

February 13, 1941  
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# THE WITNESS



**OLIVER J. HART**  
Writes on a Positive Lent

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## CLERGY NOTES

ANDERSON, G. C., until 1937 vicar of St. Giles Chapel, Upper Darby, Pennsylvania, has been appointed priest-in-charge of St. Paul's Church, Chester, Pennsylvania.

BAXTER, W. C., formerly of Buffalo, New York, has moved to 555 Calle Issac Peral, Manila, Philippine Islands.

BEECH, JOHNSTONE, was instituted rector of St. Paul's, Stapleton, Staten Island, New York, on January 30th.

BUCHANAN, ARCHIE, formerly in charge of St. Thomas', Farmingdale, Long Island, became the rector of Grace, Whitestone, Long Island, on February 1st.

CHALMERS, ALAN R., formerly associate rector of St. James-the-Less, Scarsdale, N. Y., is now in charge of All Saints', Jacksonville, Florida.

FRAZIER, R. P., Archdeacon of Wyoming and Vicar of Park County Missions, has resigned to become rector of St. Peter's Church, Salisbury, Maryland, effective February 26.

GUILLEY, H. A., will resign as rector of the Church of the Holy Apostles, Brooklyn, New York, to become director and chaplain of the Church Charity Foundation of Long Island, effective April 15.

HUGHES, W. D. F., formerly canon at the Cathedral of St. John the Divine, New York, became the rector of Grace Church, Hastings-on-Hudson, on February 1st.

LONG, ANDREW C., will be instituted rector of Christ Church, New Brighton, Staten Island, New York, on February 16th.

RAYNER, ROBERT, in charge of the Lakota Field in North Dakota, is to become the rector of the Advent, Devil's Lake, N. D., on March 1st.

WEST, H., formerly student chaplain of the University of Florida has accepted a call to be rector of St. Paul's Church, Augusta, Georgia, effective February 15.

WILCOX, S. V., rector of St. Paul's Church, Chester, Pennsylvania, and Dean of the Convocation of Chester in the diocese of Pennsylvania, has accepted the post as chaplain of the 190th Field Artillery, P.N.G., with the commission of Major and is now stationed at Camp Shelby, Mississippi.

WILSON, K. C., formerly at St. Mark's Church, Cincinnati, is now at Camp Shelby, Mississippi.

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Chicago



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# THE WITNESS

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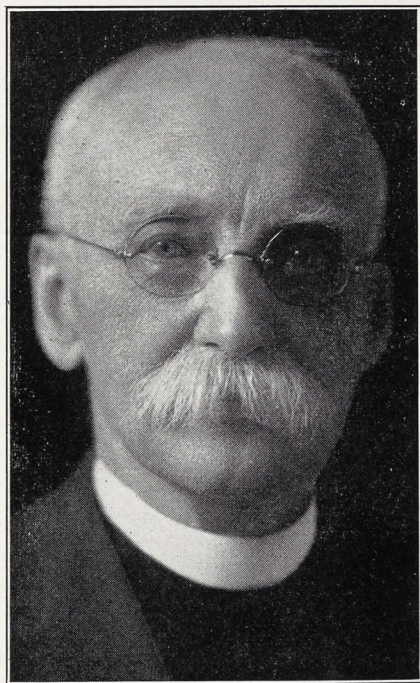
## IS GOD IMPERSONAL?

By

GEORGE A. BARTON

*Professor Emeritus of Philadelphia Divinity School*

FOR the past three or four months many religious people have been disturbed because of the pronouncement of Dr. Albert Einstein, the eminent physicist, that the devotees of religion in order to be scientific must abandon the anthropomorphic conception that God is personal. Many have essayed to answer the distinguished scientist, varying in character and station from the letter of a Princeton undergraduate to a canon of one of our cathedrals. As one, who for more than fifty years has been engaged in research in the History of Religion and in the nature of the religious experience of individuals, I am tempted, although unfortunately I have been consigned to that limbo provided for those who are euphemistically called *emeriti* (a term applied to teachers and clergymen who have served supposedly with some efficiency during the years of their early and middle life but whose heads the passing years have whitened and so rendered them incapable of



speaking to edification) to add another to the Babel of voices.

It must be confessed at the outset that in religious practices and conceptions and in theology there survive many customs and thought-patterns which came into being in the human mind long before the development of scientific methods and that consequently there is in all religious thought an element of imagination; but in fairness it should be observed that into the much vaunted conclusions of modern science a large psychical element enters—an element which at times seems to divorce the conclusion from straight correspondence with reality. For example, if one undertakes under the guidance of the eminent physicist, Sir Arthur Eddington, to be initiated into an understanding of modern physics with the hope of gaining a clear idea of how protons and electrons are combined to form the atom and how atoms combine to form molecules, he is astonished to find himself involved in a long discussion of the psychology of the physicist and is very likely to come away (as at least one reader did) with a somewhat confused idea of “constance” and discussions of the fourth dimension and to finally leave the subject wondering if the much-heralded atom has an actual physical existence or whether it isn’t after all an imagination in the minds of physicists. Such doubts have, however, been recently successfully dispelled by biologists in Philadelphia who have actually photographed some molecules that were formed almost under their eyes from atoms.

Again if one seeks initiation into the mysteries of relativity (the scientific doctrine that has made the name of Einstein so famous) he finds him-



self thrown at the beginning into a discussion of the Newtonian formulation of the laws of gravitation and a demonstration of the view that they are not universally and uniformly everywhere exact. At least one reader read on and on in the hope of finding some statement of gravitation that one could hold today and at the same time feel that his opinion was respectable as a student of science. At least one reader arose from the effort of understanding it with the feeling that Einstein had made a fairly intellectual argument that gravitation is non-existent. However, it is obvious that in spite of any doubts as to the existence of gravitation motorists who incautiously drive their cars over a precipice to the banks of a river experience a downward pull from some invisible force—call it what you will—that gives the vehicle a sudden impact with the ground of the river-bottom so forceful as to be relatively final both to the vehicle and to its occupants. In spite of relativity, therefore, the force that Newton called gravitation and which keeps us all from flying off into space as the earth revolves daily and which also pulls the earth in its orbit around the sun still exists in spite of clever articles on relativity. If, then, a psychical element in physical investigations has not invalidated the reality of atoms and molecules and the psychical element called relativity has not invalidated the practical force of the Newtonian gravitation is it so certain that the revised psychical attitude of the modern scientist to the idea of the personality of God may have with any finality made it impossible to believe in that personality?

