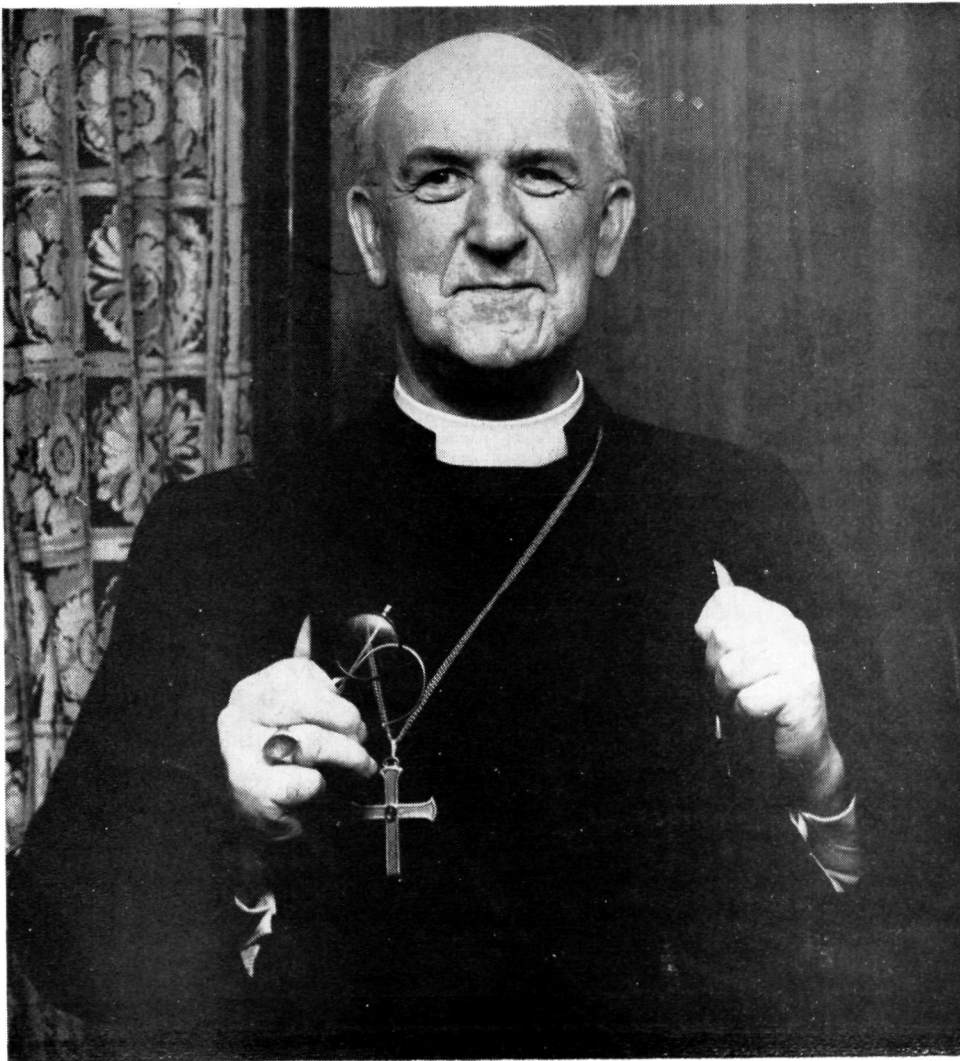


THE Witness

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September 18, 1952



THE MOST REV. GEOFFREY F. FISHER
ARCHBISHOP HAS A LEADING PART IN CONVENTION

Reports And Addresses At General Convention

SERVICES In Leading Churches

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The WITNESS

For Christ and His Church

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THE WITNESS

TUNKHANNOCK, PA.

—STORY OF THE WEEK—

GENERAL CONVENTION COMMITTEE STUDIES INCREASED BUDGET

ARCHBISHOP WARNS THAT CHRISTIAN VALUES ARE THREATENED ALL OVER WORLD

★ General Convention got under way, unofficially at least, with a moving televised service on Sunday, the 7th, in historic Old North Church with the Archbishop of Canterbury urging free men to bind themselves together "in devotion to spiritual ideals, to truths of social order, to values of human personality."

The following day both Houses were organized, and the reports of commissions and committees and various resolutions were introduced. The chief business of Convention began however on the 9th and continued on the 10th at joint sessions in Symphony Hall with the reports by the heads of the departments of the National Council. Color was supplied by brief remarks by the Governor of Massachusetts and the Mayor of Boston. A shorthand method of gaging the work of the Church is in dollars and cents—more money is needed if the Church is to move forward. So, naturally, each department director spoke not only of past accomplishments but of future needs. This calls for a budget of \$5,805,659 for each of the next three years, an increase of \$601,191 over the present an-

nual budget. It was approved at the April meeting of the National Council, and is at the moment in the hands of the budget committee, which is going over each item, with directors of departments and others called in to explain and justify their askings.

Broken down by departments the recommended budget, which is sure to be approved with little if any changes, is: Home: \$1,461,879, an increase of \$309,629. Overseas: \$2,019,022, an increase of \$131,621. Education: \$332,507, an increase of \$54,309. Social Relations: \$96,549, an increase of \$40,302. Promotion: \$223,388, an increase of \$14,082. Administration: \$139,038, an increase of \$25,000. Auxiliary: \$74,653, an increase of \$4,698. Laymen's work: \$41,198, an increase of \$7,292. Operating Account: \$346,490, an increase of \$1,954. Other appropriations: \$805,644, an increase of \$15,154. To raise this sum will require of course increased giving on the part of each diocese and parish, with everything being done to impress upon leaders gathered here in Boston the opportunities offered the Church by these figures so that they may report to their home constituents with

such enthusiasm that the money will be forthcoming.

The Archbishop of Canterbury, in his sermon on Sunday, sounded a solemn warning that the values of Christianity were threatened in the West as well as elsewhere. "Democracy can reduce all individuals to an equality of insignificance as effectively as totalitarianism", he declared. "Freedom can be stifled by the pressure of power groups and parties; spontaneity can be crushed by the dead weight of mass organization which the complexity of our crowded society makes almost inevitable. Education in its many forms can become standardized to produce standardized minds and souls. The exaggeration of corporate and institutional authority, social, civil or ideological, can expel liberty. The essentially Christian virtues of moderation and toleration are assailed by extremisms and fanaticism all over the world, by doctrines of 'apartheid', by demands that 'what we want is therefore our right and we must have it and have it all without regard to the interests of others'. Truth, the first casualty in time of war, is still perverted for the sake of propaganda: and even more seriously, while truth is hard to find and must be sought for patiently, fewer and fewer people make the effort to find it. It is easier to disbelieve most of what we hear and put nothing in its place. And the speed at which we live, the supposed need for the latest news, the competition for the telling headline, quick decisions and the

quick answer back are all enemies of truth.

"Our western civilization is more threatened from within than from without. If it fails, the successor to democracy is always a tyranny. If it fails, it will fail for one reason only—for lack of a faith strong enough to lift men above self interest, to give them a conviction that people and truth matter more than things; a faith which will set people keen not to acquiesce but to seek to redeem it and win it back to dignity and true purposes. If our civilization fails, it will fail because of an atheism no less real because it has not been deliberately chosen, but is the casual result of ordinary people letting things and interest in things and the cares and riches and bustle of this world and idleness and short vision shut their eyes to God, whereby they atrophy their powers of reverence and worship, of moral discipline and self dedication, and of silence before the majesty of God and mystery of his love."

PRESIDENT'S DEATH A GREAT SHOCK

★ The death of Dean Claude Sprouse of Kansas City, just a few minutes after he was unanimously elected president of the House of Deputies, has thrown a gloom over General Convention. He died of a heart attack after having received the gavel of office from Rankin Barnes, secretary of the House, and having stated that he would serve his second term as president "in a spirit of humility. Our great job is to try to push this world a little bit nearer to the Kingdom of Jesus Christ. By our prayers we may help to bring peace to the world."

His wife, daughter and four grandchildren were in the visitor's gallery at the time. Five

physicians who are deputies offered their assistance. Canon Donald Wattley of New Orleans, who had just nominated Dean Sprouse, knelt beside him in prayer. Then Bishop Welles of Western Missouri led the Deputies in prayers, after which the session was adjourned.

During his ministry, which began with his ordination as deacon in 1917, he served as as-



CLAUDE SPROUSE, left, the late President of Deputies, pictured at Roanridge with W. A. Cochel, a deputy from W. Missouri

sistant at St. John's Cathedral, Denver; rector of St. Luke's, Montclair, N. J.; St. Mary's, St. Paul, Minnesota; Trinity, Houston. He has been dean of the Cathedral of Grace and Holy Trinity, Kansas City since 1931. He received a substantial number of votes in the election in New York when Bishop Gilbert became diocesan. He was first elected president of the House of Deputies at the San Francisco convention three years ago. He was sixty-three.

