

The Living CHURCH

December 10, 1961

25 cents



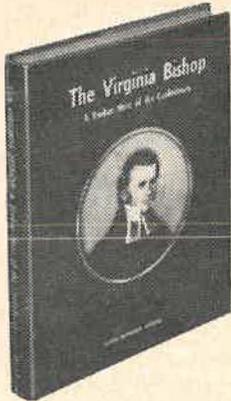
RNS

Delegation from
the Russian Orthodox
Church leaving assembly
hall in New Delhi,
India [WCC news p. 7].

Science, History, and the Virgin Birth [p. 14]

The Virginia Bishop

A Yankee Hero of the Confederacy



by JOHN SUMNER WOOD

The life story of John Johns, b. Delaware 1796. In 1842 chosen Assistant Bishop of Virginia for the Episcopal Church. On Bishop Meade's death, elected fourth Bishop of Virginia. Served as President of the College of William and Mary. Reorganized the Episcopal Theological Seminary in Virginia, served as President until his death in 1876. Foreword by General Albert C. Wedemeyer.

6 x 9 in. 200 p. Illustrations. Index. Dust jacket in colors. Price \$3.50.

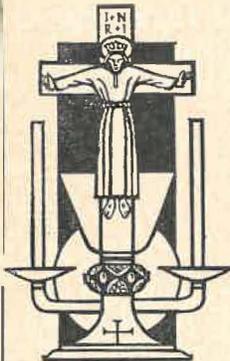
GARRETT & MASSIE, Inc.

Publishers

Box 1837L

Richmond, Virginia

OSBORNE



CHALICES

Send for Chalice-Ciboria book No. LC1C illustrating over 150 traditional and contemporary designs

EVERY KIND OF CHURCH SILVER & METALWORK

Send for book LC2G kindly stating likely requirements

117 GOWER STREET
LONDON • WC1 • ENGLAND

Stained Glass
Lighting
Altar Ware

The Studios of
George L. PAYNE
15 Prince St., Paterson 7, N. J.

TALKS WITH TEACHERS

by the Rev. Victor Hoag, D.D.

Organizing for Audio-Visuals

We have put audio-visual aids into our program" may be a happy announcement in a parish. Or it may prove the prelude to inadequate use and frustration, if the program is not well organized, equipped, and directed. A great help to teaching when properly set up, audio-visual aids are far more complicated and expensive than many at first realize, and they deserve to be well started and carried through. This is a program that calls for the continuing study and decisions of



a special group, and for a steady outlay of money. There follows advice, based on experience, of proper steps to be taken in establishing A-V on a broad and firm base:

(1) To start, call a meeting of a few persons, carefully chosen (not all of them already working in the Church school), and invite them to consider becoming a permanent A-V committee. Don't try to induce them to adopt one plan (already decided by the rector) but let the committee learn as time goes on. Above all, decide to meet regularly, and deal with the problems which arise.

(2) Enlist an A-V operator (perhaps a man not now involved in the school) who shall have charge of all equipment, its setting up and showing every week. This man need not be the one who teaches from the filmstrips, nor the one who selects and buys them. He simply sees that there is no delay or confusion. We cannot count on having all the teachers become operators.

(3) Set up an initial budget for the first equipment, and foresee regular funds for expansion. Single items are often given by individual donors. It is best if several hundred dollars a year be included in the parish budget. The following will be needed at the start: Filmstrip projector (short throw), screen, cabinet to hold filmstrips and printed scripts, a previewer (machine for examining filmstrips in preparation for teaching), some 20 or more filmstrips. The cost of these will be about \$300. After this, you should have as much or more every year to buy additional equipment and develop your library of films.

(5) Don't trust the printed ads of any one producer of filmstrips, any more than you would buy from the catalog of only one publisher of books. Like books, there are hundreds of filmstrips for sale, and

these are of unequal value and differing purpose. Fortunately, we are well served by the A-V Department of the National Council of Churches, and it is a must for every parish to purchase early a copy of the current guide. Order "Fifth Edition, A-V Resource Guide," price \$2.95 plus postage, from the Seabury Book Store, 281 Park Ave., South, New York 10. This lists over 3,000 filmstrips and movies for religious education, with careful evaluation and suggested utilization.

(6) Once started, publish a mimeographed list of all the filmstrips you have, and give it to all your teachers. List by subject, with enough description to aid the teacher in choosing one suited to the age and course of his class. Publish revised editions as your library grows.

(7) Teach your teachers how to use filmstrips correctly.

How To Show a Filmstrip

One parish printed these suggestions on the back cover of its folder listing the 250 filmstrips in its library:

(1) Select a subject well in advance, and fit its showing into the plans for your teaching. Secure a showing date, and prepare your class.

(2) Preview it. Know the general idea, and know the pictures. Follow through with the printed script, and decide what part to use, to read, or to adapt.

(3) When your class has arrived at the Little Theater (the A-V showing room) announce briefly what the picture is about. Don't tell too much, but point their minds to the theme.

(4) Show in a leisurely manner, allowing time for all to remark and identify each picture. Often a good short discussion will arise from a single picture.

(5) Frequently a filmstrip is too long, or certain pictures should be omitted. The teacher is the editor.

(6) Often you may run through the filmstrip a second time, at once. The children will enjoy recognizing and remarking on each picture while fresh. Or arrange to have the same strip shown one or two weeks later, for further discussion and deepening of the impression.

(7) Finally, have a brief discussion immediately following the showing. Ask, "What did you like about it?" "What have we learned that we shall remember?" "What could we do?"

[The above plan assumes that the policy is adopted, at the beginning, of *not* purchasing any of the recordings which are often listed with a filmstrip. Any filmstrip may be purchased without the record. Only the accompanying script is needed. Later, the use of movies may be considered in the parish program, but these require more money, more equipment, and a longer time for showing, and are more suited to larger and older audiences.]

BOOKS

A Real Connection

OUR CHRISTMAS CHALLENGE.

By the Rt. Rev. James A. Pike. Sterling Publishing Co., Inc., 419 Fourth Ave., New York 16, N. Y. Pp. 64. \$1.50.

Under the title, *Our Christmas Challenge*, Bishop Pike of California has brought together four essays that have already appeared elsewhere: "Christianity Is in Retreat"; "The Roots of Bias"; "The Right to Be an Atheist"; "Why There Are Bigots."

In a Foreword to the booklet, Bishop Pike explains what all of this has to do with Christmas. That there is a real connection would seem to follow if (as has often been asserted) the Incarnation has social implications, and thus embraces in its purview such issues as racial integration and the right to disbelieve, to name two of which Bishop Pike treats.

It is interesting (p. 61) to note that Bishop Pike and his "alert and devoted office staff" manage to answer every letter of complaint he receives about his views (except of course letters that are anonymous). He claims a high record of replies to these letters, and furthermore that the reply is nearly always "softer" than the original letter:

"The answer seems clear — the writer, desperately trying to become a person, has, by our reply, been treated as such."

Here is a tip for the rest of us — bishops, clergy, and laity.

A hard-hitting little book that deserves wide reading.

FRANCIS C. LIGHTBOURN

In Brief

THE GIFTED: EDUCATIONAL RESOURCES.

A Preliminary Survey of Primary and Secondary Schools in the United States Which Seek Through Inspiring Teaching to Realize the Capabilities of Mentally Superior Students. Porter Sargent, 11 Beacon St., Boston 8, Mass. Pp. 285. \$4. Another addition to the useful "Sargent Handbook Series."

ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communion, missionary societies, or emergencies.

December

10. Western Michigan, U.S.A.
11. Western New York, U.S.A.
12. Western North Carolina, U.S.A.
13. Western Szechwan, China
14. West Missouri, U.S.A.
15. West Texas, U.S.A.
16. West Virginia, U.S.A.

December 10, 1961

NEW BOOKS FROM

Westminster Press

THE PASTOR
The Man and His Ministry

By ILION T. JONES. A new application of New Testament standards to the life of the minister, helping to conquer the personal difficulties which often beset him. \$3.50

PERSPECTIVE ON MAN
Literature and the Christian Tradition

By ROLAND MUSHAT FRYE. A brilliant study of the ways in which both religion and serious literature treat history and convey truth. \$4.50

PERSONAL DEVOTIONS FOR PASTORS

Edited by WILLIAM B. WILLIAMSON. This unique prayerbook — which contains both traditional devotions and original prayers written by the editor—is designed to serve the spiritual needs of the minister himself. \$3.50

PAUL AND HIS PREDECESSORS

By ARCHIBALD M. HUNTER. Did Paul really create, single-handed, what is called "Pauline" Christianity? Here is a convincing demonstration that his theology is not radically different from that of the Christians who came before him. \$3.00

THE OLD TESTAMENT IN CHRISTIAN PREACHING

By LAWRENCE E. TOOMBS. How the parish minister can use the results of modern Old Testament research to enrich his sermons. \$3.95

Now at your bookstore

THE WESTMINSTER PRESS
Philadelphia 7

Clergy and Choir VESTMENTS
ALTAR HANGINGS and LINENS
Chasubles - Albs - Amices - Copes
All Embroidery Is Hand Done
Materials by the Yard — "Kits" for Altar Hangings and Eucharistic Vestments

J. M. HALL, INC.
14 WEST 40th ST. NEW YORK 18, N. Y.
Tel. CHickering 4-1070

ST. JAMES LESSONS

CONTENTS: Based on the Prayer Book.
METHOD: Workbook, 83 lessons, handwork. Nine courses.
OBJECTIVE: To teach understanding and practice of the Episcopal faith.
PRICES: Pupils' work books, each . . . \$1.10
Teachers' manuals I, II, III, each .50
Teachers' manuals IV to IX, each .75
No samples or books on approval.
Payment with orders.

ST. JAMES LESSONS
P. O. Box 241 Port Chester, N. Y.

R. GEISSLER, INC.
252-17 Northern Boulevard
Little Neck 63, N. Y.

Church Furnishings
IN CARVED WOOD AND
MARBLE-BRASS-SILVER
FABRICS + WINDOWS

NEW CATALOG AVAILABLE

KNEELING HASSOCKS

Oval or oblong style. Vinyl leather or velour cover — cork or long stapled fiber filling. Foam rubber top. Free samples and prices on request.

BERNARD-SMITHLINE CO.
252-17 Northern Blvd.
Little Neck 63, N. Y.

RELIGIOUS BOOKS OF ALL PUBLISHERS

Morehouse-Barlow Co.

14 E. 41st St. New York 17, N. Y.
29 E. Madison St. Chicago 2, Ill.
Morehouse-Barlow Co. of California
261 Golden Gate Ave. San Francisco 2, Calif.
4400 Melrose Ave. Los Angeles 29, Calif.

BUY THE SOUTH'S FINEST MONUMENTS at BIG SAVINGS

Genuine Granite and marble . . . FREE lettering and footstones. Freight paid. Satisfaction guaranteed. Write for free catalogue, samples or agent plan today.

National Monument Co. Dept. J Columbus, Miss.



V E S T M E N T S

Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Robots—Collars

Custom Tailoring for Clergymen
1837 Church Vestment Makers
Over One Hundred Years 1961

COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.



LESLIE H. NOBBS

Designs and Estimates for Special Requirements in
Decorations MEMORIALS Furniture
536 MADISON AVE. NEW YORK CITY

When Writing Advertisers Please Mention
THE LIVING CHURCH



Be sure your cards and packages are signed, sealed and delivered with

CHRISTMAS SEALS TO FIGHT TB

ANSWER YOUR CHRISTMAS SEAL LETTER TODAY



LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 300 words. (Most letters are abridged by the editors.)

Open Communion

Whatever may be the merits of the letter by Mrs. Robert C. Belleville, commented upon by Mrs. James A. Vaughan [L.C., November 26th], Mrs. Vaughan certainly ought to familiarize herself with the Prayer Book before talking about Freedom Riders "invading a parish that practices 'closed Communion.'"

It is so often the case that those who freely criticize departures from the Prayer Book, in connection with certain shades of churchmanship, are the same people who conveniently overlook the provisions of the Prayer Book when making over the Church to fit their own concept of what it ought to be. Any parish which practices open Communion on a "free-for-all" basis is most certainly in violation of the Prayer Book.

This is not to say that open Communion is right or wrong — there may be much to commend it under certain circumstances. But until the Prayer Book is revised on this point, open Communion is contrary to the Church's teaching.

R. B. JOSEPH
Chicago, Ill.

Nod of Thanks

THE LIVING CHURCH issue of November 19th is exceptionally good! The two special feature articles by the Rev. Messrs. Ralph Brooks, Jr., and E. O. Waldron were tops. And, of course, Bishop Bayne was his usual great self.

I am sure you receive more letters critical than complimentary, and so I wish to balance it out a little with this written nod of thanks.

(Rev.) ALTON H. STIVERS
Rector, St. James' Church
Watkins Glen, N. Y.

Accounting and Reporting

When I heard some time ago that the Parish Cash Book and the Parochial Report were to be revised I greeted the news with delight thinking that the ponderous machinery of accounting and reporting was to be simplified.

I have yet to see the Cash Book but a sample copy of the Parochial Report has just been received! I can't help wondering if someone on the staff of the National Council dreamed up this monstrosity. If the former one was complicated, this is impossible. I finally realized that the pages are designed so as to go conveniently into a typewriter and that the half to be filled out by the clergy is on separate sheets from that to be done by the treasurer (the old one could be handled in that way, too). But when it comes to reading it and making sense out of it all it requires manual gymnastics which are, I fear, beyond the ability of most ordinary priests and laymen. I hope that the bookkeeping will prove to be simpler but it seems odd that in a time when

we are emphasizing Christian education as an important part of the mission of the Church the expenses for it are listed in the Report as a sub-heading under office supplies! Then, of course, there is the typographical error on page 15 where we are directed to look at "#25" to find the amount paid on the quota, but when we do so we find that we are looking at the cost of "Music, Choir, Supplies, and Maintenance of Instruments." I do hope that most treasurers will realize that this is not what is meant by the quota but that it actually appears as #35.

I do not wish to seem to be carping but as we approach the Every Member Canvass and the necessity to answer questions about the stewardship the National Council practices with the money sent to it, it does seem hard to be faced with such an inept thing as this Report. Perhaps the idea is that when we have the new office building in New York we will be able to do better?

(Rev.) ROBERT S. S. WHITMAN
Rector, Trinity Parish,
and Rural Dean of Berkshire

Lenox, Mass.

Two to Agree

In regard to Mr. Harry W. Osborne's letter [L.C., November 12th]: Mr. Osborne says he was present in 1958 when the House of Bishops passed a resolution unanimously approving intercommunion with the Church of South India. He goes on to say that the next day the daily organ of the American Church Union announced that the measure had passed the House of Bishops "almost unanimously." Perhaps the implication is that the *American Church Daily* was less than accurate. I believe I was responsible for the account in the *Daily*, and I based my report on the fact that one bishop told me he voted against the South India measure. I had (and have) no reason to question his word.

As to the larger question, it is my understanding that the governing body of the Church of South India rejected as unacceptable the limited communion offered by the 1958 General Convention. Since it takes two to make an agreement, it appears that Mr. Robert E. Sargent was right when he wrote [L.C., October 8th] of "the collapse of intercommunion efforts (even limited recognition) of the Church of South India in 1958."