**I**N REALITY, religious beliefs have resulted from the formulation of explanations of religious experiences of our human race and that experience is practically co-extensive with the race. The facts of that experience are as real as the facts of the physical world. Men everywhere have come in contact with the physical world. They have witnessed sunrises and sunsets and have seen the majestic course of the sun across the sky during the day. Modern science is built up from research and formulation by induction of theories about the phenomena of nature—phenomena, most of which are open to the eyes of all men and into contact with which every human being in some degree comes. From the phenomena of nature God as a creator of nature has placed within our reach possible knowledge of Himself. Through the phenomena of religious experience God has also revealed in another way knowledge of Himself on the basis of real, scien-

tific investigation. Therefore, by reaching a point where we may by induction form an adequate conception of God both natural and religious phenomena must be taken into account, and when one does that there are four things about God that become evident, and those four things are characteristics of personality. They are: first; the creator possesses intelligence; second; he possesses purposive will; third; he possesses moral character; and, fourth, he is capable of love.

Although it is now the fashion in many circles to discard with contempt the argument from design employed in the eighteenth century by Archbishop Paley and other Christian apologists it is still valid argument. One cannot contemplate the marvellous structure of a human or an animal body with its combination of delicate and marvellous parts, muscles, nerves, glands and so forth, without realizing with the Psalmist of old that we are "wonderfully made." It is hardly possible for a sane being to suppose that all this happened and just by chance. It was conceived by a marvellous intelligence. The doctrine of evolution also indicates that the Being who conceived this world and the life upon it also accomplished this creation by carrying out through incalculable æons of time His purpose to realize His conception in the actual existence of worlds and living creatures. We must think, therefore, of God as intelligent and as possessing purposive will.

Evidence of His moral character must be sought in another direction. Through the ages there have been men who sought to understand the secrets of nature. Here there come to one's mind at once the names of Aristotle, Copernicus, Kepler, Newton and Einstein. Similarly there have been others who have sought for knowledge of the character of God. They have pondered the problem of religion as scientists have pondered the problems of the world, and as the scientists have gained insight into the natural law and accumulated knowledge of natural facts, the religious pioneers have gained insight into the nature of God, of His relation to man, and the relation which God would have men maintain toward one another in their life upon the earth. These insights are in their sphere as valid as the insights of the scientists in their sphere. The list of these religious discoverers is a long and noble one: Moses, Amos, Hosea, Isaiah, Jeremiah, in Israel; and Master of them all, Jesus of Nazareth. In Persia, there was Zarathustra; in India, Gautama, the Buddha; in Arabia, Mohammed; and during the Christian centuries, St. Paul, St. Augustine,



St. Francis of Assisi, the two Catherines of Sienna and Genoa, Ignatius Loyala, Jacob Boehme, George Fox; and in our own time, Ghandi, Toyohiko Kagawa and E. Stanley Jones. The unanimous testimony of these great seers is that the universe is a moral order and that God requires justice and righteousness, for He, Himself, is an embodiment of that which He requires. If we trust the conclusions of scientists (in spite of the psychical element from which these conclusions have been reached) we can also trust the conclusions of the great pioneers in religious experience in the realm in which they have worked and in which they have gained depth of insight far beyond others. In order, then, for us to have a really scientific basis of inference as to whether God is personal or impersonal we must take into account the whole range of human experience as explored by the religionists as well as that explored by the scientists.

IT IS unfortunate that Dr. Einstein's pronouncement made in the name of science was made on the basis of scientific testimony only and that he ignored what must be regarded as a more pertinent half of the evidence. Doubtless, many will be able to say "if God were moral and if God were loving He could not permit the brutal things to go on which are now happening in our world." Such a remark could only be made by one who has failed to penetrate sufficiently deeply to gain an insight into the purpose that God is endeavoring to achieve in and through human life. Many tribes in different parts of the world have thought of God and religion as a means of helping them to food and health and earthly prosperity and many Christians still think that notion. They pray to God for *things*, things often to which by a little effort and industry they could help themselves. It must be evident, however, to one who thinks deeply upon the broad facts of human life that it is not the divine purpose to make a race simply human animals who eat and sleep and drink and reproduce themselves entirely apart from spiritual aspiration and moral achievement. It is clearly the Divine Purpose, as the great seers of the New Testament perceived, to induce the children of men to choose to be like Himself, to become with His aid and by their own free choice real children of God, kindred to Him in kindly affection one to another; kindred to Him in moral achievement and character. In building us into a stature of Sons of God by His educative processes of pain, discipline and disappointment, He is not proving Himself unloving

but is showing Himself to be not a weak parent who thwarts His own ends by granting His children over-physical indulgence. Just as He does not save men from a fatal fall if they throw themselves over a precipice so He does not save us from the consequences of our folly if by selfishness, hate and oppression we plant the seeds of international war. Just as a father who wants his son to be manly and strong permits him to engage in various athletic sports even if they are at times a little rough and in which he incurs a few bruises, so God's love toward man is so strong that He allows the hard discipline of life to bear down upon us at times heavily that our moral and spiritual fiber may be developed and that we may become indeed the sort of children that He would like to have us be.

There is in the world much love. It is manifested partly in motherhood and in many other noble souls; and just as the scientist cannot look at the universe without thinking that it had a first cause so the noble and unselfish love that is manifested in human beings can find its origin and first cause only in God. The author of the First Epistle of St. John manifested a really scientific attitude when he said "we love because He first loved." It was he, also, who under the inspiration of the life and teachings of Jesus, first formulated the great religious definition of God: God is love. On the basis, therefore, of the broadest kind of scientific induction we are justified in saying that God has intelligence, purposive will, moral character and love, and these are all characteristics of personality. Many scientists and philosophers are inclined to deny the personality of God because the word conveys to them the limitations of human personality and one strongly suspects that is Dr. Einstein's difficulty. He thinks of it as anthropomorphism. Under the circumstances it does not seem out of place to suggest to the eminent scientist whether there may not be relativity in personality as in physics?

The gap between the physical life of a man and that of a dog is very great indeed, as is their intellectual outlook and yet they have enough in common so that a genuine friendship and affection can exist between the dog and his master. Into many phases of the master's life the dog cannot possibly enter because he does not understand them, but into those which he does understand, such as taking a walk, or going hunting, he enters with the greatest zest and gains great delight in association with his master. It goes without saying that the intelligence of God is ethical perfection and His love surpasses the bounds of our



imagination, but it does not, therefore, follow that God is impersonal and that man can have no genuine fellowship with Him. In spite of all that the most advanced physicist of our time may have to say it still remains true that "spirit with Spirit can meet" and devout souls will continue to derive strength from prayer to and communion with that Infinite Person who is their heavenly Father and whose love for them is the magnet that holds their lives steady in the orbit in which God has placed them. Like the attraction of the sun for the earth and like the attraction of the earth for all the bodies that rest upon it the attraction of the love and the ethical perfection

of God for all religiously devout spirits will attract them to Himself and uphold them steadily on their course in spirit of scientific and philosophical theories.

"Speak to Him, thou, for He hears,  
And spirit with Spirit can meet."

The groundwork of religion remains unshaken.

