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CLERGY NOTES

BREW, FREDERICK J., was recently instituted rector of Holy Trinity, Alliance, Ohio.

CLARKSON, THOMAS S., in charge of St. John's, Minden, La., is to take charge of All Saints, Tupelo, Mississippi, effective June 1.

DAVIES, F. RALPH, was recently ordained deacon by Bishop Blankingship of Cuba. He was formerly assistant manager of a large sugar mill. He is stationed at Camaguey.

FAY, ROBERT W., was instituted rector of Christ Church, Warren, Ohio, on March 28th by Bishop Beverley D. Tucker.

FISH, SAMUEL C., rector of St. John's, Southampton, Long Island, died on March 26th. He was prominent in the affairs of the diocese of Long Island.

GRAHAM, DAVID W. C., formerly rector of Trinity, Hoquiam, Washington, has accepted the rectorship of St. Paul's, Bellingham, effective May first. Address: 2121 Walnut Street, Bellingham, Washington.

MALLORY, CHARLES L., age 94, died on March 25 at Kenosha, Wisconsin. He was prominent in the affairs of the diocese of Milwaukee, and was dean of the cathedral for a number of years.

MARSH, ARTHUR H., JR., was ordained priest on March 28th in the cathedral, Albany, by Bishop Oldham. Mr. Marsh is curate at St. Peter's, Albany.

McGEHEE, H. J., formerly rector of St. Barnabas, Tullahoma, Tenn., has accepted the rectorship of Epiphany, Tunica, and Ascension, Hernando, Mississippi, effective May 1.

PENNOCK, JAMES W., was ordained deacon on March 28th at the cathedral, Albany, by Bishop Oldham. Following graduation from Berkeley he is to be on the staff of Christ Church, Hudson, N. Y.

PLATT, DONALD O., was ordained deacon on March 28th at the cathedral, Albany, by Bishop Oldham, acting for the Bishop of Olympia.

RESCH, FREDERICK, is to take charge of St. John's, Pascagoula, Miss., in addition to St. Peter's, Gulfport.

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THE WITNESS

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EASTER VICTORY

By

W. J. HAVELOCK DAVIDSON

The Vicar of Bolton, England



IT WAS a common enough scene anywhere in the Roman Empire nineteen hundred or so years ago. Three men were dying the lingering, painful, shameful death of crucifixion. On this occasion, however, the Man on the centre cross was not an ordinary malefactor; He had been a teacher of new doctrines which had attracted a good deal of attention. The Jewish authorities had regarded the teaching as deadly dangerous, and that was why He was hanging there; but to numbers, mostly simple people, His words had brought new hope; and to a few they were God's very Truth. So the crowds had been larger than usual round the place of crucifixion; but evening was coming on, and they were dispersing, and among them, reluctant to go, was a little group of those who had thought the Teacher's words were God's very Truth. Never were men more dejected and cast down. They had had such hopes, though exactly what those hopes were they could hardly tell. At any rate, they had been sure that at the last moment the Master, as they had come to call Him, would have somehow triumphed over His enemies and led the people on to some finer and better order of life.

Now all was over. The Master was dead on His cross, and their hopes had died with Him; as for themselves, they had burned their boats by following Him, and for the future they would be out-

casts. The prospect was bad indeed, and fear and misery gripped their hearts. That was on Friday evening, and of the forlorn misery of the Saturday that followed no record remains. Indeed, had it not been for what happened on the Sunday morning it is probable that the whole story would have been lost in oblivion. But Sunday did dawn, the first Easter Day, and what happened all the world knows now, though, as we might well expect, the accounts are a little confused. Mary of Magdala, out of whom He had cast the devil of harlotry, was the first to see Him; then there was Peter, Peter who had denied Him at the trial, and what He said to Peter was too sacred for any record, and we shall never know; and later He came to the eleven. The shock of the joy of it was too great at first; it stunned them, and they were half-afraid, but He was very tender with them, and gradually the mighty truth seized them—the Master is risen indeed—and triumphant joy filled their souls. The horrid darkness had passed, and the light shone again; and how those men, that small band, went out and in the strength of the Risen Master turned the world upside down, and began to build His Kingdom on earth, is now part of the history of mankind.

THAT was nearly two thousand years ago; but the truth of Easter still stands. That truth is that Goodness and the Love of God can never die. All the powers of evil may spend themselves, as they did against Jesus; they may seem for a time to triumph, as they seemed to do that first Good Friday, and Goodness may seem defeated and God's Love eclipsed; but Easter stands in the midst of history, the symbol and assurance that

there is no power in evil finally to overthrow Goodness and the Love of God—these are the eternal things, and in the end they will triumph.

That is why at Easter we deck the church with spotless white and shining gold, and bring in flowers, and sing thankful hymns and joyful anthems. For at times the fight against sin in our own lives and in the world is hard, and Satan seems to win. A man has high ideals and good intentions concerning his own way of living; he wants to be true and straight and clean and kind, but it is a costly business; honesty is not, he finds, always the best "policy," and the world and the flesh assault him, and sometimes the very ones to whom he is kind turn upon him ungratefully; and there come times when it seems that evil is winning, and he is tempted to give in. Then to that man comes the Easter Message: the good can never die, Christ is risen; and he takes new heart for the warfare and new strength and hope for the battle. This time, too, as he returns to the struggle, he knows he is not alone; for Easter is more than the promise of final victory, it is the assurance of the strong presence of the Risen Master with him. That promise of Jesus, "Lo, I am with you," has been proven true by countless men and women ever since, who have fought the fight and maintained the strife. In these things it is trying to play the lone hand which saps the strength and unnerves the man; let a man know for certain that Christ is with him in His risen power and he marches on to victory—and that Christ *is* with him, Easter is the full assurance.

It is the same as we face the evil in the world—war and unemployment and all the other social sins. There are times when these things seem so entrenched, and the interests that support them so powerful, and the forces of progress and reform so inadequate, that even doughty fighters are discouraged; and some are tempted to wonder whether the vision they have seen of a better world is not after all a mirage in the desert. Then God speaks again in the Easter Message: Christ is risen, Goodness can never die; and in His risen power the Master says again, "It is I, be not afraid, I have overcome the world." Then hearts are brave again, hope revives, and the great enterprise goes on for the Kingdom of God on earth.

That, then, is the meaning of Easter. Things may seem dark, the struggle for goodness may be fierce and hard, but Christ lives, and His victory is assured. Good Friday there must be, but Easter follows. Let God be praised.

Joyous Expectation

By

BISHOP JOHNSON

THE Christian attitude of mind is one of joyous gratitude to God for the blessings bestowed upon us and one of radiant expectancy that He who hath begun a good work among us will carry that work to an adequate and satisfactory conclusion. "Why should it be thought a thing incredible with you that God should raise the dead?" Upon what did St. Paul base that conviction and upon what grounds do we lift up our hearts in joyous expectation? It is in the cumulative evidence rather than upon any one premise that our faith must rest.

