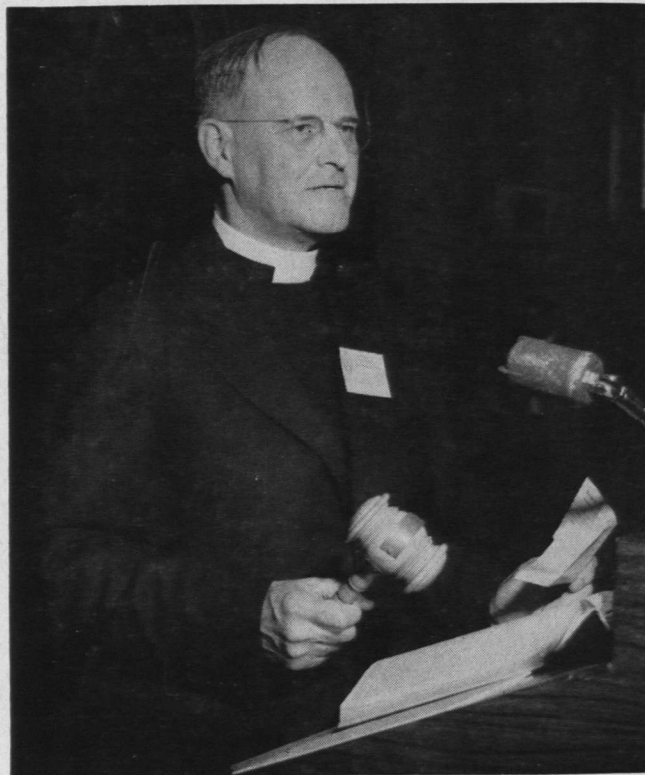


The **+** WITNESS

MARCH 16, 1961

10¢



C. RANKIN BARNES

HOUSE OF DEPUTIES is called to order by the secretary at the Miami General Convention. He is to retire from this office and as secretary of the National Council at the end of April

WHAT EVANGELICALS SHOULD BE DOING

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 7, 8, 9, 10;
Morning Prayer, Holy Communion
and Sermon, 11; Evensong and
sermon, 4.
Weekdays: Holy Communion, 7:30
(and 10 Wed.); Morning Prayer,
8:30; Evensong, 5.

THE HEAVENLY REST, NEW YORK

5th Avenue at 90th Street
Rev. John Ellis Large, D.D., Rector
Sundays: Holy Communion 8:00 and
9:00 a.m. Morning Service and
Sermon 11:00 a.m.
Wednesdays: Holy Communion
7:30 a.m.
Thursdays: Holy Communion and
Healing Service 12:00 noon and
Healing Service at 6:00 p.m.
Holy Days: Holy Communion 7:30
a.m. and 12:00 noon.

ST. BARTHOLOMEW'S CHURCH

Park Avenue and 51st Street
Rev. Terence J. Finlay, D.D.
8 and 9:30 a.m. Holy Communion.
9:30 and 11 a.m. Church School.
11 a.m. Morning Service and Sermon.
4 p.m. Evensong. Special Music
Weekday: Holy Communion Tuesday at
12:10 a.m.; Wednesdays and Saints
Days at 8 a.m.; Thursdays at 12:10
p.m. Organ Recitals, Wednesdays,
12:10. Eve. Pr. Daily 5:45 p.m.

CHURCH OF THE HOLY TRINITY

316 East 88th Street
New York City
Sundays: Holy Communion 8; Church
School 9:30; Morning Prayer and
Sermon 11:00.
(Holy Communion 1st Sunday in
Month)

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.
New York
Daily Morning Prayer and Holy Com-
munion, 7; Choral Evensong, 6.

COLUMBIA UNIVERSITY

SAINT PAUL'S CHAPEL
New York
The Rev. John M. Krumm, Ph.D.,
Chaplain
Daily (except Saturday), 12 noon;
Sunday, Holy Communion, 9 and
12:30, Morning Prayer & Sermon,
11 a.m.; Wednesday, Holy Com-
munion, 4:30 p.m.

ST. THOMAS

5th Ave. & 53rd Street
New York City
Rev. Frederick M. Morris, D.D.
Sunday: HC 8, 9:30, 11 (1st Sun.)
MP 11; Ep Cho 4. Daily ex. Sat. HC
8:15, Thurs. 11 HD, 12:10; Noon-
day ex. Sat. 12:10.
Noted for boy choir; great reredos
and windows.

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York Avenue at 74th Street
Near New York Memorial Hospitals
Hugh McCandless, Lee Belford, Richard
Louis, Philip Zabriskie, clergy
Sundays: 8 a.m. HC; 9:30 Family (HC
3S) 11 MP (HC IS).
Wed. HC 7:20 a.m.; Thurs. HC
11 a.m.
One of New York's
most beautiful public buildings.

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For Christ and His Church

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SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH

Tenth Street, above Chestnut
PHILADELPHIA, PENNA.
The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D.
Minister to the Hard of Hearing
Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs.,
Fri., 12:30-12:55 p.m.:
Services of Spiritual Healing, Thurs.,
12:30 and 5:30 p.m.

ST. PAUL'S

13 Vick Park B.
ROCHESTER, N. Y.
The Rev. T. Chester Baxter, Rector
The Rev. Frederick P. Taft, Assistant
Sunday: 8, 9:20 and 11.
Holy Days 11; Thursday, 5:30 p.m.

ST. PAUL'S MEMORIAL

Gravson and Willow Sts.
SAN ANTONIO, TEXAS
The Rev. James Joseph, Rector
The Rev. George N. Taylor, Associate
Sunday - Matins and Holy Eucharist
7:30, 9:00 and 11:00 A.M.
Wednesday and Holy Days 7 and
10 A.M. Holy Eucharist.
Sacrament of Forgiveness - Saturday
11:30 to 1 P.M.

SERVICES

In Leading Churches

CHRIST CHURCH CAMBRIDGE, MASS.

The Rev. Gardiner M. Day, Rector
Sunday Services: 8:00, 9:30 and
11:15 a.m. Wed. and Holy Days: 8:00
and 12:10 p.m.

CHRIST CHURCH, DETROIT

976 East Jefferson Avenue
The Rev. William B. Sperry, Rector
The Rev. Robert C. W. Ward, Ass't
8 and 9 a.m. Holy Communion
(breakfast served following 9 a.m.
service.) 11 a.m. Church School and
Morning Service. Holy Days, 6 p.m.
Holy Communion.

ST. THOMAS' CHURCH

18th and Church Streets
Near Dupont Circle
WASHINGTON, D. C.
The Rev. John T. Golding, Rector
The Rev. Joseph Tatnall
The Rev. Walter J. Marshfield
Sundays: 8:00 a.m. Holy Communion.
11:00 a.m. Service and Sermon.
Holy Days: Holy Communion, 12:15
p.m.

TRINITY CHURCH MIAMI, FLA.

Rev. G. Irvine Hiller, STD., Rector
Sunday Services 8, 9, 9:30 and 11 a.m.

PRO-CATHEDRAL OF THE HOLY TRINITY

23 Avenue, George V
PARIS, FRANCE
Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center
The Rt. Rev. Stephen Bayne, Bishop
The Very Rev. Sturgis Lee Riddle, Dean

CHURCH OF ST. MICHAEL AND ST. GEORGE

SAINT LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. David S. Gray,
Associate Rector
The Rev. Jack E. Schweizer,
Assistant Rector
Sundays, 8, 9:30, 11 a.m.

ST. JOHN'S CHURCH

Lafayette Square
WASHINGTON, D. C.
The Rev. Donald W. Mayberry, Rector
Weekday Services: Mon., Tues., Thurs.,
Saturday, Holy Communion at noon.
Wed. and Fri., Holy Communion at
7:30 a.m.; Morning Prayer at noon.
Sunday Services: 8 and 9:30 a.m., Holy
Communion; 11, Morning Prayer and
Sermon; 4 p.m., Service in French;
7:30, Evening Prayer.

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Story of the Week

Communion at Union Meetings Subject of Consultation

★ A four-day consultation on the celebration of Holy Communion at ecumenical gatherings was conducted at the ecumenical institute of the World Council of Churches at Bossey, March 1-4.