*In sending us this article Mrs. Barton sent the following message from their home in Coconut Grove, Florida: "My husband has just dictated this article from his sick-bed and has asked me to submit it to you for possible publication. As you probably know, Dr. Barton had a cerebral hemorrhage in October. I am happy to report him stronger, but his left side is useless and in all probability he may never walk again. However, his mind is clear, memory good and humor excellent, so we manage to keep cheerful." Dr. Barton is one of the foremost scholars of the world, as our readers know, and we are proud to have the honor of presenting this article. Further we consider it such an effective presentation that it is being made into a leaflet for further distribution. It may be had at \$2.00 for 100 copies by addressing the Chicago office.—Editor.*

## A POSITIVE LENT

By

OLIVER J. HART

*Rector of Trinity Church, Boston*

**D**URING Lent, we have an increased number of services in our churches and the temptation is for people to think that they have observed Lent if they have attended a certain number of extra services. What I would have us think about is not that type of Lenten observance. I am thinking of a Lent that will mean that we will not simply be listening to various preachers, but that we shall be thinking and acting ourselves. We may or may not attend a single extra service, but we shall be conscious throughout the season that our best abilities are being tested to the utmost. I venture to make three suggestions as to how we can have a positive and happy Lent.

In the first place, I suggest that we set aside a definite period each day for reading the Bible, for meditation and prayer. There are various helps to a fruitful study of the Bible. One is, "The Fellowship of Prayer," published by the Federal Council of the Churches of Christ. Another is "Forward Day by Day," a booklet published by our Church. Another is "The Upper Room," published by the Methodist Church. These manuals give a short passage from the Bible and a brief comment on its application to life today. If this type of manual does not meet your need, your clergyman would be glad to suggest other helpful courses of study. The important thing to remember in the use of any such book is not the writer's thoughts about the Biblical passage, but our own study and reflection on it in reference to our needs and problems. These booklets are printed in con-

venient form for us to carry in our pockets, and we can read them on the street car or train on our way to work.

May I suggest that in our own meditations, we center our thinking on known cases of Christian victory. We hear so much about defeat and failure that we are in danger of overlooking the large number of cases of victory. We all know of many community situations that have been redeemed because of the unselfish thinking and tireless labor of Church people. The failures are the ones that get into the newspapers. Let us read and think of the men and women who are today doing constructive work in Christ's power.

In addition to Bible reading and a period of reflection and meditation, may I suggest that you daily pray for your own clergyman and your own church and all the agencies that are working for the good of your community. The longer I live, the less I know about how prayer works, but the more I am convinced that it does work. A clergyman who is supported by the prayers of his congregation will find it very difficult to be lazy or careless in his work. I know a clergyman whose ministry was remade by the prayers of his people. He works harder; he preaches more effectively; and he is able to be of more real help to his people in their perplexities and problems.

**I**N THE second place, I suggest that we resolve to bear personal witness to Jesus Christ whenever the opportunity presents itself. This will not be easy. Many people are quick to criticize



the Church and Church people, and we must all admit that there is very good ground for such criticism. We cannot bear personal witness to Christ unless we are willing to have our own lives searched out. It is not difficult to go with the crowd. We will not be embarrassed if we think as everybody is thinking and are afraid to be different. A good question for all of us to put to ourselves during Lent is this: "Has my loyalty to Jesus Christ caused me any embarrassment in the past year?"

In suggesting that we be ready to bear personal witness to Christ, I am not suggesting that we bore people to death by talking to them about religion. To become a private bore or a public nuisance is not an effective way of bearing witness. Nor am I suggesting that we try to show how clever we are by trying to outwit those who differ from us. We are not out to win arguments. We are out to win men. If we approach this opportunity in a holier-than-thou attitude, we shall do an infinite amount of harm. Let us approach it with a keen realization of our own weakness and of our own failures, but with the sincere conviction that life is fuller and richer for those who sincerely try to follow the Master.

My third suggestion is that you try to form a group of friends who through fellowship, study and service will be led into more effective Church life. Such groups may be formed within the bounds of your own church, or they may readily ignore all such divisions. I know of one woman who succeeded in interesting about ten of her friends who up to that time had taken little or no interest in the Church. This group interested others. The result was that not only their lives were enriched, but the whole life of her parish was changed. The women's work of that parish had been carried on in a rather stodgy, dull and petty manner. Now it has some of the ablest and keenest women in that city joyfully and enthusiastically carrying out a vital program. I think of another parish whose life has been remade through the energetic leadership of one man. He is the type of man who men respect and are willing to follow, and the large number of young men who are so active in that parish today shows what can happen when one man cared enough to give himself.

Perhaps you have a number of friends who are not now active members of any Church. They will probably never be reached through the regular Church organizations or methods or work. You might be the means of bringing them into a much more helpful relationship to the church in your

community. I realize the many failures of the Church in America, but I am convinced that as goes the Christian Church, so goes America. If the Christian Church fails, this country will not be the America that we have loved. And I am further convinced that the churches can be changed for the better by friendly and constructive criticism from within rather than from without. The adequacy of the Church's work will depend, not only upon the quality of its leadership, but also upon the tiny pushes of every honest and sincere person.

*In line with these suggestions, made last Sunday by Dr. Hart in a radio address, we want to suggest that you organize a discussion group for Lent, to meet either in the parish house or in homes. There is a wealth of discussion material available, with this paper offering excellent articles on the two topics being considered this year by all the churches. Please read the announcement on page sixteen.*

## I Own Some Stock

I OWN some stock in a great enterprise and, although dividends are all that can be expected, I sometimes have misgivings concerning management. The Company does a good business but, with every man, woman and child in the country a potential customer, it does seem that it ought to do twice as much. Perhaps its product should be stream-lined a little, to make it more attractive to the public. The quality can not be improved. Maybe, the selling technique is out of step with the times and needs to be pepped up. Possibly, there is a gap in distribution. I have heard it said that it does not always deliver the goods. It may be top-heavy, from too many high-salaried executives. It cannot be denied that its salesmen are woefully underpaid. That means a loss in effectiveness.

Nevertheless, the Company is the best one in the field and I really mean to be loyal. Being loyal means keeping my misgivings to myself, in the future. Just belinking, like this, without doing anything, certainly will not help the business. To tell the truth, I am very proud to be a stockholder in the Episcopal Church, just as it is.—THE CHURCHMOUSE.