From the contemplation of an ordered universe in which there are no blind alleys—but in which fundamental causes result in adequate effects. This is not only the basis of religion; it is the foundation of science as well, because the pioneer seeker after truth was obliged to look forward in faith to the ordered universe, which faith has been justified by the results. Because man has a desire not only for truth, but also for immortality, therefore it may be presumed that the existence of a legitimate urge is the precursor of an adequate result in such a creation.

In nature we witness that if a grain of wheat fall into the ground and die it bringeth forth much fruit. The seeming death of a seed is followed by a fruitful resurrection. Springtime and harvest are evidences of a process which is closely akin to death and resurrection.

The story of the Christ is closely and intimately related to the traditions of the Jew and the philosophy of the Greek. Both in Isaiah and in Plato one finds a similar expectancy of a future life. Moreover the Gospel of Christ is far too idealistic to have been the product of contemporary authors. In that time and place the unknown author who could have conceived and executed the drama would have been as miraculous as Christ. It is inconceivable that the Gospel was a gigantic hoax.

The effect of the Christ upon human life has stood the test of truth by reason of its permanent stability under the most persistent attacks in every age. A Gospel that can appeal to a savage and to the scholar has in it these permanent factors.

The satisfaction which a sincere and whole hearted devotion to Christ produces in the disciple has a value similar to that which one finds in music. It is only those who develop the capacity

to appreciate its values who can appropriate its blessings.

The leavening influence which Christ has had upon society in raising the savage from barbarism and in turning the sinner from his ways; in inducing men to found and endow hospitals and schools; in breaking down to some extent caste and racial prejudice and in affording consolation to the sorrowful and hope to the depressed has no parallel in human history when we compare the results with the religion of a pagan Roman empire or the cults of Asia.

FINALLY, the inspiration which has produced Christian homes and loveable children is in striking contrast to the effect of men's philosophies on the social order; philosophies which are always promising a paradise but inevitably producing a purgatory which they claim to be essential to their achievements. I fully realize that one and all of these assumptions will be disputed by those who are either cynical or critical, but when one sets up a system which is competitive to the Gospel, one fails to find any cumulative evidence for its claims. Such substitutes for the Gospel which rejects the resurrection fail to satisfy these tests. They reject the intelligence and benevolence of the Creator; they ignore the processes of nature; they lack any relation to God's providence in history; they have not stood the test of centuries; they do not seem to produce love, joy and peace in their disciples; they look to a totalitarian state rather than to individual initiative to produce benevolence; they scoff at the home and its ability to produce a joyous atmosphere. We are asked to insert a man-made epistemology into a God-made world, unconscious of the fact that it is incapable even of defining the terms which constitute the problem. It is a system in which no one gives thanks, for one cannot thank an electron and men cannot lift up their hearts when the heart is merely an anatomical machine.

If love and intelligence have no divine origin of course they have no human appeal. If man is a robot, he will never become a child of God. However, logic is not enough to inspire people with the urge to live the Christian life. As I go about I find libraries full of religious books, but the owners seemingly indifferent to the practice of religion. There must be within us the hunger and thirst after righteousness as a way of life rather than a curiosity about the problem involved. It is only as we seek the Kingdom of God and His righteousness that religion becomes something more than an academic philosophy. St. Paul sums up the matter when he says "If ye then be risen

with Christ, seek those things that are above"—that is above politics, economics and elections. We must lift up our hearts as well as satisfy our intellects.

Easter Sermons

By

OSCAR GREEN

Rector of All Saints, Palo Alto, California

MOST Episcopal clergymen, it seems to me, lose a real opportunity at Easter. They do this by failing to preach their best sermons on this great festival. Due to our tradition, everyone makes a special effort to get out once during the day. The average minister has from four to ten times as many persons to speak to on Easter. He has a wonderful setting for the gospel. His church is decorated; the choir has been training to have adequate music; the spirit of the people is right, it being for many the one time in the year they plan to worship the Living God. And yet all too often the sermon is stereotyped, hurried, and in no sense represents the best and the deepest thought of the preacher.

There are two or three reasons for this state of affairs. The first reason is rush on the part of the clergyman. Holy Week is the busiest time in the Church year. All through the week there are special services, on Good Friday a three hour devotion, on Saturday baptisms, and every day innumerable details. Few parishes are so well organized that the rector does not have to give attention to the music and the decorations and the Church school. The telephone rings continually; there are persons who want to know about having the children christened on Easter and enquiring the hours of the services. The result is that the sermon is left to the last minute.

But sermons need not be left until Holy Week. The wise parson writes his Easter sermon several weeks in advance. I have known ministers who wrote their festival addresses during the summer vacation. Then one has time to think, to read and to polish off his work. There is the added advantage of having time for the details during Holy Week and then arising on Easter morning feeling rested, and with something to say of which one need not be ashamed.

But this is only part of the story. Many clergymen feel that Easter is not the time to preach. One of the best preachers in our communion once expressed this view to me. Easter, he said, was a time for feeling. The minister may

take it for granted that the congregation is with him. He does not need to argue. All he needs to do is to declare the good news and bring his people a greeting in the name of Christ. I would take issue. If a man has anything to say, Easter is the time to say it. Through no fault of his own he has a congregation. And it is hardly true to say that the people are with him. There are many strangers present. Persons come to services for every kind of reason. Many of them do not know why they are there. They have simply followed the crowd. Here is the minister's chance to show his community that there is something more in the Gospel of Jesus Christ than blind faith and stupid sentimentality. What we need always to remember is that many a man gets his knowledge of Christianity from what he sees and hears on Easter Day.

BUT there is a practical problem involved—the problem of time. There is special music; the number of communicants is almost endless. If the sermon is of full length, the people grow restless. The minister is perhaps more conscious of time than any one else. He knows that the housewives want to get home. The young people have engagements. He wants the faithful to remain for the Holy Communion. He visions the service dragging on until one o'clock. It annoys him to have persons come to the Holy Table and then rush out as though partaking of the Body and the Blood of our Lord Jesus Christ was a duty to be got through with as speedily as possible. It is also a disappointment to see three-fourths of the congregation parade out after the prayer for the whole state of Christ's Church. So it would seem that the only thing to do is to get through with the sermon in a very few minutes.

There are two or three things to be said about this. The first is that a sermon need not be long to be good. It is careless sermons that I am inveighing against. A ten-minute address may be excellent. We can do justice to most topics in twenty minutes. What we want to guard against is saying the same old thing in the same old way, and saying it as though we ourselves did not think that it was important. We should aim at fresh insight to the old gospel. We want our people to grow with us. Here is a new thought that has come to us about the eternal verities. It is precious to us, and we hope it will be precious to others.