(Rev.) R. J. BUNDAY
Rector, St. Alban's Church
Marshfield, Wis.

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in the 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.

December

10. St. Mary's, Stuart, Fla.; St. Andrew's, Kenosha, Wis.
11. St. Patrick's, Dallas, Texas
12. Christ, River Forest, Ill.
13. Church of St. Michael and All Angels, South Bend, Ind.; St. Alban's, Los Angeles, Calif.; Christ, Redondo Beach, Calif.
14. Church of St. John the Baptist, Brooklyn, N. Y.; Trinity, Utica, N. Y.
15. St. Luke's, Mineral Wells, Texas
16. Trinity, New Castle, Pa.; DeKoven Foundation for Church Work, Racine, Wis.

The Living CHURCH

Volume 143 Established 1878 Number 24

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

STAFF

Peter Day, editor. Christine Fleming Heffner, managing editor. Jean Drysdale, assistant to the editor. Ray C. Wentworth, news editor. Rev. F. C. Lightbourn, S.T.M., literary editor. Very Rev. William S. Lea, Elizabeth McCracken, Paul B. Anderson, Th.D., Paul Rusch, L.H.D., associate editors. Hester Brown, editorial assistant. Warren J. Debus, business manager. Marie Pfeifer, advertising manager. Edna Swenson, advertising assistant. Lorraine Day, credit manager. People and Places editor. Roman Bahr, subscription manager.

EDITORIAL OFFICES

407 E. Michigan St., Milwaukee 2, Wis.

THE CHURCH LITERATURE FOUNDATION

Rt. Rev. Donald H. V. Hallock,*† Bishop of Milwaukee, president. Rt. Rev. Charles F. Boynton,*† Suffragan of New York, vice president. Peter Day,* secretary. Joseph Carson,* treasurer. Rt. Rev. John P. Craine,† Bishop of Indianapolis. Rt. Rev. Gerald F. Burrill,† Bishop of Chicago. Rev. Frs. William E. Craig,† Dudley J. Stroup,*† Messrs. Jackson Bruce,† Harry P. Leadingham,* Clifford P. Morehouse,† Robert D. Jordan,† John Geiffuss,*

*Director †Member

DEPARTMENTS

Anglican	Editorials	14
Perspectives	19 Letters	4
Big Picture	6 Movies	20
Books	3 News	7
Deaths	22 People and Places	21
Talks with Teachers 2		

SPECIAL FEATURES

The Holy Bible Francis C. Lightbourn 11
The Truth Remains Marion L. Matics 12

THINGS TO COME

December

10. Second Sunday in Advent
12. National Council meeting, Greenwich, Conn., to 14th
17. Third Sunday in Advent
20. Ember Day
21. St. Thomas
22. Ember Day
23. Ember Day
24. Fourth Sunday in Advent
25. Christmas Day
26. St. Stephen
27. St. John Evangelist
28. Holy Innocents
31. Christmas I

January

1. Circumcision
6. The Epiphany
7. First Sunday after Epiphany

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.

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

THE LIVING CHURCH is published every week, dated Sunday, by the Church Literature Foundation, at 407 E. Michigan St., Milwaukee 2, Wis. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$10.00 for one year; \$18.00 for two years; \$24.00 for three years. Foreign postage \$2.00 a year additional.

December 10, 1961

YOU GET THE *Extra*
BEAUTY • DESIGN • QUALITY

of Expert Craftsmanship

IN **CUTHBERTSON**

CUSTOM MADE VESTMENTS | for **ALTAR CHOIR CLERGY**



All embroidery features our own process of gold outlining which uses a traditional non-tarnishable gold thread to achieve natural beauty equaled only by hand craftsmanship.

All Vestments Styled and Tailored to Meet Highest Ecclesiastical Standards.

SEND FOR

CLERGY VESTMENT CATALOG

illustrates cassocks, supplies, rabats, collars, clergy hats, cinctures, robes, capes, shirts.

CHOIR VESTMENT CATALOG

illustrates robes, cassocks, cat-tas, collars, hats. Complete with measurement chart.

NEW!
over 150 exclusive
EMBROIDERY DESIGNS

for custom-made **ALTAR and CLERGY VESTMENTS**
Complete selection of new symbols designed especially to meet traditional and contemporary requirements for Stoles, Bible Markers and Superfrontals.

WRITE for NEW COLOR PARAMENT CATALOG



J. THEODORE CUTHBERTSON, INC.

Manufacturer of Ecclesiastical Vestments
2013 Sansom Street • Philadelphia 3, Pa.

Please send me illustrated catalogs checked below:

SUPERFRONTALS BIBLE MARKERS DOSSALS STOLES
 PULPIT & LECTERN ANTEPENDIA EUCHARISTIC VESTMENTS & COPES CLERGY VESTMENTS CHOIR VESTMENTS

NAME _____
ADDRESS _____
CITY _____ ZONE _____
STATE _____
NAME OF CHURCH _____
DENOMINATION _____

CODE: L121



HAND EMBROIDERED LINENS

exquisitely created for your Church by skilled needlewomen

Fair Linens Linen Chasubles
Surplices Palls
Superfrontals Other Altar Linens

Also fine linens by the yard

Write for illustrated brochure

MARY MOORE

Box 394-L Davenport, Iowa

WHITE FRIARS STAINED GLASS STUDIOS

Harrow, Middlesex,
England
(ESTABLISHED 1680)

An illustrated booklet
The Art of Stained Glass
will be sent on request

REPRESENTATIVE IN U.S.A.

FRED L. STUART
110 East 42d Street
New York 17, N.Y.



ST. MONICA'S HOME FOR SICK WOMEN

(Founded in 1888)

125 Highland Street
Boston 19, Massachusetts

under the direction of
The Sisters of St. Margaret

SPIRITUAL HEALING

HEALING belongs in The Church! "SHARING" has been the Church's magazine of healing since 1932. It is published monthly (16 pages) at \$1.00 for six months, or \$2.00 a year postpaid.

INTERNATIONAL ORDER OF ST. LUKE
2243 Front Street, San Diego 1, Calif.



Collins Cushions
by Samuel Collins

68-12 Yellowstone Boulevard,
Forest Hills 75, New York

Telephone Illinois 9-4125

At Work

The orderly recitation of the Psalter or Psalms of David forms the backbone of the Divine Office, which marks stated periods of the day for members of religious orders. In the picture monks of the Order of the Holy Cross engage in this work (the *Opus Dei*, as it is called) in their monastery at West Park, N. Y. The prayer which members of religious orders offer daily to God is thus Scriptural to the core.



Thy word is a lantern unto my feet, and a light unto my paths.

— *Psalm 119:105*
from the *Prayer Book*

The Living Church

Second Sunday in Advent
December 10, 1961

For 83 Years:

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

PUBLIC AFFAIRS

In the Vanguard

The Rev. Joseph F. Fletcher, professor of Social Ethics at the Episcopal Theological School, Cambridge, Mass., was elected president of the Human Betterment Association of America, Inc., at the association's annual meeting on November 14th. The meeting was held at the association's offices in New York City.

Mrs. Ruth Proskauer Smith, executive director of the society, when asked by THE LIVING CHURCH what the object and purpose of the society was, replied:

"We hope to lessen couples' anxieties and tensions by relieving them of the fear of unwanted pregnancies. . . . We seek to create a more favorable attitude toward sterilization as a means of family limitation."

A statement signed by Dr. Fletcher said:

"In modern times we do everything we can to see to it that a child is not adopted by unfit parents. By the same logic and morals we ought to do all we can to help parents who are unfit to avoid conceiving and bringing forth a child. The Human Betterment Association is giving us vitally needed service both medically and educationally in the use of voluntary sterilization, as one of the ways of preventing undesired reproduction, of protecting the unborn. It is a grave wrong and a cruel offense against personality to allow stunted and defective lives to be procreated when the means to avoid it are available, and [the society] is doing what it can to make those means available to married persons who have enough conscience to use them. Sterilization by either surgical or pharmaceutical means is an answer to both overpopulation and the tragedy of unwanted and congenitally defective births. It is coming in the right way — voluntarily — and the Human Betterment Association is in the vanguard."

HEALING

"It Was a Miracle."

The recovery of sight by a little girl two years ago has been referred to as a "miracle" by the Rev. Joseph Huske, vicar of Epiphany Mission, Sherwood, Tenn., according to press reports.

When Margaret Jackson, then two years old, became ill and went blind in 1959, few doctors gave her parents, Mr.

and Mrs. Johnny Jackson, then members of the mission, any hope that she would ever see again, the reports say. Some of the doctors are said to have attributed the blindness to lead poisoning.

Fr. Huske said that "almost every time I went into the church, Johnny or Charlotte [Mrs. Jackson] would be there. Sometimes both of them would be there with Margaret, saying their prayers."

A few months after her illness, Margaret is said to have become ill again, showing the same symptoms, and was taken to the hospital. Doctors, according to the reports, could not find anything wrong with her, and she was feeling better by the time she arrived at the hospital. When she returned home, it was found that she would reach for matches when they were struck.

Margaret's father is quoted in an Associated Press report as saying, "Every time, she would reach for them. After that, her sight gradually came back. Her left eye is a little weak now, but she doesn't even need glasses."

"It was a miracle," Fr. Huske is quoted as saying. "I know it."



W C C

SACRAMENTS

The Lord's Table

The Most Rev. Arthur Lichtenberger, Presiding Bishop of the Episcopal Church, was among those assisting at an "open" Communion service at the World Council of Churches Assembly in New Delhi.

The Most Rev. Arabindo Nath Mukerjee, metropolitan of the host Church, the Church of India, Pakistan, Burma, and Ceylon [Anglican], presided, and Bishop Willis of Delhi, also of that Church, was the celebrant. Archbishop Ramsey of Canterbury sat beside Archbishop Mukerjee during the service.

A total of 30 archbishops, bishops, and priests helped administer the Sacrament. Besides Bishop Lichtenberger, these included the metropolitan of the Mar Thoma Syrian Church of South India, as well as such Anglicans as the Archbishops of Melbourne and of New Zealand, and the bishop of Nagpur.

Some 2,000 people were present at the



World Wide Photos

Fr. Huske and Margaret: She doesn't need glasses.

celebration, at which "all who are baptized, communicant members of their Churches" were invited to receive the Holy Communion. An estimated 1,500 accepted the invitation and knelt to receive the Sacrament in the *shamiana*, a large, tent-like structure. Orthodox delegates were among those present who did not receive.

At the two previous WCC meetings in Amsterdam, the Netherlands, in 1948, and in Evanston, Ill., in 1954 — the official Communion services followed the forms of the Reformed Church in the Netherlands and the Methodist Church, respectively.

At the two earlier meetings, as at this one, provisions were made for separate Communion services for those groups that did not participate in the open service.

The Rt. Rev. H. L. J. De Mel, Bishop of Kurunagala of the host Church, who preached the sermon at the New Delhi service, said that many Churchmen have lost the necessary sense of reverence and quiet in this "strange age of hearty backslapping and first names." He called on Christians to become "meek torchbearers to the Light of the world." [D.M.]

ELECTIONS

Presidential Laymen

Two laymen were among the six Presidents of the World Council of Churches elected on November 30th at the Council's Assembly in New Delhi, India, according to the *New York Times*.

Charles C. Parlin, a Methodist lawyer from New York City, and Sir Francis Ibiem, a Presbyterian who is governor-general of the eastern province of Nigeria, are the laymen chosen.

Others elected to the presidencies include Archbishop Ramsey of Canterbury, Archbishop Iakovos of the Greek [Orthodox] Archdiocese of North and South America, the Rev. Martin Niemoeller of the Evangelical Church in Germany, and the Rev. David G. Moses of the United Church of Northern India and Pakistan.

UNITY

Counsel of Patience

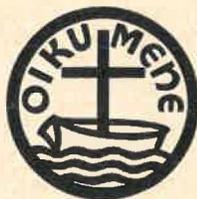
Archbishop Ramsey of Canterbury, addressing the World Council of Churches Assembly in New Delhi, said that there is concerning unity a "divine patience." He said that patience is needed "between those who ask that intercommunion should be immediate and general and those who, with deep conviction and no less concern for unity, believe otherwise." He maintained that "we need to remember the moving plea made by Archbishop William Temple . . . for mutual respect of consciences on this matter."

Pointing out that Christ, our great High Priest, had prayed for unity, holiness, and

truth for His followers, Archbishop Ramsey said that the fulfillment of the prayer is indivisible. "It is useless," he said, "to think that we can look for unity in Christ's name unless we are looking no less for holiness in His obedience and for the realization of the truth which He has revealed."

Discussing the prayer of our Lord quoted in the 17th chapter of the Gospel according to St. John, the Archbishop said:

"The words of the prayer tell . . . not only of aspirations for the future but of gifts, once for all given to the Church. By His



presence in the Body of which He is the head, He has given to us already unity in Himself and in the Father; He has given to us already the holiness whose essence is His own self-consecration to His death upon the Cross; and He has given to us the truth which is Himself, the very Truth incarnate. But it is in earthen vessels of our frailty that those gifts are ours. Never has there been a moment when the Church has not possessed the gifts in their plenitude; never a moment — since the friction in Jerusalem about widows or in Antioch about eating together or in Corinth about partisanship — when the Church has not obscured the gifts by the sinfulness of its members. In fulfilling its mission the Church has involved itself in the world's life, for its members have always their double citizenship of heaven and earth, their double standing as both redeemed sons and members of earthly communities. Hence the Church must needs live out its unity among the changing pressures of culture and polity; it must realize its holiness amid the complexities of successive civilizations; and it must learn and teach its truth amid varieties of intellectual system and method. . . . All the while the Church shows Christ to the world (for so great is His mercy that He uses the Church mightily despite the failures of its members), and all the while the Church tragically obscures Him. . . .

"The world, caring . . . for unity, is shocked when the Church fails to manifest it. Yet while the world's criticism must rightly humble us, we must not on that account accept the world's conception of the matter. It is not just unity . . . that we seek; . . . it is for unity and truth and holiness that we work and pray. . . . A movement which concentrates on unity as an isolated concept can mislead the world and mislead us, as indeed would a movement which had the exclusive label of holiness or the exclusive label of truth. . . .

"I believe in one Church; we do not learn to say that. We learn to say, 'I believe in one, holy, Catholic, apostolic Church,' and the notes of the Church are a symphony in depth telling of the depth of Christ's prayer and of the depth of its fulfillment.

"Because our task is such, it has both a

divine urgency and a divine patience. The call to holiness is urgent. . . . So, too, is the call to unity. . . . Where there are two or three Christian bodies in a locality, the question urgently presses, 'Why should we not become one?' Yet just as the way of holiness cannot be hurried, and the way of truth cannot be hurried, so too there is concerning unity a divine patience. . . .

"Within the total task theology has its role. We are very conscious of the wounds which we have inflicted upon each other by our theologies, in their corruption. The West has carried to the East not only the Gospel of God, but a score of rival confessional systems which divide those who accept the Gospel; and earlier still the East had its own deadly schisms, in the fourth and fifth centuries, with tragic effects on at least two continents. Hence there is in the West today a 'hang theology' spirit which says in effect, 'Do not go deep into theology; we need just a few simple facts and principles in order to get unity.' But those who talk thus commonly make themselves large theological assumptions which they do not pause to examine. Beware of them, for if the East cannot find unity in the confessional systems which the West brought to it in an earlier epoch, no more will it find unity in any 20th-century simplifications. Is not the need for the West and the East to discover together those gifts of God which authentically belong, not to any one age or phase or culture or continent, but to the one, holy, Catholic, apostolic Church of Christ, and to receive them not indeed as a return to any past age but as the media of Christ's dynamic power for the present and the future?"