WELL ATTENDED SERVICE

★ The opening service in Boston Garden was attended by about 14,000 persons, with fully 3,000 turned away. Bishop Sherrill, whose sermon is found

elsewhere in this number, spoke before a 15-foot altar mounted by a gold cross against a deep scarlet dorsal. Twelve hundred choristers led in the singing. The service was preceded by a colorful procession, with 180 bishops, over 500 clerical and lay deputies, several hundred visiting clergymen, and for the first time, the delegates to the triennial of the Auxiliary.

At the end of the procession were the Archbishop of Canterbury, Bishop Sherrill, Bishop Tucker, former Presiding Bishop and Bishop Michael H. Yashiro, the Presiding Bishop of the Church in Japan.

WORLD WIDE WORK OF CHURCH

★ The Archbishop of Canterbury, in the first part of his address to General Convention on September 10th, gave a graphic review of the work of the Anglican Communion throughout the world. The second part of the address, found elsewhere in this issue, dealt with Church unity.

He spoke with enthusiasm of the proposal for an Anglican Congress to be held mid-way between Lambeth Conferences, the first to be held in the United States in 1954. He said: "it is a bold venture: travel is difficult and expensive these days: the holding of such a Congress will inevitably throw a great burden upon you. But we are eagerly looking forward to it. The Church of England, and I am sure all other Churches and dioceses, will do their best to send worthy delegations."

He then spoke of St. Augustine's College, Canterbury, where priests-students will come from all parts of the Anglican Communion to "absorb the ethics and outlook of Anglicanism, and to exchange information of their respective Churches and countries and cultures, and to deepen

and enrich their contribution to the unity and the fellowship and the witness of their own Churches." He reported that the finances for the venture has been secured for the next three years, with contributions, "often out of real poverty" from the Churches of Ireland, Wales, Scotland, Canada, Australia and India, as well as from England and the United States, the latter two giving the chief support.

Acting upon the recommendation of the Lambeth Conference, he spoke of the establishment of an advisory council on missionary strategy to enable the Anglican Communion to deal more effectively with the carrying out of its world wide trust. He illustrated the need for such a council by speaking of the work in Africa.

"Here is a whole continent", he declared, "in the throes of social and political upheaval, of racial, cultural and religious rivalries", with all the Churches "involved in this continent of rapid change, pregnant with marvellous hopes or with tragic disaster for its peoples. Here there is clear need for a united and informed survey from time to time of the whole range of Anglican Church life and witness."

He spoke also of Egypt, Syria, Palestine and the lands of the East, "where there is much unrest and unsettlement" and added "I might equally refer to Europe or Brazil; or to the help which you give and we give to the Church in Japan and the Church in India. Alas, that the Church in China is for the time to be reached only by our love and prayers. Our two Churches are perhaps chiefly involved, but the concern must be that of the whole Communion. For the need is that everywhere where the Anglican Communion reaches, it should faithfully and effectively present the distinc-

tive witness to Christian truth and doctrine and worship which is entrusted to it. Anglicans overseas are often a small part of the total Christian population which again is often a tiny fraction of the total population. They are often poor and with resources all too slender for the work before them. Yet almost everywhere they exercise an influence out of all proportion to their numbers: and often, by the trust which they win from other Christian denominations, they become the centre of Christian cooperation and fellowship. These younger Churches stand on their own feet; they stand resolute, devoted, keen, creative in their faith. But they need every help which we are wise and humble and faithful enough to give. If it is to be given effectively, there must be common thought, common strategy-making, in which all share. For that the advisory council exists."

U. N. SUPPORT IS URGED

★ The National Council of Churches has issued a message calling for full support of the United Nations, its declaration of human rights, and the United States program of economic aid and technical assistance to un-reveloped area. The message is intended to be read in the churches on October 19th which has been designated as world order Sunday.

CANON WEDEL ELECTED PRESIDENT

★ Canon Theodore Wedel of Washington was elected President of the House of Deputies on September 9th, succeeding the late Dean Sprouse who had been elected unanimously to succeed himself. Sixty years old, Canon Wedel was a professor at Carleton College before being ordained in 1931 at the time he was secretary for college work of the National Council. He is one of the leading scholars of the Church and the author of several books.

CONTROVERSIAL ISSUE INTRODUCED

★ Two resolutions were introduced in the House of Deputies on September 9th which promise lively debate before the sessions end. They would prohibit future participation of ministers of other Protestant Churches in the ordination of clergy of the Episcopal Church. Names were of course not mentioned, but it is generally understood here in Boston to be a slap at Bishop Nash, host of the Convention, who invited the Rev. Edgar F. Romig of New York, former president of the Reformed Church, to participate in the ordination of his son, the Rev. Edgar D. Romig, when he was ordained recently at Trinity Church, Boston.

The resolutions, similar in character, were introduced by Anglo-Catholics.



GARDNER M. DAY is largely responsible for the successful arrangements of the Convention: THEODORE O. WEDEL, new President of the House of Deputies: RANKIN BARNES, the secretary of the House of Deputies

GENERAL CONVENTION COMMITTEE AND CHURCH UNITY

From An Address To General Convention

By THE ARCHBISHOP OF CANTERBURY

★ The Lambeth Conference gave very much time and thought to the problem of unity and church relations. It might seem that in this field since 1948 there has been no advance and only more confusion. My own belief is that a good deal of ultimately useful work has been done. I cannot refer to details, but I would make a few general observations—five in number:—

One, I think there is some agreement that for the time being little can be done in the west at least by way of 'schemes of reunion' involving the total absorption of two or more Churches into one another; but that the more hopeful line of advance for the present lies in exploring terms of inter-communion between Churches which remain distinct and separate. I am glad to see that your joint committee on approaches to unity takes the same view.

Two, I think there has been some increased awareness of and definition of denominational tenets and loyalties. This increased denominationalism would be an obstacle to schemes of reunion, but it is a positive advantage in seeking advance by exploring terms of inter-communion. For the more clearly it is known what each denomination is and what it stands for, the easier it is without confusion to discuss possible terms of inter-communion.

Three, I hope it is now clear that the word 'Inter-communion' has nothing at all to do with the sacrament of the Holy Communion. There is the Anglican communion or fellowships. The word intercommunion refers to

various interchurch relations which can exist between a Church of one communion or connexion and another.

Four, it is possible to have different acts or degrees of inter-communion between two Churches thus:—interconsecration, where bishops of the one Church can take part in the consecration of another, inter-celebration, with exchange between ministers of the sacrament, interpretation or preaching, with exchange between ministers of the Word, or interreception of communicants, or merely interpraying in joint services. Where all these degrees exist, there is full inter-communion as between ourselves and the Old Catholics. Where only some are authorized, or where they are authorized only on certain conditions or in the certain limitations, there is intercommunion but it is limited intercommunion. I could illustrate most of these possible relationships from the Church of England's relations with other Churches.

Five, the question which governs everything else is this—does the Church Catholic include all baptized persons or groups of baptized persons or does it include only members of an episcopal Church. If the latter, then no relation of inter-communion with non episcopal bodies is tolerable, and all talk of reunion or intercommunion must be abandoned forthwith. There are a few Anglicans who do consciously or unconsciously take this position and would forbid even what I have called interpraying.

But the tradition, the practice and the thought of most parts of the Anglican Communion accepts all baptized persons as within the Catholic Church and all divisions between them as divisions within that Church. On that basis there is already and inevitably a relationship between all and overpassing all divisions, a relationship between all who thus by water and the Holy Ghost call Christ Lord; and it is the bounden duty of all, as within one family, to seek to overcome family divisions and achieve family unity. And some degrees of intercommunion become possible without any compromise of principle, and every degree of intercommunion possible without compromise itself declares the principle of our family kinship, as confession of the one Christ and recipient of the one Holy Spirit. So there can be and is among us official approval of interpraying and on suitable occasions of interpreaching and under certain conditions of reception by us of communicants of other churches and thereby no Catholic or Anglican principle is compromised. If that is where we are, our endeavour must be to seek a way



BISHOP HUNTER of Wyoming is one of the missionary leaders of General Convention

by which without compromising any principles we can advance to closer degrees of intercommunion, remembering that, as between us and the Old Catholics, intercommunion does not require approval by the one church of everything in the doctrine, discipline or ritual of the other. Theologians have an essential part to play, but they are not the final arbiters: and in playing their part, they must always be very careful not to exaggerate the letter of scholarship as against the spirit of the liberty of Christ. We all know how difficult it is to advance in such a matter, truly observing the two guiding stars of Christian truth and love: but there is the task.