## WHY MEN DO NOT GO TO CHURCH

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## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Final plans for the conference to be held at Trinity Church, New Haven, February 23-24, are rapidly taking shape with everything indicating a highly significant affair. The conference, which is to consider the Malvern Resolutions, will open with a service at 7:30 in the evening, thus making it possible for the clergy to be present following their Sunday services. Immediately after the service there will be a meeting in the parish house to organize for the next day. Miss Mary van Kleeck, vice-president of the CLID and director of industrial studies of the Russell Sage Foundation, will then present a keynote address, after which a Findings Committee and group chairmen will be elected for the full day of conference on Monday. A very partial list of those who will lead in the discussions are the Rev. Joseph Fletcher of the Graduate School of Applied Religion, Cincinnati; the Rev. A. T. Mollegen of the Virginia Seminary; the Rev. Richard Emrich of the Cambridge Seminary; the Rev. Floyd Tomkins of the World Council of Churches; the Rev. Arthur Sherman of the Forward Movement; the Rev. John Gass of the Incarnation, New York; Canon Robert Smith, director of social service of the diocese of New Jersey; Mrs. Mary Simkhovitch of Greenwich House; Mr. William F. Cochran of Baltimore; Mr. Stanley Matthews of Cincinnati; the Rev. A. B. Parson, assistant secretary of the department of foreign missions; the Rev. Arthur Lichtenberger of Massachusetts; the Rt. Rev. Theodore Ludlow of Newark; Mrs. Augustus Trowbridge of New York. Every mail is bringing in new names of outstanding Church men and women who plan to be in New Haven, not to hear speeches but to confer and to work out Findings along the lines of the Malvern Resolutions. The conference will close with a dinner Monday evening at which Miss Vida Scudder of Wellesley, a vice-president of the CLID, will speak and present the findings for final action.

### Bishop of Maine Dies Suddenly

It is somewhat of a shock to read in your morning paper of the death of a friend and then in opening the morning mail to find a letter from him. That's what happened to me; the death of Bishop Brewster of Maine announced in the paper for February 3rd; a letter from him that same



MARY VAN KLEECK  
To Give Keynote Address

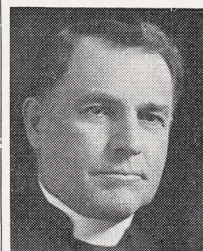
morning, informing me of a special convention of Maine for February 5th to elect his successor as bishop, and strongly endorsing the New Haven Conference to consider the Malvern Manifesto. That convention of course was not held. Bishop Brewster died on February 2 in his 80th year. He was a vigorous exponent of militant Christianity and served for many years as a vice-president of the Church League for Industrial Democracy. His early ministry was spent in eastern parishes, but he went to Colorado Springs in 1896 and served as rector of Grace Church for ten years. From 1906 to 1909 he was the dean of St. Mark's Cathedral, Salt Lake City, Utah, and was then elected missionary bishop of Western Colorado, and when that district was merged with the diocese of Colorado he went to Maine as the head of the diocese where he served for twenty-four years. A descendant of Elder William Brewster, leader of the Pilgrims, Bishop Brewster resigned from the Mayflower Descendants in 1937 because of their criticism of his activities on behalf of the American Civil Liberties Union. The funeral was held on February 5th at St. Luke's Cathedral, Portland, with most of the New England Bishops attending. His final message to the people of Maine was a ringing appeal "to bring men the full message of God's righteous will and God's loving-

kindness for the healing of humanity's wounds, and for strengthening mankind with new power to live in brotherhood."

\* \* \*

### Important Subjects For Study

A group of leaders of all the Protestant Churches met last year to select subjects for common study during 1941. They decided on two important topics: China and also Migrant Workers. The editors of THE WITNESS sought out the best authorities to be found to write on these topics for a special series of articles during Lent. Mr. Carey McWilliams, author of *Factories in the Fields* is the director of Immigration and Housing in the state of California, and is a recognized authority on Migrant workers and sharecroppers. Mr. Jack Bryan is an expert on the subject with the United States department of agriculture. These two men will contribute four articles on Migrant Workers. On China we have for authors Mr. John Foster, until recently one of our lay missionaries in China, and Mr. Jack McMichael,



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who was a worker in China for the Christian Volunteer Movement. We are convinced that we are offering one of the best Lenten series ever to be presented by a church publication, on topics that are vital and lively. It is our hope that they may be used not only in parish discussion groups throughout the country but will also be generally distributed in parishes. Since the first of the articles is to appear in the issue for next week it is necessary for you to send in your order for a Bundle at once. A further announcement will be found on page sixteen. After reading it won't you please mail the inserted pre-paid card immediately. And may we suggest that it is not clergy alone that we appeal to, since we believe that lay men and women—and young people—might well organize a small discussion group for Lent, meeting perhaps each week in a different home.

\* \* \*

#### Bishop Walter Mitchell in Automobile Accident

Bishop Walter Mitchell of Arizona was painfully though not seriously injured in an automobile accident the other day. "Fortunately," writes this colorful bishop, "aside from being knocked unconscious, having a couple of goose-eggs and abrasions on the top of my head, and a cracked rib, I was not hurt." The car was a complete loss, but Bishop Mitchell is even cheerful about that: "It was a used car and had gone 46,000 miles."

\* \* \*

#### California Looks After Missionaries

Bishop Block has set up machinery in California for the convenience of missionaries evacuated from China and Japan, most of whom have San Francisco as their port of entry. A number of them have been faced by the present government restrictions on taking money out of the country, so that the Church office is looking after their immediate needs on arrival.

\* \* \*

#### Missouri Wants No Exemption for Clergy

Mandatory exemption from the draft for the clergy was opposed at the convention of the diocese of Missouri, meeting in St. Louis, February 5th. The resolution which was passed called it "bad democracy and worse religion" and proposed amendment of the law to provide deferment of service for the clergy rather than exemption.

\* \* \*

#### Ordway Tead Addresses Newark CMH

Ordway Tead, author and lecturer, is to speak on "Youth's Need for Vocational Guidance" at the annual meeting of the youth consultation service of the Newark Church Mission of Help on February 19th. The announcement has also been made

### OFF-MOMENTS



Or if you prefer you can make the heading "International Incident" since when members of different nations salute each other cordially these days it is news. These gentlemen so pleased with themselves and each other are the Rev. Padre Ramon Cesar Moreno, Cuban, and Archdeacon Jack (Whiskers) Townsend, American. A high wind is responsible for the unpressed look.

that Miss Charlotte M. Farr has joined the staff of the organization as a case worker.

\* \* \*

#### Convention of California

Bishop Parsons, who retired as diocesan on January 1, was the preacher at the service that opened the convention of the diocese of California on February 4th. Vice-President Charles W. Sheerin of the National Council was the speaker at a mass meeting that evening and also addressed a joint session of the convention and the house of Churchwomen on the 5th.

\* \* \*

#### Pre-Lenten Conference in Newark

The active clergy of Newark, over 100, met on February 3rd, with Bishop Washburn giving three meditations in the morning. After luncheon there was a conference on the steps needed to implement the Forward in Service Program.

\* \* \*

#### Programs for New Haven Conference

The office of the C.L.I.D. requests those who have asked for Programs

for the conference to be held in New Haven, February 23-24, to be patient. They are now with the printer and contain the full text of the Malvern Resolutions which will be discussed, point by point, and will be sent to all signifying their intention of attending at least a week in advance in order that everyone may come to the conference prepared.

\* \* \*

#### New Tasks For City Churches

The Rev. Niles Carpenter, Episcopal clergyman who is the dean of the school of social work at the University of Buffalo, had rather startling things to say when he addressed a large group of Methodists in St. Louis on January 29. He predicted that it was but a matter of weeks before some towns will be transformed into cities because of the defense program, and that the churches have a tremendous job in mobilizing, utilizing and distributing their resources of plant, personnel and finance so as to cope with the grave and challenging problems that will confront them.