"In the realm of theology two good things are happening. One is that within every Church theologians are being inspired by the same interests and are using the same tools. For instance, there is among Roman Catholics, Lutherans, Orthodox, Reformed, [and] Anglicans a new kind of concern for the Bible, for the ancient fathers, and for the liturgy, which is shifting the proportions of thought and teaching and is exposing new levels for converse and partnership. The other is that within our different traditions there is a tendency to put more and more emphasis upon the mystery of God's gracious acts, bringing thereby a deeper humility in men's view of truth and its reception. If we will be patient, true theology, good theology, is something which unites. But it will not be true unless it keeps itself and us near to the Cross whence the call to holiness comes. We need to be humbled in our contentment with our own forms of Christian culture, of intellectual method, of spirituality. We of the West shall try to learn from Asia, where new chapters in Christian culture, in intellectual method, in spirituality, are yet to be written.

"Unity, truth, holiness: as with the negotiator, so with the theologian, his task is but a tiny fragment. All the while Christ the head of the Church goes on in His mercy using the Church, divided though it be, to make known His truth and unity and to lead many in the way of saintliness. So the divine life of Christ's Resurrection flows in a Church of which the part on earth is but a fragment as it unites us already with the glorious saints in heaven. And all the while our great High Priest is interceding that in His people on earth unity, truth, and holiness may be seen."

Toward the Goal

At a business session during the Third Assembly of the World Council of Churches at New Delhi, India, the Most Rev. Henry Knox Sherrill, former Presiding Bishop of the Episcopal Church and WCC President, reported that \$1,908,717 has been received and \$420,486 has been firmly pledged toward the construction of new WCC headquarters in Geneva, Switzerland.

It is estimated that the total cost of the project will be around \$2,500,000.

Bishop Sherrill is head of the committee that is raising funds for the building. He reports that gifts and assurances have come from churches, foundations, organizations, and individuals in 33 countries. In addition, he says, special contributions have come through the Lutheran World Federation and the World Presbyterian Alliance, whose headquarters will be in the same building.

ACCOMMODATIONS

No Room in the Inn

Reports from New Delhi, India, say that people who went there during the Third Assembly of the World Council of Churches had difficulty in finding places to stay and beds to sleep in.

All hotel accommodations, the reports say, were taken and many people were staying in private homes. One reporter told of his experiences with inoperable plumbing, unwashed bed linen, and a landlord who rented the same room to more than one tenant. Another reporter, however, while affirming the poor state of accommodations, said that most visitors to the city were at least better off than the large numbers of Asians who had no home but the streets.

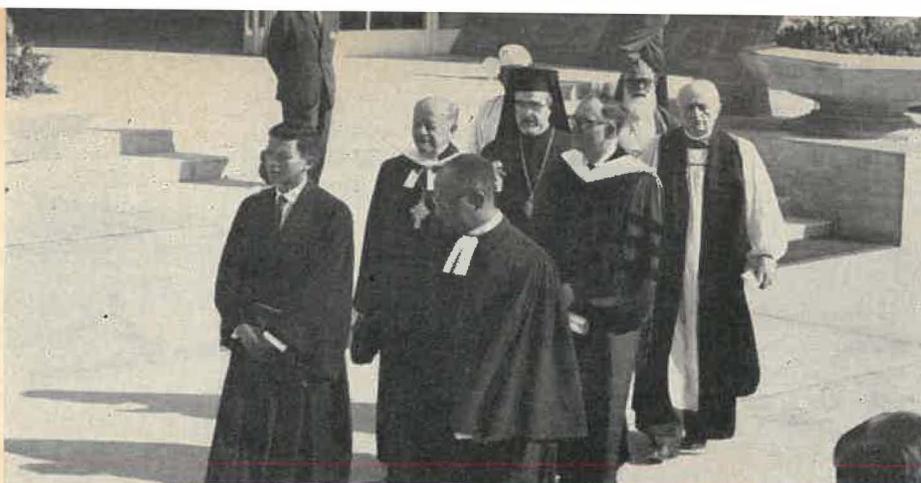
IMPRESSIONS

Mid-stream Tensions

by the Rev. DEWI MORGAN

(Written at the close of the first week of World Council of Churches Assembly sessions in New Delhi, India.)

When there are some 1,500 participants at a world conference and they speak nearly that number of languages; when that conference breaks up into three sections, each with three sub-sections; and when, in addition, some 15 committees are meeting with zealous frequency and mostly simultaneously; when these are the conditions, it is hazardous to try to express opinions about that conference — at least until its final report is issued. It is still more hazardous, perhaps, when one sits in the press gallery and catches every murmur of rumor, every hint of supposition, and — since every sort of newspaperman is present — every attempt



WCC Photo

Leaders of the World Council of Churches as they left the assembly hall in New Delhi to march in the procession opening the Third Assembly of the WCC. In front is the Rev. Raymond L. Rajoeliso (left) of the Evangelical Church of Madagascar, and the Rev. Dr. Christian G. Baeta of the Presbyterian Church of Ghana. They are followed by (from left) Lutheran Bishop Otto Dibelius of Berlin; Archbishop Iakovos of the Greek [Orthodox] Archdiocese of North and South America; Methodist Bishop Sante Uberto Barbieri of Argentina, Uruguay, and Bolivia; Metropolitan Juhanon Mar Thoma of the Mar Thoma Syrian Church of South India; and the Most Rev. Henry Knox Sherrill, former Presiding Bishop of the Episcopal Church. The last five were Presidents of the WCC. Partly hidden behind Archbishop Iakovos is the Rev. U Ba Hmyin, secretary of the Burma Baptist Churches Union.

to create the sensational if it does not come readily to hand.

Anything written at this moment, therefore, must be tentative. Is it therefore worth saying? There are two reasons which suggest it is. The understanding of a finished product is easier if you know something of the process of growth. And there are tensions here which, short of an obviously divine intervention, must remain with the world Church for a long time. They are worth bringing into the open.

These tensions come in all shapes and sizes, with all degrees of urgency or permanency, and only a prophet could assess their priority in any list.

There is, for example, the tension between those who want the World Council of Churches to work with a minimum of expense even if the work be apparently thereby hindered. "The people who want the WCC to sit in a tent and write with a quill pen," Bishop Henry Knox Sherrill called them when he made an appealing speech for the new headquarters building in Geneva, Switzerland. Dr. Eugene Carson Blake of the United Presbyterian Church has described the division between those who favor maximum organizational efficiency and those who want simplicity as a division between different cultures. It is almost a geographical division, and certainly it is not confessional.

Thus Americans, by and large, want a WCC properly equipped. Asians and Africans differ — though generalizations are dangerous, perhaps if we knew more

about the poverty of their background we might wonder more about resplendent buildings. Certainly a few days spent in New Delhi does not begin to soften the hideous blow one feels every time the reality of Asian poverty comes into view — which is daily, even hourly. However, Bishop Sherrill got his vote from the Assembly and the new headquarters "in a particularly fine part of Geneva" will proceed.

On quite a different level there is the tension between those who want to approach non-Christians with the words, "Jesus is unique," and those who, while still asserting the uniqueness of our Lord, feel that a gentler, more sympathetic approach is called for. The latter have earned for themselves the name of "neo-syncretists" — a piece of ecumenical jargon which some hope will be short-lived.

Speaking of jargon, one of the ecumenical "diseases" mentioned at New Delhi is ethnocentricity. There are people who see a close connection between ethnocentricity and neo-syncretism. One day, no doubt, someone will write an impressive thesis on the tendency of "ecumaniacs" (their word) to spawn neologistic dictionaries. Journalists working on mass media papers have already made many comments worthy of inclusion in such a thesis, but they are, alas, necessarily off the record.

Another tension which regularly makes itself felt in debates is between those Churches which have no set-apart clergy since they believe so wholeheartedly in a lay ministry and those Churches where the clergy exercise such authority that laymen have hardly any voice in Church affairs. When it comes to discussing the position of the laity in the Church this obviously makes for disagreement. Yet when it comes to discussing the duties of the laity in respect to their daily work in the world, even these poles come into harmony and there is a remarkable measure of agreement.

What is probably the most basic tension of all can be described as that between faith and works. Perhaps the tension exists because the parent streams of Life and Liberty, and Faith and Order,

have not yet fully merged in the WCC, or perhaps because there is something basic in the make-up of mankind which divides the species into thinkers and doers.

The trouble in trying to describe this particular tension is that so many of our words have become battered over the years and have lost the fine edge of clarity which is necessary to communication. But, if a generalization can be permitted, it may be said that a World Council Assembly can be divided into those who vociferously proclaim, "Hang theology. Let's get on with the job. Let's open up our altars to everyone," and those who say, "God has made us stewards of His Mysteries. God has trusted us with a Faith once delivered to the saints. Until we get our beliefs straight we cannot act properly."

It is easy to dismiss the first group as the merely impetuous. But — as they will readily point out to you — they can also be described as those who have complete faith that if we go forward in trust, God will look after our actions and His Sacraments. It is easy to dismiss the second group as the fainthearted who want to sit in their tents until everything is made plain, but they will reply that God has made us rational creatures and He does not expect us to become irrational in order to carry out His will. In regard to the pursuit of unity they would maintain that, while unity must be our endless quest, there can be a price which is too high to pay. They would say that unity *per se* and in isolation is not the panacea.

Perhaps the most moving exposition of this second group — and in many ways the most simple and intelligible — was the speech made by the Archbishop of Canterbury, Dr. Ramsey [see page 8].

Clearly the area of discussion between those who emphasize Faith and Order and those who emphasize social activities such as refugee work is a large one and will take long to cover. In some senses the tension has become more acute since the merger of the World Council of Churches and the International Missionary Council, and the entry of so many Orthodox Churches is also relevant to this point. The Russian Orthodox Church has made it clear that its major interest is in Faith and Order. Alongside this goes the objection voiced by the Ethiopian Orthodox Church against what it calls the "sheep-stealing" of some of the Protestant Churches who have missionary work in its area.

But it would be entirely wrong to make too much of any of these tensions. The important fact is that all these Churches, so many of which have spent centuries in silence, have now come into full discussion with other Churches. It is apparent from their attitude that they propose to stay together. And God can and will surely use that fact to His greater glory.

More WCC news next week

LAYMEN

In Reserve

Two Churchmen have been named as "understudies" for planned orbital space trips.

Malcolm Scott Carpenter, who, according to an Associated Press report, is being held as a reserve pilot on what will be the first attempt by the United States to put a man into orbit around the earth, is an Episcopalian, as is Walter Schirra, who is "second string" pilot for a planned second attempt.

John H. Glenn, Jr., has been designated as pilot for the first try, and Donald B. Slayton has been named for the second.

CENTRAL NEW YORK

Capital Funds Drive

A capital funds drive to raise \$770,000 by the middle of May, 1962, has been announced by Bishop Higley of Central New York. The drive will be directed by Ketchum & Co. of Pittsburgh, Pa., who handled an earlier capital funds drive of the diocese in 1953. At that time \$607,000 was raised — more than twice the target amount.

These funds will be used to build new churches, missions, parish houses, and rectories in areas where they are vitally needed because of population changes. A major project is the construction of a conference center at Cazenovia, N. Y.

General chairman for the drive will be Maj. Gen. R. W. Barker, (retired) U.S.A. Bishop Higley will be general counselor.

Five deputy counselors appointed are the Rev. Lloyd W. Clarke, rector of Trinity Church, Watertown; the Rev. Harold L. Hutton, rector of St. Paul's Church, Syracuse; the Rev. Stanley P. Gasek, rector of Grace Church, Utica; the Rev. W. Paul Thompson, rector of Trinity Memorial Church, Binghamton; and the Rev. T. G. David Kingman, rector of Trinity Church, Elmira.

For the purposes of the drive, the 10,000 square miles of the diocese have been divided into ten campaign areas. Each area will eventually have a lay chairman and an area counselor appointed from among the local clergy.

ANNIVERSARIES

Book I: Bishop 2

In the 350th anniversary year of the King James Version of the Bible, it is of interest to the American Church that, 180 years ago, the second American bishop (and first in the English line, Bishop White of Philadelphia) was one of the two Congressional chaplains who examined the text of the first American-printed English Bible. The Aitken Bible was then approved and recommended by Congress to the people of the United States.

Miss Margaret T. Hills, American

Bible Society librarian, in the introduction to *The English Bible in America: A Bibliography of Editions of the Bible and New Testament Published in America*, of which she is editor, says, "The Crown monopoly restricted the publication of the King James Bible in British lands to the King's printers.

"With the opening of the war with England, the colonies were cut off from supplies of Scriptures from England, although some came in from Holland. The importance of English Bibles to the leaders of the country is evident in the concern of the Continental Congress . . . to import at government expense 20,000 English Bibles from Holland. . . . It was not until toward the end of the war that the printer to the Congress, Robert Aitken, undertook a whole Bible — the first English Bible in America."

Bishop White was influential in establishing the American Bible Society, founded in 1816. Elias Boudinot, who was pre-president of the United States, or president of the pre-United States (since he was president of the Continental Congress) was the Society's first president. Bishop White wrote in a letter that bishops "and other eminent men in England encouraged me much to join in a similar enterprise [to the British and Foreign Bible Society] in this country."

In 1958 the American Bible Society recognized the 150th anniversary of the Philadelphia Bible Society by commemorating Bishop White, its first president, and the Aitken Bible in a bronze plaque. A portrait of the bishop done by an early American painter was presented to the Philadelphia society.

EAST CAROLINA

Short-Term Theft

Offices of the bishop and executive secretary of East Carolina were broken into at the diocesan house in Wilmington, N. C., on the night of November 21st, and a typewriter, part of a dictating device, and a desk set belonging to Bishop Wright of East Carolina were removed from the property.

The Rev. Daniel W. Allen, executive secretary, discovered upon arriving at his office the next morning that a second-story window had been shattered by a blow from the outside, littering the floor with glass. A search revealed that the three things had been removed, but no files had been disturbed or other damage done.

When Fr. Allen called the police to report the loss, he was informed that the missing articles had already been recovered and that two men were under arrest for the crime. One of the men had attempted to dispose of the typewriter to a man on the street, who became suspicious and informed the police officer on

Continued on page 18



RNS
The familiar stories take on new meaning.

THE HOLY BIBLE—

a dust collector, or a way to eternal life?

by the Rev. Francis C. Lighthourn, S.T.M.

Literary Editor, *The Living Church*

What is the Bible for? Is it a book to be allowed to collect dust until the next house cleaning? One fears that in many homes today this is about the extent of its use. Is it an armory of texts for religious argument? Our forefathers were adept at using the Bible in this fashion. They could quote chapter and verse in support of their position, even if this meant — as it often did — taking a verse out of its context and giving it an artificial meaning. Or is the Bible an edifying collection of stories on how to be good and clean and upright, suitable enough for children but superfluous for grown-ups, except when read in church?