Personally I make a practice of speaking at the early service on both Christmas and Easter. Naturally the address should not be longer than ten minutes. But since this is to be the only time we shall see these folk on these occasions, we

should try to impart to them something of the glory of these blessed seasons.

So far as the late service on Easter is concerned, I think we can avoid the rush and the tension. This can be accomplished by having the late communion before the festival service. I have done this for ten years. At ten o'clock we have Holy Communion with a full choir. With two hundred communicants this takes exactly forty-five minutes. Everyone is fresh and enjoys the service more. Between this service and the festival one, there is an intermission of fifteen minutes. The choir has an opportunity to relax. Those who wish only to receive the Sacrament may depart leaving room for others. Those who wish to remain for the whole festival are already in their seats, and are not crowded out by strangers. The large service with several extra musical numbers and a full-length sermon takes only an hour and fifteen minutes. However, each minister must order his services to suit local needs; but whatever he does he should not neglect the sermon. It is no light matter for a man to get up and speak to five hundred people in the name of the most high God.

Of course, a clergyman may get by with little effort on Easter: the service carries itself. But perhaps one reason we do not have better congregations regularly is that when persons do hear us preach they are not impressed with either our sincerity, our vision, or our grasp of Christian faith.

Prayer Book Inter-Leaves

HOW TO CELEBRATE THE HOLY COMMUNION I

THE following notes are written because so many of the clergy have asked for advice on the subject. Eucharistic ceremonial should clarify the great Christian ideas it is meant to embody—thanksgiving, fellowship, redemption, gospel, self-dedication, etc. It should be orderly but not mechanical nor copyist. It should be intelligently traditional, but should not fall into the pit of pharasaic externality and thus make the word of God of none effect through human tradition.

These notes describe the service as conducted in the Berkeley Divinity School chapel. But they are fitted for any church, large or small. They assume a few people to say or sing the responses, a lay server who is not a mere boy, if possible an important member of the parish (perhaps the choir master), and a priest who sings—which need mean only that he can monotone his part. It follows the rubrics of the Prayer Book except at small points which anyone can eliminate. It

may be elaborated or simplified if this is properly done, and no attempt has been made to say just where hymns may be introduced (in the Berkeley chapel we sing only psalms as a rule). A knowledge of the usual vestments and altar linen are assumed. Learn to handle them gracefully and expeditiously. Also a knowledge of how in prayer the priest should raise his hands to his shoulders etc. It may be added that genuflection is not mentioned as being a quite modern Roman Catholic practice, and out of place in an Anglican ceremony.

THE MISSA FIDELIUM. The server lights the two candles, epistle side first (reverse in extinguishing). If the priest brings the chalice to the altar he should hold it in his left hand, the right resting on the burse. He is led by the server in procession to the altar—the server holding a well-bound Prayer Book with two hands in front of him. Both priest and server bow toward the altar. The priest then goes to either side, preferably the gospel side, the server kneeling on the opposite side. In the procession, or after reaching the altar, Psalm 43 can be said or sung as an Introit. The priest omits the Lord's Prayer, and turns to the right facing the people as he reads the Commandments from the middle of the altar, not turning back to the altar for the Kyrie except that there is reason for regarding the two commandments as a litany, and if so regarded, they can be read facing the altar. The Kyries can be sung in the original Greek (as in the First Prayer Book of Edward VI.) Always read the decalogue on Whitsunday and on the XVIII Sunday after Trinity. The people sit while the server reads the epistle. A hymn (representing the traditional gradual) may be introduced between epistle and gospel. When the priest announces the gospel to the people he should not turn back again toward the altar, for while the people are standing and singing to honor the gospel they should be shown the book from which the gospel is to be read. The gospel may well be sung on important days. When the gospel reading is ended the priest turns back to the altar, and he may kiss the gospel as he lays the altar book on the altar stand or cushion which he now moves toward the middle of the altar. As he reads the creed (which also may be sung on important days) he extends his hands and brings them together at the words "I believe in God," while the people continue "the Father Almighty."

The priest then gives out notices, and if there is a sermon the server can lead him in procession to and from the pulpit. When the priest returns to the altar he reads an offertory sentence. The

offering of the people is brought up by the vestry and handed to the server who brings it to the altar, to the priest's right. While this is being done it is very impressive to read or sing Ps. 116. 11-16 with vs. 15 and an antiphon. If any sentences are used they should be carefully selected, and "All things come of thee" should never be used.

This column is written by Dean W. P. Ladd of Berkeley Divinity School, 80 Sachem Street, New Haven, Connecticut, to whom questions and suggestions can be sent.

Hymns We Love

EASTER comes to few churches without singing the words of St. John of Damascus. Probably few of the thronging worshippers recognize their indebtedness to the author of "Come, Ye Faithful", and "The Day of Resurrection." A great theologian, a liturgicist whom the whole Orthodox Church venerates, he served as chief councilor of Damascus. Under an alien regime he was loyal to his people and faithful to his office. The government was Mahommedan but he remained a devout Christian. Those who think it is impossible to be a Christian under regimes which lack democracy might recall the thousand year history of the Eastern Orthodox Churches under Islam, and this brave character among the saints who lived the Resurrection Life.

*Come, ye faithful, raise the strain
Of triumphal gladness;
God hath brought his Israel
Into joy from sadness;
Loosed from Pharaoh's bitter yoke
Jacob's sons and daughters,
Led them with unmoistened foot
Through the Red Sea waters.*

—CHARLES G. HAMILTON.

Trade Mark

CHILDREN are very near to God. Fresh specimens of His handiwork, the smell of the shop is still on them. They are too new to have had the mark of their Maker rubbed off. When a child suddenly says something that startles us by its very truth, it may be that it is the God still in him that speaks. When we meet a man who radiates sincerity and speaks wisely and kindly, it is well for us to listen to what he says. Perhaps he is one of those rare people on whom God's mark has persisted beyond childhood. It is too bad that there are not more of such people, for that is the only way that God advertises His business—by His trademark. —THE CHURCHMOUSE.

CLID COMMITTEE GIVES REPORT ON STARTING CELLS

At the conference of American Churchmen, meeting in New Haven at the call of the Church League for Industrial Democracy to consider the Malvern Manifesto, a committee headed by the Rev. Joseph Moore, rector at Evansville, Indiana, was appointed to prepare a statement on "What are Cells and How are they to be Organized." The report of the committee is presented herewith:

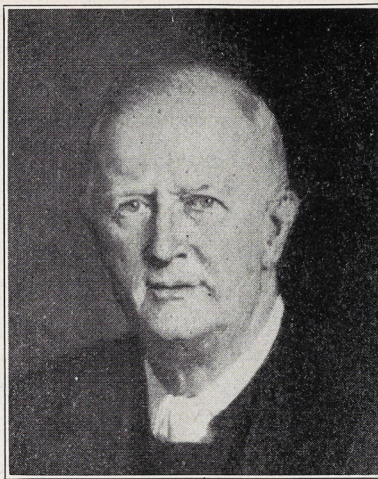
"The Church looks towards eternity, but she also lives in time, and must speak a social language that is suited to the world which she addresses," wrote the great Russian theologian, Nicolas Berdyaev. A Christian cell is a group of people banded together into a living unit to apply Christian principles here and now. The Malvern conference in England and the New Haven conference in this country were the culmination of long years of effort by a few. The time has come for the permeation of the age-old truths, so emphatically restated for our times at these conferences. The old order is breaking up; the new order is forming. The principles of Christ must be made the guiding standards for all men.