Sponsored jointly by the youth department and the department of faith and order, the consultation brought together fifteen participants representing seven European countries and twelve confessional bodies.

Bishop Stephen F. Bayne, executive officer of the Anglican Communion, was chairman of the informal consultation which was inspired by the recent first European ecumenical youth assembly, held last July at Lausanne, Switzerland.

Delegates to the assembly affirmed that they would not cease to demand that their respective denominations and the World Council "work towards the establishment of an increasingly inclusive intercommunion."

"We hope and pray that before we come together again in an ecumenical youth conference, enough progress will have been made on this point," the assembly declared. "We know that there are no easy solutions here. There is no unity at the expense of truth. But there is also no obedience to the truth

which does not compel us to recover unity."

The chief purpose of the consultation was to examine recent ecumenical developments and to consider their implications for the present practice for communion services at ecumenical gatherings. It did not draw up any formal proposals, but sought to clarify the main lines along which the various agencies and departments of the World Council should work in the immediate future.

Speakers and topics which were discussed: Brother Max Thurian of the Taizé community in France, "Lund principles and subsequent developments"; Canon Edward Patey of Coventry, England, chairman of the Lausanne assembly, "Intercommunion: A concern of youth"; the Rev. Lewis Mudge, theological secretary of the Presbyterian world alliance, "The ecclesiological significance of ecumenical conferences", and the Rev. Peter Krusche, pastor for youth work of the Evangelical Church in Germany in Bavaria, "The importance of having rules and the importance of making exceptions".

Some member Churches and national councils have taken formal action as a result of the Lausanne assembly's statement on intercommunion. The conference of bishops of the

United Evangelical Lutheran Church of Germany has instructed its committee on ecumenical relations to re-examine the question of intercommunion, and unanimously affirmed that consultations on the subject should be held within the framework of the World Council. In addition, the synod of the Netherlands Reformed Church announced that it would take steps to reconsider its position on the matter.

The annual meeting of the British Council of Churches has asked its faith and order and youth departments to study the question "and to offer guidance to the Council in preparation for the next youth conference and other ecumenical youth conferences sponsored by the British Council of Churches."

The attitude of Churches affiliated with the World Council is mixed on intercommunion. However, the Council follows the formula established at the world faith and order conference held in Lund, Sweden, in 1952. That agreement stated that open communion services should be held at ecumenical gatherings whenever possible on the invitation of a local church or churches which sanction such services.

CHARLES M. GUILBERT NEW SECRETARY

★ Canon Charles M. Guilbert, rector of St. Clement's, Berkeley, California, will succeed Canon Rankin Barnes as secre-

tary of the National Council when the latter retires on April 30th.

Since Canon Barnes also retires as secretary of the House of Deputies, Presiding Bishop

Arthur Lichtenberger has also announced the election of the Rev. Samuel N. Baxter Jr. to that office. He has been assistant secretary since 1955, and is now rector of the Good Shepherd, Austin, Texas.

Pastoral is Various Received By Clergy of Missouri

★ Since the Pastoral of the House of Bishops of last November stirred up controversy, the Rev. Murray Kenney, rector of St. Mark's, St. Louis, made himself a one-man researcher by sending a questionnaire to clergy of the diocese of Missouri. He wanted to know what they did with the document; what they thought of it; what their congregation thought of it (if read as required by canon 45); and did they have any suggestions about future Pastorals and their use.

There were 42 replies from the 50 contacted, with 33 rectors or vicars of one or more congregations; four were assistants and five non-parochial (chaplains, etc.).

The 33 men, in their personal response to the Pastoral, rated it as follows: 4 excellent; 13 good; 9 fair; 6 poor; one made no comment.

What they did: 10 read the Pastoral with comment; 9 read it without comment. One read it by sections in successive Sundays. Seven read one or more sections on a Sunday with comment. Four used the document in group discussion.

Thirteen rectors or vicars said they read the Pastoral only because of the canonical requirement; six did not read the Pastoral, or made any public use of it; four made no use of it in their parishes.

How congregations re-

sponded: 8 cases were cited as favorable and 5 reported requests for copies, although one parishioner said the Pastoral was so "obscure" he needed a copy to find out what he couldn't understand. Six reported boredom and one expressed gratitude to his rector because he has not read it all. Three laymen thought their rector's defense of theology "interesting"; two, said they would like to discuss the Pastoral and two others said it was better for reading than listening.

Comments

"Do you have any further comment on this Pastoral?" — Seven felt it was too long. Seven felt it was poorly written for hearing. Two said it was dull and four irrelevant. Two felt it was a great restatement of the Catholic faith. Several felt it was timely in that it re-affirmed officially what the parish clergy couldn't get across. One questioned the appropriateness and asked "do we ask the Congress to write in the Record that they believe in the Constitution after their oath?" One felt it was too long for one reading with comment and didn't like the suggestion of cutting it up. Two felt the Bishops were giving in to "heresy" hunters and that the use of a Pastoral to reply to these "petitioners" was a poor use of the Pastoral. Four said the

content was good. Two felt it was relevant. One said "colossal affirmation of where we stand in re of Christian unity." One said there could have been a clearer relationship between the body of "faith", our personal commitment, and the utterly essential need we have in our world for faith in both senses of the word. Another remarked "ponderous and weighty but that this is not necessarily bad and it was a good declaration to the Body of Christ (not as an apologia to a pagan world)".

How did the assistants and non-parochial answer this question? — Three said good content but not for public reading. Two felt it would make a good pamphlet. One asked the "Hoose" for more "umer." One militantly stated "I felt compelled to note its irrelevance publicly and persistently."

Final question: "Do you have any suggestions about future Pastorals and their use." — Eleven said pastorals should be shorter. Nine felt they should be written in people's language "for easy understanding by laymen." Five felt they should be more frequent and three approved of pastorals — "we get bishops' point of view." Three felt they should be distributed for reading by the people rather than read to them. Four suggested they should be written in 20-minute reading sections for successive Sundays. Two stated future pastorals can be used in various ways, such as discussion groups, sermons, etc.

There were some miscellaneous comments and suggestions such as:

- We won't get good Pastorals (like Angus Dun's) if we don't call the bad ones (like this one) for what they are.

- Communicate to the people via a 15-minute movie.

- This had good theological meat versus Protestant senti-

mental schmaltz or high flown utopian social views.

● If men are capable of being Bishops they ought to have sense to speak out on important matters. There is enough secular propaganda about what to do and not to do. The church is not a group of persons who like each other because they do the same things. There is a part of life that is true whether you like or agree with it or not.

● More of the Lore of a Pastoral rather than an encyclical.

● Should be beamed at life and work, not faith and order; at the "out" Church, not the "in" Church.

Summary by Kenney

From the results of the questionnaire sent to all active clergy in one Diocese, it would appear that the Bishops failed to execute the direction of spirit of Canon 45 Sec. 2f. Several Bishops have said informally and publically (and have been quoted so in parish bulletins) that the Pastoral was not meant to be read from the pulpit (to take the place of a sermon), but to be used for discussion and study. In fact, one bishop, close to the source, suggested it be read and I suppose commented on, through three or four successive Sundays. If the Bishops desired to set forth their opinions about the Creeds for study and edification, then we can question: Should this be called a Pastoral? Should it be issued as a Pastoral? As one young assistant questioned, "The Bishops should choose between writing a sermon or an essay. Since the canon requires it to be read at public worship, I think they should make it a sermon." Do we act as pastors by writing long dissertations with "ponderous and weighty phrases" in defense of the faith?

This leads to a further comment. Apart from the content of the Pastoral, many thought it was much too long and "poorly" written for hearing.

Content does raise the question of relevancy. This of course splits the Church over the question "was it or was it not relevant?" I prefer to use the term "appropriate". Most of us agree the Bishops can issue whatever they want. We may question the appropriateness of the content. The difficulty is that if it comes out as a Pastoral, the present canon requires that it be read at an occasion of public worship (one poor student on Christmas holiday heard it three times). Six out of 33 Rectors felt it was so poor, irrelevant or "inappropriate" that they did not use it and disobeyed the canon. Thirteen of 35% of the clergy in charge of congregations in Missouri said they read it only because the Canon so directed.