The second and third of these three possible views of the Bible contain a measure of truth. The Bible is indeed a source of Christian doctrine, even though today we apply to it somewhat different principles of interpretation from those of

past ages. Certainly the Bible contains many an edifying story, well told, and with pointed insight into human nature. But neither of these is the primary purpose of the Bible. For the Bible is first and foremost a record of the mighty acts of God, of those significant actions which God has wrought for us in history. It is, in fact, *the* record of all that led up to that decisive intervention of God in human life that we associate with the name of Jesus of Nazareth.

The period of Hebrew history covered by the Bible is of about 2,000 years, extending from the call of Abraham to the coming of Christ. The greater part of this period is traced for us in the Old Testament, which thus forms the bulk of the Bible. But its culmination was in the New Testament, in our Lord's earthly life and ministry and in the life of the early Church. Nearly 2,000 years of preparation for a series of events crowded into

the space of approximately one century! Such was God's patient education of His people.

One does not have to read much of the Old Testament to see that it is a record of God's actions on behalf of a people whom He had chosen to be His own people — with special privileges, yes, but with responsibilities, too. Some 4,000 years ago He called a man — according to the record, a particular individual — to leave his home to the north of Mesopotamia and to make a long journey to a place called Canaan, a land that God promised to give to the man's descendants. They should serve God and He would be their God and they would be His people. The man's name was Abraham. He obeyed God and went forth on the new venture.

The familiar stories which we read in our childhood, or which were read to us, about Abraham, Isaac, Jacob, and the rest, take on a new meaning when we see behind them the action of God, constituting for Himself a special people to do for Him a special task.

Some 500 years after Abraham, when this people was enslaved in Egypt and made to do backbreaking taskwork, when they were cruelly oppressed by the Egyptians, God raised up Moses and, in a series of dramatic acts culminating in the crossing of the Red Sea, brought them out of Egypt, out of the house of bondage. So crucial a turning point in their history was this that they never forgot it, commemorating it year by year in the solemn observance of the Passover. And so, down through the centuries, God on many occasions intervened on behalf of His people.

If the Old Testament seems to us antiquated and belonging to another world of thought, surely we can see in Christ the action of God, or we would not be Episcopalians. Indeed, His birth, which we shall soon be joyfully celebrating, divides history into two halves, which we label B.C. and A.D. He stands at the center of all time; and if the average American does not instinctively think of His coming as the greatest event of history, it can hardly be other than that for anyone professing and calling himself a Christian. But Old Testament history is introductory to the coming of our Lord; His life and ministry can be understood only against the background of the Old Testament, of God's action in Israel's history.

Of all of this the Bible is the supreme record. All of these events are recorded and interpreted in the Bible, which is not one book but a collection of writings, extending over a 2,000-year period. The 39 books of the Old Testament and the 27 of the New form a divine library, containing every variety of literature, history, folklore, instruction in right living, even historical fiction like the book of Ruth, and some types of literature peculiar to the Bible itself (like the Gospels);

but all of this is in some way related to those saving acts which God wrought in Christ and in the centuries leading up to Christ. Back of it all stands God. So, in the Collect for the Second Sunday in Advent we pray: "Blessed Lord, who hast caused all holy Scriptures to be written for our learning . . ." (Prayer Book, p. 92).

The real author of the Bible is God. But this does not rule out the human element. God chose not to override the human authors of Holy Scripture in their manner of expression, not even to guarantee them against occasional scientific and historic error. For all of that, the Bible remains the record *par excellence* of the great things that God did in the line of development from Abraham to Christ, and supremely in Christ Himself.

It is God who "caused all holy Scriptures to be written," and they were "written for our learning." Having stated that in the Collect, we go on to pray that "we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of [God's] holy Word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which [He has] given us in our Saviour Jesus Christ." We pray that we may hear and read the Scriptures to our "comfort" — a word which in the Prayer Book means not "consolation" but rather "fortification," "strengthening for service."

So the Church at every celebration of the Holy Communion reads two selections from Holy Scripture, the Epistle and the Gospel; so, too, in the daily services of Morning and Evening Prayer are normally read two passages from the Bible, one from the Old Testament and one from the New, together with one or more of the Psalms. This is the Church's official method of reading Holy Scripture, and it is one which individuals may follow privately if they wish. To read the Bible according to the Prayer Book lectionary would mean covering the greater part of it every year, and covering it in relation to the Church's seasons and holy days.

Another way is to read the Bible historically. To do this effectively most of us need some kind of outside help, in the form of commentaries, introductions to the history and literature of the Old and New Testaments, and similar equipment. But it is possible in this way, and very fruitful, to trace the history of the Old Testament from the call of Abraham to the coming of Christ and to see more clearly how the ground was prepared for the Incarnation of the Son of God.

Another way to read the Bible is to read an entire book at one sitting, or nearly so. This is not so formidable a task as it may seem, for many of the Biblical writings are quite short. The book of Ruth, for example, can easily be read at one sitting, and it is a fascinating story when so read, St. Mark's Gospel

can also be read through at one sitting. Indeed, only in this manner can its dramatic quality, its sense of urgency, its dynamic effect, be truly appreciated.

At one time not a little controversy centered on the relative importance of the Word of God, as contained in Holy Scripture, and of the Sacraments, in particular the Sacrament of the Holy Communion. It was an idle controversy, this dispute whether the Word was more important than the Sacrament, or the Sacrament more important than the Word. Both are from God, and both are to be received with thankfulness. And it is the glory of our Anglican worship that we make room for both, for the hearing of the Word and for the receiving of the Sacrament of the Body and Blood of Christ. For it is by this twofold gift that we tread the way which leads to eternal life.

It is God who has caused all Holy Scripture to be written for our learning; it is for us to read, mark, learn, and inwardly digest what is contained therein. This is what the Bible — the record of God's mighty acts in the world we live in — is for.

Though the world may go to pieces

The Tr



Harold Lambert

"And there shall be signs. . ."

The Living Church

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notations as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

Okinawa Discretionary Fund

Previously acknowledged in 1961	\$ 50.00
J.T., Glen Ridge, N. J.	50.00
	<hr/>
	\$100.00

Walsingham

A.B.F., New York City	\$ 10.00
W.C., Vero Beach, Fla.	5.00
	<hr/>
	\$ 15.00

Presiding Bishop's Fund for World Relief

Previously acknowledged in 1961	\$ 25.00
W.C., Vero Beach, Fla.	10.00
	<hr/>
	\$ 35.00

Hurricane Relief

Previously acknowledged in 1961	\$197.50
N.S., Honolulu	35.00
	<hr/>
	\$232.50

St. Cyprian's College, Africa

K.T., Crystal Lake, Ill.	\$ 14.00
A.M., Tucson, Ariz.	100.00
H.F., Greensburg, Pa.	5.00
H.G., Rochester, N. Y.	4.00
Pass Christian, Miss., Anonymous	36.00
C.N., Los Angeles	2.00
M.S., Cambridge, Mass.	10.00
L.W., Hattiesburg, Miss.	10.00
A.J., Southwest Harbor, Maine	10.00
	<hr/>
	\$191.00

Prayer Pilgrims

Previously acknowledged in 1961	\$192.00
L.C., Lindsay, Calif.	10.00
S.M., McLean, Va.	5.00
W.M., Rancho Santa Fe, Calif.	5.00
E.C., Boston	5.00
	<hr/>
	\$217.00

th Remains

by the Rev. Marion

L. Matics, Ph.D.

Vicar of St. Francis' Church,

Levittown, N. Y.

This is the second in a series of four meditations dealing with the themes of the Church's observance of the Advent season. The first part, "Merry Christmas," appeared in last week's issue of THE LIVING CHURCH.

As the Church Year rolls by, it is always startling to come upon that very primitive passage from St. Luke which turns up as the Gospel for the Second Sunday in Advent: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity. . . ." We hear once again the apocalyptic poetry and threat. For the superficially secure and self-content, it is to stumble across a corpse in a darkened room; for the unhappy and frustrated, it is to see the phoenix rising from the ashes of despair.

"The sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken." There is poetry and strength here — the old words speak to elemental fears and hopes. We really should not laugh at those people who in every age are sure that the end of the world is going to be next week, and who attempt to prove it with an ear-fatiguing abundance of unintelligible gibberish from a mixed-up version of Daniel and Ezekiel. Even a stopped clock is correct twice a day, and on some day these people may be right, "and then shall they see the Son of Man coming in a cloud with power and great glory. And when these

things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Particularly in troubled times, when there seems to be little or no hope for the well-being of mankind upon earth, the apocalyptic vision flourishes. Gregory the Great cried out in the year 595, "It is the last hour: Pestilence and sword are raging in the whole world. Nation is rising against nation, the whole fabric of things is being shaken." And, again, in the year 1000, everybody was sure that that was the end. In our own day, when so many threats beset us, the vision is waxing strong.

Not only the members of little sects, who ring our doorbells and give us small tracts which explain all problems of life and death, but others, also, shirk from the present and put their trust in a golden age of the future. We are told that the Queen of Heaven appeared to some peasant children in Portugal and told them that Russia will soon be converted and that all will be well, if only we say enough rosaries. Both Fascism and Communism, each with its mocking parallels to organized Christianity, excuse and explain away all iniquities of the present as being necessary for the creation of a glorious future. It is in the air, this apocalyptic expectation, and in its various forms it is molding the lives of many men.

Indeed, the times are full of trouble, as William Butler Yeats has pointed out:

Turning and turning in the widening gyre
The falcon cannot hear the falconer;
Things fall apart; the center cannot hold;
Mere anarchy is loosed upon the world,
The blood-dimmed tide is loosed and every-
where

The ceremony of innocence is drowned;
The best lack all conviction while the worst
Are full of passionate intensity.

If this be so, no wonder that the future's golden age exerts its ancient siren call. As always in such matters, there is a tiny kernel of truth wrapped up in the thick husk of absurdity. It is at the very end of the Gospel, this little gleaming kernel: "Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away."

The first sentence, referring to our Lord's contemporary generation either applies only to the members of that generation in a personal sense, pointing out that whatever was necessary for their salvation or otherwise was accomplished within their lifetime, or else it refers to the drama of redemption, anticipating the Passion and Resurrection, and the saving flood of grace let loose upon the world. Obviously the end of the world did not occur in the first century A.D., as in all probability it will not occur in our century — except to each of us in a personal way. But the gist of the passage is its ending, that security is found not in

heaven nor earth, but in the Word of the Lord, and there alone.

Many brave men have found legitimate comfort in the fact that no matter what happens, the truth remains. A tyrant can eradicate life, but he cannot do away with truth. Whatever is, after the storms and passions of life pass, still is. The truth is! and cold as it may seem to be, this is a sort of comfort to many. The crippled slave Epictetus is a continually repeated type. "If you seek truth," he says, "you will not seek to conquer by all possible means; and when you have found truth, you will have a security against being conquered."

From the Christian point of view such a statement represents about the highest type of pagan morality, but the Christian goes one step further — he identifies ultimate truth with goodness, and goodness with God.

This great further step is surely by an act of grace, by man's inner aspiration prompted by the Spirit, for certainly it cannot be proven by any of the usual means of logic. It is a step executed and required by faith.

Heaven and earth shall, indeed, pass away; and something shall remain. The reason teaches us that the truth shall remain, but only the Faith of the Church will teach us that the truth is good, and that the truth is God. This wonderful message is about all that a reasonable man can say regarding the ending of all things, but it is enough.

In medieval times, it was the custom to have in almost every parish church the back wall decorated with a huge mural showing the end of the earth, with Christ bursting upon the world with power and great glory, and presiding over the judgment of men, as described in the New Testament and suggested in the Old. Every major painter through the Renaissance tried this theme, and these enormous pictures of the Last Judgment must have had a serious and sobering effect upon the Christian conscience.

These days the "respectable" branches of the Church shy away from such blunt and dramatic teaching, but it is still true. The world may or may not go to pieces, as God wishes; the Apocalypse may be sooner than soon, or later than late; but the truth remains, and it is our faith that the truth is God.

So when you look to the heavens and see signs in the sun and in the moon and in the stars; when you look to the nations, and see distress, with perplexity, and no way out; and when you look to your fellow men, and see that their hearts fail them for fear, and for looking after those things which are coming on the earth — in those days, be not cynical nor unkind, be not discouraged nor without hope, for even as the heavens tremble, you shall see the Son of man coming in a cloud with power and great glory. Your redemption draweth nigh.

History and the Virgin Birth

Christmas will be coming soon, and the Church will be rejoicing over the Virgin Birth of our Lord Jesus Christ. THE LIVING CHURCH intends to share unreservedly in the rejoicing, rather than to celebrate the festival by arguing about its historicity. Accordingly, it seems best to discuss this aspect of the subject in Advent, the season of preparation for Christ's coming.

We take up the subject with some reluctance, for while we believe in the Virgin Birth as one of the credal facts of the Faith, and therefore as having become a part of the *paradosis* to be preserved and handed down from generation to generation, we are reluctant to single it out as a "loyalty test." We do not wish to make out a case for the deposition of clergy or the non-ordination of seminarians who have difficulties on this subject. In general, "as much as lieth in us," we believe that only the weapons of reason can be used to defend truth, and that other weapons which are quite as serviceable in the interest of falsehood and prejudice are of little effect in the defense of truth.

Can Miracles Happen?

The greatest reason for *disbelief* in the Virgin Birth is the principle that natural reasons are to be sought for the explanation of events occurring in the natural world. This is the principle on which natural science is based, and the principle has justified itself through the many miracles and wonders performed by those who have applied it rigorously in physics and chemistry, in agriculture, in medicine, and in many other areas. To assert that an event on earth is brought about by a cause external to the earth is to remove it from the scientific order of things, and therefore to remove it from the area of science's special competence, which is to make events happen according to plan. Even phenomena which continue to be beyond human control can be made useful to mankind through the ability of scientists to predict their occurrence accurately.

However, the assertion that everything that happens is made to happen exclusively by forces operating within space and time as we know it is a simple act of faith. It cannot be proved, and the maturer and more philosophical science that is developing in our own day no longer feels under the obligation even to assert it, much less to try to prove it. Man can make great and good use of this generally applicable principle without elevating it into an inviolable law.

There is a profound difference between science and history in that science is concerned with "what happens," whereas history is concerned with "what happened." If something occurs in the world of men that has never happened before and will presumably never happen again, its scientific significance is minimal; but if it did happen, then the event belongs to history and its historical significance is not determined by whether

it will ever happen again but by its effect on the life of mankind.

Thus, the real question with regard to the Virgin Birth is not, "Can a virgin birth happen?" but "Did the Virgin Birth happen?" The scientific materialist thinks that the second question cannot be answered affirmatively unless the first question can also be answered affirmatively. But in this he is less than scientific, for supposedly impossible events happen every day, and many of these are of the kind that we call miracles — namely, events that show forth the power and love and nature of God in a way which appears to supersede the normal order of nature. The belief that the world of the Spirit is able to make things happen in the material realm is utterly central to Christianity. Indeed, it is quite as central as the doctrine of the Incarnation. This, in fact, is the difference between theism and deism. Hence, to deny that God *could* make a Virgin Birth occur is as strictly heretical a doctrine as to deny that He truly became man.

