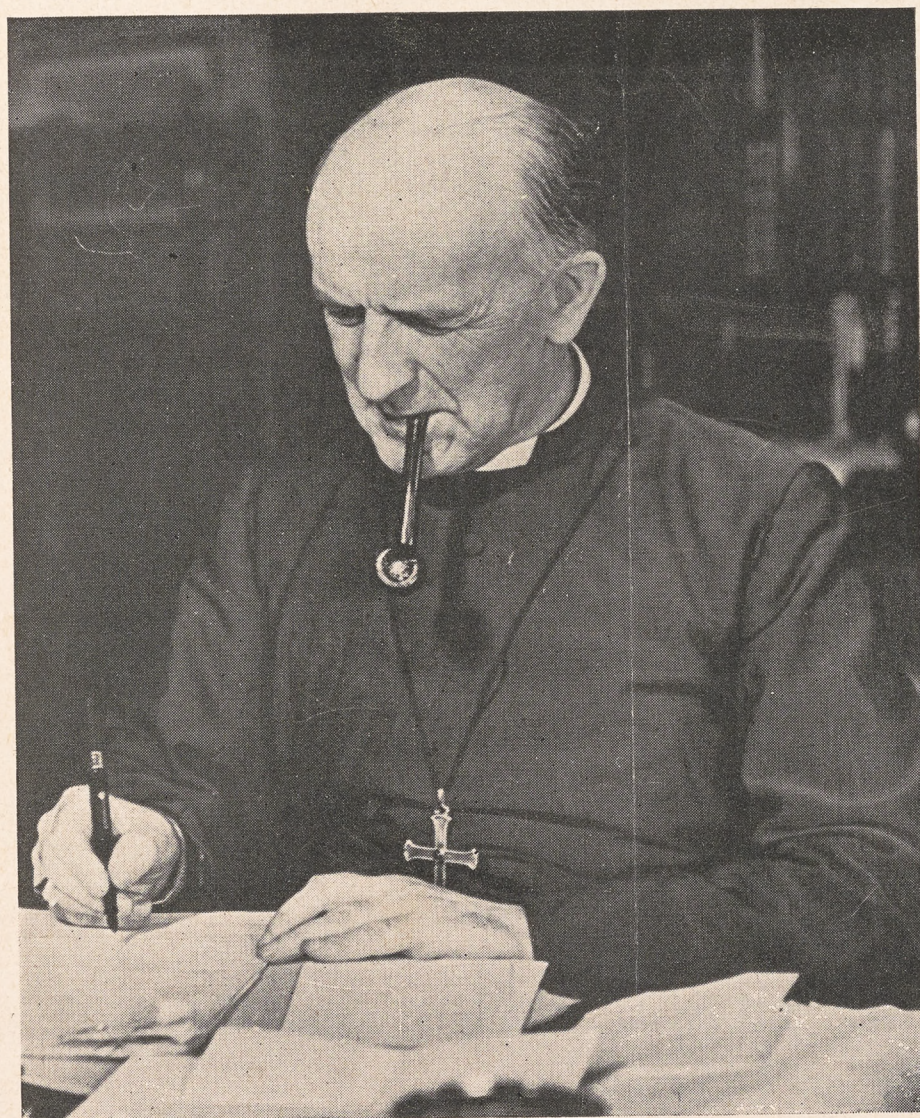


# The WITNESS

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## Findings of the Lambeth Conference

## SERVICES

### In Leading Churches

#### THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

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

Weekdays: 7:30, 8 (also 9:15 Holy Days and 10, Wednesdays). Holy Communion; 9, Morning Prayer; 5, Evening Prayer. Open daily 7 A. M. to 6 P. M.

#### GRACE CHURCH, NEW YORK Broadway at 10th St.

Rev. Louis W. Pitt, D.D., Rector  
Daily: 12:30 except Mondays and Saturdays.

Sundays: 8, 10 and 11 A.M. and 4:30 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 A.M.; Morning Service and Sermon, 11 A.M.

Thursdays and Holy Days: Holy Communion, 11 A.M.

#### ST. BARTHOLOMEW'S CHURCH NEW YORK

Park Avenue and 51st Street  
Rev. Geo. Paull T. Sargent, D.D., Rector  
8:00 A.M. Holy Communion.  
11:00 A.M. Morning Service and Sermon.

Weekdays: Holy Communion Wednesday at 8:00 A.M.

Thursdays and Saints' Days at 10:30 A.M.

The Church is open daily for prayer.