Does not the questionnaire give two directions: first to the House of Bishops — When writing a paper or essay or pamphlet for study and discussion, call it such. When issuing a Pastoral to be read to the flock during a worship service, let it be a Pastoral from our chief shepherds.

Secondly, to the General Convention — Without undermining the great prerogatives of our Fathers-in-God, we suggest that Canon 45 Sec. 2f read: "Whenever the House of Bishops shall put forth a Pastoral letter, it shall be the duty of every minister having a pastoral charge to read it to his congregation on some occasion of public worship on a Lord's day or he shall place said Pastoral letter on the church door or church bulletin board or some public and convenient place not later than one month after the receipt of same."

The Canon law experts can smooth out this matter, but the suggestion of changing the 2nd "shall" to "may" does not solve the problem (although the Prayer Book is full of may's and shall's.)

NEW COMMITTEE TO STUDY MISSIONS

★ As a result of the report of the General Convention's committee of conference on overseas missions, Presiding Bishop Arthur Lichtenberger has appointed an advisory committee on evaluation and strategy of the mission of the Church.

Headed by Bishop John E. Hines as chairman, this advisory group is the outgrowth of the so-called Gray report presented to the National Council in October 1960 by Bishop Walter H. Gray of Connecticut, as chairman of the committee of conference on overseas missions. At its December meeting, the Council requested the Presiding Bishop to appoint "from the members of the National Council and others" such a committee, with a special staff, all to report to him.

To the new committee Bishop Lichtenberger has named three Council members: Bishop Hines as chairman, Mrs. Theodore O. Wedel of Evanston, Ill., and the Rev. Raymond T. Ferris, rector of Christ Church at Nashville, Tenn., who also was on the Gray committee.

Others appointed from the Gray committee are: Dean Julian Bartlett of Grace Cathedral, San Francisco; Bishop Harry Lee Doll of Maryland; and Clifford P. Morehouse of New York City.

Also serving on the committee will be Dean Almus M. Thorp of Bexley Hall and David L. Sills, lecturer in sociology at Columbia University.

Church Must Speak Fearlessly Says New Council President

★ J. Irwin Miller, Ohio industrialist who is the new president of the National Council of Churches, declared at a luncheon held in Syracuse, N. Y. in connection with the meeting of the Council's general board, that it is the duty of Churches to speak out on controversial issues. Action taken by the board on several controversial issues was reported in this magazine last week.

The luncheon was attended by nearly 600 national clergymen and lay leaders and industrial and civic officials of the greater Syracuse area.

"It is true," Miller said, "that the voice of the Church — whether it comes from the pulpit or from denominations, or with the undeniable power of the National Council itself — comes from imperfect, fallible human mouths and can at times be wrong.

"But you and I have a great stake in the preservation of that voice. Whenever society has stilled the voice or whenever the Church itself has ceased to be vigilant and courageous to speak up and point the way, then the lot of every human being worsens, and all of us fall on evil days."

Miller said that "if Christ and his Church continue to remind us of the way and to call us to abandon fear, to take courage, and to lose ourselves in the needs of the times, then our nation may find in that voice the purpose for which we are seeking."

He contrasted the optimism in the business world with what he deplored as the tendency of Americans to sell the nation short, "judging by the editorials, articles and speeches which

tell us we are losing the respect of the world."

Warning against a conservative attitude in our national and international policies, Miller asked: "In a world of rapid change, which is the smaller risk? To stand still, hoping for the return of the old ways and conditions — or to seize new opportunities of the new and changing life around us and to use them to our advantage?"

To be strong and successful we must risk, he said. Drawing a parallel from the business world, he recalled the war-like approach to business competition in the past but said the public "will no longer tolerate this war-like concept of business competition any more than western society would support our nation in an aim of political and military world control."

Miller, who is president of the Cummins Diesel Engine Co., recalled that the market for his company's product increased rapidly when major competition began to appear. This signified in his opinion that concentrating on improvements of one's own product, instead of being preoccupied with fear of competitors, will produce profits and volume "in abundance where you have not foreseen them."

"We are beginning to fear not alone the Russians because of their political design around the world," he said, "but we are now beginning also to fear our most enterprising friends — the Japanese, Germans, English, Italians — for their expanding industries on the world market. In this fear we are very wrong. We need our friends to be strong, prosperous, aggressive, and able to

support their own economy unaided."

He emphasized that "cheap labor alone does not put us out of business" and urged that "we support our standard of living and wages by the efficiency of our production, in part, but mostly by the quality of our research, inventiveness and our applied imagination."

Americans have "the talent, brains and ingenuity not only to provide a powerful defense against our enemies," he said, but they have the ability to surpass in every field "anything any nation has ever accomplished, and to raise other nations up with us and, by so doing, immeasurably enrich ourselves."

SOUTH EAST ASIA PROVINCE

★ Possible formation of a South East Asia province of the Anglican Communion was discussed by bishops of the Church at a meeting in Rangoon, Burma.

They also gave their attention to meeting the spiritual needs of some 26,000 Chinese members of the Anglican Church in the region.

Joining in the conference were 14 bishops, including two Americans: Bishop Stephen Bayne, Anglican executive officer; and Bishop Lyman C. Ogilby of the Philippines, who served as the meeting's secretary.

Chairman was Anglican Bishop R. O. Hall of Hong Kong, while the host was Bishop V. G. Shearburn of Rangoon.

Following world war two, when many East Asian countries achieved independence, the organization of Anglican Churches took new form in a number of places.

What SHOULD The Church Be Doing?

ABOUT EVANGELICALISM IN OUR OWN HOUSE

By J. Robert Zimmerman

Rector of Calvary, Danvers, Mass.

AREAS OF THE CHURCH'S LIFE THAT
ARE CALLING FOR EVANGELICAL WIT-
NESS ARE THE ECUMENICAL MOVE-
MENT, THE LITURGICAL MOVEMENT
AND THE REDISCOVERY OF THE MIS-
SION OF THE CHURCH

I AM an Episcopalian who has come out of a strong Evangelical background and am proud of it. I believe with all the strength of my conviction that the real genius of our Church is that at our best we are fully Evangelical and fully Catholic at the same time. All too often the comprehensiveness of our Church is looked upon as a sort of vague organizational unity which enables these two aspects of the Church to "coexist." To me a true comprehensiveness is one which is realized in each parish, and to some extent in each person, although certainly differences of emphasis are inevitable and indeed desirable. I feel that perhaps a majority of Episcopalians hold this viewpoint, but frankly we are not a very vocal group. Sometimes I find that many others like myself occasionally don't know which way to go. We seem to lack a sense of direction. And I think we sense this most when there is danger that the "dynamic tension" of our Church begins to sway too heavily in one direction or the other. It is my opinion that in our own day the tension is swaying a bit too heavily in the Catholic direction.

It seems as if we are going through a period when many of the Catholic-minded members of our Church no longer are content to "live and let live." Instead there is a militance about their position which is almost frightening. They certainly do not lack a sense of direction. They know where they are going and how they are going to

get there. In the January 1961 issue of the AUC News there is an article by the Very Rev. Robert F. Capon, dean of the George Mercer School of Theology in Garden City, Long Island, entitled "Asleep in a Chasuble." The burden of his article is that the old goals of the Catholic revival have been won, eg., early Communion, candles, vestments, etc. He goes on to say that this is no cause for complacency. The Church can very well fall asleep again wearing a chasuble as it can a surplice. His answer for keeping the Church awake is to convert the Church. The goal is absolute victory. He points out that there will be no "peace" in the Church until they have won — when the Mass is the main service of worship in every Church every Sunday, "as our Lord commanded."

Yes, the Anglo Catholics know where they want to go. And if you think that they're not going to make it, just compare their magazine with the official mouthpiece of Evangelicalism — the PE Standard. This once respectable paper has been reduced to a mimeographed sheet containing chatty little witticisms. No real goals, no real causes, no clear direction as to where the Church ought to be going. Another symptom—in Massachusetts, even yet caricatured as an "evangelical diocese", the Episcopal Evangelical Fellowship has folded because of lack of interest.