Wherever there are large accretions to a community's labor forces, a high proportion of these newcomers will be young people—young women as well as young men—drawn from the surrounding countryside. They will, therefore, for the most part, be Protestant in background and pre-conditioned to church attendance. They will be lonely, unaccustomed to city ways, removed from the steady influences of family and friends, and with more money to spend than they have ever known. They will greatly need the ministrations of the church, and most of them will welcome them.

With people moving from one community to another for better jobs, with traveling men and entertainers moving about more rapidly and more numerous, and with a larger community of soldiers and sailors and their families traveling about, strangers will be numerous in all city churches and will present a variety of problems to the pastor and his congregation. Some will need special types of advice such as on housing or health in addition to a genuine welcome and the fellowship of worship, Mr. Carpenter explained. The church, he said, also must face the problem of caring for the emotional dependency resulting from military training, the sudden and prolonged separation of tens of thousands of young men from their homes.

"Finally, and unhappily the city pastor is going to be called upon to repair the damage to young lives that is bound to arise when the imperious tides of youth are brought together under conditions of tension, uncertainty, absence of conventional restraints, and the subtle, imperfectly understood glamour of the man-in-arms that have



always accompanied war and the preparation of war.

"In some of the situations arising out of the removal of husbands, sons, and sweethearts from civil life, the pastor can do little more than call in the services of a qualified social worker, if one is available. In others, he will have to place at the disposal of lonely, bewildered, and harassed people such insight, counsel and sympathy as he possesses. In still others, he will try to adapt his church program to the new human needs that have made themselves felt in the lives of his parishioners."

Noting that the defense program will bring about some prosperity, Mr. Carpenter said that many churches will find it easier to obtain support. He urged "sound religious statesmanship" in taking advantage of the situation, advocating the clearing up of old debts, no heavy future commitments, the undertaking of repairs to fabric and renewals of equipment and measures looking toward efficiency and safety, such as economy of fuel consumption and improved fire protection. In leadership and cooperation, he said, organized religion has a large stake in promoting leisure-time activities, including the control of vice and exploitative recreation, housing and the maintaining and extension of public and private social services.

\* \* \*

#### What to Do With

#### Your Wage Increases

Of course there is some question whether or not workers will share in

the defense program to the extent of getting wage increases, but if they do Mrs. Franklin D. Roosevelt thinks they might well turn them over to the government by investing in government securities. She said this in an address to the National Christian Mission which met in Washington on February 4th. Maybe workers receiving raises had planned to buy something extra with it, but Mrs. Roose-

velt offered the suggestion of putting it into "something the government can use in this period of stress."

When the present emergency ends and the necessary economic readjustment begins, she said, it would be important "to have money—which in the mean time you've lent the government."

She added that she realized it would take self-discipline, deter-

## Services in Leading Churches

### The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.  
New York City

Sundays: 8 and 9, Holy Communion. 10, Morning Prayer, 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (on Saints' Days 7:30 and 10.) 9, Morning Prayer. 5, Evening Prayer. Saturdays: Organ Recital at 4:30.

### Chapel of the Intercession

Broadway at 155th

New York City

Rev. S. Taggart Steele, Vicar

Sundays: Holy Communion: 8 and 9:30; Service and Sermon at 11; Evening Service and Sermon. 8.

Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40.

### Grace Church, New York

Rev. Louis W. Pitt, D.D., Rector

Broadway at 10th St.

Daily: 12:30 except Mondays and Saturdays: 8 and 11 A.M. and 8 P.M. Sundays.

Thursday and Holy Days: Holy Communion 11:45 A.M.

### The Heavenly Rest, New York

Fifth Avenue at 90th Street

Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10:15 a.m.; Sunday School 9:30 a.m.; Morning Service and Sermon 11 a.m.; Choral Evening Prayer 4:30 p.m.

Thursdays and Holy Days: Holy Communion, 11 a.m.

### The Incarnation

Madison Avenue and 35th Street

The Rev. John Gass, D.D., Rector

Sundays: 8, 10, 11 A.M., 4 P.M. Wednesdays and Holy Days, Holy Communion 10 A.M.

Fridays, 12:15 P.M.

### St. Bartholomew's Church

New York

Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector

Sunday Services: 8 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 at 10:30 A.M. on Thursdays and Saints' Days.

The Church is open daily for prayer.

### Saint James Church

Rev. H. W. B. Donegan, D.D., Rector  
Madison Avenue at 71st Street  
New York City

8:00 A.M. Holy Communion  
9:15 A.M. Church School  
11:00 A.M. Morning Service and Sermon  
8:00 P.M. Choral Evensong and Sermon  
Wed. 8 A.M. and Thurs. 12 noon Holy Communion

### St. Thomas Church

Fifth Avenue and 53rd Street

Rev. Roelif H. Brooks, S.T.D., Rector

Sunday Services, 8 & 11 A.M. & 4 P.M.

Daily Services,

8:30 A.M. Holy Communion

12:10 P.M. Noonday Service (except Saturdays)

Thursdays, 11 A.M. Holy Communion

### St. Paul's Cathedral

Buffalo, New York

Very Rev. Austin Pardue, Dean

Sundays: 8, 9:30, 11 A.M.

Weekdays: 8, 12:05 Noon.

Wednesdays: 11 A.M. Holy Communion.

### Christ Church Cathedral

Main and Church Sts., Hartford, Conn.

Sunday Services, 8:00, 9:30, 10:05, 11 a.m.; 4:30 p.m.

Week-days: 8:00 a.m. Holy Communion (7:00 on Wednesdays). 11:00 a.m. Holy Communion on Wednesdays and Holy Days. 12:35 p.m. Noonday Service.

### St. Michael and All Angels

Baltimore, Maryland

The Rev. Don Frank Fenn, D.D., Rector

Sunday Services:—

7:30 A.M.—Holy Communion.

11:00 A.M.—Morning Service and Sermon.

Weekdays:—

Holy Communion—

Mon., Wed., & Sat.—10:00 A.M.

Tues., Thurs., & Fri.—7:00 A.M.

Holy Days—7:00 and 10:00 A.M.

### Gethsemane, Minneapolis

4th Ave. South at 9th St.

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Sundays: 8:00 and 11:00 A.M.

Wednesdays and Holy Days: 10:30 A.M.

Thursdays: 7:30 A.M.

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mination and long-range thinking to do this rather than to spend increased earnings immediately.

Mrs. Roosevelt's topic was the problems on migrants, and she pointed out that communities which might not be permanent were mushrooming around defense industries.

"That is opening up a new problem of housing—a problem that is a big one in itself," she said, and as a result of expected resettlement of defense workers, much consideration was being given to movable types of housing construction.