I hope this analysis may not be entirely without value. May I conclude with one last reflection upon the Anglican Communion. It occupies, I believe, a special, key position in the true witness and growth of the Church of Christ. We hold that position by the will of our Lord Jesus Christ declared in our history; we hold it by virtue of the depth and strength of our Anglican tradition, Scriptural, Catholic, Evangelical, and firmly Protestant against errors, denials, confusions, and false accretions in doctrine which from the time of the Reformation onwards we have steadfastly rejected. It is our responsibility, (and the assaults of totalitarianisms and antinomianism civil and ecclesiastical all round us make our responsibility the greater) to preserve our tradition in its fullness and in its simplicity without diminishing its trusted principles and without exaggerating one element in our manifold riches in rivalry with or opposition to another, but holding our tensions as necessary parts of our wholeness and truth with moderation,

humility and charity, and keeping complete loyalty to one another and loving care for one another. Only thus, by humility, sobriety and unity of spirit can we make our true contribution to the cause of Christ and his Church.

I have been privileged to see this Anglican Communion operating in many different parts of the world. Always, here and elsewhere, I am moved to profound thanksgiving for all that Christ has given us of divine truth, moral probity, disciplined beauty in the life and language and liturgy and loyalties of the Anglican Communion. And at this time when truth is so threatened by propaganda, morality so betrayed and beauty so rarely to be found, I am moved no less to earnest, passionate prayer that at all costs we may be true to our heritage and our task, that our Lord may be able to do through this Anglican Communion all the good purposes of his perfect will.

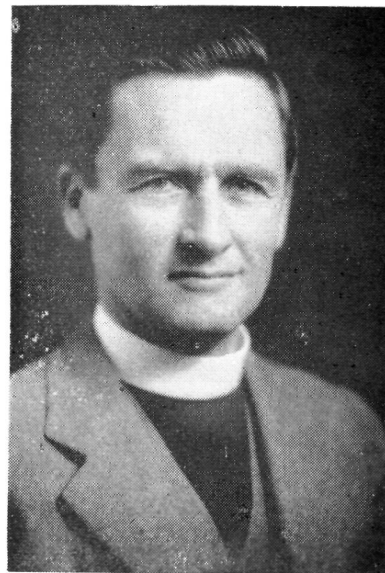
I know well that you share in that thanksgiving and in that prayer, I rejoice in that knowledge and in our comradeship together in Christ. I greet you with deep gratitude and affection, and prayer for your prosperity. May the good hand of God be ever upon us and upon all who walk with us in the faith.

PEABODY URGES WOMEN AS DEPUTIES

★ Among the first items of business considered by the bishops and deputies gathered in Boston was the recommendation of a committee headed by Bishop Malcolm E. Peabody of Central New York, that women be entitled to equal representation in General Convention. The question is one which has been strongly debated by previous Conventions and in other

branches of the Anglican Communion.

The ten-man committee of bishops, priests, and laymen of which Bishop Peabody is chairman, has studied the theological, historical, and practical implications of the question since its appointment in 1949, and recommends permitting women a seat and a vote, but the reaction to the report in the Church press and in diocesan



BISHOP PEABODY

conventions indicates that sharp opposition may be expected.

The Archbishop of Canterbury, has reported to Bishop Peabody and his committee that the results of having women representatives in the legislative assemblies of the Church of England has been "good" and a study through the years of the practice of the Church in Canada, New Zealand, India, Burma, Pakistan, Ceylon, South Africa and Wales, and other sections of the Anglican Communion, support the conclusions of the mother Church.

Bishop Peabody told the House of Bishops, and his words were echoed by a priest and layman in the House of Deputies, that after a careful consideration of the matter, he recommends that there be "no basis

of distinction in principle between men and women as lay persons of the Church," and that the "right of the various dioceses of the Church to send properly accredited delegates be not limited to men."

BISHOP DUN SPEAKS ON UNITY

★ Bishop Angus Dun of Washington shared the program with Archbishop Fisher at a mass meeting on September 9th, both speaking on the ecumenical movement.

"The National Council of Churches," declared Bishop Dun, "pledges us to cooperation in the wholeness of the Church's task, in evangelism and education, in domestic and foreign missions, in the strengthening of family life, in the struggle for a more just society, in the defense of religious liberty wherever it is threatened, and in brotherly aid to the outcasts and distressed."

"The measure of unity we have been granted is far from that which God wills for us. It does not give us the one communion and fellowship which alone could make fully manifest our oneness in Christ. It is not a merger of Churches. It involves no sacrifice of basic convictions or principles. It moves on the level of common counsel and planning and cooperation in many areas."

The bishop then went on to describe the Christian inheritance shared by all the communions. "With fellow Christians," he said, "we share precious things. With them all we pray, 'Our Father, who art in heaven . . . Forgive us as we forgive.' To us and to them alike come those great and terrible commandments. To us all there come again and again the same beatitudes, the same parables, the same prophetic judgements, the same Apostolic witness and

same psalms of God's ancient people.

"We share a common treasury of hymns. From the Methodist tradition there has come to us, 'Love Divine, all loves excelling.' From the Lutherans we have taken 'A Mighty Fortress Is Our God.'

"With the Presbyterians we sing: 'Rise Up, O Men of God.' From Roman Catholicism we have 'Faith of Our Fathers Living Still,' from the Friends, 'Dear Lord and Father of Mankind' and from the Baptists, 'He Who Would Valiant Be Against All Disaster.'

"Above all we confess one Lord and Saviour. In him we have a oneness that lies beneath and overarches all our real and difficult differences in faith and order and worship."

QUOTING EISENHOWER GETS LAUGH

★ H. M. Adinsell, treasurer of the National Council, got a laugh as well as applause by quoting General Eisenhower when he presented the proposed budget before the joint meeting on September 9th. Chiding the bishops and deputies for allowing the budget to fall behind the amount set during each of the past three years, he used the "new horizons" expression which has been brought into the presidential campaign by the Republican candidate.

CHAPLAIN SPEAKS ON ARMY

★ Major Lewis B. Sheen, chaplain at Fort McPherson, Atlanta, Georgia, told the joint session on September 9th that the chaplaincy suffered from the mistaken notion that clergymen become chaplains in order to accumulate "a tremendous bank roll, mink coats and deep freezes". People also accuse military chaplains of being

"lazy" or "on the wane", said the officer. He was speaking in favor of any item in the budget of \$169,666 for the armed forces division of the Council.

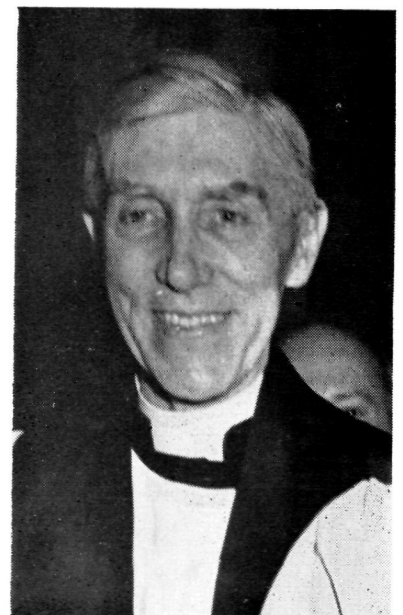
CANADIAN ANGLICANS LOSING CLERGY

★ The Church of England in Canada has lost 500 clergymen—mostly to the United States—in the past 25 years, Archbishop Walter R. Adams of the Yukon territory told the General Synod of the Church.

"In the same period, the Church has received only 200 ordained clergy from outside its borders," he said. "This means a great drain on our resources."

Last year, 34 Anglican clergy severed their connection with the Canadian Church, and only 17 from outside Canada were admitted. In the five years from 1947 to 1951 there were 27 departures from the Canadian Church and only 17 admissions from outside the country.

"Some of our parishes are very remote and pay poor salaries, and they will attract only a poor type of rector," Archbishop Adams said in an interview later.



HENRY ST. G. TUCKER, the former Presiding Bishop

EDITORIALS

No Boat Rocking

PAGEANTRY and dignitaries, good enough to get pictures in newspapers at least in Boston; genial fellowship around tables loaded with Cape Cod oysters and Maine lobsters; the plodding routine which will get the business done by the end of this week—that seems to be General Convention up to this point, the middle of the affair. And perhaps, whatever one might hope, it is all to expect these days. It is a subdued group, without prophetic voices to raise the delegates out of their apathy.

Of course prophets may yet be heard before Convention closes. Resolutions are before committee dealing with issues that concern thinking Americans; civil rights, racial discrimination, the cold war and all that it will likely lead to. But it will be a brave man indeed who will rise above the smoothly operating ecclesiastical machine which apparently decreed in advance that nothing should be done or said that would rock the boat.

Here we have the top leaders of the Episcopal Church—why is it that such an assembly makes so little impact on the secular world and gets so little attention? Anyone of the newsmen, sitting about the press room waiting for something to happen that would justify the cost of a telegram, could tell you. They came—at least those who are attending an Episcopal Convention for the first time—expecting something out of the ordinary; a thoroughly Christian treatment of the world's problems. What they have got, so far, is a platitudinous concatenation of flatulent verbiage.