In the light of all this, I think it is high time the Evangelicals in the Church wake up, too, and

make their voice heard. And if the awakening doesn't come soon, they will find out when they do wake up that the Episcopal Church is not the same Church that they thought it was.

It is my very strong feeling that our Episcopal Church needs the Evangelical witness as never before. Not as a counter-weight to the American Church Union — because one of the avowed principles of Evangelicalism is that it is not Anti-Catholic. Rather we profess belief in the absolute necessity of an Evangelical Catholicism. And our program must be a positive one, not one of opposition to anybody. We must rethink, and redefine our goals in the light of the present situation. All too often a certain kind of Evangelical can become a fossil. Just as Dr. Capon warns his friends against sticking to the battles of the 19th century, I think it is time for Evangelicals to forget the old battle cries and enter wholeheartedly into the modern world. I think there are three areas of our Church's life that are crying desperately for the Evangelical witness; the ecumenical movement; the liturgical movement; and the rediscovery of the mission of the Church.

Ecumenical Movement

IT IS, of course, in the ecumenical movement that we will come into conflict most with people of the ACU viewpoint. Take for example, the Blake-Pike proposal for Church unity. The executive board of the ACU condemned this outright, and one would wonder if their editor has even read the proposal at all. One of Dr. Blake's primary proposals is to make certain that everything the Catholic holds important is preserved in the proposed "Catholic and Reformed Church." The only thing the ACU can do is complain that Dr. Blake doesn't recognize us as an integral part of the "One Holy Catholic and Apostolic Church."

The truth of the matter is that Dr. Blake readily makes such an acknowledgment. The real trouble is that the ACU is not willing to do the same for Presbyterians. They constantly quote the Prayer Book for their point, but ignore the clear teaching of the Prayer Book that "All baptized Christians are members of the Holy Catholic Church."

Even in specific points, Dr. Blake makes elaborate provision for the Catholic witness; the historic episcopate; the historic creeds; the two biblical sacraments; in short, Dr. Blake merely reaffirmed the Lambeth Quadrilateral. Why don't we make the Anglo-Catholics admit that

they no longer consider the Lambeth Quadrilateral as sufficient basis upon which to discuss reunion? Are they afraid that such Catholics of the past, such as Bishop Brent, would turn over in their graves?

It is the task of Evangelicals in the Church to work for the reunion of the Church; certainly not in any compromising way — we believe in the Catholicity of our Church just as much as the ACU — only we believe that it is our duty to share it, not make us into a little ritualistic sect, cut off from the rest of Christendom. The truth of the matter is that the ACU frowns upon the ecumenical movement more than does Rome or Orthodoxy. The Evangelical can do no better at this time than to echo the words of the Living Church on Blake's proposal when it said, "For the Protestant, reunion of the Churches may be a convenient expedient; for the Catholic it is a theological necessity." Let our Evangelicals wholeheartedly embrace that kind of Catholicity, and show up the ACU for what it is; just a tiny, but loud voice in the whole Episcopal Church.

Liturgical Movement

CLOSELY associated with the Ecumenical movement in our time is the liturgical movement. In all probability, our divided Churches will find their unity in worship before anything else. What pains me most is that it is almost impossible to find an Evangelical voice in the liturgical movement. Those few exceptions are often branded as traitors to the cause and accused of selling out to the Anglo-Catholics. Too many Evangelicals are wedded too closely to the ritual patterns of the past, and turn a deaf ear on new ideas, with the result that some of the very principles they profess are ignored when they are expressed in worship.

A few examples will suffice. The primary motivation behind the whole liturgical movement is the reuniting of worship and everyday life; an attempt to show that what man does on Sunday is directly related to what he does on Monday. Yet when this is expressed liturgically in the offertory procession at the Eucharist, too many Evangelicals grump that this is "just another unnecessary ceremony." They would much rather stick to the very Roman idea that a little boy carrying a cruets from a credence table in the sanctuary is really the representative of the congregation. What about that good old doctrine of the priesthood of all believers? In how many of our congregations does a layman read

the Epistle at the Eucharist? And what could better express the Evangelical-Catholic idea that it is the whole body which offers up the Eucharistic sacrifice than the free standing altar, with the priest facing the people? But is it the Evangelicals that are taking the lead in this movement? I do not think so.

We, of course, cannot avoid the question of the centrality of the Eucharist. It is not un-Protestant to believe in this. The real goal of all the major reformers was to restore the Sunday Eucharist as a people's service. Unfortunately many centuries of abuse made this impossible. But it was an accident; not a theological principle which made the Sunday Eucharist an occasional service, rather than the weekly celebration of the Christian mystery, the death and resurrection of our Lord.

What should the Evangelical witness be in the present situation? If we are going to argue for Morning Prayer in terms of theological principle, we will lose. What we can argue, however, is that you can't change centuries of practice overnight. Morning Prayer has had its place in our tradition for centuries. And beyond the Reformation, even, can they argue that the Eucharist, as properly understood, was really the "people's service?" To go back to a period when the Eucharist was really the people's service in its full sense you must go back to the fourth century.

We can tell our Anglo-Catholic brethren that non-communicating Masses are far more of a travesty on true Christian worship than Morning Prayer. We can tell them that Morning Prayer was the same sort of service that our Lord was accustomed to in the synagogue. It has a certain validity of its own. But their "High Masses without Communion" are far from what our Lord had in mind "on the night in which he was betrayed."

Relevant Worship

EVANGELICALS can unashamedly say that yes, ideally, the Eucharist, as properly understood, should be the main Sunday service. But true Christian worship must be evolved, not imposed upon the people. That it is better to emphasize the monthly or bi-monthly Eucharist, and continue Morning Prayer the rest of the time than to empty our churches. That the Prayer Book Eucharist, if it is ever to become the main Sunday service needs some drastic revision to express the fullness of the Christian

worship — the Old Testament, for example, must be included. Greater variety in the intercessory prayers; less "wool-gathering" in the consecration prayer, greater congregational participation, etc. And in the meantime, we need not be ashamed of Morning Prayer as a worthy and noble offering of our sacrifices of praise and thanksgiving — far more satisfactory than a Mass without communions. And let us tell our Anglo-Catholic friends that if they really want their Church to embrace Eucharistic worship in its fullness, they must cease such medieval practices as the "Benediction of the Blessed Sacrament.", which as the Prayer Book says, is in conflict with the purpose of Christ's institution.

Churchmen of all schools must continue to make worship more relevant to modern man. It must meet his deepest needs of providing communion of mankind with his creator. It must speak to him of the majesty of God; above all it must relate that worship with the rest of man's life. And in doing so, some good old-fashioned Evangelical understanding of the nature of man and the Church, including the doctrine of the priesthood of all believers would be most helpful.

As in the ecumenical movement, so in the liturgical movement, let Evangelicals embrace this truer form of Catholicity in worship. Again, Rome is far ahead of their imitators in our Communion in this field. Rome surges ahead in the liturgical movement. The Anglo-Catholics are content to be 19th century archaists. Let Evangelicals be true to their own best principles, and take the lead in this movement which can really transform our Church. Dr. Capon intends to keep the Church from "sleeping in a chasuble" by preaching the Mass. Let us show him that he is really a Rip Van Winkle, and that when he and his kind finally wake up, the 19th century will be far behind; that his kind of Mass is really a museum piece; that the worship of tomorrow can be truly Evangelical and Catholic in the best sense of both words at the same time.

Mission of the Church

WE HAVE seen how the liturgical movement was tied up with the ecumenical movement. Both of them are tied up with the mission of the Church. Fortunately in our day we are witnessing the beginning of the reawakening of the missionary spirit of our Church. And when we see this, we see how mission is tied up with ecumenicity. We see the scandal of presenting a divided Christianity to the world. St. Paul's old

question is most appropriate — "Is Christ divided?" So likewise the liturgical movement has as one of its primary purposes making the Gospel relevant to modern man. This is "mission" at its best.

What is the need for the Evangelical witness in the mission of the Church today? The question ought not to have to be asked, since the very word evangelical means in its origin, "The good news." Evangelicals of all people should be most aware of the necessity for preaching the good news wherever men will hear it. But do we find Evangelicals prominently present in the primary mission fields of today — for example the inner city? I feel that the witness of our more Catholic brothers is more evident.