#### ST. JAMES' CHURCH

Madison Ave. at 71st St., New York  
Rev. Arthur L. Kinsolving, D.D., Rector  
8:00 A.M. Holy Communion.  
9:30 A.M. Church School.  
11:00 A.M. Morning Service and Sermon.  
4:00 P.M. Evening Prayer and Sermon.  
Wed., 7:45 A.M., Thurs., 12 Noon Holy Communion.

#### ST. THOMAS' CHURCH, NEW YORK Fifth Avenue and 53rd Street

Rev. Roelif H. Brooks, S.T.D., Rector  
Sundays: 8 a.m.—Holy Communion; 11 a.m.—Morning Prayer; 1st Sunday, Holy Communion.

Daily: 8:30 a.m.—Holy Communion.

Thursday and Holy Days: 11 a.m.—Holy Communion

#### THE CHURCH OF THE ASCENSION Fifth Avenue and Tenth Street, New York

Rev. Roscoe Thornton Foust, D.D., Rector  
Sundays: 8 A.M. Holy Communion.  
11 A.M. Morning Prayer, Sermon.  
8 P.M. Evening Song and Sermon; Service of Music (1st Sun. in month).

Daily: Holy Communion, 8 A.M. Tues., Thurs., Sat.; 11 A.M. Mon., Wed., Fri.

5:30 Vespers, Tues, through Friday.  
This church is open all day and all night.

#### ST. PAUL'S CATHEDRAL

BUFFALO, NEW YORK  
Shelton Square  
The Very Rev. Edward R. Welles,  
M.A. Dean

Sunday Services: 8, 9:30 and 11.

Daily: 12:05 noon—Holy Communion.

Wednesday: 11:00 A.M.—Holy Communion.

#### ST. LUKE'S CHURCH

ATLANTA, GEORGIA  
435 Peachtree Street  
The Rev. J. Milton Richardson, Rector

9:00 A.M. Holy Communion.  
10:45 A.M. Sunday School.

11:00 A.M. Morning Prayer and Sermon.

6:00 P.M. Young People's Meetings.

#### THE CHURCH OF THE EPIPHANY

1317 G Street, N. W.  
WASHINGTON, D. C.  
Sunday: 8 and 11 A.M.; 8 P.M.  
Daily: 12:05.

Thursdays: 11:00 and 12:05.

## The WITNESS

### For Christ and His Church

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## CLERGY NOTES

BARRETT, Thomas V., director of student work of the National Council, has resigned to return to Kenyon College as chaplain.

BROWN, Edward Tanner, formerly the rector of St. Clement's, Honolulu, Hawaii, is now the rector of St. Mark's, Palo Alto, Calif.

GARNETT, William B., formerly curate of Christ Church, Milwaukee, Wis., is now rector of Trinity, Independence, Mo.

HOBART, C. M., rector of St. David's, Cherraw, S. C., will become rector of Ascension, Hagood, and Holy Cross, Stateburg, S. C., on Nov. 1st.

MADDOCK, C. B. W., formerly dean of Trinity Cathedral, Duluth, Minn., has accepted appointment as priest-in-charge of Christ Church, Colon, Panama Canal Zone.

MARSHALL, Charles J., was ordained deacon on August 6 at the Niobrara Convocation, Lower Brule, S. D., by Bishop Blair Roberts. He is in charge of All Saints Chapel, Rosebud Reservation.

OLTON, Perct T., formerly rector of St. James, Newark, N. J., to retire from the active ministry is now in charge of St. John's, Chester, Va.

RICHARDS, James, has resigned as rector of Grace Church, Merchantville, N. J., effective Nov. 3 to accept the rectorship of St. Paul's, Washington, D. C.

RUSSELL, Cyril B., formerly rector of St. Paul's, Warsaw, Ill., is now the rector of All Saints, Saugatuck, Mich.

SCHOLTEN, Howard B., was ordained deacon by Bishop Sanford, acting for Bishop Block of California, on Aug. 1 at Trinity, San Jose, where he is assistant in charge of college and youth work.

STARK, Leland W. F., dean of Calvary Cathedral, Sioux Falls, S. D., has accepted the rectorship of the Epiphany, Washington D. C., effective October 1.

STEELE, Warren H., formerly rector of St. James, Hammondspert, N. Y., is now rector

## SERVICES

### In Leading Churches

#### CHRIST CHURCH CATHEDRAL

Main and Church Sts., Hartford, Conn.  
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.

Weekdays: Holy Communion—Monday and Thursday, 9 A.M.; Tuesday, Friday and Saturday, 8 A.M.; Wednesday, 7:00 and 11:00 A.M. Noonday Service, daily 12:15 P.M.