The tremendous issues raised by the commission on social reconstruction, headed by Bishop Scarlett of Missouri, may possibly stir things up. And there is still to come the Pastoral of the House of Bishops which, in former years, has carried a prophetic note. But the pronouncement will have to be more than the jargon of a cult or it will be ignored by people who are looking for a way through the baffling undergrowth of mankind's intellectual and spiritual bewilderingments. If Christianity has the truth, as we all profess, then the Pastoral should be expressed with such clarity that nobody can misunderstand. "The

word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart."

Church and Politics

REGRET that the National Council of Churches and Bishop Sherrill, its president, had not seen fit to invite Presidential candidates in for conferences was expressed by a top ranking Protestant layman close to General Eisenhower after he had visited Cardinal Spellman for lunch.

The lay leader said privately to newsmen after Eisenhower had concluded a lunch and museum visit date with the Roman Cardinal, "Believe me. I have tried to interest Bishop Sherrill and the National Council of Churches in meeting with prominent government leaders. But little interest is shown in such proposals. Cardinal Spellman always invites the dignitaries, and so he gets the credit for putting the Church into the act. There is a long line of visitors to New York, from Generals MacArthur and Eisenhower to visiting civilian leaders, who should have been guests of the NCC instead of the Cardinal. But our leaders just can't understand the public relations value, so nothing happens."

It was explained afterwards that Adlai Stevenson through his new national chairman, Steve Mitchell, who is the personal attorney for Chicago Roman Catholic Cardinal Strich, is now also as close to a Roman Cardinal as Spellman is to Eisenhower. Front page photos appeared throughout the nation of Eisenhower and Spellman. No such photos have appeared of either candidate and Protestant leaders. The prominent layman commented on this, "It would have been possible in New York for Bishop Sherrill or a National Council leadership group to have met with both Stevenson and Eisenhower. But no action could be brought forth. I am most disappointed."

When you are disposed to deplore the tremendous influence the Roman Church has in politics, keep this story in mind. Its aims, as many say, may be sinister. If so Protestants should not neglect opportunities to counteract the effects of the poison.

LABORERS TOGETHER WITH GOD

Sermon At Service Opening Convention

BY

Henry Knox Sherrill

PRESIDING BISHOP OF THE CHURCH

THE early Church was a fellowship based upon the living experience of God in Christ. These first Christians had a deep conviction of the glory and the power of God who had raised up Jesus from the dead—but theirs was no laissez-faire Christianity. They were followers of him who had asked of His disciples, "Are ye able to drink of the cup of which I drink? Are ye able to be baptized with the baptism with which I am baptized?" The call to serve Christ meant the acceptance of discipline and of sacrifice on their part, and the hardship of their lives from one point of view was intensified as they were misunderstood and persecuted. But there was a deep abiding joy even in this, for they felt themselves fellow laborers with no less than the everlasting God. This was put in another and quainter way in one of their decisive moments, for they did have disagreements as we know, when St. James declared, "It seemed good to God and to us." In every way they were laborers together with God.

Tonight we are met for the opening service of the 57th triennial Convention of our Church. We are a representative assembly—everyone here whether bishop, priest or layman, being chosen by the constitutional processes set forth in our Church law. As such, we present to various ecclesiastical groups a somewhat perplexing phenomenon as we do sometimes even to ourselves.

From one point of view we are a Church in which freedom seems to be limited. For the general Church, as well as for each diocese, there are a constitution and canons. There is the authorized worship of the Book of Common Prayer. Every deacon, priest when ordained, or bishop when consecrated signs a solemn declaration of (to quote the exact wording) "conformity and obedience to the doctrine, discipline and worship of the Protestant Episcopal Church in the United States of America, so help me God, through Jesus Christ." This has not to do, for the language is perfectly clear, with some Church past, future, or elsewhere. It has to do with this Church here assembled. He is indeed ordained or consecrated to serve in the Church of God (to use the language of the Prayer Book) but the life given, the

authority conferred are mediated to him through this Church and it is to this, none other than this, that his loyalty is pledged. What is true of the clergy is equally true in more general terms of the entire membership of the Church. No one is compelled to be baptized or confirmed or ordained or consecrated. But when these steps have been voluntarily taken, then we must realize that we are a Church under authority.

If we seem strange to certain people because of this fact, we seem even more so to others. For we are a Church which is governed by the principles of democracy. The laity have an equal voice with the clergy in diocesan and district conventions, in the General Convention with the clergy and bishops. To the perplexity of many we reach our decisions in open conclave, in most instances open to the press and the public. Everyone in our Church is free and many accept the privilege gladly and sometimes frequently, of expressing their opinion frankly. In this sense we are a Church of great freedom.

Difficult Principles

AUTHORITY and freedom are difficult principles to put into practice together. It is simpler to have one or the other. But we are committed, and I believe rightly so, to this endeavor. Authority can mean ruthless regimentation. Freedom can be interpreted as reckless license. Our task is to combine these concepts in the fellowship of the Christian Church. I believe this to be a significant contribution to Christian thought and practice.

If I am right in this, a great responsibility rests upon the members of this Convention as well as in fact upon every clergyman and communicant of this Church. It is largely a personal responsibility, for no one would advocate sanely the discipline of trials and punishment except in cases of extreme necessity. Again let me say that I am not urging regimentation. But I am saying that the basis of our Church life is that we are members one of another. That is what we mean by the Book of Common Prayer as authorized by the General Convention. Without stressing at all the letter of the law, no one, I think, can escape

the overtones and the undertones of all that the word loyalty implies. But we should also realize that our authority, the result of our democratic processes, is a guarantee of freedom under law to the entire Church constituency.

Our Common Life

FREEDOM also exacts responsibility. I shudder, again and again, at certain expressions of opinion as well as of acts, for they seem to me to hurt the Church we are pledged to serve. So often they are eccentric, or more accurately ego-centric, and do not represent a care and a concern for the whole welfare and life of the Church. Just because we are free we should voluntarily impose upon ourselves the disciplines of consideration, careful thought and loving kindness, under the guidance of God. I am most desirous of having it understood that I am not pleading for the avoidance of controversial questions or for agreement without full and frank discussion. For of course there are inevitably differences of opinion as we try to gain the whole truth. What I am asking is that these be met here and elsewhere, in the consciousness that we are bound together in a common life as by hoops of steel and that we are fellow laborers together with God and that therefore in and through discussion of our differences he will make his will known if we humbly keep in mind our dependence upon him.

The Church is inevitably involved in the problems and perplexities of the times in which we live. We cannot attempt to live in some ivory tower remote from life. War and rumors of war, international misunderstanding at home, shocking revelations of lowered moral standards in public and private life, massive attacks upon the Christian faith and practice, with serious limitations upon freedom of worship—these are stern realities which do more than hamper the life of the Church. They place in jeopardy the very existence of the Church except in some catacomb. If one of our cities were to be destroyed by an atom bomb, its inhabitants would be forced to face the necessities of life. Something of that pressure should be upon us all.

First Things First

IF there ever was a time when it is essential to place first things first, it is now. Here is a world in which millions do not know God as revealed in Jesus Christ, which to us is central. Yet at the same time it is true that never before have so many men and women longed for all that is implicit in the gospel of Jesus Christ. The fields are literally white unto the harvest. In

the last analysis the ability of the Church to meet effectively these dangers and to rise to our great opportunity rests not upon those forces and men without the Church but upon the quality of the spiritual life within the household of faith. It is not a matter simply of preaching the gospel. It is even more a matter of living the truth of the gospel. Holiness never needs any apologetic. We live in a world in which hatred, suspicion, struggle for power and personal advantage are rampant. It is a world divided against itself. In such a situation what has the Church not alone to say but to give? Christ taught of loving-kindness, forgiveness, humility and a ministry to others. Are these qualities inherent in us? We talk of the fellowship of the Church, and we are divided. Will anyone be bold enough to claim that the evils which so afflict humanity are not evident in us? No wonder that those outside the Church so often state as they hear the majestic claims and noble exhortations of the gospel, "Physician, heal thyself." "Do not even the Gentiles the same?" "If the salt have lost its savor wherewithal shall it be salted?"

True Fellowship

NO conventional nominal Christianity is sufficient in these days. The essence of the gospel is love in all the strength and power of that often abused word. St. Paul speaks directly to our minds and hearts today in the perhaps too familiar words: "Though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains and have not love, I am nothing." Let the Church reveal this quality in our relationship one with another, in the bearing of burdens, in the care of human souls, in an outreach to men and women everywhere. Let us be a true fellowship in Christ—then and only then shall we perform the task committed to us by Christ. We are fellow laborers together with God, the God who so loved the world.

