

The WITNESS

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MAY 20, 1948

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OF NEW CHURCH
OF SOUTH INDIA

(see page four)

The Episcopal Evangelical Fellowship

SERVICES In Leading Churches

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Wednesday: 11:00 A.M.—Holy Communion.

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THE WITNESS

For Christ and His Church

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THE WITNESS is published weekly from September 15th to June 15th inclusive, with the exception of the first week in January, and semi-monthly from June 15th to September 15th by the Episcopal Church Publishing Co. on behalf of the Witness Advisory Board, Bishop Lane W. Barton, *Chairman*.



The subscription price is \$4.00 a year; in bundles for sale in parishes the magazine sells for 10c a copy, we will bill quarterly at 7c a copy. Entered as Second Class Matter, March 6, 1939, at the Post Office at Chicago, Illinois, under the act of March 3, 1879.

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Vol. XXXI

No. 15

Clergy Notes

ALBERT, J. J., formerly rector of St. Matthew's, Cincinnati, is now rector of Trinity, Troy, Ohio.

BEST, CHARLES H., formerly rector of the Epiphany, Baltimore, Md., is now vicar at Havana and Petersburg, Ill.

FINDLAY, CHARLES W., formerly rector of St. Philip's, Wiscasset, Me., is now rector of the Epiphany, Walpole, Mass.

GOLD, EDGAR H., formerly president of St. Augustine's College, is now rector of Grace Church, Waynesville, N. C.

KIRCHHOFFER, RICHARD A., JR., was ordained deacon at Virginia Seminary by his father, the Bishop of Indianapolis. He is to take a position in Tennessee in September.

LAWRENCE, A. S., JR., formerly assistant at Trinity, New Orleans, is now in charge of Trinity Mission, Baton Rouge, La.

MALONE, E. L., JR., curate at the Good Shepherd, Wichita Falls, Texas, becomes rector of All Saints', Weatherford, Texas, on June 1.

MURDOCK, WILLIAM B., was ordained deacon by Bishop Karl Block of California at St. Bartholomew's, White Plains, N. Y. He becomes curate at St. Paul's, Burlingame, Cal., on July 1.

PINCKNEY, JOHN A., formerly in charge of Holy Trinity, Clemson, S. C., becomes rector of St. James', Greenville, S. C. on May 29.

TAYLOR, MALCOLM is in charge of All Saints', Brookline, Mass., pending the calling of a new rector.

WALLER, EDMUND H., JR., was ordained deacon at the Good Shepherd, Augusta, Ga. He is to enter Union Seminary for graduate work.

WHITE, JOHN, has resigned as dean of Trinity Cathedral, Easton, Md., and as rector of Whitmarsh Parish, Treppe.

SERVICES In Leading Churches

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CHRIST CHURCH

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Rev. Gardiner M. Day, Rector

Rev. Frederic B. Kellogg, Chaplain

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Weekdays: Wed. 8 and 11 A.M. Thurs., 7:30 A.M.

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Weekdays: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday 8 A.M.
Intercessions Thursday, Friday, 12:10;
Organ Recital Tuesday, 12:10.

The Cathedral is open daily for Prayer.

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Fridays at 7:30 A.M.

Holy Days and Fridays 10:30 A.M.

The Church of South India Is Making Progress

*The Tasks Ahead Call For Help from Those
Who Want the Union of Churches to Succeed*

By Bishop Michael Hollis
Moderator of the Church of South India

Madras, India:—Until September 27th, 1947, people discussed the South India Scheme, a plan on paper. Today they have to do with the Church of South India, an organized body which has already through its corporate activities and corporate consultative assemblies a real life and mind of its own. More and more is it becoming true that under Christ the loyalty of its members is not to that Church body to which they once belonged but to the Church of South India. No one who was present at the first synod of the Church in March could fail to be struck by the fact that we took counsel together not looking back at what we once were but looking forward in our new found fellowship to what God was calling us to become. It is perhaps almost impossible for those who are immersed in the centuries-old denominationalism of the west to understand what this new fellowship means unless they can come and share it with us.

This does not for one moment mean that we have not got our problems and our weaknesses. Before union we all knew that there were dead areas and unspiritual congregations; we all had our unconverted nominal Christians, our self-seekers and our quarrellers. Those problems did not vanish overnight because we became one Church instead of three. They face us and will continue to face us, as they face the Church in U.S.A. or Great Britain.

Here in this article I want briefly to deal with the new problems which union has brought. These differ considerably in different dioceses. We in the Madras diocese have perhaps the most interesting opportunity of all. We have to weld into one, organ-

ized bodies of Christians from all the three Churches which have entered into union and within this area all but two of the missionary societies concerned in the building up of those three Churches are at work. To some this may seem an indigestible variety. It certainly means many problems of adjustment and understanding but it also gives us the chance of making a most valuable contribution to the deeper unity for which we strive. It will inevitably take time but the spirit is there, a spirit of real fellowship, trust and understanding. Only a minority of the diocese were Anglicans, yet the desire for the fullest cooperation and consultation and the welcome which I, previously an Anglican Bishop, have received everywhere make it plain that everyone is determined that union shall be a reality.

At the other end of the scale are dioceses like Tinnevely where, at first sight, union has made hardly any difference at all. Except that the area of the diocese is somewhat reduced, there is little to show the ordinary Church member that a change has taken place. They have the same bishop and the same diocesan constitution. There never were within that area any congregations belonging to the South India United Church or the Methodist Church. The services will continue to be the same as they were before union. There the danger is not too much variety but too little. Personally I have no doubt that the Madras situation is the more desirable. It will make more demands upon us but the enrichment of life will be very hard to attain any other way, for we are aiming not at bringing everyone to adopt our own inherited beliefs and practices but at some-

thing better than any of us have known in our separation.

The past six months since the inauguration of union have inevitably seen a great deal of committee work in order that the machinery of the Church may be set going. Yet this has been quite definitely a spiritual experience and a spiritual witness. There has been a real desire to seek God's will and to obey it and a genuine attempt to plan with the evangelistic purpose of the Church kept in the forefront of our minds. Everyone of the fourteen dioceses has held a meeting of its diocesan council. There was a most useful meeting of the bishops held in Bangalore in December. The continuation committee of the joint committee on union, acting as an interim executive for the whole Church met in February. This all found its climax in the first synod of the Church of South India held in Madura from March 6 to 10. Here about 160 representatives, clerical and lay, from the fourteen dioceses met to worship and plan together. Four out of every five representatives were citizens of India. One out of every five lay representatives was a woman.

There was throughout the debates a remarkable absence of the backward looking attitude which one might well have expected so soon after union. On no major issue was opinion divided along the lines of previous denominational affiliation. We were truly united. The determination not to take decisions by weight of numbers but to show consideration for minorities and to reach agreement was most encouraging. That came from the very real spiritual atmosphere not only in the chapel but in the meeting hall. There was the sense that we met in the presence of God, with a task of evangelization entrusted to us.

I have never known a great ecclesiastical assembly which was so emphatically throughout a spiritual experience, an act of witness. That was also the judgment of others there present, some of whom had come hesitatingly and unwillingly.

We worshipped together and we planned together conscious that our coming together as one Church has been marvellously blessed and finding in the synod an even deeper assurance that God was with us in our unity. As one of the Indian leaders said, no one attending this synod would ever have dreamed that the Church of South India did not exist six months before.

It is necessary to say something about the one area in which there is still considerable difficulty, the Telugu districts included in the dioceses of Kurnool-Anantapur and Cuddapah. There both Anglican and South India United Church elements have refused to enter into our union. Motives are mixed and are far from being purely theological. It is not always easy to apply in practice in the villages principles which responsible people agree to round the council table and too often the excitement of local and personal rivalries blinds those on the spot to the scandal which these conflicts cause to the non-Christians. The whole situation needs your prayers that Christ may be manifested.

