat 8:30; C Sat 5, Sun 8:30

MARBLEHEAD, MASS.

ST. MICHAEL'S Washington St. at Summer
Rev. David W. Norton, r
Sun 8 & 11. Church built in 1714.

GULFPORT, MISS.

ST. PETER'S-BY-THE-SEA 3100 W. Beach Blvd.
Rev. Frank W. Robert, r
Sun HC 7:30, 9, 11 1S, MP; HC Thurs & HD 9:30

KANSAS CITY, MO.

GRACE AND HOLY TRINITY CATHEDRAL
415 W. 13th St.
Very Rev. D. R. Woodward, dean; Rev. R. S. Hayden, canon; Rev. R. E. Thrumston, canon
Sun 8, 9:30, 11 & daily as anno

The Living Church

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, S.T.D., r
Sun HC 8, 9, 11, 1S, MP; HC Tues 7, Wed 10

LAS VEGAS, NEV.

CHRIST CHURCH Maryland Pkwy. at St. Louis
Rev. Tally H. Jarrett, Rev. Robert H. Cochrane
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

ROCHESTER, N. H.

REDEEMER 57 Wakefield St.
The Most Modern Church In New Hampshire
Rev. Donald H. Marsh, r
Sun 8 HC, 10 HC 1 & 3, MP 2 & 4; C by appt

NEWARK, N. J.

GRACE Broad and Walnut Sts.
Rev. Herbert S. Brown, r; Rev. George H. Bowen, c
Sun Masses 7:30, 9:15 (Sung); Daily (ex Fri) 7:30; Fri 9:30; HD 7:30, 9:30; C Sat 11-12, 5-5:30, 7:30-8

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL 3d & Phila. Blvd.
Sun 8 HC, 9:30 Sung Eu, 11 MP; Daily: HC 7:30, ex Fri 9:30

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main Street at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8, 10; Daily 7; Thurs & Sat 10; C Sat 4:30-5:30 & by appt

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
122th St. and Amsterdam Ave.
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4; Wkdys: MP & HC 7:15 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11, Ch S; Weekdays HC Tues 12:10; Wed & Saints' Days 8; Thurs 12:10; EP Tues & Thurs 5:45. Church open daily for prayer.

HEAVENLY REST

5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9, MP Ser 11; Thurs HC and Healing Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 12

ST. MARY THE VIRGIN

Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 9, 11 (High), EP & B 8; Daily 7, 8; also Wed 9:30, Fri 12:10; C Sat 2-3, 4-5, 7:30-8:30

RESURRECTION

115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c
Sun Masses: 8, 10 (Sung); Daily 7:30 ex Sat; Wed & Sat 10; C Sat 5-6



ST. PHILIP'S CHURCH
CORAL GABLES, FLORIDA

NEW YORK, N. Y. (Cont'd)

ST. THOMAS 5th Avenue & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S) MP 11; Daily ex Sat HC 8:15; Tues 12:10; Wed 5:30; Thurs 11; HD 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r
TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed & Thurs, EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL

Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8 (Thurs also at 7:30) 12:05 ex Sat; Int & Bible Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by appt; Organ Recital Wednesday 12:30

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15, Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 15 minutes before HC, Int 12 noon, EP 8 ex Wed 6:15, Sat 5

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

292 Henry Street
Rev. C. Kilmer Myers, v; Rev. M. O. Young, p-in-c
Sun HC 8, 9, 10 (Spanish), 11:15 Sol & Ser; Daily: HC 7:30 ex Thurs 6:30, Sat 9:30, EP 8; C Sat 5:15 and by appt

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
Rev. C. Kilmer Myers, v; Rev. Wm. Wendt, p-in-c
Sun HC 8, 9:30, 11 (Spanish); Daily: HC 8 ex Fri 9, Sat 9:30, also Wed 5:30, EP 5:15; C Sat 3-5 & by appt

SYRACUSE, N. Y.

CALVARY 1507 James St. at Durston Ave.
Sun H Eu 7:30, 9:30, MP 10:40, EP 5:30; Wed & HD MP 6:45, Eu 7; Thurs MP 9:15, Eu 9:30, Healing 10; Daily MP 8:45, EP 5:30; C Thurs 8:45, Sat 4:30-5:30

MOREHEAD CITY, N. C.

ST. ANDREW'S Rev. E. Guthrie Brown, r
Sun HC 8, Ch S 9:30, MP & Ser 11 (HC 1S); HD HC 11 (as anno)

TULSA, OKLA.

TRINITY 501 So. Cincinnati Ave.
Rev. Curtis W. V. Junker, r
Sun: HC 7, 8, HC or MP (Family Service) 9, HC or MP 11; Wkdys: HC 7 Tues & Wed; 12 noon Mon, Thurs, Fri, MP 9; EP 4:45 daily

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 9, 11; Daily ex Sat HC 7:45, (Fri 12:10, Sat 9:30), Daily EP 5:30; C Sat 12

ALEXANDRIA, VA.

GRACE 3601 Russell Rd.
Rev. Edw. L. Merrow, r; Rev. H. H. Thomas, Jr., c
Sun 7:30, 9, 11 & Daily

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 9:30, Ch S 11; Mass daily 7 ex Tues & Thurs 10; Sol Ev & Devotions 1st Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

SEATTLE, WASH.

ST. PAUL'S 15 Roy St., at Queen Anne
Rev. John B. Lockerby; Rev. Eugene L. Harshman
Sun 8, 9:30, 11; Daily: varied times