This Convention, as every convention, has important duties to perform and I minimize none of them, for here is our Church's supreme authority. I think of changes and improvements of the canons, the hearing of reports of commissions the adoption of a budget as illustrations. Some matters are of great importance, others might come under the head of proper ecclesiastical housekeeping. But we shall miss the point completely if we do not see in and through these the greater goal which is the realization of the fellowship of the Church so inspired by a consciousness of God's presence that we shall plan and accom-

plish great things in his name and according to his will.

Extend The Fellowship

WE speak of the program of the Church, but in reality we mean the practical expression of the love of God and of his children—the extension of this living fellowship throughout the world. Unfortunately we seem to be compelled to live on a somewhat mundane plane of apportionments which are viewed too often as a burden to be carried to fulfill the letter of the law. But when we stop to think of the glory of God in the face of Jesus Christ, who came to draw all men unto himself, then we see a reality infinitely deeper than figures and apportionments and conventional methods of procedure. Here is good news to those who are weary and heavy laden, here is eternal life, here may be found reconciliation and salvation, here is the sharing of God's great gift to mankind. Stewardship in this context is not a matter of obligation but of joyful privilege and opportunity. But I am more and more convinced that this task can only be accomplished by the entire fellowship of the Church bound together in the unity of the Spirit. The devotion of scattered individuals, parishes, or even dioceses is not enough. There must be a common strategy and purpose which will receive the support of all. The major phenomenon of a shift of population in the United States, the special need of the rural fields, the peculiar problems which confront urban workers, the unusual opportunities in strategic areas such as the Far East,—these are illustrations of our over-all opportunity which can only be realized by the wisest planning and the utmost unity of purpose. We must have the unselfish consecration of every bishop, clergyman, layman and woman in the Church for no less than the world is the field. This means home and abroad, the people who live and work next to us, the inhabitants of Okinawa in our thrilling new venture, as well as many more.

For a number of years I have been in close contact with the entire life of our Church and I am amazed at our potential resources of men and women and of financial strength. But there is, alas, an if—if we were moved and impelled by the Spirit of God to become fellow laborers with him.

Other Churches

IT is this same fellowship of the Spirit which should govern our relationship with other Christian communions. There are significant differences between us which should not and are not minimized. But when that is said, we must emphasize the tremendous areas of agreement. No

one who was privileged to attend the constituting assemblies of the World and the National Council of Churches could fail to be impressed by the uniting force of a common experience of God in Christ. In these days no Church, no matter how strong she conceives herself to be, can stand alone. I rejoice that with no sacrifice of principle we are privileged to play our part in this wider fellowship of the Christian Church.

The emphasis I have been making is upon the fellowship of the Church. To some this may seem to ignore the contribution of the prophet. I have not meant this to be the case. We can never with wisdom forget the authority of the prophetic voice crying in any generation. There are great prophets who have dared to stand alone against the multitude; there are others to whom it was given to lift the thoughts and aspirations of many hearts to a new level. But in either case their ministry has counted as it has been taken up into the great stream of living tradition, its intensity preserved and freed from the narrowness of the individual outlook. Of this I am sure, the prophet in humility yet with courage, out of a deep inner struggle, testifies to great truth for the benefit of all. The older I grow the more I realize my debt to the wisdom and the experience of God manifested in the beloved community—the Church.

We are laborers together with God. Our programs, our plans, our purposes and desires are subject to his will. At our best we are not of Paul or Apollos but of Christ. The Church can only be significant as she is Christian, and that is true of every member of this Convention as of the Church. I pray that in these coming days and years we may rise to the greatness and the majesty of our vocation and ministry.

Many years ago Frederick Denison Maurice, that great teacher and social prophet of the nineteenth century, wrote words with which I close and which I would make my own:

If there be anything here which may help to raise men above their own narrow conceptions and mine, may lead them to believe that there is a way to that truth which is living and universal, and above us all, and that he who is truth will guide them in that way, this which is from him and not from me, I pray that he will bless. "Let all thine enemies perish, O Lord," all systems, schools, parties which have hindered men from seeing the largeness and freedom and glory of thy Kingdom; but let all that love thee, in whatever earthly mists they may at present be involved, be as the sun when he goeth forth in his strength.

A MESSAGE TO THE CHURCHES

FROM THE CONFERENCE ON FAITH AND ORDER

WE have been sent to Lund by our churches to study together what measure of unity in matters of faith, Church order and worship exists among our Churches and how we may move towards the fuller unity God wills for us. We give thanks to the Lord of the Church for what he has wrought among us in and through our fellowship of conversation and prayer and for evidences that in several parts of the world Churches are drawing closer together. We have made many discoveries about one another's Churches and our perplexity in the face of unresolved differences has been surpassed by our gratitude for the manifold grace of God which we see at work in the life of the Churches all over the world.

We have seen clearly that we can make no real advance towards unity if we only compare our several conceptions of the nature of the Church and the traditions in which they are embodied. But once again it has been proved true that as we seek to draw closer to Christ we come closer to one another. We need, therefore, to penetrate behind our divisions to a deeper and richer understanding of the mystery of the God-given union of Christ with his Church. We need increasingly to realize that the separate histories of our Churches find their full meaning only if seen in the perspective of God's dealings with His whole people.

We have now reached a crucial point in our ecumenical discussions. As we have come to know one another better our eyes have been opened to the depth and pain of our separations and also to our fundamental unity. The measure of unity which it has been given to the Churches to experience together must now find clearer manifestation. A faith in the one Church of Christ which is not implemented by acts of obedience is dead. There are truths about the nature of God and his Church which will remain for ever closed to us unless we act together in obedience to the unity which is already ours. We would, therefore, earnestly request our Churches to consider whether they are doing all they ought to do to manifest the oneness of the people of God. Should not our Churches ask themselves whether they are showing sufficient eagerness to enter into conversation with other Churches and whether they should not act together in all matters except those in which deep differences of conviction compel them to act separately? Should

they not acknowledge the fact that they often allow themselves to be separated from each other by secular forces and influences instead of witnessing together to the sole Lordship of Christ who gathers his people out of all nations, races and tongues?

Obedience to God demands also that the Churches seek unity in their mission to the world. We share the failure to convey the Christian message to the mass of mankind. But it is precisely to these masses that we have the obligation to preach the one Gospel, and to manifest the oneness of the Church.

The word penitence has been often on our lips here at Lund. Penitence involves willingness to endure judgement—the judgment of the Lord to whom has been given the power to sift mankind and to gather into one the scattered children of God. We await his final triumph at the end of history. But, in God's mercy, tokens of judgment which are also calls to a new and active obedience come to us in our day also, here and now. Surely we cannot any longer remain blind to the signs of our times and deaf to his word.

The Lord says once again: "He that gathereth not with me, scattereth."

☆ The Conference issued this Message at the close of sessions, held at Lund, Sweden, August 15-28. It was framed by some of the leading theologians of the Conference, itself composed of 250 top-ranking representatives of member Churches of the World Council of Churches and an impressive list of consultants. Chairman of the committee that drafted the message was Bishop Dun of Washington whose address on the subject of unity at General Convention is reported elsewhere in this number.

Talking It Over

BY

W. B. Spofford Sr.

AT every General Convention, if you diligently seek, you can find a small group of socially aware Episcopalians. This past week they were to be found at the movies sponsored by the Episcopal League for Social Action. Excellent movies they were too, all of them, and the League is to be congratulated for having challenged at least

some people in Boston on such issues as peace, race relations, human rights.

The discussions that followed each showing also were stimulating, even though I, for one, longed for the days when the League brought to the Convention outstanding leaders in various areas of American life who dealt with the most pressing problems of the day. Probably though the present leaders of the organization were wise in limiting their program to these showings—after all it is difficult to get mad at a movie. Not so with a man, with it awfully easy these days to kick him around—the more Christian he is, the easier. That of course depends on your test of what constitutes a Christian. To be reviled, persecuted, having all manner of evil said against him falsely, is not necessarily the mark of a Christian. Nevertheless, if the Sermon on the Mount is true, then not to be reviled, persecuted and have all manner of evil said against him falsely would indicate that the man is no great shucks as a follower of the Master. So it is not to these that we should look for leadership in these or any other days, but rather to those who have lost their jobs or are threatened with such loss; to those who are denied visas to enter the United States, or, if Americans, to those who are denied passports to visit overseas. And soon, likely, it will be to Senator McCarran's camps that we will have to turn,—just as the people once did in Germany when they wanted a faithful shepherd.

No pessimistic piece, this. "Upon the earth distress of nations, with perplexity—men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

There are those, even here in Boston, who know what is coming on the earth and who see in it, not something to fear, but rather the Son of man coming with power. They are not talking about it publicly. But get them off in a corner and they will tell you that the people they know best—in Africa, in China, in the Near East—are on the march. Not for long will the absentee landlords kick around natives of Africa. Not for long will American and British oil companies keep the people of Iran in squalor so that dividends may be maintained and increased. And no longer in China are missionaries carrying canes, symbol of power and authority, "to beat off the dogs". Instead, as one missionary told me; "Everybody is

going to have work, and everybody is going to eat, and everybody is going to have medical care. The people like that. Missionaries, too, had better."