\* \* \*

### Martin Niemoller Does Some Reading

Pastor Martin Niemoller, enemy of the Nazis and therefore in a German concentration camp for the past 43 months, is using his time catching up on his reading, and according to press reports is reading about Catholicism. The Associated Press ran a story on February 4th that he has been converted to the Roman Church, and intimated that it might result in his release. It is said that Nazi authorities have agreed to release him if he will promise never to preach again and it is pointed out that as a married man he could not be a Catholic priest, and therefore would have an "out" on the preaching issue. However they followed their first report with another a few hours later in which they said that they had been reliably informed by Frau Niemoller and intimate friends that his study of Catholicism was for the purpose of trying to bring about more effective Catholic-Protestant accord, if and when he is released.

\* \* \*

### Church Mission of Help Discusses Defense

Members of the Church Mission of Help, meeting February 4-6 in New York devoted a good deal of time in discussing "The Effects of Defense Plans on Social Work and the Church," and emphasized the need of more cooperation among social agencies to avoid duplication of effort.

The Rev. Frederic M. Adams, dean of Trinity Cathedral, Trenton, N. J., near Camp Dix, warned the group that church organizations were not too welcome in selective service camps. He said that attempts to attract service men to dances held near Camp Dix in church buildings had failed. The attendance of service men in churches near the camp was negligible, he said, but workers have had success in organizing men's clubs and other recreation.

Participating in the discussion were Dr. T. A. Rymer, of the Army and Navy Young Men's Christian Association; Miss Frances Arnold, of the Girls' Friendly Society; Miss Bertha McCall, of the National Traveler's Aid Society; the Rev.

Alden Kelley, of the National Council; Miss Edith M. Gates, of the National Board of the Young Women's Christian Association, and Dr. Mary Roos, consulting psychologist at Hunter College.

Mrs. Theodore Case was re-elected president of the Church Mission of Help, at the morning session of the conference. All other officers of the organization were re-elected. They are the Rev. Don Frank Fenn, first vice-president; Mrs. Kendall Emerson, second vice-president; Mrs. Bradford Locke, third vice-president, and Lewis R. Conklin, treasurer.

\* \* \*

### Spanish Government Confiscates Scriptures

News has reached the American Bible Society that the Scriptures in the depository of the British and Foreign Bible Society in Madrid, have been confiscated by the Spanish government and removed from the office. Negotiations for the return of the Scriptures have proved helpless.

\* \* \*

### The Church as A Force for Peace

The Rev. Roswell Barnes, executive secretary of the Federal Council of Churches was the speaker at the School of Christianity which is meeting on Wednesday evenings at St. George's Church, New York. He spoke February 5th on "Can the world-wide Church be a force for peace" and his answer was yes. Last night, February 12th, the speaker was the Rev. Sheldon Hale Bishop, the rector of St. Philip's, Harlem, one of the largest congregations for

Colored people in the country. He spoke on the responsibility of white people to aid the Negro, both as citizens and as Churchmen.

\* \* \*

### First Service in New Chapel

The first service in the new chapel of St. James's Church, Philadelphia, was on February 2nd when there was a corporate communion for the acolytes and young men of the parish.

\* \* \*

### Deplores Imitations in America

Professor Hagen of the art department of the University of Wisconsin gave an illustrated lecture at St. Francis House, Madison, on January 19, and traced the history of church architecture as revealed in the stones of Durham Cathedral in England. In the discussion period that followed the lecture he bewailed and lamented the fact that American church architecture, as he sees it, is so imitative.



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A Conference in a real sense, and not a speech-making affair. Outstanding leaders of the Church however are to be there to take part in the discussion and to aid in working out American Findings.

For the convenience of the clergy the conference will open with a service at 7:30 P.M. followed by a meeting to organize for the next day. The conference will close with a dinner on the 24th.

In order to plan it is necessary to have reservations in advance. Please indicate at once whether or not you plan to be present. Programs on request.

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\* \* \*

#### Bishop Wilson Conducts Mission

Bishop-Editor Frank E. Wilson conducted a preaching mission January 26-February 6th at St. Thomas's, Mamaroneck, New York.

\* \* \*

#### Clergy Conference In North Dakota

The clergy of North Dakota are to hold a conference on February 20-21 at the Cathedral in Fargo, with one of the clergy who has attended one of the training schools for the "Forward in Service" program as the leader.

\* \* \*

#### New York Auxiliary Exceeds Pledge

The Auxiliary of the diocese of New York pledged \$31,800 toward the 1940 missionary budget and, in the face of pressing demands in these hectic days, exceeded the pledge. It sent to the National Council for budget items \$33,265; an additional \$2,500 for the department of social service, and over \$7,000 in specials of which \$3,600 was for China relief.

\* \* \*

#### China and the Arctic Share Offering

At the service held at St. Matthew's Cathedral, Dallas, in connection with the convention of the diocese of Dallas, the offering was split between the Arctic and China, to aid work for children. The Bishop of the Arctic and Bishop Ingley of Colorado were the speakers.

\* \* \*

#### Church Army Captains In Detroit

Three captains of the Church Army have joined the City Mission Society staff in Detroit: A. J. Bauer, William Aukerman and Albert Mandigo.

\* \* \*

#### North Carolina Women Announce Mission Projects

Following a custom of long standing, the Woman's Auxiliary of the diocese of North Carolina has announced mission projects for which it will be responsible in 1941. The list includes: \$500 for medical supplies for Anvik, Alaska; the support of ten girls at the House of Bethany,

Liberia, \$500; \$1,500 for St. Mary's School, Springfield, South Dakota; National dues, \$50; Chinese relief, \$265; and \$300 for the diocese of Dornakal, India, a total of \$3,115. These items are said to be outside the budget.

\* \* \*

#### Reach Nearly \$200,000 for British Missions

Bishop Manning of New York who is chairman of the committee to aid British Missions stated that a good response has come in from dioceses and parishes all through the Church. Nearly \$200,000 is reported in underwritings from the dioceses. The diocese of Pennsylvania by itself has raised \$35,000 toward the fund. Approximately \$33,000 of that amount was presented at a diocesan-wide service. The Presiding Bishop on February 3 extended congratulations to Bishop Taitt for this remarkable showing.

\* \* \*

#### Lewis B. Franklin Gives Final Report for 1940

Lewis B. Franklin, treasurer of the National Council, reported happily that for 1940 all but four of the ninety-eight dioceses which gave definite pledges or expectations, met their pledges in full. In fact overpayments have set a new payment record of 100.58%. The total sum paid on expectations is \$1,424,931.93. The third province was the one which paid in the most. The diocese topping all

others in payments was the diocese of Massachusetts.

\* \* \*

#### Sermon Becomes Basis for Editorial

The Tacoma News-Tribune devoted a leading editorial recently to the shocking number of deaths by automobiles in the United States and the public indifference regarding this "safe kind of murder." Seeking a solution for this problem the newspaper held up the recent sermon of

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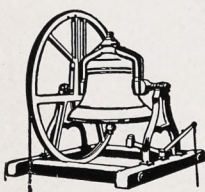
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the Rev. Robert F. Pfeiffer, rector of Christ Church, which urged a new and definite program for overcoming automobile accidents. The gist of Mr. Pfeiffer's recommendations were heavier penalties for drunken driving; having all applicants pass an actual road test; constructive punishment for homicide cases by stated gifts to charity; no ticket fixing and quicker trials.