The Earliest Writings

In the earliest proclamation of the Gospel available to us — as given in the Epistles of St. Paul and the reconstructions of apostolic preaching in the book of Acts — the circumstances of Jesus' Birth are not touched upon. He is said to be both "Son of God" and "Son of David," the latter affirmation being of great importance to the first generation of Christians as substantiating His claim to be the rightful King of Israel, the Messiah foretold by the Scriptures. St. Paul touches on both themes in the beginning of the Epistle to the Romans, and the Davidic descent is asserted by St. Peter in St. Luke's reconstruction of his speech at Pentecost.

Biblical scholars rightly warn against the pitfalls of the "argument from silence." No matter how important a doctrine is, and no matter how germane it would have been to the subject, the fact that a certain author did not mention the doctrine indicates nothing whatever about whether he knew it or believed in it. Yet the series of silences of the apostolic preaching in Acts, of St. Paul's Epistles, and of two of the four Gospels does indicate rather strongly that the Virgin Birth was not regarded by the first-century Church as a central part of the evidence for the Church's claim that Jesus was the Christ.

Whether this silence indicated lack of knowledge of the Virgin Birth can be tested, to a degree, by indirect evidence. For example, one of the places where St. Paul "ought to have mentioned" the Virgin Birth, is Galatians 4:4, where in the course of a long exposition of the relationship between Law and Gospel based on the concept that Jesus was the descendant of Abraham, he says, "God sent forth His Son, born of a woman, born under the Law." Then, a little later in the same chapter, St. Paul notes that Isaac was born "through promise," and goes on to say, "As at that time he who was born according to the flesh [Ishmael] persecuted him that was born according to the Spirit [Isaac], so it is now."

Galatians may well be the earliest Christian writing still extant. It does not contain a narration of the Virgin Birth, nor are these words a direct affirmation.

of it. They are, however, precisely such words as the Apostle could have written had he known that, like Isaac, Jesus was born "through promise" and "of the Spirit" to one who would not otherwise have had a child.

The first of the Gospels to achieve its final form, that of St. Mark, begins with the adult Jesus coming to be baptized by John the Baptist. Its starting point is the emergence of Jesus as a historical figure, and it is concerned not to present His "life" but rather what He did — His history, rather than His biography. In this Gospel, when Jesus visits Nazareth, the people say, "Is not this the carpenter, the son of Mary?" an unusual, and possibly disrespectful reference to a man by his mother's name, which is softened in the parallel passage in the first Gospel to, "Is this not the carpenter's son? And is not his mother called Mary?" (St. Luke makes it, "Is not this Joseph's Son?" in a passage not altogether parallel.) Another indication of something unusual about Jesus' paternity in St. Mark's Gospel is 12: 35-37, where the implication of Jesus' saying is that the Messiah is the Son of one greater than David.

St. John 7: 25-52 relates indirectly to the Virgin Birth stories, in that it deals with the question of Jesus' birth-place. The people of Jerusalem are discussing whether Jesus could possibly be the Christ. Two arguments are advanced against the idea: verse 27, "We know where this man comes from; and when the Christ appears no one will know where he comes from"; and verses 42-43, ". . . Is the Christ to come from Galilee? Has not the Scripture said that Christ is descended from David and comes from Bethlehem, the village where David was?" The evangelist's argument is subtle, but not too much so for those who knew of Jesus' Birth in Bethlehem. Two apparently conflicting Messianic "signs" are reconciled in the fact that Jesus really did come from Bethlehem, but the people of Jerusalem did not know it. Some scholars interpret this passage as indicating that the evangelist himself did not know of the Bethlehem tradition, but this would be a truly remarkable example of the fourth Gospel quoting Scripture against its own concept of Jesus.

For the modern student, the two genealogies of Joseph given in the first and third Gospels seem to be at cross purposes with the assertion of both Gospels that Jesus was not physically descended from Joseph. In view of the importance of the Church's claim that Jesus was the true heir of David's kingdom and Abraham's covenant, it seems remarkable that first-century writers should recount the story of the Virgin Birth at all. Undoubtedly, in the thought-world of that time, the conflict did not seem to be so sharp. If God chose to raise up a son of David in a Davidic family by a virginal conception, this would not make the child any less a true son of David. (The genealogies themselves offer many problems in that they cannot be reconciled with each other and depart at will from Old Testament genealogies of the same people, but that is another subject.)

The Nativity Stories

The account of the Virgin Birth in the Gospel according to St. Matthew is, as has often been pointed out, entirely separate from the account given by St. Luke. Each has its own way of saying that the conception took

place by the operation of the Holy Ghost before the marriage, but one tells it from Joseph's point of view and the other from Mary's. It would seem that the author of the first Gospel worked an account of the birth in with other materials about Jesus' infancy, for the date and place appear, not where they belong as part of the birth story, but as an introduction to the stories of the visit of the wise men, the slaughter of the innocents, and the flight into Egypt. The legendary aura of these other materials tends to reduce the student's reliance on "Matthew" as a sober historian, so that all we can safely assert is that the account bears witness to the belief in the Christian circles in which the evangelist lived that Jesus was virginally conceived. It connects up this belief with a citation from Isaiah which, however, had never before (as far as available evidence goes) been interpreted as referring to a virginal conception of the Messiah, although the Greek translation of the Old Testament, the Septuagint, did use the word *parthenos* (virgin) to translate the Hebrew word *'almāh* (young woman).

St. Luke's account of the Birth of Jesus is intertwined with the story of the birth of John the Baptist. It is Jewish to the core, using language about the Messiah which was archaic by the time this Gospel was written: "the throne of His father David . . . He will reign over the House of Jacob. . . ."

From the book of Acts, it appears that St. Luke spent two years (A.D. 56-58) in Palestine as the companion of St. Paul's imprisonment at Caesarea. It is by no means a fanciful concept that he spent a good deal of this time gathering materials which, with later expansions from other sources (particularly St. Mark's Gospel), became the third Gospel we know. This is, in substance, what the preface to his Gospel says he did, at some point, and the time and the place were certainly appropriate to the task of gathering information from the "eyewitnesses" he mentions. There is every reason to believe that his statement, "Mary kept all these things, pondering them in her heart," came from someone who had known the Blessed Virgin well.

Unlike St. Mark's Gospel, which is by and large a recounting of the testimony of one Apostle, St. Peter, as to the things he personally experienced, St. Luke's was a gathering up of information, written and unwritten, which he found available in the primitive Christian community during the first generation after the Resurrection. He told things about Jesus' infancy which came to him (at no more than second-hand) from people who believed that they knew about Jesus' infancy; and although he was a disciple of the Apostle who proclaimed that Jesus was the pre-existent Son of God in whom all things were created, his account of what the Birth of Jesus meant to those who witnessed it is expressed mostly in Old Testament terms, rather than those of St. Paul or of St. Luke himself.

In contrast to the story-book atmosphere of the first Gospel, the third relates episodes that have the air of family reminiscences. If the modern reader thinks of angelic visitations as belonging to the realm of fancy rather than experience, he is anachronistically imposing his own view of the world on a civilization in which such experiences were by no means uncommon.

The scholars have puzzled over the relation between

the information relating to the nativity of St. John the Baptist, the nativity of Jesus, and the sentences dealing specifically with the Virgin Birth in the first two chapters of St. Luke. Some scholars have tried to dissect out some or all of the material relating to Jesus or to the Virgin Birth as later additions. However, there is neither manuscript evidence nor ancient tradition to support any such efforts. If John's birth was accompanied by "signs," and Jesus' Birth was not, the simplest course for St. Luke would have been to dispense with a birth narrative altogether!

It must be remembered that the Virgin Birth is not directly connected up by any of the New Testament writers with the high doctrine of the Incarnation found in St. Paul and the Johannine writings. Again and again, it is made clear that the deeds and teachings of the adult Jesus, and His Death and Resurrection, seen against the context of the Old Testament background and current thought of Judaism, are the things that command the response of Faith in Him. A Gospel could be written with the Virgin Birth either in it or not in it — in fact, two of our extant Gospels are written one way, and two the other way. Davidic descent was important to the first preachers of the Gospel, and birth in Bethlehem was moderately important. But the main theological point about the Virgin Birth to those who preserved the tradition and incorporated it into the Gospel may well have been primarily to show how keenly God was interested in this particular birth.

Corroboration from the Apostolic Fathers

Going forward from the New Testament into the second century, we find such corroboration from the apostolic fathers as would be decisive for any non-miraculous event. St. Ignatius of Antioch, writing about the year 110, refers to "the Virginity of Mary and her child-bearing" as an accepted part of the Christian tradition. St. Justin Martyr, in his *Dialogue with Trypho*, not only reasserts the belief in the Virgin Birth but deals (to his own satisfaction) with Trypho's objections that the Isaiah passage says, "young woman," not "virgin," and is speaking, not of the distant future, but of the events of Hezekiah's reign. Aristides, a less well known second-century apologist, says, "God came down from heaven and from a Hebrew virgin assumed and clothed Himself with flesh; and the Son of God lived in a daughter of man." This, as Moffatt points out in his *Introduction to the Literature of the New Testament*, seems to "fuse the Johannine idea of the Incarnation with the synoptic birth-stories."

All three of these ancient writers probably were depending upon the accounts of the Virgin Birth in the Gospels. They do not afford independent evidence, but are significant in that the Gospels were not as yet regarded as "Scripture," and were therefore subject to correction by other elements of Christian tradition. (Incidentally, their testimony also precludes the possibility that the birth stories were interpolations or additions of late date.)

There were also ancient denials of the Virgin Birth. In particular, the Cerinthians and Ebionites of the first and second centuries insisted that Jesus was born in the ordinary way from the union of Joseph and Mary.

However, their grounds for this opinion appear to have been theological rather than historical. They did not believe in the Church's doctrine of the Incarnation and argued from their concepts of Jesus that He could not have been born the way the Gospels of St. Matthew and St. Luke said He was. The lost Gospel According to the Hebrews is believed to have been a favorite with the Ebionites. However, according to the testimony of Epiphanius in the fourth century, (who had access to St. Jerome's translation of this ancient work), it did not contain any genealogy of Jesus or infancy stories, and therefore can hardly be said to supply an independent historical tradition on this subject.

Consideration of the Virgin Birth as a fact is one thing. Consideration of its place in the proclamation of the Gospel is something else. The assertion of this fact was clearly not a part of the evidence for faith in Christ laid before the world by the Apostles and early evangelists. As St. Luke says, "Mary kept all these things in her heart," and the inference is that many years later she imparted them to people who, having known Christ through the Church's public witness to Him, would treasure these private experiences as she did.

In his bold speech before King Agrippa and Festus, Paul declared, "The king knows about these things, and to him I speak freely; for I am persuaded that none of these things has escaped his notice, *for this was not done in a corner.*" St. Peter, in his speech on Pentecost, speaks of Jesus as "a man attested to you by God with mighty works and wonders and signs which *God did through Him in your midst, as you yourselves know.*" The First Epistle of St. John asserts, "That which *we have seen and heard* we proclaim also to you." Again and again, it is emphasized that the Good News proclaimed by the Christian Church is not something private or secret, but something public and attested by a goodly company of witnesses. In the first years of Christianity, "these things" would inevitably be the events of Jesus' public ministry rather than the things that happened in His infancy.

The Gospel First

The Church believes in the Gospel first, and only afterward does it believe in the Virgin Birth. Even in ancient times, a marvelous event or a glowing prophecy was not necessarily self-vindicating. Jeremiah puts it forcefully in his remarks about Hananiah: "As for the prophet who prophesies peace, when the word of that prophet comes to pass, then it will be known that the Lord has truly sent the prophet."

Nevertheless, in the fuller development of Christianity formulated in the Creeds, the Virgin Birth has become one of the key assertions of the Church about Jesus. To the devout Christian layman of today, a denial of this event is next door to a denial of the whole tissue of Christian faith.

From time to time and from place to place, the relative importance of different elements in the Christian *paradosis* undergoes changes.

For Justin Martyr, writing in the second century, the surest proof that Jesus actually did something in His earthly life was that a Scripture — i.e., an Old Testament passage — could be found predicting that the

Messiah would do it. The Gospels were to him essentially the fallible words of men, requiring the corroboration of the Word of God for final verification. By the time the Creeds were formulated, the fact that Jesus was a descendant of King David was such a minor detail that it was omitted, although to the Church of the first century it was a fact of first importance.

In this process, the Virgin Birth, which was presumably a secret known to one person alone — or at most to a few — has become as much a matter of public affirmation as the events attested by 12, or 120, or 500 eyewitnesses. The New Testament in which it is told is as much “Scripture” as the Old — indeed, it is the standard by which the Old is evaluated. The Creeds have become the summary of the things which the Church has most learned from the Scriptures and regards as fully and decisively verified.

The pre-existence of the Divine Person who became incarnate as Jesus of Nazareth, the perfect and unbreakable union between Godhead and manhood in Him — all these things taught by St. Paul and St. John without direct citation of the Virgin Birth as evidence for them — have become virtually of one piece with the historical assertion about the mode of Jesus’ entry into the world. Indeed, the powerful connection between the fact and the doctrine, clearly enunciated in the second century, was foreshadowed by the difficulties of first-century heretics with the Gospels of St. Matthew and St. Luke. Today, it is almost invariably found that a denial of the Virgin Birth is a step in the denial of some aspect of the doctrine of the Incarnation. Although the denial purports to be a historical judgment, it is intimately linked to a philosophical presupposition about what God ought to have done in the premises.

To argue on the basis of what God ought to have done is a tricky matter. It would by no means suffice to attest an event for which historical evidence did not exist. Yet it does have some proper bearing on the evaluation of the event. We are admonished to “test the spirits to see whether they be of God.” Hence, it is relevant to ask in what way the Messiah, the “King of Israel,” could be born so that when the Good News went forth from Israel to the whole world, the world would be able to recognize Him as a universal Saviour, the King of all creation.

A Pivotal Role

The author of the Gospel According to St. Matthew was apparently interested in this aspect of the Virgin Birth. This is the probable significance of the story of the star and the visit of the Magi, and of the mention of three non-Jewish women in the genealogy.

But in the first two chapters of St. Luke, the only indication of a mission for Jesus beyond the borders of Israel is the *Nunc Dimittis*, which takes up Deutero-Isaiah’s thought that the revitalized Israel under the Messiah will be a light to all the nations. The universal significance of this mode of birth was present in the will of God, but was apparently far from uppermost in the minds of those who first told about it. The “Son of David” is really the “Son of God,” but only gradually does the latter concept overwhelm the former.

Hence, the Virgin Birth plays a quite pivotal role in

the series of “mighty acts of God” whereby He offers salvation to all mankind. It seemed at first to be only God’s expression of His personal interest in the Saviour of the people of Israel; but it was a basic part of the groundwork for the discovery that this Son of David is the Saviour of all mankind, a King in whose kingdom there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave, free man, but only one family in Christ.

Setting aside for the moment the fact that the Virgin Birth is a miracle and the fact that it has theological implications, we find that it is an event attested by two first-century witnesses, one of whom undoubtedly had fairly ready access to the facts. We find other allusions to the Birth of Jesus which indicate that there was something unusual about it. We find ample second-century acquaintance with the event, and from that point on the witnesses are too numerous to list. We find no denial of the event that appears to be based on a contrary historical tradition.