And how about the foreign mission field? There seems to be an unspoken assumption that our Church as it presents itself to the world should be far more weighted on the Catholic side than our Church is at home. We seem to feel that the only kind of Christianity that will appeal to Latin Americans, for example, is one that is as close to Romanism as possible, forgetting all the time that the strongest Christian witness in many parts of Latin America is of the Pentecostal variety! And among the more "traditional" groups, Presbyterians, for all their plainness, seem to be doing a great deal more than us.

What I really ask for is that the Church in the missionary areas present the fullness of our Church, and not a counterfeit Romanism. Let us be truly "Reformed Catholics", which is what I take the genius of our Church to be. And for this to be possible, Evangelicals had better soon get their shoulders to the wheel, because if our witness is biased too much in the other direction, we have nobody to blame but ourselves.

I am sure that there will be some who feel that what I am suggesting for the present decade as a plan of action for Evangelicals is in reality "surrender to the Catholics." I do not feel this is so. I mean to say, however, quite clearly, that I would like Evangelicals to show the way in our day to a true reformed, or evangelical Catholicism. Let us also claim to be the "party of the whole Church," rather than a Church party. Our witness is needed. But sheer negation, and a rear guard action will not do. We must rediscover the basic principles upon which we act, and apply them to the new situations.

If in this process, in God's providence, we find that Evangelicals and most fair-minded Catholics of our Church are in reality drawing closer and

closer together, then praise God. Because like Fr. Capon, I feel that ultimately our Church will indeed not have inner "peace" until we have far more unanimity than we have today. Again, like him, we agree that unanimity must come from the truth, rather than error. Only I am fully convinced that Evangelical truth is a vital part of the whole truth.

Let us forget our complacency, and rise up and be heard. We too want to keep the Church awake, and we can have a program for doing it.

POINTERS For PARSONS

By Robert Miller

THE other day, as I lay on the porch where my bed had been wheeled, my neighbor came up and my nurse came out too.

"We had a nice sermon," said Mrs. James. "You would have liked it. It was about prayer."

"That would be interesting", I remarked with that triteness which a minister finds so useful.

"Yes, it was."

"I think, when we pray, we must always add, 'Thy will be done.'"

"Yes, he said that."

"We so often ask for the wrong things."

"Yes, we do."

"And God so often answers in a way we never expected."

"The minister said we should forget ourselves."

"Ah, that's very difficult."

"Yes, it is."

We all three agreed that our selves would get in the way of our souls and that we nearly always wanted quick answers although later we might be very glad we had not got them.

"He sometimes answers 'No'" said Mrs. James.

"Yes," I remarked, "the 'no' is often better for us than the 'Yes'. But it is hard to see that," and then I added, "Isn't it odd but it would be quite impossible to talk this way to anyone who had not faith," and both ladies agreed.

I suppose no one can talk the language of heaven to people who know not heaven. There is an economy in the gospel.

CE DAY MINUS SIX

THE REV. SAMUEL ENTWHISTLE AND
HIS WIFE ISABEL OF THE CHURCH OF
THE TRIBULATION TELL OF THEIR EX-
PERIENCES IN THE RECTORY DURING
ONE OF THE CHURCH'S HOLY SEASONS

By Thomas V. Barrett

Rector of St. John's, Tallahassee, Florida

"Well, my dear," said the Rev. Samuel Entwhistle to his wife, Isabel, as he turned off 'What's My Line,' "this is it!"

"What is it?" Mrs. Entwhistle asked with a yawn.

"CE Day minus six," answered Samuel resolutely.

"You sound like a foreign agent," Mrs. Entwhistle said. "What is CE day minus six?"

"Six days till Christmas Eve," said Mr. Entwhistle. "Or you could call it C Day minus seven; but the attack really begins on Christmas Eve."

"But I thought you said you were ahead of yourself this year," objected Mrs. Entwhistle. "You told me just last week that you had almost all your shopping done, that the carol singing was all taken care of, the pageant well in hand and the decorations were in charge of the young people this year."

"You've got it backwards," protested Samuel. "I said the young people were in charge of the decorations."

"You know what I meant," Isabel said airily. "Anyway, last year it LOOKED as if the decorations won out over the young people."

"I thought I was ahead of myself," Samuel meditated, ignoring his wife's sleepy irony, "but that was a week ago. Things have taken a turn for the worse."

"How do you mean, specifically?" challenged Mrs. Entwhistle with another yawn.

"Well," began Mr. Entwhistle, as he switched off the kitchen light, "I had something for Aunt Emmy, but they don't have any."

"Perhaps you'd better tell me in the morning," suggested Mrs. Entwhistle. "When you get your thoughts straightened out; or at least your words."

"I mean I had an idea for Aunt Emmy, but the stores don't have what I had in mind, so I have to think of something else." Mr. Entwhistle paused.

"That's fairly logical," said Isabel approvingly.

"I just got Andrew to drag out the costume boxes this morning after church and there are only three pairs of angels' wings."

"Horrors," Mrs. Entwhistle said suppressing another yawn. "How many angels need wings?"

"Six," answered Samuel grimly like a member of the French foreign legion who has found the ammunition scarce, "unless Susie Cagle overcomes her stage-fright. Then there'll be seven."

"Why do you always leave everything to the last minute?" Mrs. Entwhistle asked, instinctively realizing it was time for a good offense.

"I don't know," responded Samuel meekly. He turned off the dining room light, and rallied in the doorway, "It's not the last minute. It's CE Day minus six. Besides, we made six pairs of wings last year. How was I to know somebody would swipe them?"

"You're so vague," yawned Mrs. Entwhistle starting for the staircase. "I bet you forgot to tell the little angels to leave the wings at the church after the pageant last year. Who were they?"

"Who?"

"Last year's angels, of course," answered Isabel testily. "Can't you call them up and get their wings back?"

"Perhaps they thought they earned them," Samuel said with a weak smirk. "Anyway, I don't know who they were. I guess they graduated to prophets or shepherds."

"What were the wings made of?" asked Mrs. Entwhistle as Samuel plodded behind her up the stairs.

"Quite easy to make," Samuel told her with a forced show of enthusiasm. "I think they did it with coat-hangers and cotton wool, or batting, or something with little stars, and glittery things all over them, and tinsel around the edges. Quite pretty."

"Who made them?"

"Mrs. Bunning and Mrs. Slemplekin, I think."

"But they've both moved away," Mrs. Entwistle exclaimed.

"My dear," Samuel said gently, "I was aware of that as soon as I discovered we were four pairs short."

"Well . . . if you get stuck . . ." Isabel suggested, yawning again.

"Oh no, my dear," Mr. Entwistle objected with as much mock vehemence as he could summon, "I wouldn't THINK of asking you to . . . with all you have to do . . . why of . . ." his voice trailed off into the darkness of the bedroom closet as he hung up his coat.

"If it's only Aunt Emmy's present and the angels' wings you're worried about, you're lucky," Mrs. Entwistle assured him.

"Well," Samuel began in a tentative fashion as he struggled to get out of his collar, "that's not quite all. I haven't got anything for Aunt Yodie . . ."

"Anybody with an aunt named Yodie doesn't deserve a Christmas present," said Isabel tartly.

"It's just a nickname," Samuel muttered with a show of pride. "Her real name is Iolanthe. She was born on the same day as Gilbert and Sullivan."

Isabel turned around on the dressing table chair with eyes as open as saucers. "You don't mean to tell me they were born on the same . . ."

"Forget it, my dear," commanded her husband. "Let me finish." He walked to the bureau and smeared hand lotion on the collar line of his neck.

"You ought to get on What's My Line," Mrs. Entwistle suggested greedily. "They'd never guess you were a clergyman without your collar."

"I haven't been able to find a present for sister Rachel," said Samuel ignoring Isabel's suggestion. "I have a speech to make to the eighth grade Christmas party on Tuesday, we haven't decided what to do about a Christmas present for the Bishop, there's the creche to be set up, a funeral service tomorrow, the Christmas cards to be addressed, the tree to be trimmed, the party at the orphanage, a ten cent present for some member of the Fortnightly Club, a talk to the Beavers on Thursday noon, I haven't figured

out what to use for lanterns for the stars . . ."