When the bishops of the Anglican Church throughout the world met at Lambeth as recently as 1948 they declared "that all men, irrespective of race or colour, are equally the objects of God's love and are called to love and serve him. All men are made in his image; for all Christ died; and to all there is made the offer of eternal life. Every individual is therefore bound by duties towards God and towards other men, and has certain rights without the enjoyment of which he cannot freely perform those duties. These rights should be declared by the Church, recognized by the State, and safeguarded by international law. The Conference declares that among such rights are security of life and person; the right to work, to bring up a family, and to possess personal property; the right to freedom of speech, of discussion and association, and to accumulate information; and to full freedom of religious life and practice, and that these rights belong to all men irrespective of race or colour."

Brave, true words those, that put the Church on the side of the angels, where it belongs, in word and deed. Let's stay there and take the consequences.

Religion And The Mind

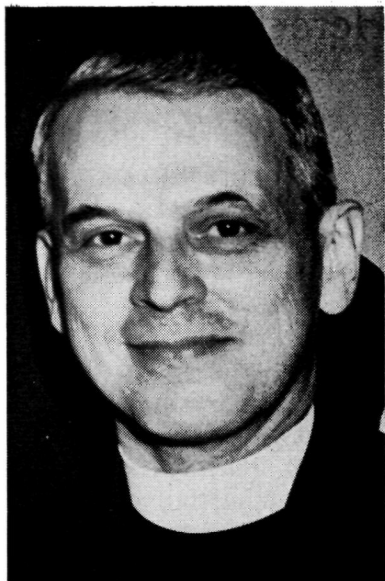
BY

Clinton Jeremiah Kew

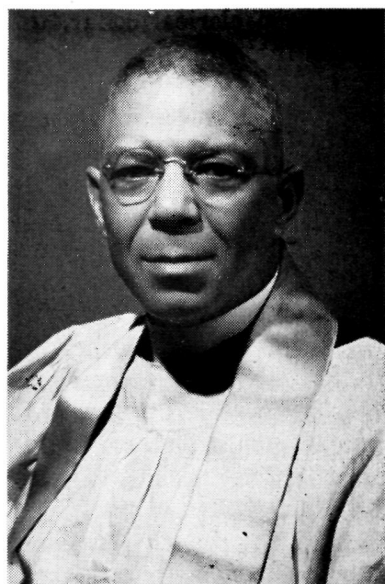
"What Can I Do?"

A GAIN and again we hear these sentences from people who visit our clinic: "What can I do about my problem, now that I know its cause?" "What can I do" are familiar words to the ministers who endeavor to relieve people of their emotional disability and distress. Men and women in every city and town in America are asking the Church for the answer to their problems. They have been living an impoverished existence. They have suffered weeks, and often years, of needless pain and sorrow.

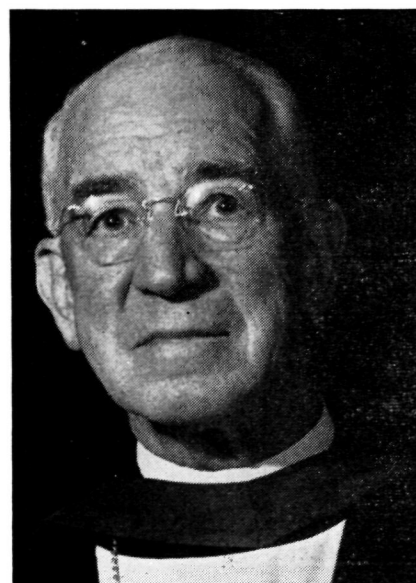
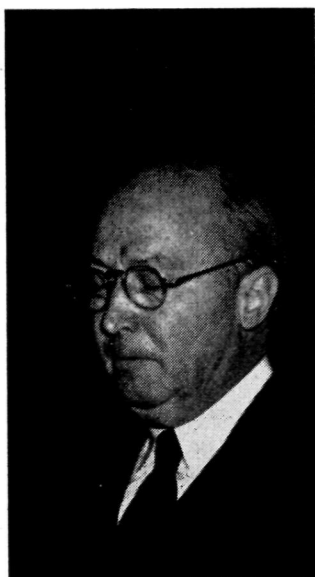
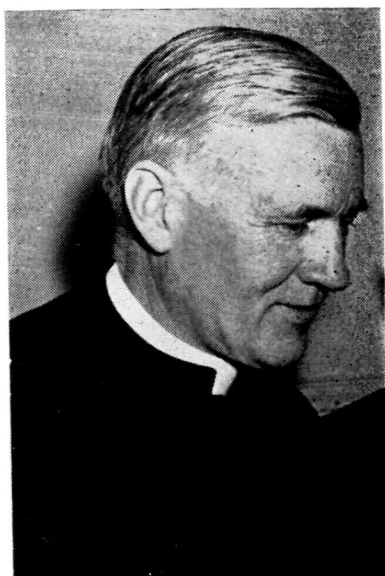
"What can I do" are highly emotional words. They are muttered in times of despair. The person is aware of his problem and has come to an understanding of its cause, but he feels helpless. He can see the possibilities of a solution, but he is fenced in by doubt, fear and helplessness. What



CHURCH LEADERS at Convention in Boston



BISHOP LICHTENBERGER, top left, Coadjutor of Missouri, was a speaker at the mass meeting on the work of the laity. Top right, BISHOP POWELL of Maryland, BISHOP HART of Pennsylvania and BISHOP HEISTAND of Harrisburg enjoy an off-moment. Left center, BISHOP HARRIS of Liberia reports on work in the African field. Right center, BISHOP DUN of Washington spoke with the Archbishop of Canterbury on the ecumenical movement. Bottom left, BISHOP HOBSON is a leader in the House of Bishops. Bottom center, BISHOP SCARLETT of Missouri, introduced resolutions on social reconstruction. BISHOP GILBERT, retired of New York, one of the leaders of the liberal forces in the Church.



can a minister write to these people? What can he say?

If you tell these people to attend church each Sunday or read their Bibles or go to confession or to obey God, they will return and inform you that they have received little, if any help. They will say: "I am nearly half-way through the Bible and I feel no better" or "I have said my prayers three times each day, but there is no change," or "I have been to confession twice in the past week, and I continue to feel worse," or "I have attended church each Sunday, but still nothing happens to relieve the depression," or "I have read the two devotional pamphlets you gave me, and my anxiety increases."

How can a man pray to his heavenly Father if he has never done so before? How can a woman receive peace from devotional reading, if she has never felt the spirit of Christ? How can a young agnostic find hope, if he has never worshipped? How can a man discover faith, when there is so much fear and hate in his heart? "What can I do" are words of the helpless.

These people need help in their spiritual surgery. They must experience faith and hope with one who understands and believes in them. They need the help of the clergyman in unmasking their faulty training and become free of the weights which have accumulated over the years. Getting well is a growing process and cannot be achieved by following a few set rules.

The patient must face his unrecognized needs; he must learn why he has cheated himself and lived in a fool's paradise; he must learn to be himself, a whole person, free and natural. All this takes time. "Blood, sweat and tears" may accompany this growth. Suffering, if not self-inflicted, is a teacher. It gave us the famous passage of Job, it gave us the true meaning of Calvary.

"What can I do" will be turned into happy, fruitful living when our emotional and mental soils are constantly cultivated. Christianity is indispensable for the completion of the human personality and religious experience is superior to, and of greater significance than any other therapy.

THE PRAYER BOOK Its History and Purpose

By

IRVING PEAKE JOHNSON

Founder and First Editor of The Witness

25c a copy — 10 copies for \$2

The WITNESS

Tunkhannock

Pennsylvania

Right Here Is Fine

BY

Hugh McCandless

Rector of the Epiphany, New York

THIS summer I have had the pleasure, which is all too rare for me, of sitting in a pew with my wife. She sings a nice brisk alto and I thread my way conservatively along the lower tenor notes and the higher bass ones. But this pleasure is tempered by a problem common to many, but new to me—which pew?

The instinct which makes us all crowd the back of the church, and the front of the bus, is a powerful one. Perhaps it stems from a desire to be near the door, to avoid committing one's self. In church it is backed up by a correct, if selfish, logic. The action in church is not limited to the chancel but takes place partly in the nave as well—the further back one is, the more of the whole act of worship one sees.

For a clergyman wearing a clerical collar, the desire to sit in the back is intensified by the fact that he does not want to be a kind of liturgical minority report to whatever devotional customs prevail in a parish he does not know. One must be one's self in church, but if a visitor's church manners are either much plainer or much more elaborate than those of the others, he feels ungracious and ostentatious. He has come as a guest, not as a reformer.