#### CHRIST CHURCH CAMBRIDGE

Rev. Gardiner M. Day, Rector  
Rev. Frederic B. Kellogg, Chaplain  
Sunday Services: 8:00, 9:00, 10:00 and 11:15 A.M.  
Weekdays: Wed. 8 and 11 A.M. Thurs., 7:30 A.M.

#### TRINITY CHURCH

MIAMI  
Rev. G. Irvine Hiller, S.T.D., Rector  
Sunday Services 8, 9:30, 11 A.M.

#### TRINITY CATHEDRAL

Military Park, Newark, N. J.  
The Very Rev. Arthur C. Lichtenberger,  
Dean  
Services  
Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 P.M.  
Weekdays: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday 8 A.M. Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.  
The Cathedral is open daily for Prayer.

#### ST. PAUL'S CHURCH

Montecito and Bay Place  
OAKLAND, CALIFORNIA  
Rev. Calvin Barkow, D.D., Rector  
Sundays: 8 A.M. Holy Communion; 11 A.M., Church School; 11 A.M., Morning Prayer and Sermon.  
Wednesdays: 10 A.M. Holy Communion; 10:45, Rector's Study Class.

#### THE CHURCH OF THE ADVENT

INDIANAPOLIS  
Meridian St. at 33rd St.  
The Rev. Laman H. Bruner, B.D., Rector  
Sunday Services: 7:30 A.M. Holy Communion; 9:30 A.M. Church School; 11 A.M. Morning Prayer and Sermon.

#### CHRIST CHURCH

NASHVILLE, TENNESSEE  
Rev. Peyton Randolph Williams  
7:30 A.M.—Holy Communion.  
9:30 and 11 A.M.—Church School.  
11 A.M.—Morning Service and Sermon.  
6 P.M.—Young People's Meetings.  
Thursdays and Saints' Days—Holy Communion, 10 A.M.

#### CHURCH OF SAINT MICHAEL AND

ST. GEORGE  
ST. LOUIS, MISSOURI  
The Rev. J. Francis Sant, Rector  
The Rev. C. George Widdifield  
Minister of Education  
Sunday: 7:30, 9:25, 11 a.m.—High School, 5:45 p.m., Canterbury Club, 6:30 p.m.

#### CHRIST CHURCH IN PHILADELPHIA

Second Street above Market  
Cathedral of Democracy  
Founded 1695  
Rev. E. Felix Kloman, S.T.D., Rector  
Sunday Services: 9:30 and 11 A.M.  
Church School: 10:00 A.M.  
Weekdays: Wed. noon and 12:30.  
Saints' Days: 12 Noon.  
This Church is Open Every Day

#### CALVARY CHURCH

Shady & Walnut Aves.  
PITTSBURGH  
The Rev. William W. Lumpkin, Rector  
Sundays: 8, 9:30, 11 and 8  
Holy Communion—Daily at 7:30  
Fridays at 7:00 A. M.  
Holy Days and Fridays 10:30 A. M.

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# The Lambeth Conference Issues Its Report

## **Bishops Are Split on South India Church With Majority Favoring Recognition**

London — A new and deep sense of unity within the worldwide Anglican Communion, and a new vision of increasing duty with other Churches through schemes for progressive mutual recognition and inter-communication leading on to organic unity, were among the outstanding achievements of the Lambeth Conference, 1948, as revealed in its encyclical letter and resolutions and the reports of its committees, which are published August 18 by the Society for Promoting Christian Knowledge.

Other important pronouncements and decisions included: approval of a declaration of human rights; a condemnation of Marxian Communism; a plea for international control of atomic energy, so as to prevent its use in war; an appeal for active evangelism by all members of the Church; a scheme for a larger episcopal conference to include bishops from Churches now outside the Anglican Communion; a scheme for a Pan-Anglican Congress representative of the whole Anglican Communion including clergy and laity, the first meeting to be in 1953. It is understood that this is likely to be held in the United States; a proposal for the setting up on a Pan-Anglican basis of an advisory council on missionary strategy and of a central college for the Anglican Communion, if possible at St. Augustine's College, Canterbury; encouragement of the steps being taken in East, West and Central Africa, and in the Pacific, towards the formation of new provinces or oth-

er regional groupings; an interim pronouncement on the South India Church; a re-affirmation that "the marriage of one whose former partner is still living may not be celebrated according to the rites of the Church, unless it has been established that there exists no marriage bond recognized by the Church," together with a strong recommendation "that provincial and regional Churches should consider how best their pastoral responsibility towards those who do not conform to our Lord's standard can be discharged"; and a rejection of a Chinese proposal for the ordination of women to the priesthood for an experimental period of twenty years.