#### Dean De Wolfe to Speak Before Altar Guild

The Very Rev. James P. DeWolfe, Dean of the Cathedral of St. John the Divine will lecture before the New Altar Guild in St. James' parish hall, New York, February 27.

#### Freedom of Peaceable Assembly Discussed

In a report on the freedom of peaceable assembly the Federal Council of Churches disclosed that the Council for Democracy, New York, has recently issued a memorandum on the problem of allowing anti-democratic bodies the right to meet. The council contends that certain groups are seeking to destroy democracy in this country and ask whether it is possible to deny them the right to meet without at the same time destroying the democracy we seek to defend. It found that in both America and Britain, experience shows that a "blanket ban" on all meetings of anti-democratic groups "in peace time" would be a strategic mistake and an unnecessary violation of our traditional freedom of assembly. Such drastic curtailment of free speech is likely to drive the groups underground "where they gain in glamor and secrecy of operation" and is also likely "to result in indiscriminate persecution of dissenters." The difference between a mob and a genuinely democratic meeting is defined by the procedure prevailing at the meeting. Only groups holding free meeting are entitled to the rights of freedom of assembly. The most important remedy for anti-

democratic meetings, the council held, is the organization of "extensive and widespread pro-democracy meetings. At these meetings constructive attention should be focused upon the remedying of some local ill."

#### Louisiana Council First for Bishop Jackson

The 103rd annual session of the Louisiana diocesan council met January 22-23 at Lake Charles, and accomplished much in a short time under the leadership of Bishop Jackson who presided at his first council as diocesan. The Rev. Arthur B. Kinsolving II, of Pittsburgh sounded the keynote when he presented the Presiding Bishop's ten year plan. Bishop Jackson, in his council address reported a total of 724 confirmations, two ordinations and the establishment of a new mission. Finances in Louisiana are reported to be in excellent condition all along the line, with expectancies for 1941 reaching \$28,700, an increase of nearly \$6,000 over 1940.

#### Georgia Convention Postponed

A church and two bishops caused the postponing of the convention of the diocese of Georgia from February 18 to April 23. The new Christ Church parish house where the convention is to convene is not ready; Bishop Gravatt of Upper South Carolina who was scheduled for an address on the earlier date could not make it and Bishop Barnwell is just recuperating from a severe illness of several weeks.

## WHY I'M AN EPISCOPALIAN

by

Paul J. Wellman

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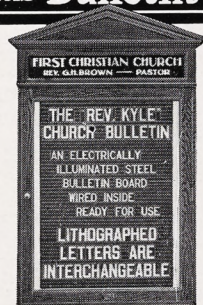
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# LIBERAL EVANGELICALS

MONTHLY BULLETIN  
FEBRUARY-1941

Edited by  
GARDINER M. DAY, THEODORE FERRIS,  
WILLIAM B. SPERRY

## PROGRAM FOR 1941

### THE CHURCH FACING A WORLD IN REVOLUTION

What is the task of the Church?  
What is the task of American  
Christians? Has our Church a con-  
tribution to make?

Study and Discussion Material:

*The Task of the Liberal Evangelical*  
by Bishop Ludlow (Copies now being  
printed will be mailed to the member-  
ship as soon as possible.)

The Christian News-Letter Books:  
*The Resurrection of Christendom*  
by Dr. J. H. Oldham.

*Europe in Travail* by J. Middleton  
Murray.

*Education and Social Change* by  
Fred Clark.

*The Message of the World-Wide  
Church* by Dr. William Patton.

*Christianity and the Machine Age*  
by Eric Gill.

*Christianity and Justice* by Canon  
O. C. Quick.

*War—What Does the Bible Say?* by  
J. R. Coates.

Disintegration and Disillusionment  
(Church Congress Paper on the world  
situation to be published April 1941).

Two other books recommended for  
discussion are: *Can Christianity Save  
Civilization?* by Professor Walter  
Horton; *God's Judgment on Europe*  
by Dr. Alec R. Vidler.

This is the Program Committee's  
main suggestions for the thought,  
study and discussion of our local  
groups this year.

Two other minor topics from which  
your officers would like the opinion  
of the Fellowship:

#### 1. Our name:

The bulletin in THE WITNESS of  
January 23 and the statement in  
the present WITNESS will furnish  
the group with the basis for this  
discussion.

#### 2. Literature:

What kind of literature do you  
want the organization to pub-  
lish? Do you want tracts for lay  
people or do you want theologi-  
cal tracts for study groups?  
What subjects would you like  
treated in such tracts? Bishop  
Parsons, and your Publications  
Committee, would like to know  
the mind of the Fellowship on  
this problem.

#### ALTERNATE PROGRAM SUGGESTIONS

A. Organic Unity with the Presby-  
terian Church: Our Church resolved  
in the General Convention to find the  
path toward organic union. With so  
little progress at the 1940 General

Convention, we must hold aloft the  
torch to lighten that road toward  
unity, in order to prevent the move-  
ment from bogging down through dis-  
couragement and defeatism. Nothing  
could have been done at the last  
General Convention because the mat-  
ter had not been sufficiently consid-  
ered throughout the Church to be fully  
understood or sufficiently desired.  
This applies to both the laity and the  
clergy. We must draw closer in  
spiritual fellowship before we can ac-  
complish organic fellowship. We can  
promote the understanding necessary  
for spiritual fellowship by further  
study, both alone and in cooperation  
with our Presbyterian brothers. For  
this study, we recommend:

The Syllabus on the Proposed Con-  
cordat issued by the joint commission  
of our Church and the Presbyterian  
Church. This may be secured from  
281 Fourth Avenue. The bibliography  
is so excellent that the Program Com-  
mittee feels it could not do better than  
recommend its use.

*The Sacrament of the Reunion* is  
also recommended, written by Dr.  
Cyril Richardson, one of our own  
members.

B. Needed Revision of the Prayer  
Book: The Boston group has as its  
project this winter the careful reading  
of the entire Prayer Book, with a  
special effort to delete outworn terms  
and phrases, and where necessary  
substitute modern ones, believing as  
Archbishop Temple has put it, "Our  
form of worship must be so directed  
and conducted that its relevance to  
life and to its actual needs, is evi-  
dent." (Time, January 20, Page 61)  
Members of the Boston group will  
make suggestions for any other  
groups interested in this study in a  
later issue of our bulletin.

C. Needed Revision of the Marriage  
Canon: A study looking toward the re-  
vision of the marriage canon more in  
accordance with the spirit of Christ.  
The Program Committee will give a  
bibliography and study suggestions  
for any groups interested in this  
study in a later issue of our bulletin.