Apart from this there is within the Church of South India no serious difficulty. Every month of successful working together, every diocesan gathering for worship or counsel, every visit of the bishop to a congregation, brings about a deepening of the understanding of what we did last September and an added confidence that God is with us. It is true that union has not automatically solved our problems. But I am not alone in my conviction that there has been a new realization of the existence of the wider fellowship of the Church and a stirring of spiritual life. It is wholly false to say that Church union has turned men's minds from the task of evangelization and the building up of the spiritual life of the existing Christian community to matters of constitution making and administration. Rather there is more desire for spiritual things and more realization that without spiritual power the Church cannot survive. When men see the wickedness of division among Christian denominations they are driven to see the wickedness of division within Christian congregations and in Christian families. To realize this is to begin to seek its cure.

Perhaps our greatest immediate material need is working capital. The process of reorganization in-

evitably takes time and to get a new Church with fourteen dioceses into working order calls for hard thinking and well planned organization. In addition there are important adjustments which are being made in the relation of Church and Mission. Nearly fifty English speaking churches in South India previously maintained by the government which also met a very large proportion of the cost of their ministers are since March 31st, 1948 the entire responsibility of the Christian Church at a time when many Europeans have left India and there is widespread unemployment among the Anglo-Indian community. The S.P.G. has declared itself unable to make any grant from its general or medical funds for the continuance of the work which it had carried on in many parts of South India, on the ground that the Church of South India is not in communion with the Church of England. All this makes it plain that an adequate central fund to carry us over a period of initial planning while the dioceses and the Church as a whole discover needs and resources is a primary necessity.

We hope that deepened spiritual life will mean greater generosity, greater sacrifice on the part of every Church member. We are conscious that a sense of responsibility for the support of institutions established and still largely maintained by money from outside India has not been adequately developed, though the faculty is by no means wholly that of the Indian Church. The giving and receiving of money demand on both sides a depth of Christian love that has not always been apparent and there have been and still are tensions and suspicions. Yet we believe that this is one task in which we all share as children of the one God through Jesus Christ.

We desire the full partnership of the rest of the Christian Church in this task which calls for more than all our resources in persons and in money. We determined to go ahead with union knowing that there were those who hesitated but believing that we were faced with a decision which could not be postponed without disloyalty to God. With the inauguration of the Church of South India a step has been taken which cannot be retraced. It is useless now merely to deplore what has been done. It is unprofitable to imagine errors and disasters which

may follow upon this event. We accept with gratitude the full fellowship which has been offered to us by many of the Churches by whose work Christianity has come to South India. We ask those who still hesitate to see that the surest way of preventing those developments which they fear is to give us the fullest help so that our deep and genuine desire to be led by the Holy Spirit of God into a deeper understanding of the whole truth of God's will may be fulfilled.

The question whether we were right or wrong to enter into union cannot be answered by arguments drawn from the past about what God can do but only by coming to see what God has done and is now doing here in South India to use us first in our separation and now in our unity for the salvation of the world. South India challenges not only the Anglican Communion but all the Churches to ask again how much unhappiness they feel about their divisions, how deeply they share Christ's desire that the world may believe.

EPISCOPAL RADIO IN THE FALL

New York:—The department of promotion of the National Council has announced that a weekly radio program for the Episcopal Church on a nationwide network will start about October 1. Robert D. Jordon, director, is at present holding conferences with bishops and promotion chairmen, presenting a sample program and discussing plans for building a large listening audience.

COVER PICTURE

The picture on the cover is of the members of the hierarchy. Five are native Indians, seven were formerly Anglicans, two Presbyterians and two Methodists. In the front row, left to right, are Bishop A. M. Hollis of Madras, the Moderator, whose article is featured in this number; Bishop A. B. Elliott of Dornakal; Bishop C. K. Jacob of Travancore; Bishop B. Joseph of Anantapur and Kurnool; Bishop P. Gurushanta of Mysore. Second row: Bishop Y. Mutyalu of Kistna and Godavari; Bishop H. Sumitra of Cuddapah; Bishop G. T. Selwyn of Tinnevely; Bishop A. H. Legg of South Travancore. Third row: Bishop J. E. L. Newbigin of Madura and Ramnad; Bishop F. Whittaker of Medak; Bishop S. Kulendran of Jaffna and Bishop E. B. Thorpe of Trichy and Tanjore. Another member of the hierarchy is Bishop Pakenham Walsh, standing in doorway, who has not yet been assigned a jurisdiction.

Evangelicals Comment On Faith And Order Statement

*Episcopal Evangelical Fellowship Leaders
Release Their Opinion to the Whole Church*

Kirkwood, Mo.:—An Opinion of the Statement on Faith and Order, prepared for submission to the Lambeth Conference by the joint commission on Approaches to Unity, was released here last week by the Rev. Charles D. Kean, president of the Episcopal Evangelical Fellowship. The document was prepared by a special committee and presented to the Church over the signatures of a number of churchmen as an expression of evangelical conviction. Practically all asked to sign did so promptly. Among them:

Bishops: Lane W. Barton, Angus Dun, Charles K. Gilbert, John E. Hines, Henry W. Hobson, Norman B. Nash, William Scarlett, Beverley D. Tucker, Henry St. George Tucker, John Moore Walker.

Presbyters: John W. Day, Robert F. Gibson Jr., Robert M. Hatch, Sidney E. Sweet, Gardiner M. Day, Roscoe T. Foust, E. Ashley Gerhard, Charles D. Kean, William H. Laird, John C. Leffler, Henry Lewis, Randolph C. Miller, William H. Marmion, Charles F. Penniman, J. Francis Sant, Charles F. W. Smith, John R. Stalker, F. Bland Tucker, Matthew M. Warren.

Laymen: Mrs. Randolph H. Dyer, James A. Garfield, Coleman Jennings, Spencer Miller Jr., Mrs. Henry Hill Pierce, Owen J. Roberts, Ethan A. H. Shepley, Richard B. Tucker, Jerry Voorhis.

The opinion is as follows:

The statement on Faith and Order, prepared by the joint commission on approaches to unity for submission to Lambeth this summer, is squarely in the tradition of the last two Lambeth Conferences. The commission has understood the Chicago-Lambeth Quadrilateral in basically the same way as it was understood in the "Appeal to All Christian People," of Lambeth 1920, and the report of the 1930 Lambeth Conference.

This means that the Quadrilateral is to be understood as being the platform upon which the Protestant Episcopal Church approaches other Christian groups for the purpose of discussing unity. This means also that the Quadrilateral is to be understood as authorizing an approach to other Christian bodies which recognizes their membership in the Holy Catholic Church and which honors the full reality of non-Episcopal ministries.

In the statement on Faith and Order, the commission on approaches to unity relates the viewpoint of this Church to the historic conviction of the whole Anglican Communion that Church unity is an end to be sought

for, and that this unity, while it must safeguard several points of proven value in the Anglican heritage, must be achieved by mutuality. The statement quotes with approval the re-statement of the fourth point of the Quadrilateral in the "Appeal to All Christian People": "A ministry acknowledged by every part of the Church as possessing not only the inward call of the spirit, but also the commission of Christ and the authority of the whole Body."

Since the statement defines the faith and order of this Church in the light of the Lambeth reports of 1920 and 1930, it must be borne in mind, in substantiation of our comment on it, that the same report of



Among those signing the Opinion on the Faith and Order Statement were the Rev. Gardiner M. Day of Cambridge, Mass., Mr. Spencer Miller Jr., of the diocese of Newark, Bishop Beverly D. Tucker of Ohio

1930, which is cited at great length by the commission, was the one which gave the "green light," to the Church of South India.