### **Unity**

The sense of unity in the conference appears to have been extraordinary and finds expression again and again in the encyclical, the resolution, and the reports of the committees. It was a revelation to the bishops to discover how much they shared in common and how great was their unity of mind and spirit. In the opinion of the senior bishops there was no question, as compared with the Lambeth Conference of 1930 (when many of the English and American bishops seemed to have different interests), that on this occasion they had all been considering much the same issues and were far more equally well informed on the range of subjects coming before the conference.

Even where there was agreement to differ on some aspects of the South India scheme, the

difference seemed less important owing to the range of agreement and the growth of a worldwide ecumenical outlook. The bishops went away immensely encouraged and feeling that they were backed by worldwide prayer and understanding.

### **Reunion**

Current schemes for reunion or intercommunion were shown as of two main types, namely: schemes for organic or corporate union, examples of which are the schemes projected in North India, Ceylon, Nigeria, and Iran; and schemes for intercommunion between churches in the same area on the basis of provision for a mutually recognised ministry. Such schemes have been proposed in Canada and Australia, and a similar scheme is under consideration in the United States. A scheme for intercommunion between Churches in the same area on the basis of provision for parallel but mutually acceptable episcopates is classed as of the second type. The disadvantages of this type are enumerated in the committee's report and a warning is issued against proposals "for mutually recognized ministries without the satisfactory adjustment of terms of union." The same committee's report, which receives a general endorsement in the resolutions of the conference, records two views regarding the Church of South India, namely that of the majority who held that its bishops, presbyters and deacons should be encouraged and ac-

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cepted (subject to local provincial regulations) throughout the Anglican communion; and that of "a substantial minority" who held that it was "not possible to pass any definite judgment upon the precise status" of such bishops, presbyters and deacons. But in the sphere of immediate and practical action the conference was able to recommend a general policy for relations with members of the Church of South India.

The essential decision on South India is contained in Resolutions 52 and 53:

52. "We (a) endorse generally the paragraphs in the report of our committee on unity which refer to South

of that Church and such statements contained therein as are known to have given rise either to uncertainty or to grave anxiety in the minds of many, may be reconsidered with a view to their amendment. The conference would call special attention to the six points specified in the report of its committee on unity."

The conference welcomed the development of friendly relations with the Orthodox Churches and the lesser Churches of the East. It has assigned a new importance to reunion with certain Protestant Churches and has approved various exploratory steps.

lowship of Episcopal Churches. With some we are already in partial communion. Full intercommunion has been achieved with the Old Catholics since the last conference, upon terms which should provide a model for such agreements. Each Communion recognizes the catholicity and independence of the other and maintains its own, and while each believes the other to hold all the essentials of the Christian faith, neither requires from the other the acceptance of all doctrinal opinion, or liturgical practice, characteristic of it.

"Here we desire to set before our people a view of what, if it be the will of God, may come to

The American Bishops in procession at the Lambeth Conference: leading are Hall and Bloy, followed by Bayne and Donegan; Barton and Nash; Sawyer and Moody; then Wright, Rhea, Conklin, Gray, Jackson, Brinker, Daniels, Gravatt, Blankingship, McKinstry, Kirchoffer, Mitchell, Block, Peabody. Lawrence and Carpenter are easily spotted and readers will doubtless identify others.



India; (b) give thanks to God for the measure of unity locally achieved by the inauguration of the Church of South India, and we pledge ourselves to pray and work for its development into an ever more perfect fulfilment of the will of God for his Church; and we (c) look forward hopefully and with longing to the day when there shall be full communion between the Church of South India and the Churches of the Anglican Communion.

53. "The conference expresses the hope that, so soon as it may appear to the authorities of the Church of South India to be expedient to take up the matter, such provisions of the constitution

A passage in the Encyclical Letter states: ". . . We feel more and more keenly the rift between the different parts of the Anglican Communion and the Protestant Churches; and we have a great desire to find a way forward to closer unity with them. In the United States, in Canada, in Australia, in the British Isles, there are projects and schemes of various kinds, some for organic union, some for a mutually recognized ministry. In our report we mention certain guiding principles which should be borne in mind in all approaches to reunion. We bid Godspeed to all those who are doing their utmost in different ways to set forward this work.

"We also keep in mind our strong desire for a closer fel-

pass. As Anglicans we believe that God has entrusted to us in our communion not only the Catholic faith, but a special service to render to the whole Church. Reunion of any part of our communion with other denominations in its own area must make the resulting Church no longer simply Anglican, but something more comprehensive. There would be, in every country where there now exists the Anglican Church and others separated from it, a united Church, Catholic and Evangelical, but no longer in the limiting sense of the word Anglican. The Anglican Communion would be merged in a much larger communion of national or regional Churches, in full communion

(Continued on Page Ten)

# Federal Council Issues A Labor Message

## Statement Urges Christians to Re-examine Their Economic Relationships

New York—Christians are urged to consider the means of attaining "a more Christian economic life than now exists" in a Labor Sunday message issued here by the Federal Council of Churches. The statement, intended to be read in churches throughout the country, called on Christians to reexamine their relationships as employers or employees and to consider their own positions with respect to "the grave economic issues that have emerged upon the field of political action."