If any groups want to engage in  
one of these alternate studies immedi-  
ately, they may secure the study ma-  
terial in advance by writing the  
Chairman of the Program Committee,  
The Rev. Dr. W. Russell Bowie,  
Broadway and 120th St., New York  
City.

#### STATEMENT OF PURPOSE

The following statement of purpose  
was adopted at the January meeting

of the Executive Committee and is al-  
most entirely the work of the Boston  
group.

*The Liberal Evangelicals* is a  
twentieth century Christian fellow-  
ship for men and women of the Epis-  
copal Church. It is a fellowship of  
American Churchmen to preserve the  
values of our Anglican heritage,  
Catholic and Reformed, and to give  
them contemporary expression in the  
life and thought of the ecumenical  
movement through the fellowship of  
the Holy Spirit.

WE BELIEVE that God wills the  
Church to be:

Catholic in its inclusiveness,  
Liberal in its essential spirit,  
Evangelical in its witness for the  
Gospel of Christ.

#### WE BELIEVE:

1. In the interpretation of the  
Christian religion in contempo-  
rary terms,
2. In the rigorous application of the  
principles of Christ to our social  
life,
3. In simplicity and dignity of wor-  
ship,
4. In immediate action towards  
Christian unity.

WE BELIEVE that discussion of  
these things must be accompanied  
by adventurous action.

WE WELCOME into our fellowship  
all members of the Episcopal  
Church who stand for these things  
and work for them.

#### OUR NAME

An analysis of the ballot on the  
name plus the comments on many  
post cards and letters would seem to  
show that the more than 2 to 1 vote  
in favor of the proposed new name,  
*The Anglican Ecumenical Fellowship*  
indicates not so much enthusiasm for  
this uneuphonious and cumbersome  
suggestion as strong dissatisfaction  
upon the part of some 60% of our  
membership with the present name.  
The ballot further indicated that  
nearly all who expressed themselves  
on the matter strongly preferred  
"Episcopal" to "Anglican" and many  
felt that "Ecumenical" was too diffi-  
cult and too little known, especially  
among the laity, to be advisable for  
use in a new name. In view of these  
facts plus protests from those attend-  
ing the Boston group and the Dio-  
cese of California group meetings,  
your Executive Committee at its  
January meeting felt it wiser to post-  
pone the decision on the name in the



belief that a little further consideration would in all probability produce a more satisfactory name. (As noted in last month's bulletin the returned post cards from Massachusetts and California were in favor of the new name by a large majority in each case, however.)

It should be added that while a number of members have written in defense of the present name and some others for an entirely different name such as *Evangelical Catholics*, the following comment from one of our most active members is typical of a number of others: "I have come pretty clearly to the conviction that I favor 'Anglican Ecumenical Fellowship.' The word I like best is 'Ecumenical' because it seemed to me to point out a definite note and purpose, namely our desire to show and advance the wider conception of the Church rather than any narrow Anglicanism." It also should be noted that the Boston group suggested the name be *The Protestant Episcopal Fellowship*.

Since the Executive Committee meeting, the suggestion has come from some of our members in Alexandria, Virginia (the same suggestion had also come from a few individuals on the ballot) that our new name be *The Episcopal Evangelical Fellowship*. This would avoid most of the frequent criticisms of the present name, to wit, that "Liberal" is too vague; that "Evangelical" without any indication of our Church has unfortunate connotations; and that because the present name does not have any reference to the Church many people have thought we were more concerned about relations with other churches than relations within our own. Your president communicated the suggestion to many of the Regional Chairmen and a few other members, whom he had occasion to write, and up to the present has received most favorable response, including a very gracious declaration of the willingness of the Boston group, to accept *The Episcopal Evangelical Fellowship*, from Henry Ogilby. Anson Stokes writes: "The more I think of it, the more I like *The Episcopal Evangelical Fellowship*." We can only add that it strikes us as a very happy solution to this particular problem. We hope that some of the 31% of those who voted on the ballot against "Anglican Ecumenical" will let the president know whether they do not feel more favorably disposed to our name becoming *The Episcopal Evangelical Fellowship*.

#### LOOKING AHEAD

The following statement, from one of our theological seminary professor members in a personal letter to Mr. Day, is so pertinent that we add it here. The author's name is withheld

simply because there is not time to secure the necessary permission for publication.

"The great need of our churches today is to discover a form of Christianity which will supersede the Catholic and Protestant forms which are internally disintegrating. That is the main purpose of the Ecumenical movement—and I believe it should be ours. That, indeed, is why I voted for the change of name—though the use of the term 'Ecumenical' seems unfortunate and presumptuous. We need, in short, a restatement of basic Christian convictions, which, while doing justice to the truths of Catholicism and Protestantism gets beyond them. We do not want a synthesis of Protestantism and Catholicism. We want a vital Gospel which we do not so much discover as it discovers us. It must be true to the Christian tradition in both its great developments—but it must go further and be the saving Gospel for the New World. This is a task that seems at first thought as despairing as it is nebulous to venture upon, but I think it is the only worthwhile one. This Gospel is what we are *searching* for but *haven't yet found*. We have the questions but only very tentative and hazy answers.

"This long range objective is the *search for the New Christianity*. It involves small groups grappling with the old problems in the light of the fact that this is a dying world, but one in which a new order is being born. Our aim is to see that the new order will be Christian and not pagan or secular.

"To accomplish this long range task we need small fellowships working together on such issues as these:

The Christian God and the new paganism, The Saving Christ and the New Order, The Fellowship of the Spirit and the new social-political order, The Sacramental Life and the old Sacraments.

"These are very vague suggestions, but I hope they convey my meaning. We seek a new theology—not in *academic* terms, but in terms of the *life* we shall have to live in and after this war. Christian doctrine as a *way of life* in the New World should be our major concern. And this will arise in two ways: firstly, from action in social, political and ecclesiastical crises, and secondly from *reflection* upon our modern world and our Christian tradition."

#### REGIONAL CONFERENCE

We hope to hold a Regional Conference this May and have an invitation from a Parish in the Diocese of Newark. We hope to be able to announce the date and place in our next bulletin.

#### BUNDLES

The Regional Chairmen have all received an advance copy of the program and will receive bundles of *THE WITNESS* in which our bulletin appears.

#### PROGRAM COMMITTEE

The Program Committee consists of The Rev. Dr. W. Russell Bowie, Chairman, The Rev. Messrs. Frederick C. Grant and Cyril Richardson.

#### THE EXECUTIVE COMMITTEE

Using the power given to it at the General Convention meeting, the Executive Committee added to its number The Rev. Messrs. Howard C. Robbins and Frederick C. Grant making a total number of nine.

**Believing in the purposes of the Liberal Evangelicals, I hereby apply for membership.**

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

Fill out and mail this blank with a check for \$2 to The Rev. Worcester Perkins (Treas.) 47 West 20th St., New York. The member will receive *THE WITNESS* containing the Monthly Bulletin and all other literature published by the Fellowship.



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