The statement has the value of combining in one document a number of valuable formulations of Anglican faith — the original action of the General Convention at Chicago in 1886, the re-statement by the Lambeth Conference of 1888, significant sections from the "Appeal to All Christian People" of Lambeth 1920, and statements on the meaning of the Episcopacy from the Lambeth Report of 1930. These various formulations are all of one general tradition, and while they are not of equal merit, they do represent a kind of mainstream of Anglican thinking on the subject of unity.

After all this has been said, we must point out that the statement prepared by the commission does not

so much clarify disputed points as it amplifies the statements made about them. If there was doubt as to the meaning of the Quadrilateral — as there has been right along — and doubt as to the interpretation of the "Appeal to All Christian People," this doubt remains in the new statement. It can be read in more than one way.

We understand the very real difficulties under which the commission has to work, but we know it is a difficulty in which we all share. Language is never definitive on the verbal level, but we do expect in this statement clarification on the way to decision. We read the document, therefore, with great appreciation, and we seek to find in it steps in the direction which this Church defined for itself in 1937, when it declared its intention to achieve organic union with a non-Episcopal branch of the Holy, Catholic and Apostolic Church. We recognize that this present statement is immediately addressed to less ambitious questions

but that they are related to, and are a part of, that declared policy.

A commentary explanation of the Lambeth Quadrilateral is one thing. It may serve a useful purpose, but it is background only for concrete negotiations. A non-Episcopal communion needs answers to definite questions which the Lambeth commentary does not mention — such questions as: how much of a doctrinal definition of the historic Episcopate must be part of a basis of union? Will a non-Episcopal ministry receive recognition in a united Church, and, if so, in which form? Until the Episcopal Church (or the Anglican Churches as a group) give definite replies to these questions which emerge at once in any negotiations, any commentary on the Lambeth Quadrilateral will be in an academic vacuum.

The real weakness of the statement

is that it leaves entirely unresolved the dilemma arising from the insistence that the Episcopate shall be regarded as essential, sustained, and obligatory from earliest Apostolic times; while, however, disclaiming insistence upon "any one formulation of the doctrine of the ministry." The latter liberty of interpretation would seem reasonable only if Anglican insistence on the acceptance of the Episcopate as a condition of union is based on emergence through history and proven value. It is worthy of note that the Evangelical does thus regard both the development and the significance of Episcopacy. Consequently, we are opposed to any attempt, whether overt or implied, to impose upon the acceptance of the Episcopacy such a doctrine or theory as arises from the view that it is an indispensable condition of effective grace.

While the statement bases much of its reasoning upon the Lambeth report of 1930, it does not seem to us to safeguard sufficiently, in its remarks about the Episcopacy, the pro-unity spirit of that report. Along with the sections cited in the statement should be the following: "But while we thus stand for the historic Episcopate as a necessary element in any union in which the Anglican Communion can take part, and have given our reasons for so doing, we do not require of others acceptance of those reasons, or of any one particular theory or interpretation of the Episcopate as a condition of union. We recognize as fully the gifts of the one Spirit entrusted to those others, and their equal responsibility to maintain their several trusts; and we are content to believe that the acceptance of the Episcopate itself, in its continuity of succession and consecration, and in the discharge of its historic functions, will bring to the united Church those gifts of grace which, as we believe, the providence of God has associated with it."

Evangelicals are prepared to say that the South India Church presents a very good example of what we understand this section of the statement to mean. We are aware, however, that those who read the statement from outside our Communion will never be sure that this is the case, since the document can be read also in other ways. Therefore, we regret that the commission has not attempted to say more clearly what

it means — but has been content to continue a difficult ambiguity which has plagued our participation in the movement for unity ever since the original Quadrilateral.

Since Evangelicals understand that negotiations with the Presbyterian Church of the U.S.A. are still the official policy of the Protestant Episcopal Church, we would point out that the "Proposed Basis for Unity," which was never voted on at the last General Convention seems to us to fulfill all the requirements laid down in this statement.

We recognize that there are limits to what any statement of Faith and Order can accomplish, since words are always defined in the context of real decisions and real actions. We know that the internal problems which the Protestant Episcopal Church has encountered during its

other basis, this part of the statement does not describe the faith of the Protestant Episcopal Church, but only what a small minority would like to have become the faith.

Attention is drawn to the fact that the statement makes reference to "Absolution" and the "Marriage Blessing" in place of the traditional reference to "Penance" and "Matrimony." The second variation would appear insignificant, but it is worthy of note that while the use of Absolution is involved generally in the services of our Church, the so-called sacrament of Penance most certainly is not. It is, therefore, mistaken and misleading to substitute reference to Absolution as an implied equivalent of Penance.

This little paragraph on the five so-called minor sacraments would not seem to be of much importance



Others to sign the Opinion were Mrs. Henry Hill Pierce of New York, Dean John W. Day of Topeka, Kansas, and Dean Sydney Sweet of St. Louis

unity negotiations cannot be resolved by the statement to which everyone agrees. Indeed, we recognize that unanimous agreement under the circumstances is a very good indication of ambiguity.

We have serious hesitation in regard to what appears to be the one innovation in the statement — regarding the sacramental rites not counted to be sacraments of the Gospel. We see no justification for officially recognizing them now to any greater extent than that already allowed in this Church. Such a recognition would, doubtless, complicate the only proposition to which this statement is addressed, namely, "the basis on which the Protestant Episcopal Church in the U.S.A. will act" in relation to other Christian bodies, particularly the Presbyterian Church in the U.S.A. It must be assumed, therefore, that no innovation at this point is intended, and that the verbal changes do not suggest practices other than those rehearsed in Article XXV, and extend to them no recognition beyond what is there described. On any

at first glance. When it is considered, however, in the light of possible relations with other communions, it seems to place an unnecessary obstacle in the way of negotiations with other Protestant Churches, while at the same time it distorts what most Episcopalians believe to be the actual practice of their own Church.

We are aware that the commission has not yet defined what is meant by "intercommunion" and "organic federation." We hope that this task will be attempted shortly. Since the subject has not really been dealt with in the statement, it is unfortunate that the one example cited for "intercommunion" should be that of the Bonn Agreement, since in this country our real concern is with the achievement of inter-communion with other Protestant Churches, rather than comments about the mutual recognition of Catholicity between communions which share certain externals.

When we consider the statement as a whole, we are grateful to the commission for having brought so
(Continued on page eighteen)

EDITORIALS

The E. E. F. View

THE Episcopal Evangelical Fellowship, whose views on some contemporary issues are presented in this number, has a positive program which is contemporary, progressive and vital. Its stated purpose is "to unite for common prayer, study, counsel and practical activities members of the Protestant Episcopal Church who, valuing greatly the unbroken heritage of the Anglican Communion as part of the historic Catholic Church, value equally the evangelical character restored to it at the Reformation." There are no narrowly restrictive formularies to which members are required to give assent, and it invites to membership all who value the Protestant nature of our Communion equally with its Catholic heritage and wish to share in adventurous action under the guidance of the Holy Spirit.

Church of South India

ONE of the great ventures of faith in our time is the recently inaugurated Church of South India. Indeed a distinguished Christian leader declared at the time of its inauguration last September that it "is the most significant event in ecclesiastical history since the Reformation." This judgment is based on the fact that it is the first time that Congregational, Methodist, Presbyterian and Anglican Church have become organically one. If it can happen in India and can succeed, surely there is every reason to hope and believe that similar unions can be consummated in other places—indeed on a world scale.

The responsibility resting upon the bishops of the Anglican Communion, meeting at Lambeth this summer for the first time in eighteen years, is therefore great. They face the opportunity of declaring the direction in which the Anglican Communion will move in the years ahead, not only in relation to South India but in relation to the whole ecumenical movement. We are glad therefore that the chief articles in this number are devoted

to a consideration of significant aspects of these two events.