Asserting that the improvement of economic arrangements is "the obligation of all Christians who share in the control of economic power, whether in management or as representatives of organized labor, have a special responsibility to direct economic forces toward service to the whole society."

A number of principles and objectives were proposed in the message to "guide Christians in their judgment upon economic institutions and in the personal decisions which they make in their various occupations." These were:

(1) There should be a minimum standard of living sufficient for health, cultural growth and protection against hardships beyond one's control.

(2) All persons have the moral right to equal opportunities to develop their capacities.

(3) Every able-bodied man and woman has the moral right and duty to serve the community through work under conditions that assure fair compensation, and in voluntary community service.

(4) All persons have the moral right to take a vigorous part in political and economic activities which hold the greatest promise for the realization of Christian objectives.

(5) The Churches have been right in giving encouragement to the development of the labor movement, both as an instrument for the securing of greater economic justice and as a source of both dignity and morale for workers. Yet, in specific issues that may today separate labor and management, the Church should not prejudice the rightness of either group. While



Bishop Biswas of Assam, India; Bishop Dandridge of Tennessee and Bishop Tucker of Ohio leaving Buckingham Palace after the Bishops at Lambeth had been received by the King and Queen.

making judgments in particular cases, it should concentrate on the encouragement of all those processes which are in harmony with its ministry of reconciliation.

(6) Every national policy must be judged by its consequences for the lives of people in all lands and by its effect upon the economic basis for a peaceful world. There should be tolerance toward the economic experiments and institutions of

other peoples, though these must be judged by the same moral principles as our own.

"The Church," the message said, "is under a divine imperative to call all men—but first its own members—to recognize God's lordship over individual souls and the whole of life—the home, the farm, the factory, the market place, the banking house, and every form of associated activity in the community, nation and world. It is his will that his kingdom come on earth among men."

Labor Sunday, it continued, is a time when a Christian should ask himself and give answer—"after rigid self-analysis"—concerning his economic activities: "Am I right or wrong?"

Am I selfish or generous? Am I loving my neighbor as myself, or am I taking unfair advantage over him? How truly Christian am I in my part of the economic life of this nation and of the world?"

Among those who helped prepare the message, the 24th annual statement issued by the Council, were Walter P. Reuther, Paul G. Hoffman, Bishop G. Bromley Oxnam and Charles P. Taft.

# First World Council Assembly Opens

Amsterdam, The Netherlands —The first Constituent Assembly of the World Council opened with appropriate processional and worship in Amsterdam's Nieuwe Kerk. Practically all Christian churches in the world were represented with the exception of the Roman Catholic and Russian Orthodox Churches. This assembly is the result of the ecumenical movement begun in 1938 when an international group of church leaders met in Utrecht, the Netherlands.

At the opening service three thousand people were present in the Nieuwe Kerk and fifteen thousand persons filled the square outside. The service began with a call to worship by the Rev. K. H. E. Gravemeyer, delegate of the Dutch Reformed Church, followed by a recitation of the Apostles' Creed led by Archbishop Fisher. The scripture lessons were read by the Rev. Marc Boegner of France and Archbishop Erling Eidem of Sweden. Sermons were delivered by the Rev. John R. Mott of the United States and the Rev. Daniel T. Niles, a Methodist from Ceylon. The service closed with prayer and benediction by Archbishop Germanos, Metropolitan of Thyateira and Exarch of the Ecumenical Patriarch for western and central Europe.

In his sermon Mr. Mott paid tribute to other movements

## Four Hundred and Fifty Accredited Delegates Meet for Formal Constitution

which ante-dated the formation of the World Council, namely, the International Missionary Council, the Y.M.C.A., the Y.W.C.A., and the World Student Christian Federation. He said the contemporary church is facing the greatest concentration of major unsolved problems in history.

Mr. Niles said that the world "has set the church to the task of building peace without providing it with the material of either repentance or faith." He also said, "the Christian witness recognizes no barrier and allows no partiality. We are witnesses to the Negro in the same way as to the white. We are witnesses within the Western democracies as well as within the Eastern republics. We are witnesses among all the peoples of all religions and no religion."