A Christian cell can be started by any person who is ready to work to impart Christ's principles to the whole social order beginning with his parish and home community. Talk to others in your parish. Invite them to your home to consider the Malvern Manifesto and the addresses delivered at New Haven which were based on the Malvern Findings. If you are not the rector of the parish, see that he is invited into active participation. Then send your name and address, together with the name of your parish, to The National Cell Committee, CLID, 155 Washington Street, New York City. We will supply you with program material and place you in contact with the secretary in your province.

The purpose of the Christian Cell is to bring together for prayer, study and service all who seek to apply the principles of Christ to every phase of life.

1. We must present to people in our parish and community, through our lives, the balance that comes from knowing how to pray, and to reflect the hidden power of God available to all men.

2. There must be time for study as well as for prayer and service. The economic system under which we live must be studied and understood, not merely denounced. The suggested antidotes for the correction of evils in the system must be studied and understood, not merely endorsed. These



ENDICOTT PEABODY
Sees Passing of an Era

must be studied in the light of Christian values which concern not merely the individual but society and the brotherhood of man as well.

3. We must go into the community to serve human needs; to give counsel and to lead in correcting the evils we find.

4. We must meet together as a unit at least once a week, and more often if necessary. If the cell is effective there will be many cells to serve our fellowmen. The Negroes in your community will need you. The laboring men will need you. The unemployed will need you. There are refugees, migrant workers, sharecroppers for you to understand and aid.

5. When you are dealing with Christian principles there is but one thing to do—put them into action. If cooperation is recognized as closer to the Christian ideal than competition, put it into action. Form cooperatives, buy from cooperatives, teach cooperatives. If all men are alike in the eyes of God, take a strong stand whenever the opportunity presents itself for racial equality.

Are there rules? Yes, definitely. A Christian cell is no place for a lukewarm person. Complete loyalty to God, and dedication to Christ's principles at all times is necessary. Each cell and cell member must accept discipline. This work will take time and money—much more of both than most of us have ever given in the past. The giving of ourselves and our money will be at the expense of things we might want for ourselves. But Christ's work must come first at all times. "Ye cannot serve God and Mammon." We must be obedient to His command.

Finally, in using the word "cell"—following the Malvern Manifesto and the Archbishop of York—we stress the implications of the word. A cell is a living organism—it grows, and as it grows it divides and thus perme-

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

You'd be surprised at the number of people who sent me paper clips because I said saving them was my pet economy. Now I won't have to run about picking them off other men's desks. What I really want to tell you at the moment is that we have sent out 15,000 reproductions of the ad that is on the back page. They went to all the clergy, to Auxiliary leaders, vestrymen and others. With it went a copy of the Malvern Manifesto and a prepaid post card to make it convenient for people to order bundles for their groups—"cells" is the proper word as you will see from Joe Moore's statement in the first column on this page. It is too soon to know the results, but whatever they are we are starting on this business next week. There will be the first of two articles by the Rev. Frederick C. Grant of the Union Seminary, and also an article on Social Worship by the Rev. Lester Leake Riley. Then each week thereafter we are going to feature an article on some phase of Malvern; run a question box by the Rev. Joseph Fletcher and also offer practical suggestions under the three Malvern headings of Prayer, Study and Service. I do know this—irrespective of the response to our announcement—people of the Church are excited about Malvern and its implications, and we mean to do as good a job as we can to keep the thing alive. We hope you will cooperate. Order your copies—just a postal with your name and address with the number of copies you

CHAPLAIN'S FUND

WE acknowledge with thanks the following donations to the Chaplain's Fund, which enables us to send a bundle of THE WITNESS to each of the 126 Episcopal clergymen who are serving with the army and navy as chaplains. In order that ten copies may be sent to each chaplain for a year, to be placed in reading rooms, the sum of \$1,500 is required. One donor suggests that copies also be sent to the camps operated for conscientious objectors. Donations to make this possible will be gladly received.

Previously acknowledged...	\$22.00
Mr. Samuel Welles.....	5.00
Rev. and Mrs. C. F. Odell..	2.00
Rev. Charles F. Rehko... ..	1.00
Mr. Frank James.....	2.00

Total\$32.00

want each week for your group. Or if you want just a single copy just say, "A single copy, please" and we will mail the paper each week to your home for six months for just one dollar. This last sentence, naturally, is addressed particularly to those of you who are getting your paper each week at the church. Now for some news.

* * *

Summer Institute For Social Progress

With the theme, "Strengthening America at home and abroad," a conference for social progress is to be held at Wellesley College, July 5-12. The foreign policy of the United States and the chief domestic issues will be presented by a notable group of lecturers, including Dr. Alexander Meiklejohn who is to lecture on "Religious Faith and Democracy."

* * *

Announcement of Shrine Mont Conferences

Two conferences are to be held at Shrine Mont, Orkney Springs, Virginia, this summer, sponsored by the Auxiliary of the province of Washington. The first is to meet from June 16 through the 20th, with Dean Foust of Bethlehem, Pa., as the chaplain and with courses by the Rev. Frank Salmon of Philadelphia; Mrs. Alfred Chapman of New York City, who is to represent the Church League for Industrial Democracy; Mrs. Charles Griffith of Glen Ridge, N. J. and Mrs. John E. Hill of Philadelphia. A second conference is to be held from June 23 through the 27th with Rev. Robert S. Bosher of Bernardsville, N. J. as chaplain, and with courses by Miss Avis Harvey, educational secretary of the Auxiliary, Mrs. Griffith and Mrs. Roger Kingsland.

* * *

W. E. Sprenger Honored

The Rev. William E. Sprenger, superintendent of the New York City Mission Society was the guest of honor at a luncheon given by the Church Club of New York on March 20.

* * *

Chairman of Maryland Civil Liberties

The Rev. W. Owings Stone, rector of St. Mary's, Baltimore, was elected chairman of the Maryland Civil Liberties Committee recently. The Rev. Theodore Ferris and Mr. W. F. Cochran are members of the executive committee, Miss Elisabeth Gilman is secretary and the Rev. Don Frank Fenn is an active member of the advisory council. All of these officers are Episcopalians and all, naturally enough, leaders in the CLID.