Such evidence would be overwhelming if it did not run into philosophical and theological objections. However much we may value the good faith of those who have such objections, we do not believe that sound historical method is on their side.

The Incomparable KJV

Bible Sunday this year is an occasion especially worthy of observances, for 1961 is the 350th anniversary of the King James Version. This great literary, historical, and religious landmark is still the favorite version among English-speaking people, although it had a number of predecessors and has had a number of intended successors.

Today, the King James Version can no longer stand alone in the home, the Sunday school, or the Church. Its incomparable beauty should not blind us to the fact that the texts used by the translators of 1611 were far inferior to the texts available today. Knowledge of ancient languages has increased, and so has the science of textual criticism. And in 350 years, the English language itself has changed; the ordinary reader finds many 17th-century expressions difficult, and some impossible, to understand; and the generally archaic aura of a 350-year-old translation casts a “dim, religious light” which tends to obscure the fact that the original writers — and the translators themselves — were using everyday speech and talking about everyday things.

Thus, the modern versions have become indispensable to the layman who really wants to understand what the Bible says and means. But it seems likely that for many years in the future, perhaps for many more centuries, the two Bibles the layman needs will be (1) the King James Version; (2) a translation of his own time and place. The revisions made 80 years ago and 60 years ago are the ones that are replaced by the Revised Standard and the New English Bible. But nothing has superseded the King James Version yet, just as nothing has replaced the originals of Chaucer and Shakespeare.

NEWS

Continued from page 10

the beat. The man was taken into custody and readily confessed. Meanwhile, the other man had attempted to sell the desk set, which had the bishop's name on it, to another person, who was acquainted with Mrs. Wright's parents and telephoned them. This resulted in the second man being apprehended.

This is the second time that the diocesan house has been burglarized. Entry was made through the bishop's office in 1957 and a typewriter was taken at that time, which was not recovered. Bishop Wright expressed appreciation for the efficient police work which restored the stolen articles.

TENNESSEE

Excellence

St. Augustine's Episcopal college center in Nashville, Tenn., received an award of merit November 8th from the Middle Tennessee Chapter, American Institute of Architects, for excellence in design. It was deemed among the best three of 27 Davidson County structures entered for judging. Paul M. Heffernan, director of Georgia Tech's school of architecture, headed the judges' committee.

The award recognized the allied efforts of the diocese, architects Street and Street, and contractors Anderson and Gore. St. Augustine's new chaplain is the Rev. Robert E. Wilcox.

The diocese of Tennessee secured its first priest for full-time college work in 1947. Now it owns seven college centers,

The Very Rev. Francis B. Sayre, Jr., dean of the National Cathedral in Washington, D. C. (right), and Chaplain John H. Craven, senior chaplain of Marine Corps Schools, recently dedicated one of the four newly installed etched glass memorial windows in the MCS Memorial Chapel at Quantico, Va. Sixteen windows of this type are to be installed during the coming year.

U.S. Marine Corps



including one which serves the post-graduate medical community in Memphis. Two centers are under the care of parochial clergy; the other five are staffed by full-time chaplains. Two additional buildings completed since 1958 have been designed to do double duty as diocesan mission churches and college centers.

SOUTH FLORIDA

Quick Relief

When Belize, British Honduras, was severely hit by a hurricane on October 31st, parishioners of St. Hilary's Church, Fort Myers, Fla., helped collect clothing and other supplies for the victims. Fort Myers suffered heavy hurricane damage last year.

On November 7th, the Rev. J. Saxton Wolfe, vicar of St. Hilary's, accompanied the 6,000 pound load of supplies on its plane trip to Belize. The use of the plane, a DC-3, was donated for the project by Air Tropics Airways, Inc., of Miami, Fla. In Belize, arrangements were made with Bishop Brooks of Honduras and with the civil government for all supplies from Fort Myers to be distributed by the local Anglican church.

Back in Fort Myers, supplies and money were still being donated. Within four days, over 30,000 pounds of food, clothing, bedding, matches, medical supplies, and used cooking utensils were donated, along with over \$1,000 in cash. Mayor Ed Simpson of Fort Myers, a Churchman, supported the drive. The Rev. Arthur Smith, rector of St. Luke's Church, Fort Myers, personally arranged for the gift of over \$5,000 worth of medical supplies from local doctors. Parishioners of St. Hilary's and St. Luke's sorted and packed the materials. People of several Churches joined in the work.

When, after three trips, the airline that had been donating its services felt it could no longer afford to pay for the fuel consumed in the 1,000-mile trips, an emergency request was made of Eugene Zuckert, Secretary of the Air Force. Within 24 hours, the Air Force had two "flying box cars" at Fort Myers, ready for loading. The last plane load of donations from the city left on November 17th.

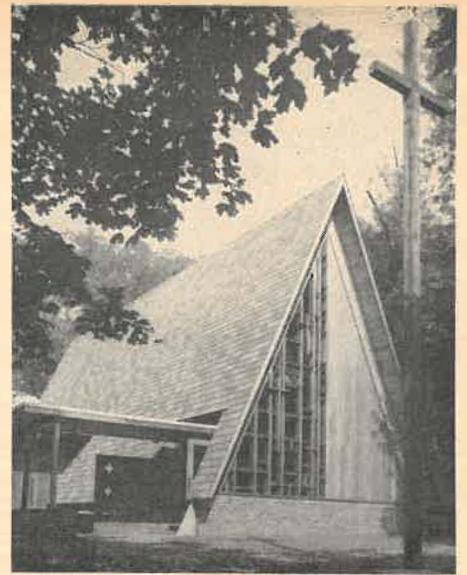
According to a vestryman of St. Hilary's Church, St. Mary's Church, Belize, is in serious need of fair linens, purificators, lavabo towels, corporals, and Eucharistic vestments. The Bishop of Honduras, he says, needs a new cassock.

BIBLE

Old Made Anew

A facsimile edition of the Gutenberg Bible, each two-volume set costing \$750, has been produced in New York City.

The original Gutenberg Bible, which was printed some time in the mid 1400s,



St. Augustine's Chapel: Among the best.

is reputed to be the first book to have been printed from movable type. One of the 47 surviving copies of that Bible reportedly sold at an auction at a price of \$511,000.

The facsimile edition, published by Henry Chafetz and Sidney Solomon, was printed by lithograph and sheet-fed gravure, and numbers 1,282 pages as did the original. Each illuminated set of the new edition, bound in goat skin, weighs 40 pounds. [RNS]

OKLAHOMA

Success Story

The latest missionary venture of the diocese of Oklahoma involves work among some of the state's first residents, a band of Shawnee Indians.

Now known as St. Paul's Episcopal Church, Little Axe, Okla., the little mission east of Norman was founded almost 10 years ago by Mr. and Mrs. Ted Reynolds, themselves of Indian ancestry. Its previous name, the Maude Reynolds Memorial Mission, was given to it after Mrs. Reynolds donated the church building.

St. Paul's has been designated as a diocesan preaching station, with Mr. Reynolds as lay vicar. Clergy and people of St. John's Church, Norman, voted in October to extend "all possible support in all ways" to the Little Axe mission.

The Eucharist is celebrated several times a month at St. Paul's by visiting priests, and Bishop Powell of Oklahoma has invited all baptized members to receive, anticipating their confirmation early in 1962.

Mr. Reynolds first became interested in the Church through a nephew, the Rev. Canon F. Grover Fulkerson, now rector of Grace Church, Muskogee, Okla. The newly appointed lay vicar plans to study for Holy Orders, but expects to remain at Little Axe "for the rest of my life."

East and West

by the Rt. Rev. Stephen F. Bayne, Jr.

Executive Officer of the Anglican Communion

This is written from New Delhi, where the Assembly of the World Council of Churches is in its early days, still at the stage of being bombarded with words by assorted theological howitzers, not yet settled down to full dialogue. The Anglican delegates are all present and on duty, I'm glad to report. One more Anglican Church, that of Uganda, has been admitted to membership, so there are three more delegates from our flock to add to the about-80 Anglicans among the 650-odd delegates here. We sit separately, by nationalities and Churches, among our companions of other traditions. There isn't any Anglican "bloc" or confessional organization — I sit as one of the 13 delegates from the Episcopal Church in the USA, which astonishes some who look for me among the Church of England's lambs or on some lonely eminence of my own.

But it isn't of Anglicans I want to write, but of East and West. Quite properly and movingly, most of the speakers thus far have been from Asia, and have underlined the necessity of "de-Westernizing" the Church and its teaching if it is to take deep and fruitful root in Asian soil. The preacher at the opening service, for example, the Rev. U Ba Hmyin of Burma, asked, "Is it possible to make the radical break from purely Western ways of thought, to do in Asia what first-century Christians did in the Greek world. . . ? We need the contribution of Oriental modes of apprehension based on primitive Christianity of Hebraic origin." Or, again, Dr. Paul Devanandan of India said, "We need a Church which is truly indigenous, and witnesses who think and speak and behave like those whom they address."

Who would not whole-heartedly agree? Certainly every North American would understand something of this need and wish for a "truly indigenous" Church. My own Church was, of course, the child of imperialist colonialism; not for 182 years were we permitted an indigenous episcopate. The fight to throw over the thrall of foreign rule and influence was a bitter one, and for generations we were dominated by an alien culture. But in God's good time we developed an indigenous ministry and Church. Our American bishops and clergy are now mainly natives, and we have at least begun to

develop American forms and patterns for the preaching of the Gospel and the ministering of the life of the Church. So in a tiny way we can share in this widespread thirst for new and more natural forms of thought and teaching.

So, too, I may presume to offer some sagacious counsel on this subject. Three thoughts occur to me. One is that it is always dangerously easy to be among the struggling minority, among the "younger" Churches (to use a silly bit of jargon, as if the Church were ever anything but



RNS
At the Third Assembly, Bishop Newbigin (left), general secretary of the International Missionary Council, and Dr. W. A. Visser 't Hooft, general secretary of the WCC.

continuous with the Incarnation if it is the Church at all). The danger lies in the temptation to rest in an attitude of protest — to dwell on the need for re-statement and reformulation and not go on from there to do some restating and reformulating. I think we "Westerners" are sometimes more anxious for indigenization than our non-Western companions are. Like the policeman in *The Pirates of Penzance* (a Western cultural phenomenon, alas), our brethren cry, "Forward

on the foe," but they don't go. I do not say that it is so now, but it could easily become so, that the cry for cultural and theological independence would become simply a fixed slogan. You don't "indigenize" Christianity simply by changing words here and there, or wearing different costumes. I know, because we Americans have been through that mill, and tried it, and discovered that real indigenization calls for an understanding and penetration of one's own culture which is deep and costly and difficult and slow. The American Church is only in the early stages of this process, even 350 years after its beginning (1607, in Jamestown, not those Johnny-come-latelys in Massachusetts). So my first bit of sagacity for the indigenizers is to get cracking, and particularly in the most delicate and complex task of getting inside their own culture and imagining what our Lord is presently up to in that culture and then going to find Him and take their stand by His side. He is the only truly indigenous Minister there is.

Second, we need to ask just how much of the Christian apparatus is "Western" anyway. Certainly the Bible is not; the Bible is far more alien to England or America than it is to India. I cannot walk in a Delhi street five minutes before I have seen every important type of Biblical character and situation. I know that they are also and equally present in a New York street, but they have to be discovered there. They are not indigenous to the West; they are Eastern, and the Bible as a whole is Eastern. And so are the Creeds. Such odd bits of Greek thought-forms as are in the Creeds only remind us that Greek philosophy is again not "Western" — it was a product of the exciting, jostling traffic in ideas born in the fecund countries east of the Bosphorus at a time when the West was still wandering among the trees. But for the most part, the Creeds are simply war-songs for the simple, so they can cry together in a few phrases what the Bible teaches about the great acts God has done and is doing and will do.

Is nothing then "Western?" Well, yes, many things. Church government, for one, is full of Western and largely Medieval eccentricities. It is certainly not characteristic of Biblical culture for the Church to be run by the clergy; this is a Westernism. So is the lord-bishop (here I must tread delicately — I hasten to say for British readers *et al* that there is no hidden agenda here and no bolshevist attack on the nobility; all I say is that the Medieval form of the episcopate is not the only one). So is the catechism, at least in some of its forms. So are the 39 Articles. So is a Bach chorale, or the Tudor dress of bishops, or the long monologue of the Communion service in the Prayer Book — and so one could go on. There are many such, often unsuspected, often most subtle. And the identification

of these is a task for the most painstaking and expert research. How to dissect out the Westernisms in the relationship of Church and state in a new Asian nation, for example, or in the preaching of the one God to people who have believed in Him under various aliases for a longer time and with greater assiduity than anything the West can boast?

Finally, the whole matter of translation, of de-Westernizing, is not simply a matter of exchanging new words for old. There are no words in any language adequate to express or communicate the deep things of God. Christianity never has found a vocabulary or a philosophy equal to this task. What we have done is to take words and ideas where we found them, and then to stretch and twist and remold them until they could serve our purposes with at least minimum adequacy. "Person" is such a word, for instance — we have taken and used this word in three languages. It was not big enough in any of the languages to do the job, but it was the best word we could find to communicate even a fragment of the intense and glorious selfhood of the Lord Jesus and at the same time be true to the immense action of God expressed in Him. So we borrowed it, crammed it

full of a meaning it did not originally bear, sent it forth with an image and superscription on it which gave it an exchange value for the needs of the Christian community, indeed even far beyond that community. "Freedom" is another such word, "grace" is yet another, and so they go.

The only point I am making is that this is going to be true always, with any language or culture or philosophy. Yang and Yin, or the profound solitude of Eastern techniques of meditation, or the depths of non-violence or whatever — none of these will prove any more commodious a vessel for Christian truth than our poor, limited Western words have done. Christians have always had to put new wine into old wine-skins. There was no help for it, when it came to words and institutions, and there never will be any help for it. In our time we have used the forms and the ideas of many cultures, and we will continue to do so, just as our Lord used the bread and wine which was at hand. But the important thing is not the words or the customs or the institutions or the habits of mind; the important thing is what we do with them. Bishop or vestment or theological statement or form of worship or Church con-

stitution or hymn or whatever it is, none of these is anything in itself. Simply to change them will accomplish nothing. It will only be the unchanging life and faith of Christ's people, poured into these narrow bottles until they fill them and overflow and cascade in immeasurable richness to bless the lives of our brothers, that will accomplish the "de-Westernizing" we seek. And it may be, at that point, that we shall discover that in Christ there is no East or West. But that is another story.

Let none of these thoughts suggest I am against indigenization. As an indigenous clergyman, much concerned with the problem of translating Christian truth into the indigenous language of the West, I welcome allies in non-Western areas, particularly if they are concerned to translate and communicate Christian truth and not simply to domesticate it. The truth is that we are all, East and West alike, perplexed as to how to translate the acts of God into the terms of this mortal creation. There would be an indigenization worth seeing! The curious thing is that that greater translation happened quite simply and easily and almost unnoticed at the time, when the Word was made flesh and dwelt among us.

MOVIES

A Film Worth Seeing

by Bill Andrews

Question 7 is a film that every adult and adolescent Churchman ought to see, and that is not a disguised way of saying it is too hot for the youngsters.