At the first evening session Bishop Yngve Brilioth of Sweden warned the new council that it needed a constant reminder that mere cooperation is not unity. Bishop G. K. A. Bell of Chichester reviewed the work of cooperating churches in such areas of concern as treaty revision, war guilt and the special situation created by the

Nazi domination of Germany. In another address, John A. MacKay said "There are powers, both secular and religious which confine the Christian Church to the exercise of strictly localized worship. By doing so they raise afresh the crucial issue of the meaning and right of religious freedom".

Of political interest to the world will be the Council's attitude toward the new State of Israel. Another problem is indicated by the absence of the Russian Orthodox Churches.

Particularly disturbed over the absence of the Russian churches was John Foster Dulles, a delegate to the Council as well as foreign affairs advisor to Republican Presidential candidate Thomas E. Dewey. Dulles, it is reported, profoundly regretted the absence of the Russian ecclesiastics.

## CHURCH WORKERS GET INSURANCE

Porto Alegre, Brazil — The Church in Southern Brazil by action of its Council has decided to secure group insurance for all clergy, and all lay people who are teachers and employees of the schools operated by the District. This was done in spite of the fact that insurance costs more in Brazil than in the United States.

John R. Mott (left), one of five presidents of the World Council of Churches, was the speaker at the opening service. With him is Alphons Koechlin, president of the Swiss Federation of Protestant Churches.



## Lambeth's Closing Service

**WE SHARE** with you two letters from London about the closing service of the Lambeth Conference, in place of the usual editorials. The first is from Bishop Lane W. Barton of Eastern Oregon:

The closing service in Westminster Abbey was one of the most significant and inspiring I've ever experienced, deeply moving and colorful throughout, for the English certainly know how to arrange something of that sort. There was of course the setting in the historic Abbey. The dean and his numerous retinue added much in color, both in the matter of vestments and in the observance of ancient bits of custom and tradition. For instance, the dean, being something of an ecclesiastical potentate, "received" the archbishops, primates, presiding bishops and metropolitans in the Jerusalem Chamber "between the hours of 9:40 and 10 a. m."; that is, the notables did not just come and get into their vestments. They were "received". And when I speak of a retinue I mean just that. There was a beadle who led the procession with his mace; then the Brotherhood of St. Edward the Confessor with their banner; the bearer of the book and the precentors; the choristers; lay vicars; vergers; minor canons and canons; the chapter clerk in his cute little wig and finally the king's almsmen. The canons all wore copes, the minor canons red brocade and the major canons, green brocade.

In addition to the superb organ music at the hands of William McKie and the equally superb choristers, they used the trumpeters and band of the Royal Horse Guards. Their handling of the brass was as spectacular as the uniforms they wore. The trumpeters sounded a fanfare at 10:15 and the procession of bishops entered the Abbey. Then another fanfare and the procession of the Church of Westminster entered, made up of the dean and the retinue mentioned above. Then another fanfare and the procession of primates, metropolitans and presiding bishops entered, followed by the Archbishop of Canterbury and those taking part in the service. During each of these processions the choir chanted Psalms 122 and 43. Then some versicles were chanted and the Archbishop began the Holy Communion. Only there was this difference: where in other churches the celebrant stands before the altar, in the Abbey he stands before "God's Board."

Another significant and quite impressive el-

ement in the service was "the great entrance" in which a considerable company of canons of Westminster brought the bread and wine from the Chapel of the Holy Name to the high altar. For once in my life I have seen the offering of cash overshadowed, as is quite proper, by the presentation or offering of bread and wine.

At the conclusion of the Communion service and the Archbishop's blessing, and just before the dean dismissed us, the choir and band rendered the Te Deum—Stanford's in B flat. It was breathtaking in its magnificence.

I said that the dean of Westminster is by nature of his office something of an ecclesiastical potentate. After the Archbishop had pronounced the benediction, the dean took over. It was as if to say: "Very well, you have held this great service here in the Abbey, and I am very glad as dean to have placed the Abbey at your disposal. You are most welcome but now I shall take over." He and his canons assembled at the altar and he dismissed us:

Dean: "The Lord be with you."

Response: "And with thy spirit."

Dean: "The Lord preserve your going out and your coming in, from this time forth for evermore: Amen."

We then left the Abbey to attend a separate, concluding service in the chapter house. Here the Archbishop said farewell, the concluding versicles of which were, most fittingly:

Archbishop: "Let us depart in peace."

Response: "In the name of the Lord: Amen."