"Since when do you have to worry about lanterns for the stars?" queried Isabel yawning for the eleventh time.

"The stars I'm talking about," said Samuel in his most patient teaching voice, "are ten year olds. In the bathrobe pageant. They have to have lanterns."

"Oh," commented Mrs. Entwistle briefly.

"Then there's the greens for the church and the greens for the house, and the candles for old Mrs. Schwartz in the General Brock Hotel, and the meeting with the organist on Thursday, and the Christmas Eve sermon, and a present for you . . ." Mr. Entwistle, sans shirt, collar, shoes and suspenders flung himself recklessly down on the bed, "and all those packages," he added mournfully.

"What packages?" inquired Mrs. Entwistle.

"Those packages!" said Samuel covering his eyes. "Don't ask me what packages. They multiply like guppies." He gave a long quavering sigh and went on. "Sometimes I think the ministry is a lifetime of carrying things: articles to and from bazaars, costumes for Christmas pageants, crosses for Easter plays, boxes for Advent relief, canned foods for Thanksgiving bundles, palms for Palm Sunday, candles for Epiphany, flowers for failing parishioners, costumes, mangers, stars, lanterns, trees, books, pamphlets, mite boxes, magazines, mimeograph paper, costumes, covered dishes, crosses, boxes for . . ."

"You're beginning to repeat yourself," Mrs. Entwistle suggested gently. "Why don't you go to sleep?"

"How can I sleep?" asked Mr. Entwistle with what Isabel called his Voice of the First Century Martyr. "It's CE Day minus six. Wings, stars, lanterns . . . packages, bundles . . . presents, Aunt Yodie, Cousin . . . packages . . . magazines . . . What's My Line . . ."

Mrs. Entwistle, having fixed her hair for the night, went searching for her tooth brush while Samuel went off into the heavy sleep of the clergyman who is aware that it is CE Day minus six . . .

"Get up, Sam, get up," pleaded Isabel Entwistle. "It's CE Day minus five." The Rev. Mr. Entwistle swung himself free of the comforting and seductive blankets, stood up, saluted and charged to the breakfast table. At five thirty that night he reported to his superior officer.

"Funeral service completed, two interviews

with transients, manger discovered, one small present for Aunt Yodie. No angel wings, no lanterns, no gift for Isabel, no speech for the Beavers, creche found in cellar closet, decorations well in hand, carried seven packages here and there."

CE Day Minus Four

"Get up, Samuel," urged Isabel Entwhistle. It's CE Day minus four." Mr. Entwhistle leaped to his chores and reported at the end of the day.

"I was getting along fine," was the way he put it, "when Mrs. Throckmorton came in. I had a present for cousin Emmy, sent from the store, picked up some tree decorations, got an idea for the lanterns for the stars, (flashlights in tin cans with perforated holes) and then old busy body came in and wanted me to help her with the Lenten Study program." Mr. Entwhistle paused and waited for encouragement which was not forthcoming. "Why would anybody want to know about the Lenten program on CE Day minus five?"

"What about the angels' wings?" asked Isabel relentlessly.

"I'm working on that," answered Samuel vaguely. Have you got anything for Sarah?"

"Sarah who?" asked Isabel coldly.

"How the devil do I know what Sarah?" brayed Mr. Entwhistle. "That Sarah we always send something to because she always sends us a can of plum pudding from Clifton Forge."

"Oh, that Sarah," said Mrs. Entwhistle with a smile of remembrance. "Why don't you get her one of those bird feeding stations they had at the bazaar; she loves chickadees."

"Never mind the feeding station," roared Samuel Entwhistle "send her a chickadee."

CE Day Minus Three

"CE Day minus three," chirped Mrs. Entwhistle, leaning over the limp form of her husband. "Mrs. Plumpkin called and wants to know what type of services on Ash Wednesday, and we forgot to get a present for my niece, Peggy. She's six years old. Do you think you could pick up something at Woolworth's before you come home?"

Samuel opened one reluctant eye. "Ash Wednesday!" he groaned. "It's like asking just before Gettysburg what is going to happen at Appomatox. Tell her there won't be any Ash Wednesday this year. And Isabel, my dear, do you think you might help make, one or . . . perhaps two angels' wings?"

"Everything's under control, my dear," smiled Mr. Entwhistle as he came home that evening. "I've had three counselling sessions with one alcoholic, I got a present for cousin Jake, a gift for you, my pet, and have ten able bodied teenagers working on lanterns. The other ten are going into the woods for evergreens."

"I'm so glad to hear it," Isabel replied joyfully. "Now you'll have time to get two packages from the express office, and to find a Christmas tree for us, and to bring up the creche from the cellar, and I just remembered we haven't got out the tree lights for the outdoors tree, and I would like to decorate the back of the house in case anybody surrounds us from the rear . . . and oh, I just remembered we don't have a thing for my cousin Patty who lives in Sacramento, and it should have been sent two days ago. What do you think of a sundial?"

"What a happy thought," smiled Mr. Entwhistle weakly. "Do they get sun in Sacramento?"

"Don't be jealous, Samuel," chided Mrs. Entwhistle. "Here is your hot milk. You need some rest . . ."

CE Day Minus Two

"CE Day minus two," crowed Isabel at six-thirty. "Get up Santa Claus. You've got a Communion Service according to your calendar, and a date with Miss Van Horsten about the Study Group after Easter."

"There'll always be an Easter," Mr. Entwhistle confided mysteriously as he lurched out of the warm bedclothes. "Have you any idea what we could use for a garment for Joseph?"

It was nine o'clock that night before the Rev. Entwhistle was able to report on the day's progress. Mrs. Entwhistle had departed for the stores in the afternoon and remained lost in the crowd until eight forty-five.

"There's hardly anything left," she complained as she entered the rectory.

"That's what they always say," jeered Samuel, lying limply on the living room love seat. "If you wouldn't mind, we need a few angels' wings. Here's a pair, so you know what they look like, and how they're made."

Mrs. Entwhistle looked at the wings, sighed, snorted and became harshly direct. "I'd just as soon make a wing for a butterfly," she said with acidity.

"Maybe so," agreed Mr. Entwhistle, "but I couldn't use a butterfly's wing. Too small. Just

make a wing for an angel . . . or two or three.”
“Exactly how many,” asked Mrs. Entwhistle sternly.

“Possibly four,” Mr. Entwhistle suggested.

CE Day Minus One

“CE Day minus one,” Isabel Entwhistle shrieked into her husband’s ear. “Get up, get up, it’s almost quarter of eight. Have you got your shopping done?”

“Not quite,” said Mr. Entwhistle, unwinding himself from his cotton and wool cocoon. “I have to find a present for you, for Uncle Bert, and Uncle Dan, and for Geneva, who is my second cousin on my father’s side. The lanterns are not made, the lighting has to be figured out, I have to find a curtain-puller, Joseph has no hat, and I have to get some costume jewelry for Venus.”

“Venus de Milo?” asked Isabel with incredulity.

“No, Venus, the star,” answered her husband.

“It must be some pageant,” Isabel scoffed. “I never heard of Venus getting into a Christmas play.”

“The world is full of things you haven’t heard of, my dear,” said Mr. Entwhistle smugly.

At dinner time that evening Mrs. Entwhistle made the daily check.

“How was the pageant rehearsal?”

“Quite adequate, except that two of the snowflakes are sick.”

“Did you get a present for Peggy, the six year old?”

“Peggy,” asked Samuel with a look of anxiety on his cheeks. “I thought it was Tommy. I bought a space gun.”

“Good heavens!” exclaimed Mrs. Entwhistle. “There’s no Tommy in the family. You’ll have to exchange it for something more feminine. I do wish you’d write things down on a list instead of trying to carry them all in your head.”

“I don’t have time for a list,” moaned Samuel. “Besides, how can I train my memory if I always write everything down on a list?”

“It’s later than you think,” said Isabel gently. “This is a fine time to be training your memory. And when are you going to set up the creche, put the lights on the outdoor tree, build a stand for the indoor tree, and . . .”

“Right after supper,” promised Mr. Entwhistle as the telephone rang.

He came back to the table a few moments later, looking bereft.