* * *

The Marines Hear the Bishop

Six hundred marines of the Guantanamo, Cuba, naval base turned out



MRS. THEODORE O. WEDEL
Speaks at Delaware Conference

to hear Cuba's bishop recently. A hostelry for sailors and soldiers has been opened at Guantanamo All Saints Church.

* * *

Quiet Day for Social Workers

The Rev. W. Spear Knebel, rector of Trinity, Albany, N. Y., conducted a quiet day for social workers on March 28th at Christ Church Cathedral, Springfield, Mass.

* * *

Bishop Burton Has Language Difficulties

Someone told me once that "roast-beef" is the same in every language. However maybe Bishop Burton of Haiti doesn't like roast-beef. In any case he speaks French in Haiti. The other day however he visited Puerta Plata in the Spanish-speaking Dominican Republic. So he ordered lunch in English to his Irish companion who translated it into Spanish for the waiter, who was Chinese.

* * *

Record Confirmation In Easton

Bishop McClelland of Easton confirmed a class of 56 on March 30th at St. Mark's, Aikin, Maryland, largest in the history of the diocese. The class was presented by the Rev. J. Warren Albinson, rector of the Cecil County Co-operative parish with headquarters at Elkton.

* * *

Jewish Roman Catholic In Congregational Hospital

One of the first refugee physicians in Shanghai who have found work through missionary agencies was a young Jewish Roman Catholic who was sent to a Congregational mission hospital in north China. At his first sight of the place he decided not to unpack his bags but to leave at the first chance. Instead, however, he stayed and now, in less than two

years, he writes that life there is "rich beyond limit," and that everything would be all right if only the whole world could be made like a mission station.

* * *

Detroit Women Hold Quiet Day

A quiet day for the women of Detroit was held on April 3rd at the Messiah, where the Rev. William R. Wood is rector. It was conducted by the Sisters of St. John the Divine.

* * *

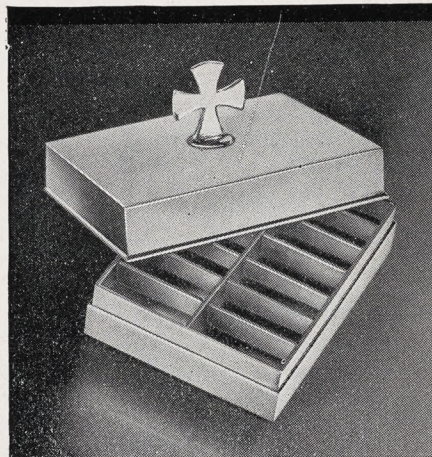
Maryland Women Raise Funds for Cooperatives

The Lenten study classes of the Women's Council of Maryland raised \$1,000 during Lent for the Chinese Industrial Cooperatives.

* * *

Church Congress Brings Papers from Abroad

The Church Congress, headed by the Rev. Donald B. Aldrich, rector of the Ascension, New York, has announced a series of articles written by men long associated with afflicted countries. The first is by the Rev. Paul Tillich, now a professor at Union Seminary and an American citizen, though a refugee from Germany. He is to write on "Our Disintegrating World." Dr. Adolph Keller, director of the bureau of relief of the churches in Europe, is to write the second



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paper, and there will be others from England and China, though the authors are not yet announced. The final paper of the series will be by Presiding Bishop Tucker and will be on "The Task of the American Church Today." All of these papers are to appear in the Anglican Theological Review which you receive if you join the Church Congress which costs \$5. Address: 12 East 11th Street, New York.

* * *

Youth Conference In Delaware

Young people of the diocese of Delaware had a three day conference in March at St. Andrew's School, Middletown, and decided that there is a way to bring Christian victory out of the present world chaos. The speakers, scheduled by the Rev. John Large, were Mrs. Theodore Wedel of Washington and the Rev. Frederick H. Arterton, the National Council's secretary for youth.

* * *

Over Quarter Million for British Missions

The sum of \$263,912 has been received in actual cash for British Missions up to the close of business on March 27th, reports National Council's Treasurer, Lewis B. Franklin. The five-figure dioceses are: top place to Pennsylvania with 80,000 communicants and gifts totalling over \$35,000; New York, with 109,000 communicants, was second with slightly more than \$21,000; Massachusetts with 76,000 communicants gave over \$15,000; Newark, with 55,000 communicants, gave over \$13,000, while

Long Island with its 60,000 communicants gave practically the same amount as Newark.

* * *

Liberal Evangelicals Meet in Boston

The second supper meeting of the Boston chapter of the Liberal Evangelicals was held on a recent evening at Emmanuel Church with 65 persons present, representing fifteen parishes. The Rev. Henry McF. Ogilby pre-

sented for discussion the suggestions which he and the Rev. Phillips Osgood formulated for a permissive shortened service of Holy Communion. The proposal, which was reported in THE WITNESS for March 13th, received favorable comment, particularly on the part of the laymen present. After supper there was an address by Mr. Lisperard Phister, a delegate to the last General Convention and a member of the commission on the revision

Services in Leading Churches

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.
New York City

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

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

Chapel of the Intercession

Broadway at 155th
New York City

Rev. S. Tagart Steele, Vicar

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

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

Grace Church, New York

Rev. Louis W. Pitt, D.D., Rector
Broadway at 10th St.

Daily: 12:30 except Mondays and Saturdays.

Sundays: 8 and 11 A.M. and 8 P.M. Thursdays and Holy Days: Holy Communion 11:45 A.M.

The Heavenly Rest, New York

Fifth Avenue at 90th Street

Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10:00 a.m.; Sunday School 9:30 a.m.; Morning Service and Sermon 11 a.m.; Choral Evening Prayer 4:30 p.m.

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

The Incarnation

Madison Avenue and 35th Street

The Rev. F. W. Golden-Howes
Minister-in-charge

Sundays: 8, 10, 11, A.M., 4 P.M. Daily (except Sat.) 12:15-12:40, Wed. and Holy Days, Holy Communion 10 A.M.

St. Bartholomew's Church

New York

Park Avenue and 51st Street

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

Sunday Services: 8 A.M., Holy Communion; 9:30 and 11 A.M., Church School; 11 A.M., Morning Service and Sermon; 4 P.M., Evensong. Special Music.

Weekday Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.

The Church is open daily for prayer.

St. James Church

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

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

St. Thomas Church

Fifth Avenue and 53rd Street

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

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

Daily Services.

8:30 A.M. Holy Communion

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

Thursdays, 11 A.M. Holy Communion

St. Paul's Cathedral

Shelton Square
Buffalo, New York

The Very Rev. Austin Pardue, D.D., Dean

Sunday Services: 8 and 11 A.M. and 5:00 P.M.

Daily Services: 8:00 A.M. Holy Communion; 12:05 P.M. Noonday Service.