The other letter is from Miss Alice Pratt, churchwoman of New York, who sat in the congregation at this great service and gives her impressions from that vantage point:

I wish I could give you some idea of how very impressive and moving the closing service in the Abbey was. All during the service I kept thinking of all my friends in the Church and how we all despair of it because it seems to do so little, and that little so slowly, to bring the Kingdom of God on earth. But to sit in that great and very old building was reassuring. The very stones looked down calmly on us all. From where I sat I could see, beyond the high altar, all the new masonry that has recently been installed to form the Royal Air Force chapel in the ambulatory. This part of the Abbey was bombed and destroyed. In the arch above the high altar some new stones have had to be set in to take the place of stones

that were loosened or chipped in the blast. And of course all the replaced stone is so very glaringly white and new. But somehow it does not stand out and look wrong. It is almost as if the old stone welcomed the new to stand shoulder to shoulder with it.

Maybe we should think of the Church in that way. When some of its customs are chipped and blasted by the passing of years we must take them out and replace them. In time the new customs will become venerated traditions.

A real spirit moved in the Abbey at this service as the last of the bishops went forward to receive. Dead and gone bishops, looking down on them from that special place that must be reserved for them in heaven, must have been highly gratified in their successors. They were an imposing sight: all shapes and sizes and colors, with all of them consecrated and humble looking men.

Just as the bells in the tower rang out the hour of noon, the Archbishop, who had underestimated the number and had to re-consecrate, said: "For in the night on which he was betrayed he took bread" and the bells made one think of time and how little it matters. The Church will keep on. We must do the best we are capable of as we see the light and not be too discouraged when the powers of darkness crowd us out. All in all I feel lots better about the world, having seen what I did at this great service. Truly the spirit moved with a real force and the powers of darkness are not going to prevail against it with any ease.

## New Books

\*\*\*Excellent

\*\*Good

\*Fair

\* \* \* **Christian Apologetics.** By Alan Richardson. Harper and Brothers, \$3.00.

A new voice is raised to proclaim again that Christian apologetics need not consist of apologetic excuses for our faith. After distinguishing between the "abstract" natural sciences (physics and chemistry) and the "concrete" human sciences (sociology, theology), he explores the proper fields for the concrete sciences. Canon Richardson of Durham reminds the modern churchman, as he needs sorely to be reminded, that theology is neither contained in the philosophy of religion nor in the psychology of religiosity. This is not an esoteric study which tries to dignify itself by borrowing the scientific method, but a solid science which stands on its own basic categories and methods.

John C. Bennett, professor of moral theology at Union Seminary, can write that "this is the most satisfactory statement that has yet come out of the present confusion concerning faith, revelation and reason" because the author makes no attempt to follow any of the current vogues in religious thought nor to line up with any popular "schools". He merely establishes the categories of his science, then takes the evidence of general and special revelation, to arrive at a solution which restores theology as a truly empirical science.

—S. A. T.

## A Word With You

BY

HUGH D. McCANDLESS

Rector of the Epiphany, New York

### LABELS

EVERYONE agrees that it is wicked to put labels on other people. They are often wildly inaccurate and the unconscious victim makes no defense. They are like the placards "I am a dunce" or "Kick me" that sportive fifth-graders love to pin on the backs of their friends.

Even if a label is not entirely wrong, it is always unjust. Each of us is a unique combination of leftist-rightist, liberal-conservative, intellectual-emotional elements in his politics or churchmanship. Generalizations about people or groups always result in some distortion.

There is however, a protection against really false labeling, and that is for a man to pick his own and wear it unashamed, even though no label can fit any man exactly. It is true that others may use the label as an epithet, or as an excuse for dismissing him from their thoughts. But they are the people who would dismiss him, anyway, with a label of their own choosing, if he chose none himself.

In an election year, one sees many devices of human ambition, of which the dullest and most commonplace (and often successful) is the bannerless, causeless, pleasant handsome blankness system. It is sad to see candidates with the manners and methods of movie stars—simply wanting to be "popular"—and sadder to see an election become a popularity contest. Are we electing public servants, or courtiers?

There are "leaders" (in many other fields besides that of government) about whose convictions one knows nothing, except that they are uncompromising in their practice of affability, fearless in their love of nature, unswerving in their respect for motherhood, and adamant against the detestable enormities of the other party, if any.



What leaders are these? They will take us anywhere, like taxi drivers, as long as it pays them. They have studied how to get places, not how to do things.

What a self-labeled man says, means something. But if I am so "international-minded" that I do not wish to be known as an American, my "internationalism" may merely be a lack of interest in any country, or group of countries. If I am so "church-minded" that I refuse to be a party man, it may be that none of the facets of the Church appeals to me at all. If I am so "unity-minded" that I cannot bear being identified as an Episcopalian, my "tolerance" means nothing, for I have proved that I am being tolerant in matters which mean nothing to me.