With excellent taste, fine direction, good camerawork, and acting so good you forget it is acting, *Question 7* presents with quiet power a believable story of the dilemma one Christian family encounters in trying to live under the Communist dictatorship of East Germany today.

This is no crudely propagandistic horror tale. The Communists of this film bear all the outward appearance of civilized products of Western culture. The teacher is the "good fellow" who might be leading your town's Boy Scout troop. The local party secretary has the polish of the better grade of American politician. Even the hard-bitten woman member of the Central Committee is no more unattractive than a neurotically self-assertive woman executive of our American 20th century. The only truly sinister figure is the local police inspector, and he is straight out of Victor Hugo's *Les Miserables*.

But, if horror is lacking, the bitter, tense, driving sense of fear is everpresent in the film. The maniac concentration

of power is felt by every character, and the fear of that power dominates all thinking, even though the film does not present the exercise of that power in dreary recounting of floggings, shootings, starvings.

The family whose fate is the subject of the picture is that of a German Protestant pastor called — much against his will — to serve a small-town parish whose former pastor has been sent to jail for "political" crimes. The new pastor is received warmly by a faithful remnant of the congregation, and he is greeted suavely by the local party secretary. His ministry begins quietly, unexcitedly, and yet there is a pervading sense that the truce between Church and state is a most uncertain one.

Slowly — for the pace of this film is deceptively unhurried at times — a symbolic issue takes form before the family. The talented teen-age son of the pastor is offered opportunities to use his artistic skill. The Communists are patient with his loyalty to his father's faith, and they push him into situations in which he can perform as an artist. But they ruthlessly exploit each such performance to make propaganda for their cause.

There is complete awareness in the family at each bitter step of the road. Ultimately, the issues are drawn in a dramatic over-simplification. The son must choose between faithfulness to Christianity and the opportunity to develop his art. The father must choose between destroying his son's career or

abandoning him as a Christian. The mother stands between her two men, trying to find a reconciling road.

With genuine artistry, the film presents a Christian resolution of each of the three personal dilemmas. But each character finds an unforeseen solution arising naturally and without posturing out of his life circumstance. And each resolution is, to the Christian, a victory, though the world might call it defeat.

The producers of the film and the Lutheran group which sponsored it are the same two groups that produced *Martin Luther* a few years ago. The members of the cast, particularly Michael Gwynn as the pastor, and Christian de Bresson as his son, do a natural, believable, self-effacing job.

When a picture of very high quality comes along, a reviewer's temptation is to express wishes it could be even better, for it is far more important to see the fine made great than to see the mediocre made pretty good. I could have wished that the protagonist family had been a lay Christian family rather than a clerical one. But in mitigation of this fault (if indeed it is one) the film carries a number of sub-themes that show the absolutely essential role of the laity in a persecuted Church.

Do go to see *Question 7*. Do encourage attendance of others. I guarantee that you will be spared blood and gore. But you may, as I did, find yourself identifying closely with heroic people suddenly called to be heroes.

PEOPLE and places

Appointments Accepted

The Rev. D. Stewart Alexy, formerly rector of St. Mark's Church, Pittsburgh, Pa., is now rector of St. James' Church, Bradley Beach, N. J.

The Rev. Dan A. N. Bacot, formerly rector of All Saints' Church, Oxnard, Calif., is now rural dean of the San Bernardino convocation of the diocese of Los Angeles, which includes the counties of San Bernardino and Riverside. Residence: 1272 Shelley Ave., Upland, Calif.

The Rev. Walter Carroll Brooke, formerly rector of Trinity Church, Staunton, Va., will begin work at St. Elizabeth's Church, Roanoke, Va., on January 1. Address: 1836 Greenwood Rd. S. W.

The Rev. Frank N. Cohoon, formerly vicar at St. Christopher's Church, Midwest City, Okla., will on December 12 become rector of the Church of the Covenant, Junction City, Kan. Residence: 315 W. Fourth St.

The Rev. Daniel H. Ferry, formerly rector of Grace Church, Cortland, N. Y., will on January 1 become rector of St. Paul's Church, Salem, Ore.

The Rev. Albert E. Gabriel, formerly rector of St. George's Church, Maynard, Mass., is now assistant at St. Paul's Church, Pawtucket, R. I. Address: 74 Clyde St.

The Rev. Joseph F. Hogben, formerly vicar at St. Bartholomew's Church, Ely, Nev., is now rector of St. Christopher's Church, Boulder City, Nev.

The Rev. Douglas M. Kierstead, formerly canon of Trinity Cathedral, Pittsburgh, Pa., is now rector of St. Mark's Church, Johnstown, Pa.

The Rev. George LaBruce, formerly rector of the Church of the Advent, Marion, S. C., is now assistant rector at St. Thomas' Church, St. Petersburg, Fla. Address: 1200 Snell Isle Blvd., St. Petersburg 4.

The Rev. Charles F. Langlands, formerly assist-

ant at St. Peter's Church, St. Petersburg, Fla., will on January 1 become rector of St. Peter's Church. He was unanimously chosen by the vestry to succeed the Rev. James L. Duncan (who will be a suffragan bishop of South Florida).

The Rev. Henry Lentz, who was recently ordained deacon, is now vicar of Trinity Church, Waupun, Wis., and St. Mary's Church, Oakfield.

The Rev. John F. McLaughlin, formerly rector of Trinity Church, Lawrence, Kan., will on January 1 become archdeacon of the diocese of Kansas. The McLaughlins and their teen-age daughter Jane will move to Topeka in late December. The Rev. Mr. McLaughlin will have his office at diocesan headquarters, Bethany Pl., Topeka, Kan.

The Rev. Carl C. Richmond, formerly rector of St. Paul's Church, Williamson, W. Va., is now rector of St. Luke's Church, Wheeling, W. Va. Address: 202 S. Penn St.

The Rev. Eugene G. Smith, formerly vicar of Trinity Church, Renovo, Pa., is now serving as the first resident vicar at Christ Church, Milton, Pa., an organized mission. He is also serving St. James' Church, Exchange, which is an aided independent parish. Address: 28 Upper Market St., Milton.

The Rev. Larry A. Westlund, formerly curate at St. Stephen's Church, Longview, Wash., is now curate at Christ Church, Tacoma, Wash. Address: 310 N. "K" St., Tacoma 3.

Depositions

Marshall McCormick Milton, presbyter, was deposed on November 7 by Bishop Baker of North Carolina, acting in accordance with the provisions of Canon 64, Section 3-d, and under the terms of Canon 53, Section 1 (4), with the advice and consent of the clerical members of the standing committee of the diocese; action taken for causes not affecting moral character.

Robert William Smith, presbyter, was deposed on November 6 by Bishop Marmion of Kentucky, acting in accordance with the provisions of Canon 60, Section one, and Canon 64, Section 3-b, with the advice and consent of the members of the standing committee; renunciation of the ministry.

John W. Treleaven, presbyter, was deposed on November 7 by Bishop Banyard of New Jersey, acting in accordance with the provisions of Canon 60, Section one, and Canon 64, Section 3-d, and with the advice and consent of the standing committee of the diocese; renunciation of the ministry.

Suspensions

The Rev. Robert Neal Hubbard was suspended by Bishop Hart of Pennsylvania, acting in accordance with Canon 64, Section 3-d. The suspension is to end on October 1, 1964.

Resignations

The Rev. G. Richard Robertson, vicar of St. Elizabeth's Mission, Nowata, Okla., has retired. Address for the present: 18156 Ohio St., Detroit 38, Mich.

Church Army

Captain Charles W. Mitzenius of the Church Army, formerly chaplain at St. Elizabeth's School, Wakpala, S. D., is now youth director for St. Andrew's Parish, New Haven, Conn. Address: 266 Shelton Ave., New Haven 11.

Women

Miss Rebecca Saunders, formerly director of religious education at St. Philip's Church, Charleston, S. C., is now director of religious education at All Souls' Church, Biltmore, N. C.

Changes of Address

The Rev. Michael R. F. Barton, retired priest of the diocese of Connecticut, formerly addressed in Cuttingsville, Vt., and in Locustville, Va., may now be addressed at Walston Pl., Accomac, Va.

The Rev. Dr. H. Boyd Edwards, who retired in 1946 as rector of the Church of the Ascension, Pittsburgh, Pa., has moved from Skyland, N. C.,

SCHOOLS

FOR BOYS

THE CHURCH FARM SCHOOL Glen Loch, Pa.

A School for Boys Dependent on One Parent

Grades — 5th through 12th

College Preparatory and Vocational Training:

Sports: Soccer, Basketball, Track, Cross-Country

Learn to study, work, play on 1600 acre farm in historic Chester Valley.

Boys' Choir

Religious Training

Rev. Charles W. Shreiner, D.D.

Headmaster

Post Office: Box S, Paoli, Pa.

THE CHOIR SCHOOL

of the Cathedral Church of St. John the Divine
Established 1901

Has a limited number of places each academic year in the fifth grade. Students are choristers of the Cathedral and sing daily services. Boys follow standard curriculum, with French and Latin, from the fifth grade. Fall and spring testing programs of the E.R.B. and I.S.E.B. Throughout the life of the School, emphasis is placed upon the Christian perspective. For information concerning choir scholarships, and brochure, write: Headmaster, Alec Wyton, M.A. (Oxon) Dept. D, Cathedral Heights, N. Y. 25, N. Y.

NORTHWESTERN MILITARY AND NAVAL ACADEMY

Distinguished college preparatory school. Est. 1888. Episcopal Church auspices. Religious instruction part of academic curriculum. Small classes (average: 10 students) encourage the best in every boy. Guidance from understanding faculty. Fireproof buildings. New 3-court gym. 85 acres on Lake Geneva, 75 miles from Chicago, 55 miles from Milwaukee. Senior ROTC Basic. All sports; sailing. Catalog: 1612 South Lake Road Lake Geneva, Wisconsin

VALLEY FORGE MILITARY ACADEMY

"At the Nation's Shrine" Valley Forge, shrine of our freedom, has loaned its name to this fully accredited, distinguished Mil. Acad. and Jr. Coll. Small classes, highest academic standards. Prep. School, grades 9 thru 12 & Jr. Coll. All sports. Arty., Cav., Infantry, Band, Senior Div. ROTC. Catalogue. Box L, Wayne, Pa.

Every Church School should have a copy of THE LIVING CHURCH in its reading room. Students will find its weekly record of the news, the work, and the thought of the Episcopal Church stimulating, helpful, and a real contribution to religious education.

Place your Order now!

One year \$10.00

Two years \$18.00

Three years \$24.00

THE LIVING CHURCH

407 E. Michigan Street

Milwaukee 2, Wis.

SCHOOLS

FOR GIRLS

KEMPER HALL

Church Boarding School for Girls. 91st year. Thorough college preparation and spiritual training. Unusual opportunities in Music, Dramatics and Fine Arts including Ceramics. All sports. Junior School. Beautiful lake shore campus 50 miles from Chicago. Under the direction of the Sisters of St. Mary.

Write for catalog:

Box LC

Kenosha, Wis.

ST. JOHN BAPTIST

School for Girls

Under Sisters of St. John Baptist

An Episcopal country boarding and day school for girls, grades 9-12 inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample ground, outdoor life.

For complete information and catalog address:

Box 56, Mendham, New Jersey
THE SISTER SUPERIOR

ST. MARY'S SCHOOL

Episcopal School for girls. On the Hudson. Under direction of the Sisters of St. Mary. Grades 9 through 12. College preparatory. Fully accredited. Small classes. Riding, music, art.

Sister Superior, St. Mary's School
Peekskill 9, New York

to Green Village, N. J. Dr. and Mrs. Edwards are now living near their son, H. Boyd Edwards, Jr., and his family.

The Rev. Eric W. Jackson, who recently retired from his work as canon of the Cathedral of St. John the Evangelist, Spokane, Wash., may now be addressed at Stinson Beach, Calif.

The Rev. Robert H. Whitaker, Ph.D., director of the School of Theology for the diocese of Michigan, now is living at 2030 Kenmore Dr., Grosse Pointe Woods 36, Mich. Office address: School of Theology, 4800 Woodward Ave., Detroit 1.

The Rev. C. A. Zabriskie, his wife, and their young daughter Meg have moved to the newly purchased rectory of All Souls' Church, Biltmore, N. C. The old rectory will be used by the Church school. Rectory address: 6 Forest Rd., Biltmore Forest, Asheville, N. C.

Births

The Rev. Henry C. Barton, Jr. and Mrs. Barton, of All Saints' Church, Birmingham, Ala., announce the birth of a son, David Prentiss, on November 1.

The Rev. E. Robert Dickson and Mrs. Dickson, of Zion Church, Rome, N. Y., announce the birth of a daughter, Rebecca Joan, on October 4.

The Rev. F. Lyman Farnham and Mrs. Farnham, of the Boonville mission field of the diocese of Central New York, announce the birth of a daughter, Wendy Dorene, on October 3.

The Rev. George Stokes, Jr. and Mrs. Stokes, of St. Luke's Church, Camillus, N. Y., announce the birth of twins, Margaret and Michael, on October 2. The Rev. Mr. Stokes became rector of St. Luke's and preached his first sermon there on October 1.

The Rev. Charles S. Tyler and Mrs. Tyler announce the birth of a son, Charles Law, on October 20. The Rev. Mr. Tyler is associate Episcopal chaplain at Cornell University, Ithaca, N. Y.

Adoptions

The Rev. David M. Gillespie and Mrs. Gillespie, of St. James' Church, Skaneateles, N. Y., announce the adoption of a 16-month-old boy, Robert. They have a daughter of their own.

DEATHS

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

The Rev. Thomas John Shannon, retired priest of the diocese of Connecticut, died on November 10th, at New Haven, Conn.

The Rev. Mr. Shannon was born in County Sligo, Ireland, in 1873. He attended Wycliffe College and the University of Toronto in Canada. From the University of Rochester in New York, he received the B.A. and M.A. degrees, and from the General Theological Seminary, the S.T.B. degree. He also attended New York University. In 1902 he was ordained priest in Canada. He served St. Stephen's Church, Rochester, N. Y., from 1907-17. During the next two years, he was a lecturer for the Church Temperance Society in New York City. Then, until 1922 when he became rector of Immanuel Church, Ansonia, Conn., he was missionary of the Chapel of St. John the Divine, Tompkins Cove, N. Y. He retired in 1942.

Surviving him are three daughters, Mrs. Stephen Havanich of Devon, Conn.; Mrs. Warren Tyson, Jr. of Pine Orchard, Conn.; and Mrs. J. Wesley Delfox of Long Island.

The Rev. Bruce Wright Swain, vicar of three churches in the missionary district of South Dakota and father of three doctors, died on October 19th, near Coleman, S. D., in an automobile accident.

The Rev. Mr. Swain was born in Brooklyn, N. Y., in 1900. He received the B.S. degree from Harvard University in 1923. After a term of service in the South Dakota legislature as representative from Brown County, he attended Seabury Divinity School in Faribault, Minn., 1932-33. In 1934, he was ordained to the priesthood. During his ministry in South Dakota he served the Church of the Living Water, Dell Rapids; Christ Church, Milbank; St. Mary's Church, Webster; St. John's Church, Bristol; St. Luke's Church, Browns Valley, (Minn.); Church of the Redeemer, Flandreau; Trinity Church, Winner; Church of the Incarnation, Dallas, and St. Andrew's Church, Bonesteel. At the time of his death, he was vicar of Grace Church, Madison; Trinity Church, Howard, and St. Stephen's Church, DeSmet.