Wednesday: 11 A.M. Holy Communion.

Christ Church Cathedral

Main and Church Sts., Hartford, Conn.

The Very Rev. Arthur F. McKenny, Dean

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

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

St. Michael and All Angels

Baltimore, Maryland

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

Sunday Services:—

7:30 A.M.—Holy Communion.

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

Weekdays:—

Holy Communion—

Mon., Wed., & Sat.—10:00 A.M.

Tues., Thurs., & Fri.—7:00 A.M.

Holy Days—7:00 and 10:00 A.M.

Gethsemane, Minneapolis

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

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

Thursdays: 7:30 A.M.

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of the marriage canon. He gave the details of the proposed changes; spoke of the difficulties in reconciling conflicting views and the reasons for the present impasse. He was followed by the Rev. Phillips Osgood who pleaded for revision "in accord with the spirit of Christ, a spirit not of rigid legalism but of mercy and understanding." A large committee of laymen was appointed to further the plans for a festival service on the night of Ascension Day.

* * *

Former Headmaster Preaches in New York

The need of a vital Christianity during the "passing of an era" was stressed by the Rev. Endicott Peabody, founder of Groton School, preaching last Sunday at the Epiphany, New York.

The cooperation of those of all ages who believe in Christ is needed to get the world over this critical moment, Dr. Peabody said. "It is the end of one era," he added. "The sun is setting. We must not be overwhelmed by the greatness of the task. The time is approaching when the weight of this nation must tip the scales."

Dr. Peabody decried the attitude of mind which says "I can get on with my religion by myself." He said that man is a social being and must worship in common as he must do other things in common. The "selfish element of individual salvation" in religion still prevails, he said.

"Divorce is often spoken of as an American habit, and unhappily we cannot honestly challenge the term," Dr. Peabody said. "Those who have violated the Seventh Commandment or who have been divorced on flimsy, untruthful pretext are now accepted by society."

The real meaning of marriage is expressed in the marriage service, he said, and this is the only basis for a true home, which may be "the greatest treasure of the human heart." Dr. Peabody emphasized the irreparable damage done to children by parents who cannot get on with each other.

* * *

Combining Engineering with the Church

James A. Waller is the agricultural engineer of the extension division of Virginia Polytechnic Institute. He is also a warden at Christ Church, Blacksburg, Va., and the president of the diocesan Laymen's League. His job takes him all over the state, so he uses the opportunity also to visit the men in the various parishes and to encourage greater Church activity on the part of laymen. Since his election as president last May he has held conferences with each of the eleven district chairmen and—imagine—has visited 72 of the 76 churches in the diocese. The League is to have an annual meeting at Roanoke on April



FREDERICK H. ARTERTON
National Leader of Youth

28th, with dinner and everything, when Layman Waller doubtless will get cheers—should, I say.

* * *

Ministering to Men In Service

Christ Church, Alexandria, Va., where the Rev. Edward R. Welles is rector, is ministering to the 26,000 selective service trainees who are stationed at nearby Fort Belvoir. Open house every Sunday afternoon—food, a place to write home to mother, with paper and envelopes, music, songs, games and magazines, including THE WITNESS—I hope, I hope.

* * *

Some Hard Thinking by Young People

The young people of the Litchfield archdeaconry in the diocese of Connecticut have been meeting in different parishes on Sunday evenings during Lent to consider "The Holy Eucharist as the basis for Christian Action." Not just wind-jamming either, but essays each week to lead off, followed by discussion. With over 100 present at each meeting they have

April Selection of

The Religious Book Club

Christian Realism

by John C. Bennett

author of "Social Salvation"

The vital problems of Christianity in the war-shaken society of our time are stated with exceptional vigor and clarity in this volume, which emphasizes the need today of a tough-minded, practical religion. \$2.00

The Strong Name

by James S. Stewart

An eloquent and inspiring new book by the noted Scottish preacher and author of "The Gates of New Life." \$2.00

The Church of Our Fathers

by Roland H. Bainton

The history of the Church from earliest times to our era for younger readers. With over 200 illustrations. \$2.50



The Nature and Destiny of Man

I. Human Nature

by Reinhold Niebuhr

The first volume of Niebuhr's monumental Gifford Lectures, and the most complete expression of his thought. \$2.75

Candles in the Wind

by Allan Knight
Chalmers



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met at Torrington, Watertown, Litchfield and Winsted, with the Rev. C. K. Myers, tutor at Berkeley Divinity School, for their leader.

* * *

A Bit of History from Burlington

St. Mary's, Burlington, New Jersey, sent \$1,000 the other day to the Queen of England "as a token of gratitude to Queen Anne." The first church in Burlington was built in 1703 and most of the silver was a gift of Queen Anne, who also presented the church with "lead, glass, pulpit cloth and brocade altar cloth." Baptized in the church was Captain James Lawrence who distinguished himself in the American navy and made immortal the words, "Don't give up the ship."

* * *

Large Attendance at Detroit School

There were nearly 450 persons enrolled this year in the Lenten Round Table Fellowship of Michigan, meeting at St. Paul's Cathedral, Detroit. It came to an end on Monday night when Bishop Creighton shared the program with the Rev. Edgar DeWitt Jones, pastor of the Central Woodward Christian Church and Professor Edward McFarland of Wayne University.

* * *

Forward Committee Appointed

Bishop Wyatt-Brown of Harrisburg appointed a forward movement committee for his diocese consisting of the Ven. William J. Watts, Canon Edward M. Frear, the Ven. J. Perry Cox, the Rev. Blake B. Hammond, Canon Clifford W. French and the Bishop.

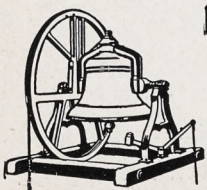
* * *

The Correction of Mistakes Department

March 27th, right here in these notes, I said that Dean Washburn was the chairman of the army and navy commission of the Church. He is the secretary. Bishop Henry Sherrill is the chairman. Also the same story indicated that the nice little Prayer Book for Soldiers and Sailors is only to be had by buying it from the pub-

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lishers, the Church Pension Fund. Wrong—it is chiefly for free distribution by the army and navy commission, in so far as they have the funds to do it. However copies may be bought from the Church Pension Fund for 18c a copy, postage paid. Also the commission is glad to have donations to aid in distributing copies free to the men in service.

* * *

Seriousness of Defense Strikes Misrepresented

"The public has been given an utterly distorted impression of the frequency or seriousness of strikes in defense and other industries," declared James Myers, Industrial secretary of the Federal Council of Churches. "This false impression," he continued, "is probably due not

so much to anti-labor bias on the part of some newspapers as it is to the fact that it is considered 'news' only when there is labor trouble. The

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fact is that if on any given day the papers were to print even a list of union plants where there is no trouble, there would hardly be room for any other news in the paper!" Mr. Myers referred to the statement by labor's representative in the Roosevelt set-up, Sidney Hillman, which showed that in seven months of the present defense program, the man-days of idleness due to strikes in relation to man-days worked were "only small fractions of one per cent."