“I’ve got to go out,” he announced. “Old Jonas

Littlefield has flipped his lid again and won’t let his wife in the house.”

CE Day

“CE Day,” screamed Isabel Entwhistle over the inert mass of bedclothes that rose like an igloo over her spouse. “Get ready for the count down.”

Mr. Entwhistle hurled the igloo onto the floor and galloped to the stairs.

“Where are you going?” Isabel called after him.

“To put the lights on the outside tree,” hollered Mr. Entwhistle.

“In your pajamas? You might catch cold,” Mrs. Entwhistle reminded him. The Rev. Samuel gobbled his egg and coffee, trotted to Woolworth’s, cantered home to put up the tree, ran to the church to check on the decorations, and went barreling off to Sears to look for a present for Isabel. “Twelve o’clock,” he said out loud as he rushed back to the rectory.

“Angels’ wings ready, my dear?” he panted as he stuck his head in the door of the sewing room.

“Last one,” said Isabel conserving her energy. “Five more stitches.” Samuel swooped down on the crackers and peanut butter, gulped a glass of milk, and threw a blue ornament onto the Christmas tree as he charged through the living room. “One o’clock,” he sang out dolefully as he closed the front door behind him.

At four-fifty p.m. he stood trembling, and flat-footed with fatigue behind the curtains on the parish house stage, surrounded by snowflakes, raindrops, stars, angels with wings, and shepherds.

“Where’s Joseph?” he cried suddenly in a hoarse whisper.

“Here I am,” answered Joseph appearing from behind the cyclorama.

“Stay right here,” commanded Samuel wiping his brow.

He looked at his watch, took a deep breath and began muttering incoherently. “Trim tree, go to Slake’s for mulled wine, fix creche, turn on the outdoor lights, pick up surplice, see organist for midnight service . . . only another twenty-four hours . . . hang on Entwhistle.” He grabbed the curtain, gave a loud “Ssh,” and began to count. “Five-four-three-two-one-ZERO. Here we go.” The Rev. Mr. Entwhistle stepped in front of the curtain and grinned with every tired muscle in his face.

“Merry Christmas everybody; Welcome to the Annual Church School Pageant.”

MINISTERS BACK ABORTION LEGISLATION

★ A resolution supporting therapeutic abortion under suitable safeguards as "morally right and necessary" when pregnancy endangers a mother's life was approved by the Manchester, N. H. ministers association in a split decision.

Of the 15 Protestant ministers at the meeting — said to be an "average attendance" — 12 voted for the resolution, two against and one abstained, according to the Rev. William Goble, pastor of the First Baptist church and president of the association. The resolution was introduced by the Rev. Bradford Young, rector of Grace Church.

Young said the action was taken in view of "public discussion of the question and queries from church members" about the association's stand.

Controversy has been stirred by pending legislation to relax the state's law on therapeutic abortion to permit doctors to "interrupt" pregnancies in the first 20 weeks if the mother's life is considered to be endangered by childbirth. Sponsored by the New Hampshire medical society, it was denounced publicly by Roman Catholic Bishop Ernest J. Primeau, of Manchester.

MacLEOD URGES CHURCH BE RECONCILER

★ Only the Christian Church can break the paralysis of fear gripping today's world by "recovering its ancient ministry of reconciliation," declared Sir George MacLeod, founder of Scotland's Iona Community and a former moderator of the Church of Scotland.

Addressing an audience at Bloor Street United church in Toronto, Canada, MacLeod stressed that Christians should be active peace-makers in all fields, including international affairs and industrial relations.

The word "pacifist," he observed, is outmoded because it creates a negative image of people standing passively on the sidelines while others die for them.

MacLeod suggested that the subject of whether or not Christians should withdraw from nuclear war if it ever begins should be the primary issue discussed at the forthcoming World Council of Churches Assembly, New Delhi, India, Nov. 18-Dec. 6.

At the same time, he also said that Christians must either reject modern war or deny that Christ has authority over more than the personal, domestic virtues, which, he noted, was the Russian position.

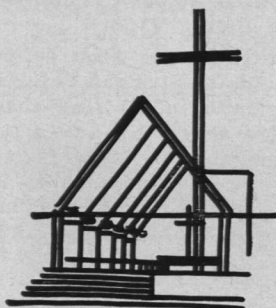
The Scottish clergyman, who won a military cross in world

war one, admitted later in an interview that in the same circumstances today as prevailed at that time he would not answer a call to arms.

QUAKERS LEAD IN RELIEF

★ The American Friends Service Committee spent \$4,900,000 last year for its world-wide relief and international goodwill programs.

One of the more unusual undertakings in the U.S. was relocation of 47 high school students from Prince Edward County, Va., to homes and schools in Pennsylvania and several mid-western states. The students were among 1,700 Negroes denied public education when the county schools were closed to avoid desegregation.



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THE NEW BOOKS

Liturgy and Contemplation by Jacques and Raissa Maritain. P. J. Kenedy, \$2.95

This beautiful book, translated from the French by Joseph W. Evans, is the demonstration by two great Christian thinkers and devout souls, the eminent philosopher Dr. Maritain and his wife, that worship and contemplation are not two different ways of approach to God, but one. The mystic does not, should not, retreat from the "great congregation" and pursue his course in lonely isolation. Egocentrism is a poor substitute for either devotion or contemplation — and it is a constant danger of the "mystically minded".

This book, written for Roman Catholics but easily adapted to the needs of Anglicans and others, shows the objectivity of the spiritual life centered in contemplation of God.

— F. C. Grant

The Divine Dimension by Henry T. Dolan. Morehouse-Barlow. \$4.50

This is a book of considerable interest and is spiritually suggestive. Written by a devout layman skilled in the law and familiar with court procedures, his arguments and style of composition make it somewhat difficult for the average reader to respond happily to his main thesis. This is the firm belief and conviction that the human mind in its beliefs and understanding has but a limited perspective which can be enlarged and glorified only by the entrance into human life of the life and person of God—the doctrine of the Incarnation.

The metaphor he uses to explain and convince of this spiritual reality is a little book written 75 years ago, called *Flatland, by a Square*. Some of his older readers will remember this book and the intellectual excitement it caused. People living their lives in one dimension could not even imagine what a two dimension world was like until a visitor from two-dimension land showed them its reality.

Just so the human folk of today; only the visit of God Incarnate has transformed—or is ready to transform — their lives and thoughts. The book is a series of similar metaphors: the court room, the mountain, an orchestra — of which only the orchestra proves very impressive or enlightening.

The friendly reader can find here

Kenneth R. Forbes
Book Editor

various gems of thought and feeling. Bishop Hart of Pennsylvania has written a pleasant foreword.

We Are His People by Elizabeth Honness. Westminster Press. \$1.25

Here is a little book for children of 6 to 8 years that is wholly delightful. It is the story of the Jewish people from the first Passover in Egypt to the reign of King Solomon and his building of the great Temple. The pictures alone would make the book a fascinating study. The text is evidently by one who has lived with young children and knows their mental and emotional life intimately. The sources of the narrative are 1st Kings, the Psalms and Exodus.

For parents or for teachers in Church School, this is an almost perfect text-book.

Modern Heresies by John M. Krumm. Seabury Press. \$3.75

The sub-title of this book defines it as "A Guide to Straight Thinking about Religion". In his first chapter the author defines the nature and possible results of religious heresy and then proceeds to examine innumerable heresies, ancient and modern. His analysis of many of these forms of thought and faith are in-

teresting and convincing; others the thoughtful reader is likely to have doubts about, in most cases because the author's treatment is inadequate. It seems to this reviewer that far too many suspected heresies have been dealt with to do justice to any of them; that would require a book many times the size of this one.

However, there are some brilliant spots and many valuable suggestive thoughts in the book. It is well worth keeping as a reference-book to check with when you suspect you have struck the trail of some important and dangerous heresy of the Christian religion.

Out of The Depths by Anton T. Boisen. Harpers. \$4.00

This is an impressive and enlightening story which is a psychological autobiography, or, as the author calls it, "my case history". It must have taken courage and humility to do this job, because before coming—as the title says — *Out of the Depths*, he had gone down into the depths, which means that he became violently insane and was committed to several institutions. The author believes that it was all worth while since it led to genuine religious experience and later to his life-work of ministering to psychotic characters in and out of institutions, in all of which he has proved himself a leader.