In the district he had been a member of the trial court, registrar, member and chairman of the council of advice, chairman of the district convocation committee on canons, dean of the Rosebud deanery, and dean of the Eastern deanery.

During World War II, he served in the U.S. Army and retired with the rank of lieutenant colonel.

Mr. Swain's community activities included the American Legion, of which he was state chaplain, 1955-56, the Kiwanis Club, and a masonic lodge. He was chairman of the Christmas seal drive for Lake County.

Surviving him are his mother, Mrs. W. D. Swain, Sioux Falls, S. D.; three sons, Dr. Edward B. Swain, Hartford, Conn.; Dr. Marshall M. Swain, West Point, N. Y.; Dr. Daniel W. Swain, Lexington, Ky.; two daughters, Mrs. R. L. Safford, Wichita, Kan., and Mrs. James Munger, Madison, Wis.; one brother, Donald Swain, Worcester, Mass.; and a sister, Mrs. Hobart Gates, Custer, S. D.

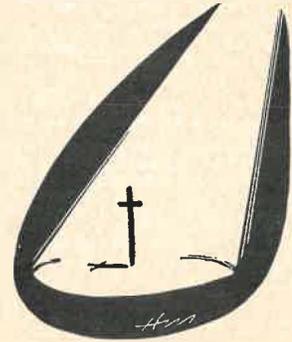
Loula Hall Eagle, widow of a former rector of St. Bride's Church, Norfolk, Va., the Rev. Morris Stockwell Eagle, died on October 28th at Richmond.

Mrs. Eagle was born in Buckingham County, Va., in 1880. After study, largely under private tutors, she taught school. In 1903 she and the Rev. Mr. Eagle were married. His ministry was in the dioceses of Virginia and Southern Virginia. He died in 1934 while he was rector of St. Bride's Church, Norfolk, Va.

Mrs. Eagle is survived by a daughter, Miss Esther E. Eagle of Richmond; a sister, Mrs. Charles S. Hooper, of Fredericksburg, and a brother, Thomas R. Ball, of Buckingham County.

John Gordon Phillips, captain of the guard of Washington Cathedral for 20 years, died on September 27th, at Washington, D. C. He was 72.

Captain Phillips was born in Williamstown, Pa. His family moved to West Virginia while he was a boy. He later became an assistant to his father, a coal mine superintendent at Century, W. Va. Captain Phillips came to Washington in 1925, first serving as a member of the police force at the U. S. Capitol building, then later as a motorman



for Capitol Transit Company. He joined the cathedral staff in 1935 and retired in 1956. He was responsible for the protection of the cathedral and the buildings in the close. He directed the handling of the throngs at services and concerts, greeted and directed visitors, and guided the children of the cathedral schools across the cathedral's busy driveways. He attended church at the cathedral.

Captain Phillips' survivors include a daughter, Mrs. Catherine Gilley; a son, John G. Phillips, Jr.; two brothers, Charles H. and Joseph M. Phillips; three grandchildren, and one great-grandchild, all of Washington, D. C.

CLASSIFIED

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

ALTAR BREAD

ORDERS promptly filled. St. Mary's Convent, Altar Bread Department, Box 311, Kenosha, Wisconsin.

CHURCH FURNISHINGS

ANTIQUÉ SANCTUARY-LAMPS. Robert Robbins, 1755 Broadway, New York City.

LINENS AND VESTMENTS

ALTAR GUILDS: Linen by the yard, Dacron and Cotton for surplices, transfer patterns, threads, etc. Samples on request. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

LINEN CHASUBLES, Fair Linens and other Church Linens exquisitely hand embroidered. Linens by the yard including Crease Resisting Alb Linen. Maty Moore, Box 394-L, Davenport, Iowa.

MUSICAL INSTRUMENTS

ACCORDIONS, CHORD ORGANS, GUITARS! Buy direct - save to 1/2. Famous makes. Free home trial. Easy terms. Trades. Free catalogs. Mention Instrument. International Music Mart, Dept. LC, 2003 Chicago Ave., Chicago 22.

POSITIONS OFFERED

DIRECTOR CHRISTIAN EDUCATION, 300 Church school, Seabury materials, adequate facilities, moderate Churchmanship. Correspondence invited. St. Dunstons, 5176 College Ave., San Diego 15, Calif.

EXPERIENCED organist-choirmaster for men and boys choir in large parish in East. Reply Box M-664.*

LITURGICAL ORGANIST for Catholic parish in New England city. Part-time, but opportunities for school, office, or laboratory work. References. Reply Box P-675.*

WANTED: PRIEST-ASSISTANT, late twenties or early thirties, single, Prayer Book Catholic. Active parish in New York area. Reply Box P-672.*

POSITIONS WANTED

DOES URBAN-SUBURBAN parish need priest, 37, married, moderate Churchman, as rector? Reply Box W-671.*

PRIEST, 32, married, two children, presently assistant in large city parish, desires own congregation. Prayer Book Churchman. Good references. Reply Box R-673.*

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

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 consecutive insertions; 17 cts. a word an insertion for 13 to 25 consecutive insertions; and 16 cts. a word an insertion for 26 or more consecutive insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rate as (A) above, add three words, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH

407 East Michigan Street Milwaukee 2, Wis.

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

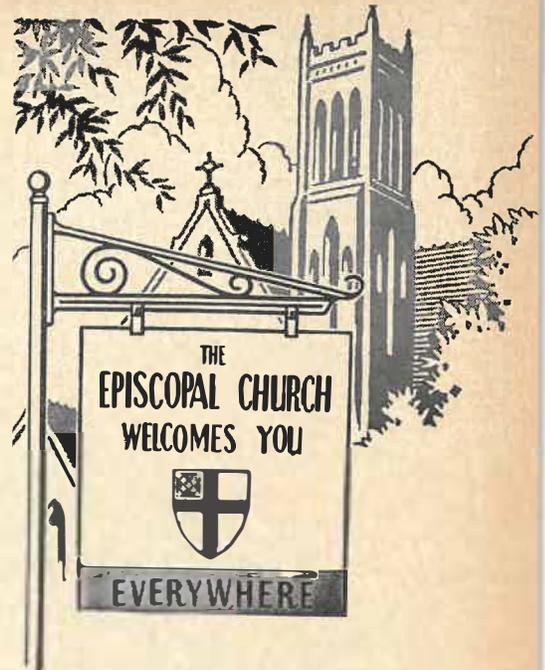
When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

The Living Church

CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.



TUCSON, ARIZ.

ST. MICHAEL & ALL ANGELS 5th St. & Wilmot
Sun HC 7:30, 9:30, 11:15; MP 9, Cho EP 7;
Daily MP & HC 7, EP 5:45; also HC Wed 6:30,
Thurs 9, Mon, Tues, Fri, Sat 8; C Sat 4:30-5:30

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. Near Civic Center
Rev. James T. Golder, r; Rev. Warren R. Fenn, asst.
Sun Masses: 8, 9:30, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4:30-6

ANSONIA, CONN.

CHRIST CHURCH 56 South Cliff St.
Ven G. Ross Morrell, r
Sun HC 8, Family Service 9:45, MP 11, 1S HC 11;
HD & Wed 7:15 & 9:30

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses 8, 9, 11:15, Sol Ev & B 6; Mass daily
7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &
12; MP 6:45; EP 6; C Sat 4-7

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r
Sun: 7, 8, 9:15, 11; Daily; C Sat 4:30

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 6:30, 7, 8, 9:15, 11; Daily 7:30, also
Mon 11:30; Tues 6:30; Fri 10; HD 6:30, 7:30,
11:30; C Sat 4:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
Very Rev. Francis Campbell Gray, dean
Sun 6:30, 7:30, 9, 11; Daily 7:10; 5:45; Thurs &
HD 10; C Sat 5-6

PALM BEACH, FLA.

BETHESDA-BY-THE-SEA
S. County Rd. at Barton Ave.
Rev. J. L. B. Williams, M.A., r; Rev. Lisle B.
Caldwell, Minister-Christian Education
Sun 8 HC, 9:15 MP & Ch S, 11 MP, 5:15 Ev;
Daily MP 8; Wed HC 10

WEST PALM BEACH, FLA.

HOLY SPIRIT AND DAY SCHOOL
1003 Allendale Road
Rev. Peter F. Watterson, r
Sun HC 7:30, 9, 11, EP 6:30; Daily Mass; C Sat 4:30

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 & 9:30 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

CHICAGO, ILL. (Cont'd)

ASCENSION 1133 N. LaSalle Street
Rev. F. William Orrick
Sun: MP 7:45, Masses 8, 9 & 11, EP 7:30; Wkdys:
MP 6:45, Mass 7, EP 5:30; Fri & Sat Mass 7 &
9:30; C Sat 4:30-5:30 & 7:30-8:30

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

SEABURY-WESTERN THEOLOGICAL SEMINARY

Chapel of St. John the Divine
Mon thru Fri Daily MP & HC 7:15; Cho Ev 5:30

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw and Madison Streets
Rev. MacAllister Ellis; Rev. Robert Jaques
Sun Masses: 7, 8, 9 (Low Mass), 11 (High Mass);
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. R.
Magruder
Sun 7:30, 9 (sung), 11 Mat, High Mass & Ser, EP
5:30; Daily 7 ex Sat 9, EP 5:30; C Sat 5, 8, Sun 8:30

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 2000 Maryland Parkway
Rev. Tally H. Jarrett
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main Street at Highgate
Sun: Low Mass 8, Sol High 10; Daily Mass 7
ex Thurs 10; C by appt

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th 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 Morning Service & Ser, 9:30 & 11,
Ch S, 4 EP (Spec Music); Weekdays HC Tues 12:10;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Wed 12:10; EP Daily 5:45. Church open daily for
prayer.

SAINT ESPRIT

109 E. 60 (just E. of Park Ave.)
Rev. René E. G. Vaillant, Ph.D., Th.D., r
Sun 11. All services & sermons in French.

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave., & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST

5th Ave. at 90th Street
Sun HC 8 & 9, MP Ser 11; Thurs HC 12; Wed
HC 7:30; HD HC 7:30 & 12

ST. IGNATIUS'

Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun: Mass 8:30, 10:45 MP & Sol Mass (Nursery
care); Daily ex Mon 7:15 MP & Mass; C Sat 4

ST. MARY THE VIRGIN

Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun: Low Masses 7, 8, 9, (Sung), 10; High Mass 11;
B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat
2-5, 7-9

RESURRECTION

115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c
Sun Masses: 8, 9 (Sung), 11 (Sol); Daily 7:30 ex
Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS

5th Avenue & 53d Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11, EP 4; Daily ex Sat
HC 8:15; Wed 5:30; Thurs 11; Nondays ex Mon
12:10. Church open daily 6 to midnight.

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

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, MP HC Ser 10; Weekdays: HC (with
MP) 8, 12:05 (HD also at 7:30); Int & Bible
Study 1:05 ex Sat; EP 5:10 ex Sat 1:30; C Fri
4:30-5:30; Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. C. Kilmer Myers, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 12 minutes
before HC, Int 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 St.
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c
Sun Mass 8, 9, 10 (Spanish), 11:30, MP 11:15;
Daily Mass Mon, Tues, Wed, Fri 7:30, Thurs & Sat
9:30, MP Mon, Tues, Wed, Fri 7:15, Thurs & Sat
9:15, EP daily 5; C Sat 4-5 & by appt

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
Rev. Wm. W. Reed, v; Rev. Wm. D. Dwyer, p-in-c
Sun MP 7:45, HC 8, 9:30, 11 (Spanish), EP 5:15;
Mon - Thurs MP 7:45, HC 8 & Thurs 5:30; Fri MP
8:45, HC 9; Sat MP 9:15, HC 9:30; EP Daily 5:15;
C Sat 4-5, 6:30-7:30 & by appt

PHILADELPHIA, PA.

ST. MARK'S

Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11 (Sol), EP 5:30; Weekdays 7:45,
5:30; Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:30,
Sat 12

RICHMOND, VA.

ST. LUKE'S

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

WHITE SULPHUR SPRINGS, W. VA.

ST. THOMAS' (near) The Greenbrier
Rev. Edgar Tiffany
Sun 8, HC, 11 MP & Ser (1st HC)

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.

FROM Seabury

A GIFT TO BE CHERISHED



Prayer Books

produced by The Seabury Press

These Prayer Books are handsomely bound, printed in clear, easy-to-read type, and guaranteed to give lasting satisfaction.

The new moderately priced **Prayer Book**, pew size, bound in red fabrikoïd; Thintext paper. #3213. \$4.50

Prayer Book, pew size, India paper, bound in pin grain, limp black leather. #3222x. \$7.00

Combination Prayer Book and Hymnal, a new style, pew size, on India paper, bound in black leather, with gold edges and gold roll. #3262xGR. \$11.50

Many other styles of the Seabury Prayer Book and Hymnal are available at your bookstore.

THE MOST COMFORTABLE SACRAMENT

by James W. Kennedy. A helpful primer of Eucharistic devotion to prepare and guide the worshiper before, during, and after the service of Holy Communion. \$3.00

OUR PRAYERS AND PRAISE

The texts of Morning Prayer, Holy Communion and all the Collects for the Church Year, arranged for use by children 8 years and older. *Explanatory notes by Massey H. Shepherd, Jr. and Robert N. Rodenmayer. Color illustrations.* \$2.55
In gold cloth slip case, \$3.75

FOR CHRISTMAS GIVING

*Appropriate books
make appropriate gifts*

LET THE PSALMS SPEAK

by Charles L. Taylor. *The Seabury Book for Advent 1961.* The relevance of Psalms to contemporary life and to the age-old questions about God, man, society, suffering, and destiny are discussed. This meaningful book will enhance the value of the Psalms in worship and meditation for both laity and clergy. \$3.00

THE GREAT DAYS AND SEASONS

Meditations for the Christian Year

by Lesley Wilder. A sensitively written series of meditations for the observances appointed on the Church calendar, providing many fresh insights for prayer and for Christian living. Enriched with quotations from the Bible, Prayer Book, and other sources, the series contains devotions for Holy Days, including full set of meditations for Holy Week. \$3.50

LIVING THANKFULLY

The Christian and the Sacraments

edited by Harold R. Landon. In this new *Cathedral Book* eight eminent churchmen offer twelve comprehensive papers on the sacraments and the sacramental life of the Church. \$3.75

LIFE IN CHRIST JESUS

Reflections on Romans 5-8

by John Knox, author of *The Man Christ Jesus.* An amazingly perceptive study of those chapters in *Romans* which have been called the "nerve center of contemporary theology" and a rich source of devotional material for all. \$3.00

SING FOR JOY

A Songbook for Use with Young Children

compiled and edited by Norman and Margaret Mealy. It would be hard to imagine a songbook of broader scope or more intelligent format. Designed to make singing a delight, it includes everything from a song about caterpillars to familiar hymns and folk favorites. 160 selections in all, scored for piano, Autoharp, simple instruments or voice alone. Keyed to age level. Illustrated by Karla Kuskin.

Church School Edition, bound in Pyroxylin, \$4.00

At your bookstore



GREENWICH, CONNECTICUT