Our Opportunity

BUT it is not only the bishops meeting at the Lambeth Conference who have an opportunity and a responsibility. If the Union should fail because of the inability of Christians to dwell together in unity owing to recurring differences in the interpretation of the faith, that would be sad indeed. But if it should fail because of lack of funds, that would be unspeakably tragic. Unfortunately, there are those who definitely hope that it will fail and they are prepared to encourage and assist those who oppose it, even to the point of trying to torpedo the experiment by economic pressure. This has created a very serious situation for the Anglicans in the Church of South India, as Bishop Hollis indicates in his illuminating article (page 3). They have entered the Union as "poor relations" for they have taken with them their personnel and their Church buildings, but not the large grants of the SPG and considerable endowment funds which they received prior to the Union and by which a large measure of their work has al-

ways been supported.

As the largest portion of funds which have been withheld from the Church of South India have been Anglican funds, the appeal which the Church is making to all Christians who believe in unity should weigh most heavily upon the consciences and bank accounts of those of us who are Anglicans or in the U.S.A., Episcopalians. Therefore, the Episcopal Evangelical Fellowship invites not only all its members and friends, but all who believe in Christian unity to give generously toward the Church of South India Thanksgiving Fund. They ask that contributions be sent to the E.E.F. national treasurer, Miss Elsie Hutton, 575 Park Avenue, New York 21, N.Y. and they will be forwarded immediately to Bishop Hollis for the Thanksgiving Fund.

EXTRA COPIES

THIS NUMBER, devoted to the program and activities of the Episcopal Evangelical Fellowship, is edited by the Rev. Gardiner M. Day, rector of Christ Church, Cambridge, and formerly the president of the organization. Extra copies have been printed and will be forwarded as long as the supply lasts. Orders should be sent to THE WITNESS, 135 Liberty Street, New York 6, N. Y. with payment enclosed. Single copies are 10c plus an added 5c for postage and handling; bundles of ten or more, 10c a copy which includes postage.

Lambeth and Unity

by Edward L. Parsons

The Retired Bishop of California

THE little book, *Lambeth and Unity*, which Dr. Haselmayer has written for the American Church Union is admirably done. It never for a moment forgets its thesis which is that the four points of the Quadrilateral as first stated by the House of Bishops of the Protestant Episcopal Church in 1886 commit this Church to the Catholic position as understood by the American Church Union, that that is the faith of the Anglican Communion and that unity with any non-Episcopal Church can come only through its acceptance of that faith. That I think states fairly the thesis. The argument supporting it is consistent and well documented but totally unconvincing to one who does not share the presuppositions of the author. The book is not an attempt to find out what the Anglican Communion really is, the way it has lived and thought and worked; it is rather an attempt to prove that one interpretation of its life and thought and work is the only legitimate one. Let us see how the argument works out:



One, the first support of the thesis is in the 1886 statement on unity noted above. This is especially important because the purpose of the book is to influence the coming Lambeth Conference. In that utterance the bishops declare that unity can be attained only "by return to the principles of unity exemplified by the undivided Catholic Church." There are "the substantial deposit of Christian faith and order committed by Christ and his apostles to the Church unto the end of the world." "As inherent parts of this sacred deposit are the Scriptures, the Nicene creed, the two sacraments and the historic episcopate."

And there the trouble began because it was obvious from the beginning that many of those who accepted the Quadrilateral in principle differed in their interpretation of what "a deposit of faith and order committed by Christ" meant. Did it e.g. include the historic episcopate as *de fide*? It did not mean that to the Rev. William R. Huntington who framed the original statement. It certainly could not have meant that to many of the evangelical bishops. Most important of all it did not mean quite that to the bishops of the Lambeth

Conference which met in 1888. In their report on unity and in the encyclical began that steady "deterioration" of the Quadrilateral which our author mourns. The report substituted "a basis of approach" for "inherent parts of a sacred deposit." And the encyclical which the author quotes as supporting his view obviously includes the historic episcopate under "discipline," and discipline ecclesiastically means provisions which one accepts as a matter of order but about which no official doctrinal position is required. That is to say a non-Episcopal Church might accept the episcopate as being the historic order of the Church and because of its place in history a vital part of reunion but need attach to it no *specific* doctrinal interpretation. That is the position held by great numbers of Anglicans, clerical and lay. It can call to its support many great names from Hooker on through the centuries.

But the "deterioration" had begun. It continued and in 1920 the Lambeth Conference in its great "Appeal to all Christian People" asked for a ministry "acknowledged by every part of the Church" and offered the episcopate as the best means of attaining that end. The 1930 Conference not only approved of the South India plan in which it was made definite that no special doctrinal interpretation of the episcopate was required but went on in its committee report to point out that what the Anglican Communion wanted to ensure was the continuance of the historic functions of the order. All this, says the American Church Union is "deterioration."

Now there are two comments which spring to mind at once. The first is the question whether, although bishops like other people may err, the bishops of the Anglican Communion are as competent to interpret the mind of that great Christian body as is the American Church Union. Are they as likely to be as loyal to its inner meaning? The question answers itself. The other comment is a kind of *ad hominem* argument which I don't like, and yet which I think is relevant. One of the traditional functions of bishops at any rate since Irenaeus formulated it, has been to safeguard the doctrines of the faith. We have moved a good deal away from that in practice. But it seems a somewhat odd situation that those who regard the episcopate as the essential part of the "sacramental life-giving organism of the ministry" should take

issue fundamentally with the pronouncements of the whole body of Anglican bishops. To claim that they were speaking as a voluntary group and not as an official "synod" could of course be quibbling.

One other point may be noted about the original 1886 Quadrilateral. The author lays much stress upon its "binding" character but it must be remembered that it is binding only as far as any later General Convention accepts it as such. It is binding in precisely the same way that our invitation to the Presbyterian Church in the U.S.A. is binding.

Two, the rest of the book is devoted to proving from the official standard of the Church that the bishops were wrong. The Anglican Communion is something quite different from what they and certainly a vast majority of its members think it to be. There is first the continuity of canon law. It is true that according to our canonists from Hoffman on we are still living under the canons of the Church of England in force in 1789 except as repealed or as substitutions have been made. But according to our author those include not only the canons of 1600 but also the entire *corpus* of medieval canon law which is "the embodiment in positive disciplinary form of the doctrine of the Church regarding salvation." Ignoring the appalling legalism of such a theory it is quite clear that the Church does not as a fact live by it today. Indeed our canonists, like lawyers in general, are prone to forget that all *real* law is *living* law. Our relation to the Church of England is not canonical at all. It is a spiritual tie, a common attitude towards religion and life which our Prayer Books in both their resemblances and their differences express. Of course there is a great body of ecclesiastical "common law" (custom) which we share with the mother Church. That only makes clearer the non-legal character of the tie. But before we pass on to the other matters it is well for us again to note how appalling is this conception of the place of law in the Christian Church. It has no relation to life. It certainly has none to the gospel. The freedom of the Christian man becomes a fiction. St. Paul has labored and written in vain.

Three, of the place of the scriptures, the meaning of the creeds, and the doctrine of the sacraments, there is no space in a review of this kind for comment at length. What is said by the author covers old ground. There is nothing new. If one does not realize that the scriptures stand in judgment upon the Church and historically have ever and again broken the traditions of men, there is little use in arguing about the relation of the two, not much use discussing fixity of interpretation of the creeds if they and the decisions of the ecumenical councils stand out of and above his-

tory. Some of us have thought that it is only the Lord Jesus Christ, king and savior, who is the same yesterday today and forever.

AND as to the sacraments, diversity of interpretation has always been accepted. But perhaps one other comment may be made. It seems a harmless kind of exercise to try to prove that article xxv in its dealing with "lesser sacraments" and the consistent practice of the Church for several hundred years mean nothing. Nobody disputes the sacramental character of the rites in question and of others. Indeed in passing one might note that on page 320 of the Prayer Book while the title reads *Unction of the Sick* the rubric and prayers put anointing and laying on of hands on an equality. Apparently we have unwittingly added an eighth sacrament.