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The Witness — Tunkhannock, Pa.

BISHOP BLAND MITCHELL DIES AT SEWANEE

★ Bishop Bland Mitchell, retired bishop of Arkansas, died at Sewanee, Tennessee, on March 7th, at the age of 73. He served as bishop from 1938 until his retirement in 1956.

He had previously been the head of the field department of the National Council and was also closely associated with the University of the South.

BISHOP WARNS AGAINST LOOSE CHARGES

★ Loosely flung charges of Communist infiltration of American Churches, such as those hurled at the National Council of Churches, "divide our country and undermine our security against the real Communist enemy," Bishop Robert Gibson, Jr. said as he was installed the new diocesan of the diocese of Virginia.

Bishop Gibson, who succeeds Bishop Goodwin, retiring at 72 as leader of 70,000 communicants in northern Virginia, was installed at historic Truro Church near Fairfax.

"The accusation of Communism against the National Council of Churches is false," Bishop Gibson said in his first episcopal address. "It is not Communist inspired or supported. In fact, among those so named by its critics are some of the most trustworthy and respected leaders and scholars of the Episcopal Church."

"I call upon the people of this diocese soberly to investigate and evaluate all sources of such information and prayerfully to guard your judgments and your words," said the bishop.

The bishop said that the prime goal of his diocese must be to build new churches in suburban areas, to minister to "the wave of new population that engulfs us." He also called for the area to improve its strained

race relations, urging "education, patience, forbearance, sympathy, and courage from all concerned."

In time, with application of Christian principles, there will no longer "be problems in race relations," he predicted.

Bishop Gibson has been suffragan bishop of the diocese since 1949 and coadjutor bishop since 1954.

EAT CRACKERS BEFORE THOSE COCKTAILS

★ Ministers from throughout Kentucky were told that the cocktail party is becoming a problem in our culture. Dr. Robert Straus, chairman of the department of behavioral science at the University of Kentucky college of medicine, said this problem is acute because more people are drinking in the later afternoon on an empty stomach.

Dr. Straus was one of several

speakers at a four-day institute on alcoholism for clergy.

The Rev. Augustus Verdery, chaplain and consultant at Georgia Hospital in Atlanta, said ministers are asked for help at one time or another by more than 70 per cent of all alcoholics.

He suggested that in dealing with the alcoholic, clergymen should: determine whether it is the alcoholic or his family and friends that are seeking help; do not shame him into reforming; realize that he is a sick person, not an evil one; do not make him promise not to drink again; appeal to his personal need for sobriety, and let the alcoholic make the decision to submit to medical or mental treatment.

Limitations of the clergymen also were mentioned. Verdery said many alcoholics see their preacher as one who passes judgment.

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CHURCHES MUST BE CONVINCING ABROAD

★ Howard Schomer, president of Chicago Theological Seminary, declared that the "voice of American Churches abroad in 1961 is going to be only as convincing as the American churches at home."

At the same time he noted that mutual understanding between American and European Churches is greater now than ever before. Despite this, he said, European Christians are amazed that American Churches are not totally open to all worshippers regardless of race or color.

The theologian, who served a three-year term in Europe as secretary of the World Council of Churches' division of inter-church aid and service to refugees, addressed the Raleigh N.C. institute of religion, an interdenominational and inter-racial group.

He urged that American Churches "give an encouraging example by the development of a much greater harmony . . . and a clear demonstration of our national unity in facing our own gravest domestic problem—racial equality and fraternity."

Schomer said European Christians also are mystified by the apparent silence of American Churches as the U.S. government developed the H-bomb and placed greater emphasis upon military strength for peace.

He said they are baffled by an American Protestantism which has denounced British, Dutch and French colonialism in Africa and Asia for so long

and yet "has been silent about conditions in undeveloped areas in Latin America."

And, he added, they are perplexed by an American Protestantism which promotes Church unity through the World Council in many parts of the world, yet remains very divided at home.

UPPER ROOM ADDS NEW EDITIONS

★ Two new editions — Danish and Malayalam—have been added to The Upper Room, interdenominational daily devotional guide published bi-monthly by the Methodist board of evangelism, it was announced by editor J. Manning Potts.

He said the Danish edition

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will be printed in Esbjerg, Denmark, and published by the Methodist Publishing House in that country. The Malayalam edition will be put out by the Christian literature society in Tiruvalla, India.

Dr. Potts said that with the additions, The Upper Room is now printed in 38 editions and 32 languages, including Braille, and has a total circulation of about 3,250,000 for each issue.

"Individuals and families in Denmark and of another language segment of India's teeming population can now join in daily devotions with millions across the U.S., Canada and other continents of the globe," Dr. Potts said.

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NEW RECORDS

By Lewis M. Kirby Jr.
Record Editor

What Wondrous Love: The Robert Shaw Choral. RCA Victor LM 2403 \$4.98

Published in 1612 in Holland, the *Ainsworth Psalter* was the first collection of hymns used in this country by the Massachusetts Bay Colony Pilgrims. Examples from this "Booke of Psalms englished both in prose and metre" are included on this disc. There are also many hymns simply called "traditional," a term which gives no accurate clue as to their origins. Finally, there are two hymns by the early American composers Daniel Read and his more famous contemporary William Billings.

These musical examples, on the whole, mirror the strong faith of this country's early settlers. Puritan influence is seen in a phrase like "Broad is the road that leads to death, and thousands walk together there." The overall impression is one of strength and firm religious conviction.

Students of early American music will be especially grateful to those responsible for the production of this album. I would have wished, however, that more adequate notes had been provided. Alice Parker's are good as far as they go, but more detail would have added immeasurably to the value of the recording.

The Shaw group is sounding good these days. Their performances are idiomatic and expressive. The engineering is good.

A Mighty Fortress: The Mormon Tabernacle Choir; Richard P. Condie, director; Frank Asper and Alexander Schreiner, organists. Columbia ML 5497 \$4.98

Contents: A Mighty Fortress; How Firm a Foundation; Behold the Great Redeemer Die; Onward,

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THE WITNESS

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Christian Soldiers; More Holiness Give Me; The Lord is My Shepherd; O God, Our Help in Ages Past; Come, Come Ye Saints; I Know that My Redeemer Lives; Though in the Outward Church; Father in Heaven; Abide with Me; Come Follow Me; God of My Fathers; Nearer My God to Thee; Rock of Ages; Lead Kindly Light; Guide Us, O Thou Great Jehovah; Ye Simple Souls Who Stray; The Morning Breaks; Come, Thou Glorious Day of Promise; All Creatures of Our God and King.

This album contains hymns familiar to most Protestant churchmen. Some are contained in the *Hymnal*, 1940, but often the tunes used by the Tabernacle Choir are not those found in our book.

There is nothing outstanding here. The chorus sings in its usual style, and this record is sure to find a place in the collections of the group's many followers. Columbia has provided good sound.

Walton: *Belshazzar's Feast*; *Partita for Orchestra* — The Philharmonia Orchestra and Chorus; Donald Bell, baritone; William Walton, conductor. Angel 35681 \$4.98

By far, this is the best recording of Walton's oratorio to come along in recent years. The composer obviously knows what he wants and is able to get it from the forces under his command. Mr. Bell sings quite well. Most importantly, this is one chorus whose diction is clear enough to be understood. Why, though, cannot we have the printed text with all choral recordings? This album provides none and although the diction here is good, it is entirely possible that none but true high fidelity equipment would reproduce even the best recording.

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Mozart: *Coronation Mass in C Major*, K.317; *Exsultate Jubilate*, K.165; *Ave, Verum Corpus*, K.618. Norddeutsches Symphony Orchestra and Chorus; Walter Goehr, conductor. Harmony HL 7226 \$1.98

Three of Mozart's greatest and best loved religious compositions are given excellent performances on this bargain recording on Columbia's Harmony label. The performers are all quite unknown to me except for the conductor who has several items in the domestic catalogs and used to record extensively for the old Concert Hall Recording Society of early LP days. You are missing something if you don't run right out and buy this record — all for \$1.98!

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