In some parishes, vestry families and other pillars sit up front, and the traveller can pray in anonymous peace. May their tribe increase. In other parishes, the young men are deputized to lure the strangers into the dizzy prominences of the front pews, while those who should be at home in the service sit back and relax. May they see the error of their ways.

ATTENTION PLEASE

The editorial office of The Witness is now located at

12 West 11th Street
New York 11, N. Y.

However all correspondence, news, magazine exchanges, etc., are to be sent to our office of publication:

The WITNESS
Tunkhannock, Pa.

CANADIAN ANGLICANS DEFEAT NAME CHANGE

★ By a vote of 119 to 106, the General Synod of the Church of England in Canada defeated a motion to change the Church's name to "the Anglican Church in Canada." The Synod rejected a similar motion two years ago.

Before the vote was taken Archdeacon A. H. Davis of Welland reported that a survey made of 28 dioceses disclosed that there had been objection to every new name suggested. "Many of our people are of the opinion that to change the name would not attain the desired result," he said. "Many are also of the opinion that our people must seek out and welcome non-Anglo-Saxon people coming into our country who are as sheep without a shepherd. It is not a matter of name but of attitude that will widen our fellowship."

Judge G. W. Morley of Owen Sound opposed the change "because Canada has already drawn away too much from the mother country." "For example," he said, "Canada has appointed a Governor General who is a Canadian when our Motherland needs our support morally, spiritually and financially."

In another action, the delegates voted to give the armed services of Canada a voice and vote in the General Synod. They approved the admission of one clergyman and one lay member from the armed services to sit in the Lower House. This is the first time the military has been represented in this way and the action follows closely on the appointment of Bishop Ivor Norris of Brandon as first bishop ordinary to the armed services.

KILMER MYERS JOINS TRINITY STAFF

★ The Rev. C. Kilmer Myers, in charge of Grace Church, Jersey City, has joined the staff

of Trinity Parish, New York, as vicar of St. Augustine's Chapel on New York's lower east side. He and his associates, including the Rev. Paul Moore of the Witness editorial board, have carried on an interesting experiment along inter-racial lines in the industrial area of Jersey City for several years.

RICHARDSON DEAN AT HOUSTON

★ The Rev. J. Milton Richardson, formerly the rector of St. Lukes, Atlanta, Ga., is now the dean of Christ Church Cathedral, Houston, Texas, where he

succeeded Hamilton Kellogg, now the bishop coadjutor of Minnesota.

NEW MISSIONARY TO LIBERIA

★ The Rev. James L. Tucker, recently appointed missionary to Liberia, flew with his family to Monrovia on August 21st, arriving the next day.

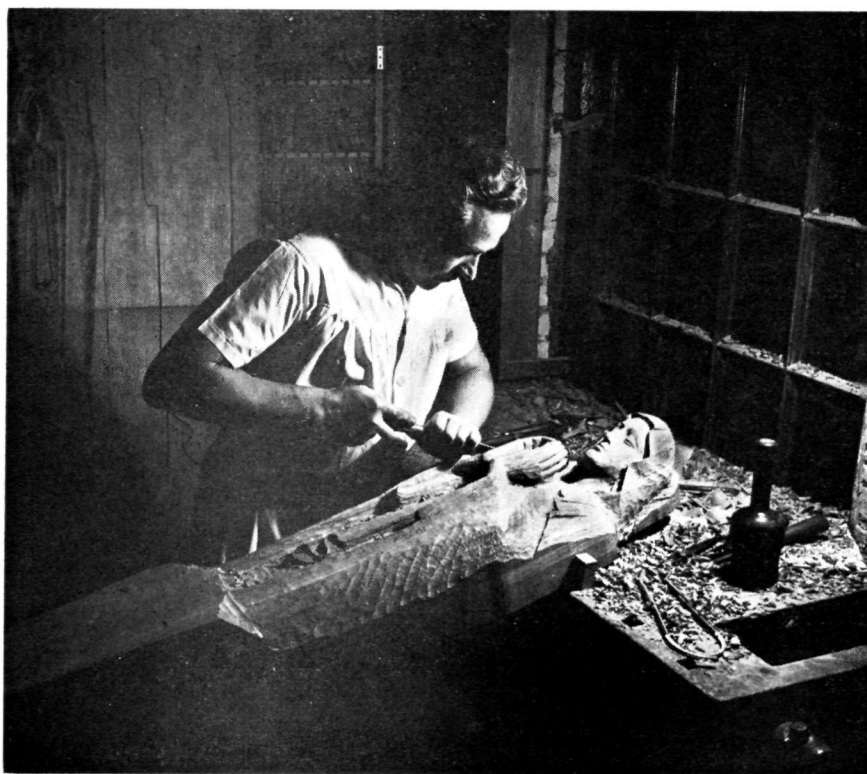
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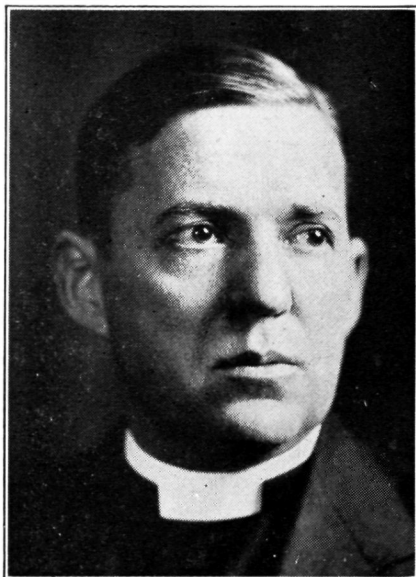
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★ The conference of Church Workers, held every three years just before General Convention, opened at St. Bartholomew's,



BISHOP DAGWELL

Cambridge, September 3rd, with Bishop Harris of Liberia the opening speaker. Delegates were welcomed by Bishop Nash and by the Rev. Kenneth Hughes, rector of the parish. The address on the morning of the 4th was by the Rev. H. R. Moore, rector of St. Philip's, Los Angeles, the president of the conference.

Other speakers were Bishop Dagwell of Oregon; the Rev. Alger L. Adams of Yonkers; Dean F. Craghill Brown of Sewanee Theological School; the Rev. Dr. Tollie L. Caution of the home department; the Revs.

Jesse Anderson, Philadelphia; Malcolm Dade, Detroit; Richard Martin, Norfolk; Canon John Burgess, Washington, D. C.; Mrs. Ethel Cooper, Philadelphia;

Mrs. Mable K. Staupers, New York; and Mrs. Naomi Mackey, Charleston, S. C. The Conference theme was "Racial Integration in the Church."

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FILM STRIPS SHOWN BY EVANGELICALS

★ Three new film strips on the Holy Communion are being shown by the Evangelical Education Society at General Convention. The first deals with the history of the development of the service from the Last Supper to today, using informative and accurate drawings to depict these events. The second strip covers the meaning of the Ante-Communion, sermon and offering, relating this portion of the service to its history. The third part of the series treats the actual communion service in sufficient detail to bring out its essential meaning.

The art work is better than in previous strips, and the story is told clearly. The commentary is geared for the ages of 14 and above, and it may be used with confirmation classes as well as in the general educational program of the parish. The point of view is strictly Prayer Book, with an evangelical interpretation and the use of surplice and stole.

The Rev. Robert Batchelder of Lancaster, Pa., was chiefly responsible for this new project, as he was for the strips on Morning Prayer and the Litany, previously issued by the society.

SEWANEE SETS UP COMMITTEE

★ Trustees of the University of the South, Sewanee, have set up a special committee to study the subject of admission of Negroes to the school of theology. They will also assemble information and opinions which will be placed in the hands of the trustees prior to its annual meeting in June, 1953. Chairman of the committee is Bishop Penick of North Carolina.

The action follows the promise of the faculty of the seminary, the chaplain and the head of the department of arts and sciences

of the college, to resign a year hence unless the trustees act favorably on the admission of Negroes.

SET WORLD COUNCIL ASSEMBLY THEME

★ The theme for the second assembly of the World Council of Churches will be "Our Oneness in Christ and our disunity as Churches." This exact wording was approved by delegates to the third world conference on faith and order, which met in August at Lund, Sweden. The message from that conference is found elsewhere in this number.

The assembly will meet in Evanston, Ill., in 1954. It was also announced at Lund that the Rev. Floyd Tomkins, rector at Washington, Conn., will continue as the American secretary of the faith and order commission. A new slate of offices was approved by the delegates, but these nominations will have to be confirmed by the central committee which will meet in Lucknow, India, December 31-January 9. Bishop Dun of Washington will attend as the representative of the Episcopal Church.

DEAN KRUMM GOES TO COLUMBIA

★ Dean John M. Krumm of St. Paul's Cathedral, Los Angeles, has resigned to accept the position of chaplain at Columbia University. As chaplain he will also head the department of religion.