As to the ministry it should be remembered that with every new insight into early Christian history and every new emphasis in social and ecclesiastical movements, new theories have appeared. I cannot of course in a paper of this kind deal with the immensely learned and valuable studies of *The Apostolic Ministry*. But so far as many of us can see we must always end up with that familiar American slang "So what?" It still remains to be proved to a large part of the Christian world that the episcopate has any other divine validation than that which history gives it. It was there that Hooker found it. And if it is true as our author says that "Biblical evidence alone without a reading of 'ancient authors' would never solve the problem of the Christian ministry," it is a fair question to ask how we can expect people (including our own) who believe the Bible to be the ultimate standard of faith to accept a particular doctrine of the ministry as part of that faith. We are forced back to the position of the Lambeth report of 1930.

Four, but all these matters are really of secondary importance to the fundamental question raised by this book and of course by many Anglicans in all branches of the Communion. That question is whether the Anglican Communion is ready to turn from the position which it has taken since the 16th century, forget that it is a reformed Church, repudiate its comprehensiveness and compel the acceptance of an interpretation of its standards which would make it a small "Catholic" sect, drive from it great numbers of its ablest leaders and most loyal laity and effectually destroy that high mission which God has given it an opportunity to fulfill.

The Church has always enrolled among its great names men of diverse views. It has accepted Hooker and Jewel and Andrewes and Cosin. It has counted men like Ken and Wilson among its

saints. Arnold and Kingsley and Maurice have their place with Pusey and Liddon and Church. In America our roll of heroes of the faith certainly includes Meade and McIlvaine, Muhlenberg and Huntington and Phillips Brooks along with Hobart and Dekoven, Hall and Brent. Can we really think that any of these men were, to use Dr. Cirlot's phrase, only "subjectively loyal"? Think of the poverty of the Church without them! No one, to sum it up, has suggested that Archbishop Láng who drafted the "Appeal to all Christian People" and William Temple who phrased the Unity Report of 1930 were ignorant of the standards of their Church or disloyal.

But back of these questions of the Anglican Communion is the larger question concerning the Church of Christ. Is it a vast legal institution bound together by a system of law, exacting obedience and helpless to move as the dead hand of the past is laid upon it? The Anglican Communion (with of course many failures as must occur in any human endeavor to carry out God's

will) has pretty consistently witnessed to an altogether different conception. It has conceived of the Church as a fellowship, a family, its children, diverse in view, often stubborn, fractious, even quarrelsome, not always humble, bound together as a family because they possess the same kind of Prayer Book, the same ministry, the same altars, and pledge their loyalty to their Master in the same great Catholic creeds. It is in a common life expressed in a common work and a common worship that the bond is found. With an instinctive and surely a God-given certainty the Church has always in the end resisted the efforts to make it over into something less than the family of God, to tie it to one interpretation of the faith, to make it something other than a living growing organism, reflecting in its own small way its vision of the unity and diversity of the great Catholic Church of the future. That great Church will be in unity because all men are of God's family, but it will rejoice in the rich diversity with which he has endowed his children.

CMS—A Great Evangelical Society

by Thomas W. Isherwood

*Director of the Canadian School
of Missions*

IN A day of world-wide unrest and uncertainty the Church Missionary Society of London, England, is holding its third jubilee year. It is, however, not merely remembering a distinguished past. It is taking stock of the situation in which it is now called to serve the purpose of God and it is looking forward, with sober confidence and with due regard to the importance of sound policy and strategy, to the years ahead. It has always been characteristic of the society that it knew how to look back to the years that are gone, learning from their experience valuable guiding principles; up to God from whom alone comes the enabling to shoulder present commitments; out to the future which is always, for the servant of God, heavy with destiny and great with opportunity. Thus alone can we secure that perspective without which missionary work will be, at best, haphazard and, at worst, frustrated and futile. Those who, like the writer of this article, know CMS at first-hand believe that the society was never more blessed with far-sighted leadership than at the present time. In its general secretary, Canon Max Warren, it has a chief officer who is without superior

on the other side of the Atlantic. In him are combined the competent historian, the sound theologian and the able administrator. And to all this should be added a genius for personal friendship and a rare capacity for inspiring and leading a team.

It is written in Scripture "Thou shalt remember all the way which the Lord thy God led thee," and in the one hundred and fiftieth year of CMS history it is interesting, and certainly profitable, to look back to the day when it was founded. It came into being on April 12th, 1799, and its birthplace was the Castle and Falcon Inn, Aldersgate Street, London. It is interesting also to recall that there, too, four years earlier the London Missionary Society had had its origin. A common missionary enthusiasm accounted for the origin of both of these societies, but the founders of CMS felt the need to establish a committedly Anglican society, which LMS was not. You may ask were not SPCK and SPG already in existence? They were, and the founders of the Church Missionary Society recognized the valuable work in which they were engaged. But each of them was restricted by specialized aims and responsibilities, chiefly in

connection with "the British plantations" in America and the West Indies. The spirit that led to the establishment of CMS cannot better be illustrated than by quoting two of the four resolutions adopted by its founders on its very birthday. The first stated "that it is a duty highly incumbent upon every Christian to endeavour to propagate the knowledge of the gospel among the heathen": the second, holding the existing missionary situation in view, concluded that "there seems to be still wanting in the established Church a society for sending missionaries to the continent of Africa, or the other parts of the heathen world."

It was, by human calculations, a "day of small beginnings" and it was certainly a day of political unrest. The shadow of the aggressive designs of a dictator was hanging heavily over Europe. Faint hearts would never have recognized it as the appropriate moment for the start of a daring enterprise in the name of Christ. But the little group, composed predominantly of consecrated laymen, had no faint heart among them. They inherited, from the vital springs of the evangelical revival, a sure grasp of the Gospel of redeeming love and a sufficient understanding of the world-wide purpose of God. And they were not discouraged by the only moderate approval which they received in the highest ecclesiastical quarters. From the very beginning they sought official sanction for the existence of the new society but the best that William Wilberforce could report as the result of his interview with the Archbishop of Canterbury was that "His Grace regretted that he could not with propriety at once express his full concurrence, and approbation in behalf of an object which he had deeply at heart." It should however, be added that he promised to look on "the proceedings with candour, and said that it would give him pleasure to find them such as he could approve." It will be recognized that the caution, the dignity and the reserve of these pronouncements are in the very best Anglican tradition!

The founders of CMS set to work with a good will and triumphantly survived not only these initial soberings but also the more serious difficulties and problems presented by the first years of the new society's history. Chief of these, undoubtedly, was the failure to find even one English candidate between 1799 and 1804. A missionary society exists, in the first place, to send out missionaries! What was to be done? The committee decided, in the end, to follow the example and policy of SPCK under similar circumstances, and so it came about that the first CMS missionaries were recruited from Germany. A missionary college in Berlin had candidates but no society to send them out. CMS had the organization for sending missionaries but, as yet, no candidates

for overseas service. Two German candidates were accepted by CMS and brought to England both for training in a new language and that they might learn something of the outlook of the society under which they were to sail and of its supporting constituency. It is not without its amusing side thus to note that English was the first "foreign language" in which CMS instructed its missionaries! The business of getting these candidates overseas was the next problem that had to be faced. For a long time no ship could be found that would give them berths. Shipping was under the control of slave-trade influences. Every inch of space was required for this unholy traffic and missionaries would, in any case, have been an embarrassment not to be encouraged. But in the end this difficulty, too, was surmounted, and in 1804, the first CMS missionaries set sail for Africa. One of the Germans having found an English wife, they were three in number. We remark, again in passing, that the first English person to undertake missionary life under CMS auspices was a woman.