Mr. Myers asserted that on the whole, "the labor union movement stands as one of the greatest achievements of American democracy, giving to the common man a voice in his own economic destiny. It would be a tragedy indeed, if in the name of defense of democracy the democratic rights of labor were to be abrogated. The idea of a 'cooling off' period before a strike or lockout can be called is all right when an industry is thoroughly organized but to apply it wholesale... would seriously jeopardize the basic rights of labor... Compulsory arbitration would be a step toward a totalitarian form of government in this country. We must indeed be on guard against losing democracy in the name of defense of democracy."

Canon Prichard Speaks for Laymen's Project

A while back, the Rev. H. Abye Prichard, rector of St. Mark's, Mt. Kisco, New York, conducted a preaching mission at the Church of St. John the Divine, Mount Vernon, New York. The unique feature of this year's mission at St. John's was its presentation as a project of the men of the church. Through the individual participation of all the men the mission was a huge success and a completely full church auditorium listened to Canon Prichard deliver his timely sermons.

Stetson Student Center Fills a Real Need

A year ago a tiny student house was opened by the Church at Stetson University, Deland, Florida. In a

year's time over 1,000 persons had written their names in the guest book. There is a young people's organization of the Church at the University, headed by Co-ed Caroline Golsner of Crestwood, N. Y. that meets regularly, and also carries on activities on the Stetson campus through the religious council, an interdenominational group. They have assemblies, discussion groups (better start on Malvern Manifesto), social events, entertainments. The girls even go there to learn how to cook, which is a good idea. The center is in charge of Director George Ehlhardt, who works under the direction of Rector Harry L. Taylor of St. Barnabas' Church.

* * *

Chinese Youth Sends Message

The Chinese delegation to the world conference of Christian youth that met in Amsterdam in 1939 have sent an open letter to fellow delegates in other parts of the world. From their war-torn and devastated country, where they are pursuing the ideals of Amsterdam under great difficulties, these Chinese young people have sent a message of courage and hope. The message says in part:

"The evils of war, deeply rooted in hate, revenge and lust for power and domination, creating ever greater sufferings, injustices and inequalities are rapidly dividing and destroying humanity, but they have thus far failed to achieve their purpose, so (Continued on page 15)

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LIBERAL EVANGELICALS

MONTHLY BULLETIN
APRIL - 1941

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

WE CAN NOT give you the program and the speakers now for the May conference as it is still in the preliminary stages as this goes to press. We hope to have a discussion of the task of the Liberal Evangelical as he faces a world in revolution by a couple of keen minds. We hope to have some equally good discussions of the direction in which our Fellowship should move in the future and the emphasis which should be stressed. Concerning this we know there is considerable divergence of opinion, and a grand discussion should ensue. We anticipate some discussion of the Malvern Conference findings. We shall learn the present state of the Concordat with the Presbyterian Church. We hope some members of the Boston group will lead us in a discussion of their study in Prayer Book Revision. There will also be a business meeting Thursday afternoon at 5 o'clock at which a number of important matters in the life of our Fellowship will be considered. The Rev. Lane W. Barton, rector of Grace Church, Orange, N. J., and his Wardens and Vestry will be our hosts.

THE L-E'S AND THE PRAYER BOOK

The following is part of an address by The Very Rev. Alexander C. Zabriskie, delivered at our regional conference. Space compels us to omit Dr. Zabriskie's introduction which emphasized the loyalty of the earliest Evangelicals in England and America to the Prayer Book.

My topic is, "What will it mean to be loyal to the Prayer Book Today?" May I make one principle suggestion and say that I think the major thing involved for us today in loyalty to the Prayer Book is to insist that it be the test by which matters of thought and practice in the Episcopal Church are to be judged. What it permits, no one may deny; what it forbids, no one may espouse; what it insists upon, no one may disregard.

To my mind one of the most significant developments, and I say it subject to correction, in the last seventy-five years has been the increasing extent to which the Anglican Communion throughout the world has become conscious of itself as a distinct Christian entity, different on one hand from Rome and Orthodoxy, different on the other hand from the

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various Protestant churches. And the most distinctive thing about the Anglican Communion as a whole, to my mind, is the Prayer Book, used with unessential variations through every single branch thereof.

The things to which we Anglicans most stoutly adhere in faith are not our private possessions. Our sacramental doctrine for example, is not unique. But it seems to me the way in which this and other factors are combined, taught and made operative by the Prayer Book, is the most distinctive feature about the Anglican Communion.

Furthermore, the Prayer Book is the chief bond which holds the Anglican Communion together throughout the world. The Episcopacy has helped a lot since the Lambeth Conferences got going. The Anglo-Saxon background had a lot of effect until we began to have autonomous Anglican branches, in Japan, China and Brazil. But I think the thing that has bound it together in every part of the world has been the constant use of the Prayer Book and what the Prayer Book inculcates (almost without the people realizing it) namely, the ethical and doctrinal temper, the sacramental system, the Biblical stress, and the various other things that go to make it up.

If that is truth, if I am right about Anglicanism, the distinctive thing about it is the Book of Common Prayer. It follows, then, that we have got to insist that Anglicanism be interpreted through the Prayer Book. If someone wants to know what the Anglican Communion has stood for historically, or today in what general direction it is heading, let him look at the Prayer Book. I mean the whole Prayer Book.

Now, if the Evangelicals are to contend about the value of the Book as did our forbearers, we have got to insist that it is the thing by which Anglicanism is understood and the test by which any proposed changes be gauged. If some new departure is proposed, as for instance, the Concordat, the test by which to judge it is whether or not it is true to Anglicanism, and that means the Prayer Book. One of the main things that I disagree with, in the views of some opponents of the Concordat, is that they insist on testing it, to some extent at least, by non-Anglican criteria. It is sometimes objected to, for instance, on the ground that it will jeopardize the doctrine of the sacrifice of the Mass. Well, when you examine that, you see it means the doctrine of the Mass, as defined by the Council of Trent, and that is no more binding on us than the resolutions of the Lambeth Conference on Roman Catholics.

We want to make the Prayer Book that by which things are judged. Again, if I am right, the most conspicuous thing about the Prayer Book, if one examines it, is its refusal to be exclusively Catholic or exclusively Protestant. Simeon refused to take part in the controversies that took place during his day for a good many reasons but chiefly, as he put it, because "Truth is very rarely found in either of the two opposing antitheses; it is almost always found exactly in the interplay between the two." If you take just one system, however logical and water-tight it may be, it leaves out that which is true in another, and vice versa. You are not going to find the truth entirely in either one nor in some compromise between the two, but in the constant interplay of the two all the time, and the effort to secure that kind of interplay between the two antitheses seems to me the real reason why Anglicanism has constantly and justifiably refused all efforts to make it be either exclusively Catholic or exclusively Protestant and has insisted on the far harder thing of trying to be both at once. Anglicanism puts much more of a strain on its members who take it seriously than any other Communion, but also it offers much more opportunity in the long run of arriving at that which is a higher truth

than whatever any particular group may see today.