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EVANGELICALS TO MEET

★ A conference of evangelical laymen of the New York metropolitan area will be held at New Preston, Conn., October 3-4. The invitation was issued by Arthur A. Atha, layman of Brooklyn, who states that "it is a conference, the first of its kind that I know of, run by laymen, for laymen, with the result that we have a program which your laymen's committee feels is the most practical, down to earth series of talks with discussion periods, which could be put together"

The theme will be "the layman and the Church", with Bishop Ludlow of Newark and Mr. William Leggo, layman of Long Island, among the leaders. Speaking about the diocese of Long Island, where he is a communicant, Mr. Atha writes: "So far as I know there has been nothing like this offered to laymen in this diocese for more than twenty years, and how long before that I do not know. This conference should strike a

spark which will light the way to future usefulness of the laity in our Church and we are entitled to consider ourselves as pioneers in translating the thought into action."

CROSS REMAINS IN CATHEDRAL

★ The altar cross now remains in Washington's Cathedral during services of a Jewish congregation which is currently meeting there, according to Dean Francis B. Sayre, Jr.

As a gesture of inter-creedal cooperation, the Cathedral recently offered the use of its Bethlehem Chapel to Temple Sinai, a Reform Jewish group, which has outgrown its meeting

place and is in the process of constructing a building of its own.

When the Jewish group met for worship, the Ark of the Covenant replaced the Cross on the altar. This drew fire from conservative Episcopalians and in letters to Bishop Angus Dun of Washington. The critics said removal of the cross from the altar was going too far.

Under the new arrangement, Dean Sayre said, a screen is placed in front of the chapel altar and the Ark and its sacred Torah are placed on a table in front of the screen

Dean Sayre emphasized that the Ark contains the Ten Commandments and "represents the

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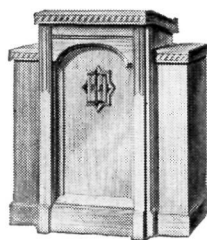
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law, the presence of God, and is an essential part of Christian as well as Jewish tradition."

"I am proud to have it in the church," he added.

He said the Jewish congregation will continue to meet each Friday evening in the Cathedral as long as it has need of a worship place.

Speaking during a service at which Rabbi Belfour Brickner was installed as spiritual leader of the congregation, Dean Sayre stressed need to continue "the great work of amity and friendship between Christians and Jews."

MRS. FISHER ASKS FOR EQUALITY

★ Equal representation of women was urged by Mrs. Fisher, wife of the Archbishop of Canterbury, in an address to the Auxiliary. She told the 1,500 delegates that it was a denial of the teaching and sacerdotal practice of the Church to "treat the women, who are members incorporate in the mystical body of Christ, as, in some undefined, and, I believe, undefinable way,

inferior to men. Such treatment for centuries impoverished the life and witness of the Church."

She was dealing with one of the controversial issues before Convention which will vote later on a possible change in the canons to permit women to serve as deputies. If the recommendation passes this Convention it will require confirmation at the Convention of 1955.

METHODIST BISHOP SPEAKS ON UNITY

★ Ivan Lee Holt, Methodist bishop, added his voice to those of Archbishop Fisher and Bishop Dun, in pleading for Church unity in an address to General Convention. He spoke of recent negotiations between committees of the Episcopal and Methodists Churches which he described as hopeful.

CONVENTION COMPARED TO CONVENTIONS

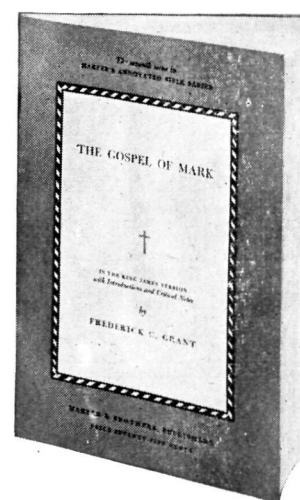
★ Newsmen here to cover the Convention have not been able to resist the temptation to compare it with conventions of the

two major political parties. The only similarity actually is the fact that each diocesan delegation is seated under a placard placed on a pole.

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PEOPLE OF THE CHURCH

CLERGY CHANGES:

JOHN L. JENKINS, vicar of St. John's, Moultrie, Ga., becomes rector of Calvary, Americus, Ga., Sept. 20.

F. MORGAN SMITH JR., rector of the Holy Apostles, Arbutus, Md., becomes rector of Christ Church, Harrison, N. J., October 1. He will also do graduate work at Drew Seminary, aiming at a doctorate in psychiatry.

C. S. LONG, formerly rector of Holy Trinity, Ukiah, Calif., is now chaplain of DeWitt state hospital, Auburn, Calif.

ROBERT L. SAUL, recently ordained deacon, is now in charge of the Redeemer, Brookhaven, Miss., and churches at Hazelhurst and Crystal Springs.

ARTHUR H. UNDERWOOD, formerly ass't at Christ Church, Georgetown, Washington, D.C., is now rector of St. John's, Charlotte, Mich., and in charge of St. Matthias, Eaton Rapids.

FRANK L. MOON, formerly rector of Trinity, St. Mary's City, Md., is now rector of St. Peter's, Lewes, Del.

SHACKELL, Richard H., recently ordained deacon, is now ass't at Christ Church, Alameda, Calif.

F. SYDNEY BANCROFT JR., formerly rector of St. Agnes, East Orange,

N. J., is now rector of St. Peter's, Smyrna, Del.

WILLIAM T. SHERWOOD, formerly of San Antonio, Texas, is now in charge of St. Mark's, Clark Mills, and St. Peter's, Oriskany, N. Y.

G. EDWARD HOWLETT, formerly vicar of St. John's, Crawfordville, Ind., is now ass't at St. Stephen's, Terre Haute, Ind.

WILLIAM A. DRIVER, formerly rector of St. Stephen's, Seattle, Wash., is now rector of St. Edmund's, San Marino, Calif.

FRANK J. MUSGRAVE, recently ordained deacon, is in charge of St. Matthew's, Toledo, O.

C. CORWIN CALAVAN, formerly vicar of St. Matthew's, Portland, Ore., is now vicar of St. John's, Oakland, Calif.

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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.

JULIA C. SMITH

Churchwoman of Harrisburg, Pa.

The Witness has always seemed to me by far the best of our church papers. For sometime, however, certain things in it have troubled me. For instance, in your August 7th number, under Episcopal Church News, you say, very reasonably, apropos of the Dean of Canterbury's charge, "Why do they bother with his queer pronouncements . . . Truth is that Dr. Hewlett Johnson carries not the slightest conviction . . . Is there any likelihood that he will influence anybody?" Yet in the August 14th issue, under editorials, you demand a full dress investigation of the Dean's charges. May I ask why there has been this complete change in emphasis?

ANSWER: In News we report; in Editorials we express opinions.

MOSS W. ARMISTEAD

Layman of Nyack, N. Y.

I want to commend you for your policy of Christian pacifism. I am convinced that Our Lord disapproves of war and of the killing of even one human being, regardless of the provocation. I am also convinced that war is responsible for a very large percentage of human ills, and has been since the earliest days of recorded history. Thus, in my opinion, both on the ground of Christianity and on that of expediency, "The Witness" is championing one of the noblest of causes. Pacifism should return to the Apostolic Church whence it came.

JAMES SCOTT

Layman of Los Angeles

I was interested in the questionnaire sent out by the undertaker firm that appeared in the Witness for August 21. Would you not ask Bill Spofford Jr. to follow up his piece with his answers to the questions? I have my own and would like to make a comparison.

VIRGISIA P. CLARK

Churchwoman of Minneapolis

"The cross on the altar of Bethlehem chapel is replaced for the service by an ark of Israel" . . . (Witness, August 7) Christians should never allow the Cross to be replaced by anything in their church or in their lives.

We Christians do not fail to recognize the merit and contribution of other religions, but the difference in them all is that while their great leaders like Mohammed, Budha, Confucius, and Moses gave much to the

world, Jesus Christ is alive in the world today. In the fourteenth Chapter of John we have his promise, "He who has my commandments and keeps them, he it is who loves me, and he who loves me will be loved by my Father, and I will love him and will manifest myself to him."

Jesus said "No man cometh unto the Father but by Me". It is the solemn responsibility of the followers of Christ to see that this gospel is preached and practiced. We can never do it by permitting anything to replace at any time the Cross of Christ on the altar in God's house. St. Peter, St. Paul, St. Stephen and countless others gave up their lives to testify to the reality of Christ's Presence in the World today.

ELIZABETH G. NEWBOLD

Deaconess of Mt. Holly, N. J.

I have given thought to the editorial of August 7 and have written my Senators expressing my objection to rearming West Germany. But I, with I am sure many others, feel the need of clarification of your first point—cease fire in Korea. I do realize the present tensions are ideological and cannot be resolved by force of arms, and yet, it seems to be our holding Korea has checked Stalin.

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