INTO all the further history of the early years of the society we cannot now go in detail, except for mention of the steps that soon had to be taken in order to secure for the work overseas the organized support of a growing home constituency. No army, not even an army of the Lord, can go far or do much independently of the base of its supplies. Just about the time that Napoleon was marching to his final defeat CMS instituted a system of local English "Associations" of which the first was formed in Bristol, speedily followed by others in Yorkshire, Cambridge and elsewhere. Gradually, and more by spontaneous development than by the fulfilment of a deliberate plan, "cells" of dedicated support for the society's work were to be found in many parts of England, some in urban centers, others in rural outposts. From the beginning lay interest in them was one of their predominant features. In more recent times the grouping of these "cells" into major associations has followed a pattern partly determined by the volume of interest thus aroused, partly by the existing diocesan system. More than can be estimated the society is indebted to this network for the organized support of the home base. During recent years, and with special concern for the most effective commemoration of the third jubilee, an effort has been made to deepen and extend the vital activity of the associations. There are evidences that it has met with an encouraging measure of real success.

Africa was, logically enough, the scene of the first activities of a movement of which the full official title was "The Church Missionary Society

for Africa and the East." It was to Rio Pongas that the first missionaries were sent and one reason for beginning in Africa is to be found in words addressed by the CMS committee to their first recruits. "We desire . . . to make Western Africa the best remuneration in our power for its manifold wrongs." In 1816 the mission was transferred to Sierra Leone, and in 1845 work was undertaken in Nigeria. Thereafter the society's African commitments spread and developed, but meanwhile work had already begun in Australia, New Zealand, the West Indies, North America and the Near East. Bridgeheads for the gospel were early established in India and Ceylon. CMS missionary work was started in China in 1844, first in Shanghai, with Ningpo as a second base. Nearly a quarter of a century was to pass before the society could begin work in Japan but the first opportunity to do so was eagerly seized by its authorities. All this is but a partial, as well as a sketchy, indication of the manner of the growth of a movement which has made CMS the greatest of all Anglican missionary agencies, in point alike of overseas commitments and of the volume of home support which stands behind those commitments. Today the society is responsible for the work of nearly a thousand missionary agents, to say nothing of the many thousands of their national colleagues. And to give only one further indication of the range of its work, it supervises one tenth of all the medical work done by missionary agencies other than those of the Roman Church.

From the beginning the work of CMS was, and is today, evangelical in tone and emphasis. But it has never been "a party society" and, wherever practicable, it works in happy fellowship and co-operation with other societies of different tradition and outlook, both within, and beyond the Anglican communion. Evangelism has always been a priority in its interpretation of its entrusted task. Only by the continual intake of men and women redeemed and renewed in every part of their being can the Church of the living God be edified. But the building of that Church has ever been also its deep concern. For only so can evangelized men and women find the environment in which the new life in Christ can be developed and expressed: and only so can the creative purpose of God for the world be furthered. To this end CMS has always been alive to the necessity of making new experiments and of extending the range of its activities. And believing in its call to follow the leading of the spirit of God, it has been ready to take the risks which are required of those who would be adventurers and pioneers for the sake of the eternal kingdom. A recent evidence of this outlook is to be seen in its decision

to continue its fullest support of work in connection with the newly inaugurated Church of South India.

It is a far cry from the day in which CMS was born to the tasks which confront her in the year of her third jubilee. But here we are, and this brief article may well conclude by drawing attention to two indications that the society is a healthy organism, animated today by the spirit and the vision of her forefathers and anxious to be, in our shattered world, the effective instrument of the will of God. First, and so far as all her responsibilities both overseas and at home are concerned, she has recently subjected herself to a searching examination of all aspects of her function, policy and administration. Her officers well understand that this is no day for laissez-faire acceptance of an existing condition. The times in which we live call for the highest possible degree of strategy and mobility. But the re-alignment contemplated is with no view to retreat. Its aim is the regrouping of all available forces in order that an effective advance of this battalion in the king's army may be possible. Secondly, the society has completed, as recently as March 31st, 1948, a year encouraging beyond anything that might, humanly speaking, have been expected in the matter of financial support. Its total cash receipts were, with the exception of only one other year, the largest in its history. Contributions at home went up by no less a sum than £46,000 and there was a credit balance on the year's work of over £5,000. This is no argument for complacency. It has been accomplished only because workers in the field have been as deeply concerned for conservative spending as friends at home have been concerned for liberal giving. There remains vastly more land yet to be possessed. But it is an unmistakable sign that God's blessing is upon CMS and that he has a great work for it still to do.

The Church overseas needs CMS and not less the Church at home. Overseas, the society exists to press forward with evangelism, to promote the rapid growth of indigenous Churches toward maturity, to take its full part in the contemporary ecumenical movement. At home, it stands as a witness to the importance of the voluntary principle in the maintenance of missionary work and as a means of inspiring and directing the highest form of initiative, the initiative of men and women who have heard the call of God to service overseas and are prepared to go all out in obedience to it. May this year of its third jubilee call a great host of friends both to gratitude for a past which is rich in evidences of the goodness of God, and to courageous acceptance of whatever he has in store for CMS in the years that are yet to be.

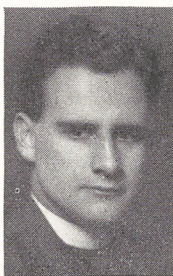
Evangelicals and Lambeth

By

CHARLES D. KEAN

President of the Episcopal Evangelical Fellowship

TRADITIONALLY the Anglican Communion has nearly always appeared in the best light in its Lambeth Conference pronouncements. It was the 1887 Conference which placed our whole world-wide fellowship on record as taking a positive approach to the problem of the divided Church. It was the 1920 Lambeth Conference which issued "The Appeal to All Christian People." The 1930 Conference gave the green light to the United Church of South India.



While the actual pronouncements may look a little cautious from the hindsight of years, nevertheless it must be admitted that the statements listed above, and others, are prophetic compared to what Anglican Churchmen are yet ready to accept in practice. In other words, through the years Lambeth has borne witness to our faith in Christian unity more adequately than the actual implementation by the several Anglican Churches of its pronouncements has done.

Evangelicals in the United States and elsewhere look forward to the 1948 Lambeth Conference for another great outpouring of the prophetic spirit in our Communion. We look for a strong reaffirmation of support for the United Church of South India, which we regard as the greatest achievement of Christendom since the Reformation. We hope for a solid, realistic and understanding statement on the subject of marriage, which will have some practical relevance to the pastoral problems we encounter. We hope for an approach to intercommunion with other Protestant Churches which will be immediate and mutual.

The 1930 Lambeth Conference added the weight and influence of our world communion to those who believe that in a Christian family children should be planned for and provided for. We hope the 1948 Lambeth Conference will be even more forthright in its endorsement of what is a practical application of Christian respect for human personality.

In this era of world uncertainty, the Lambeth Conference can provide a badly needed note of moral stability, demonstrating to the world the conditions which must underlie any true peace. We look forward to a re-affirmation in terms relevant to our generation of the great social principles for which Lambeth has been famous which may point the way, in Christian fellowship, from

the morass of the present to a brighter future.

The evangelical movement has always claimed to be the central tradition of Anglicanism. Any reading of the record of the past Lambeth conferences will bear this out. What the Episcopal Evangelical Fellowship stands for in the United States is no irresponsible disavowal of the traditions of our Church, but their preservation and application to the needs of our day.

The Protestant Episcopal Church in the United States feels itself part of a wider movement of common tradition, and it understands that tradition—as far as it can be articulate on controversial matters—as that of a liberal spirit seeking to relate the love of God to the needs of men. The Episcopal Evangelical Fellowship seeks to express that spirit concretely and specifically in programs and policies called for by our contemporary situation.