I think a most significant and often the most neglected thing is in the service for the ordination of priests. There are two different forms used. I think I have attended at least seventy-five ordinations to the priesthood, in at least fifty of which the non-sacerdotal one was used and in the other twenty-five, the other. The putting of both in the Book was deliberately designed to make room for both. Likewise, in the Communion and also in a good many other sections two different theologies are combined.

My point is that what is thus allowed by the Prayer Book must always be contended for and maintained. Whenever any effort is made in our day to make the Church exclusively Catholic or exclusively Protestant, we have got to cry halt to that effort. By the same token, he who tries to say that things which the Prayer Book calls permissive are intolerable has also got to be halted, because again he is going counter to what really is its genius.

That is really the main burden on my soul today that we must insist on trying to hold to the Protestant and the Catholic positions. There are many voices to tell us we have got to choose one or the other. A very able article on the Concordat, published in the Southern Churchman, said that we have in our Church two contradictory religions, based on two different assumptions, and that we have got to choose one or the other. To make that choice is to desert Anglicanism as it has historically existed; it is to desert what I think is its genius and that I think is its most important contribution to the world. I am not yet persuaded that we have got to give up Anglicanism.

The other two points I can mention briefly and they depend on this. If we are going to make the Prayer Book the test of things in our Church, one essential is obedience to it. I am not a Prayer Book fundamentalist, because I think there are lots of changes needed; nor a legalist, because I think there are times when we better serve the spirit and purpose by violating the rule, though I don't think that is often the case; but what I would plead against is unnecessary violations of that Book. We have absolutely no right to make any unnecessary ones on any score.

The other essential is that we expound and explain the Prayer Book a whole lot more. A great deal in it is very little intelligible to people who have not studied it with great care. To go through a form, however excellent that form may be, if you don't know what it is all about is not a particularly edifying thing.

It seems to me that we need enormously a great deal more effort to make the Book understood. I think we lose a great pedagogical opportunity in not preaching more from the Prayer Book. Lots of people know the Prayer Book, its words at least, vastly better than they do the Bible, and it forms a great jumping-off point for teaching. Where would you find better texts for this time than "Whose service is perfect freedom?" or "Oh, God, The Protector of all who trust in Thee, without whom nothing is strong, nothing is holy!" Things in the Prayer Book often ring in their minds, and are much more familiar than the things we get out of the Bible.

May I conclude with one further thought which was not at all in what I had intended originally to say. It looks as though Western civilization in Europe is disappearing or will disappear quite rapidly, and certainly the Anglican Church in England will be under terrific disability. Its work in other parts of the world may very well be stopped. Certainly our responsibility as devoted members of that Communion, and greatly prizing the Prayer Book which holds it together, is to do our utmost to support our brothers at this time. Perhaps we shall have to take the major responsibility for the continuation of Anglicanism throughout the world, and we shall need the disciplining and the undergirding of life by a tremendous social loyalty, and our responsibilities thrust on us by the predicament of England, makes this necessary also.

I think we need obviously to make the most desperate efforts we can to convert people first to Christ; and secondly, to His whole Church Universal; but thirdly it is our task so to teach, so to live and so to contend that the Anglican branch to which we belong (and which I believe, because of its resources and genius, may have an opportunity in the days ahead which nobody else has), shall provide that discipline and that social undergirding which it can do, and that at all times it be interpreted and understood through the Book of Common Prayer.

1941 L-E PAMPHLETS

THE Task of the Liberal Evangelical by The Rt. Rev. Theodore R. Ludlow has been reprinted in pamphlet form. Copies have been mailed to the members. Additional copies of the pamphlet may be secured in quantities of twenty-five or more at the rate of three cents apiece, by writing to The Rectory, 49 So. Franklin St., Wilkes-Barre, Pa. We hope that members will help to circulate this pamphlet by putting it in their

Church's tract rack and make it available for non-members at Church meetings and conferences.

ALBANY

I WOULD like to report a very enjoyable meeting with the Albany group of Liberal Evangelicals. The Rev. Erville B. Maynard, presided as chairman. The Rev. A. Abbott Hastings of St. Paul's Church, Troy, New York, was a most gracious host. I read to them a statement of purpose and explanatory material that had been prepared for our Year Book and a considerable discussion followed. The question of the name was discussed and concluded by a resolution unanimously passed approving the change of name to *The Episcopal Evangelical Fellowship* while retaining *Liberal Evangelicals* as an alternate name for any groups that wish to continue with it.

G. M. D.

NEWS NOTES—

(Continued from page 13)

far as the Christian community is concerned. We pray for one another much more and our fellowship is much closer in times of crisis and tribulation than in times of outward peace and prosperity. We are becoming more and more convinced that there is no way out for the nations of the world, unless and until the truth of Christ and the love of God reign over the lives of men and over all human relationships. We firmly believe that truth and love will triumph, that the forces of evil will defeat themselves and that darkness will vanish. To these ends let us dedicate our ceaseless prayer, our unconditional obedience and devotion to His will and our persistent labor in behalf of His Kingdom."

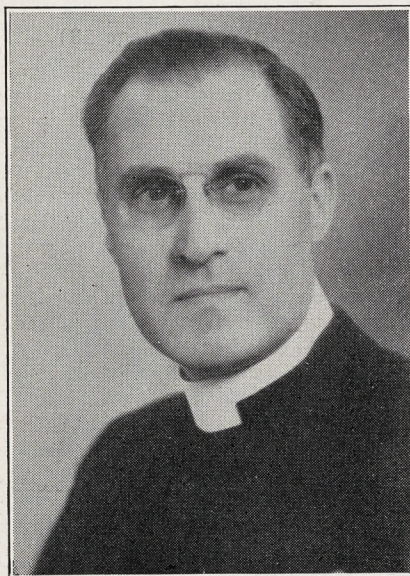
CLID COMMITTEE GIVES REPORT ON STARTING CELLS

(Continued from page 8)

we lose in great pedagogical opportunities. Each cell, or group of cells, performs its own particular function, yet remains a part of the body. Thus a parish, starting with one small cell, will in time have many cells, each with its task so that every need of the community is met. As parish cells grow they function as a vitally alive force in the diocese, and then beyond into the province. Finally as such living organisms come to life throughout the Church, all functioning as members of one Body, we are confident that the entire Church will be re-vitalized until it becomes the force it must become if the kingdoms of this world are to become the Kingdom of God and His Christ.



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