Evangelicals throughout the Anglican Communion have looked to Lambeth as generally expressing their faith on an international level. Evangelicals in America hope for the same results from the forthcoming Lambeth Conference and we hope also that the bishops who attend it will understand and appreciate our great tradition of prophetic, creative, evangelical leadership.

New Books

***Excellent

**Good

*Fair

*****Witness to the Light*: F. D. Maurice's Message for Today, by Alice R. Vidler. Scribners, \$3.00.**

Dr. Vidler's Hale Lectures provide something very much needed—an intelligent guide to that often praised and rarely read author, Frederick Denison Maurice. His ideas of Christian faith and life are deservedly receiving renewed attention at the present time, and Vidler's excellent summaries and well-chosen quotations are an admirable introduction to what he really taught. This serious Victorian who was too much of a Churchman to be a tractarian and too loyal to the gospel to be an evangelical, too liberal to be a broad Churchman and too orthodox to be conservative, a socialist because he was a Christian and a Protestant because he was a Catholic has much to teach our time—though neither now nor then could admiration of Maurice fall so low as to lead to the foundation of a Maurician party. Vidler hints at various modern applications of his ideas, though more perhaps to suggest what can be done than to work out what should be. The Maurician inspiration still has a great deal to give to the Church.

—E. R. HARDY, JR.

The Church of South India Appeals for Help

*The First Synod Issues Strong Statement
Asking for Gifts to a Stabilization Fund*

Edited by Sara Dill

Madras, India:—The following is the text of the appeal of the Church of South India which was adopted at the first meeting of the synod of the Church in March:

"At the inauguration of the Church of South India in September 1947 a Thanksgiving Fund was opened. Gifts to this fund are welcomed from individuals and organizations, whether in India or in other parts of the world, wishing in such a way to express their gratitude to Almighty God for this culmination of so many years' prayer and effort directed towards the union of his Church.

"The chief use to which the Thanksgiving Fund will be put is the creation of a central stabilization fund for the Church of South India. Each diocese will be largely responsible for maintaining and developing the work within its own borders; but especially during the initial stages of the Church's corporate life it is clear that there must be a strong central fund, to guard against any failure through local weakness to maintain essential services. Among the essential services that need to be guaranteed are the expenses connected with the bishops and their offices; the salaries and other provision for presbyters; and

the maintenance of evangelistic work.

"There are also certain dioceses which are essentially missionary dioceses, where the Christian community is drawn from the poorest classes and cannot be expected for a number of years to be able to bear the full responsibility of carrying on the many-sided work of the Christian enterprise; the whole Church must help such dioceses to take the opportunities that are offered. Each diocese is straining to bear the burden within its own area; the Church as a whole needs resources to enable it to do the tasks that fall upon the Church as a whole; and to build up such resources is the main object of the Thanksgiving Fund.

"We dare not allow the unique call of the present day in India to be neglected by the Church through any failure to provide necessary funds. We, therefore, appeal to all our friends to support us to the best of their ability, by their gifts and by their prayers, that we may do the work to which God is calling us."

Church Clears Debt

Detroit:—St. James' Church here observed its 25th anniversary on May 2 by burning the papers representing its last remaining indebtedness. Still

worshipping in its original location, the congregation has purchased a new site and will erect a new building soon.



NAVE WINDOW

St. John's Church, Barrington, Rhode Island
The Rev. W. Owings Stone, Rector

The flowing lines and varied blues of the figure of the Virgin, the random placing of her monograms, the delicately drawn Child and attendant angels, recalls the tapestry-like quality of windows of the later middle-ages. This window, of richly textured quiet coloration, with its playfully irregular canopy framework, creates a pleasant, intimate atmosphere most harmonious in the smaller church.

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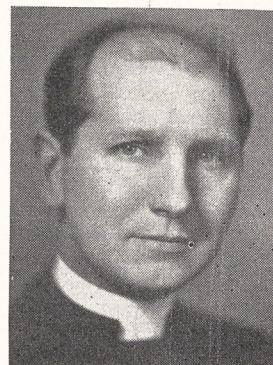
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English Evangelical Congress

London, England:—On April 23-4 at Kingsway Hall a Congress of English evangelicals was held for the purpose of making articulate the contributions which evangelical thought can make to the problems to be debated at Lambeth. The congress was representative of all types of evangelicals, with fundamentalists and Liberals and many varieties in between.

Among those who addressed the congress were Mr. Kenneth Grubb, president of the CMS; F. D. Coggan, principal of the London College of Divinity; the Rev. J. Hickinbotham, vice-principal of Wycliffe Hall, Oxford; Canon Max Warren, secretary of the CMS, the Rev. C. S. Milford, India secretary of the CMS and many others.

The theme of the Congress was "expectant evangelism." A statement consisting of nine affirmations was passed by the Congress and is to be placed before the bishops at the Lambeth Conference. The main addresses are being published in a book which will be presented to each of the bishops attending the Lambeth Conference.

The preamble to the nine affirmations proclaims the necessity of directing "the whole energy of the Church towards a program of expectant evangelism which shall call into play the initiative and devotion not only of the rank and file of the clergy, but the faithful laity as well."

The last of the nine affirmations reads in part: "We affirm our desire to work in fellowship together with all those who agree with these affirmations and to seek organic unity with them in one Church. As a signal step to this end we welcome the inauguration of the United Church of South India as being at once the fruit of a spirit-inspired evangelism, a direct response to the needs of those as yet unevangelized, and the earnest of a still greater unity

amongst Christians throughout the world. We would pray our fathers in God to lead us at the earliest possible moment into full communion with this Church."

Provincial Conference

Sweet Briar, Va.:—The conference of the province of Washington will be held at Sweet Briar College here, June 14-25. Dean Robert Hatch of Wilmington, Del., is the chaplain and the Rev. Frederick J. Warnecke of Richmond, Va., the dean. Among those on the faculty will be the Rev. Robert C. Batchelder of Lancaster, Pa., the Rev. Charles D. Kean of Kirkwood, Mo., the Rev. Robert A. Magill of Lynchburg, Va., the Rev. C. R. Mengers of Washington, Dean Webb of Bethlehem, Pa., the Rev. Frank L. Titus of the overseas department of the National Council.

Newark Convention

Newark, N. J.:—Reaffirmation of its stand favoring separation of Church and state was voted at the convention of the diocese of Newark, meeting May 11th. The convention also approved state and federal aid for low-cost housing.

Bishop Washburn warned that the

"seeds of Communism will fall on very fertile ground" unless we take steps to correct "the ills of our own society" and he stated that "problems of housing, civil rights and race relations have their religious significance."

Sufragan Bishop Ludlow told the delegates that fear of Russia is the "great danger confronting our country at the present." He blamed this "panicky" state of mind for interference with the freedom of speech of "minority representatives," and for dragging "red herrings across domestic problems that should be faced frankly."

War Condemned

Boston:—Establishment of better relationships between the US and the USSR was urged in a report which was adopted practically unanimously by the general conference of the Methodist Church. The report also condemned war as "sinful" and stated that war "as we now know it may destroy all civilized human life upon this planet."

Work of the United Nations was upheld in the report and a federated form of world government for permanent peace was advocated. The

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report also reaffirmed the stand the Methodists had previously taken against "any system of peace-time universal military training."

The conference also made plans for a four year crusade of evangelism, which will be called "For Christ and His Church" which has been a part of the masthead of THE WITNESS since this weekly was launched in 1919.

Endows a Pew

Albany, N. Y.:—By the will of the late Rev. Charles C. Harriman, rector emeritus of St. Peter's here, the parish has received a bequest of \$2,000 for the endowment of a pew to be forever free from rental.

Assails Reaction

Atlantic City, N. J.:—Under the guise of fighting Communism, reactionary forces in American life appear to be willing to ally themselves with fascism, Bishop G. Bromley Oxnam of New York told a labor convention meeting here.

"We can no more block the advances of Communism by allying ourselves with decadent reaction," he told several hundred delegates, "whether it be the fascism of France

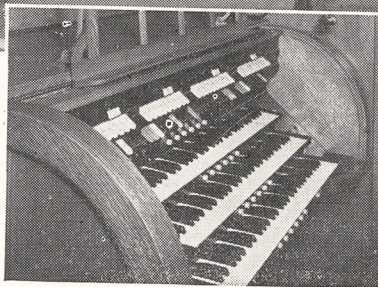
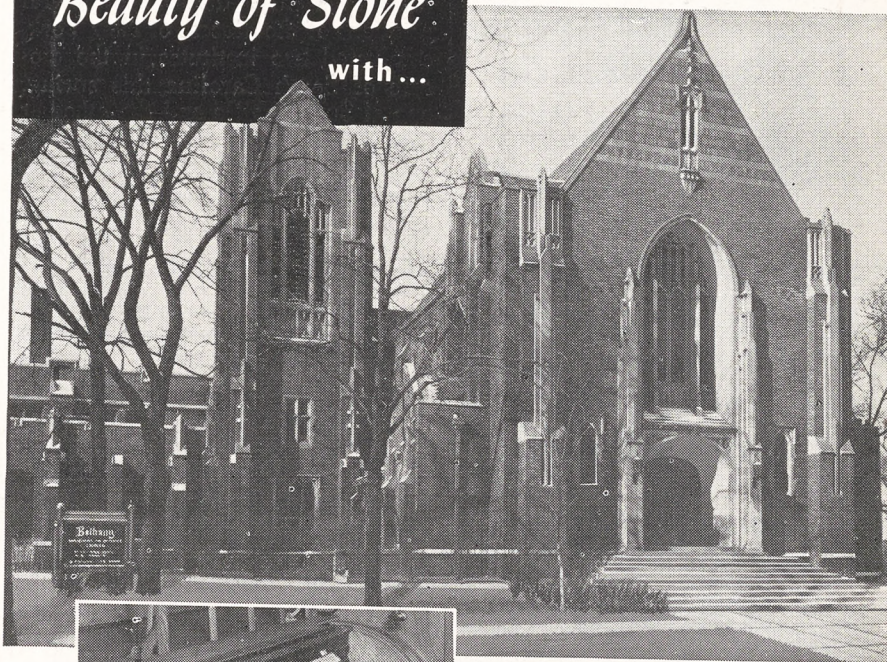
in Spain, the junkers in Germany, or the selfishness of the passing monarchies elsewhere, than we can by adopting a policy of appeasement and reliance upon the pledged word of men whose philosophy uses both the truth and the lie as a means to an end."

He said further that anti-labor forces in America were seeking to impose their views on Europe by making a condition of American help the accepting of our economic practices.

Urge Federation

Griffin, Ga.:—The council of the diocese of Atlanta, meeting here at St. George's, passed a resolution unanimously urging Congress to pass a bill now before the House which calls upon the United States "to assume leadership in transforming the United Nations into a world federal government adequate to enact, interpret and enforce world law to prevent war." It followed a stirring address by Bishop John Moore Walker in which he urged the application of

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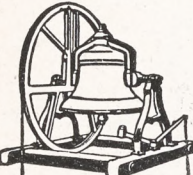
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Urges Action

New York:—Exchange of diplomatic correspondence between the United States and Russia envisioning a discussion aimed at settling differences between the two nations was hailed by the Federal Council of Churches. In a telegram to President Truman the Council declared that such action "would meet with the approval of the overwhelming majority of the people of the churches."

Social Relations

Charleston, S. C.:—The Rev. Leland B. Henry, director of social relations of the diocese of New York, conducted two institutes in the diocese of South Carolina this spring, one at Summerville and the other at Cheraw. He dealt with the theological basis for Christian action; the role of the Church and techniques.

Evangelicals Comment

(Continued from page six)

many significant documents into articulate relationship for the education of the Church. We are glad that the best elements in the Lambeth tradition have been continued, and that a significant editorial job has been done which can be put to much good use. We wish, however, that the commission had understood more clearly that whatever it wrote could not help but be addressed to the whole Christian world and read with interest by members of other bodies.

While recognizing the practical and verbal difficulties involved in composing a statement on Faith and Order, we must regard this document as being meaningful—in any full sense—only to Anglicans, whose glory is a heritage of freedom of interpretation when it comes to defining its own formularies.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

REV. BAYARD S. CLARK
Rector of Christ Church, Cape Girardeau, Mo.

The proposition made by Messrs. Oakes and Hall (April 29th) interested me. I'm sure some of us would tear off another stamped postal from Parish Helps if we thought we could get a faith barometer of our parish.

Probably THE WITNESS proved a fruitful sounding-board for their idea. If so, they should now have sufficient enthusiasm to begin work at once. No two people are as well qualified to follow through on this "idea" as Oakes and Hall who suggested it. May Bishop Sherrill add his blessing to them in their future work!

My present picture of hell is a church in which ideas are floating around in a vacuum with no one doing anything about them. Ideas need legs to put them on the march. I hope these two men who had the audacity to suggest something from the banks of the Charles will find courage to persevere beyond thought to production of their "faith barometer."

* * *

A COUNTRY PARSON
In an Eastern Diocese

In your editorial, *Our Rural Work* (April 29), you ask: "Why do we have so many clergy changing jobs in the country with short average tenure in a parish or mission while the normal turnover in city parishes is so much less with a correspondingly lower average tenure?"

Certainly in most cases where rural clergy go from parish to parish it is for reasons of a better salary and a better rectory. It is interesting to learn that "the average salary offered to rural clergymen in one of the larger dioceses is \$2328 with a house." Here in this southern New England area I have served two rural parishes which are ten miles apart, for the last seventeen years for \$1936 a year. Out of this amount I have paid all automobile expenses, telephone, fuel, electricity and income taxes and other taxes, leaving around \$1200 to live on. There are many miles of rough country roads to cover in parish visiting. The rectory is one of the "fresh air" kind, with a wet cellar and antiquated heating system. Over the years it has taken close figuring to keep free from debt, especially in these times with living costs increased 300%. And while not married, yet I have had obligations to certain members of my family over the years.

In regard to the pension: I have a letter from the Church Pension Fund in which I am informed that I was "not ordained at normal age," and so, after twenty years as an active clergyman I would not be eligible for even the minimum allowance of \$600 but, if I continued at my present salary until that time I might receive \$516.40 a year. I know many old people who receive that amount as "old age pension," and no doubt could receive it myself, as I have always paid the "old age tax." My health has broken down as a result of my continuing to live in this climate, and I have resigned my parishes to go to a drier place. Sometimes a man will endure hardships and the

lack of city advantages at a small salary if he is given the hope of security in old age. I leave my parishes in better shape than they have been before. That the baptisms, confirmations and marriages have doubled over the previous seventeen year period, and all financial obligations for general Church and diocese have been paid up would indicate this to be so. I make this statement to show that I'm not "deserting a sinking ship."

My answer to the question is,—a saving wage for the rural clergy and a minimum of \$1200 in old age. It is unfair, unwise, unethical and un-Christian for a wealthy Church to expect the less fortunate of her clergy to struggle along year after year on an extremely low wage, and later, an inadequate pension. You are very right in calling this system unjust. I understand there are many who have given their best years to the Church who are finding it hard in these times to get on with the minimum age allowance. This fact has little encouragement for the young man who desires to give his life to the work of the Church in the rural field. The prospect of a life of privation for himself and family, and insecurity in old age, would give pause to any intelligent young man. Thank you for your editorial,—it is right to the point in more ways than one.

Ed. Note:—Our policy is to print only signed letters in *Backfire*. Since the writer of the above stated that "My only reason for wishing the name and location withheld is that it might cause embarrassment to the people of my parishes" we set aside the rule.

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