## The Lambeth Report

BY

LANE W. BARTON

Bishop of Eastern Oregon

London:—Since the Report has now been released I think I can make a few observations without in any way violating the confidence to which we agreed at the opening of the conference. My guess is that the report will be disappointing, though it will be a matter of years before anyone can really assess its value. Having said this I think it should be stated that all with whom I have talked have been quite happy about it, not that it is all they would like it to be, but that it goes much further in the right direction than they expected this Lambeth Conference to go. In times like these the Church should be bold and aggressive, but these are also times when people are bewildered and perplexed. So it is to be expected that churchmen shall be cautious, because churchmen—even bishops at Lambeth—are bewildered and perplexed people in addition to being bishops. Therefore I am delighted that we were as bold as we were.

Our report on the Church and the modern state has in it a section on Communism. Looked at from one point of view it is rather mild, but when one considers that Lambeth resisted the popular pastime of indulging in anti-Communist diatribes or of joining forces with the Roman Church in a holy war against Communism, it represents, I think, something worthy of note. While it does take a stand against atheistic materialism, it reminds the blind and bigoted reactionary that the challenge of Communism must be met by something more constructive than looking under the bed for Communists or passing hysterical anti-Communist laws and imprisoning leaders of the

Communist party. The social and economic conditions which foster Communism must be corrected.

So also the report on South India; while it does not go as far as many of us—the majority—would like to have gone, it does thank God that South India is an accomplished fact. The majority favored an outright approval and blessing of the South India scheme. Had Archbishop Temple lived, I am sure we should have gone further. But it seems to me significant that a majority went as far as it did—not in approval of an ideal but in endorsing a definite forward step and achievement in the field of unity.

Probably the least encouraging aspect of the report is that having to do with marriage. The new canon of the Episcopal Church on marriage, while it excited the interest of the conference, did not succeed in moving Lambeth forward to any appreciable extent.

Perhaps it will be of interest to explain how these reports were formulated. The first week of the conference was spent in a general discussion of the subjects dealt with by the five sections of the report. Then the conference broke up into five committees to carry forward the discussions and to present reports. Generally some one person especially qualified was assigned the drafting of a certain section. This section was then gone over by the committee or a sub-committee and modified and amended. It was then submitted to the larger committee for suggestions and alterations, until finally the committee approved the report. Very often the spice and punch of the original draft was lost by the addition of a phrase here, or the deletion of a phrase or sentence there. So from the standpoint of smooth reading and incisiveness the approved report leaves much to be desired.

Next the report of each committee was submitted to the entire conference and the final two weeks was spent in going over these reports and adopting such resolutions as each committee thought fit to recommend. Each report was, in some minor details, slightly amended but on the whole the conference passed them, without necessarily approving of them. In other words, the various reports represent the approval only of the committees which drew them up, and not of the conference as a whole. Only the resolutions represent the approval of Lambeth itself.

EDITOR'S NOTE: A news story presenting the main points of the Report and the Encyclical Letter is on page three of this issue. The Encyclical is not presented in full because of its length and also because it has been sent to all of the clergy by the National Council, with a covering letter from the Presiding Bishop asking that it be read in all Episcopal Churches on October 10. Lay people will hear it then—if they go to church. The Report, which is a book of 173 pages, will eventually be available in the U. S. and will be announced in these pages.

## LAMBETH CONFERENCE

(Continued from Page Four)

with one another, united in all the terms of what is known as the Lambeth Quadrilateral.

"It is well to keep this vision before us; but we are still far from its attainment, and until this large communion begins to take firmer shape, it would be only a weakening of the present strength and service of the Anglican Communion if parts of it were severed from it prematurely. If we were slow to advance the larger cause, it would be a betrayal of what we believe to be our special calling. It would be equally a betrayal of our trust before God if the Anglican communion were to allow itself to be dispersed before its particular work was done.

"In our resolution, we recommend that, in further schemes for reunion, care should be taken to see that they do not, unless for a brief time, put any member of our family of Churches out of communion with it and that they are not put into force unless after consultation with the rest of our family. That is a right and wise precaution. Yet we look to, and work for, the larger family, and we are thankful that in so many parts of the world other Churches are joined with us in working for it."

### Communism and Human Rights

The subjects of communism and human rights are dealt with very clearly in the encyclical:

"Mankind has only recently escaped conquest by totalitarian states which defied their own power. It now finds itself threatened by the new menace of Marxian Communism which exalts atheism, puts supreme confidence in material progress, and proclaims its gospel with a militant enthusiasm which expects to conquer the world.

"Christians must repudiate this form of Communism and must condemn the cruelties, injustice, and lying propaganda which are inherent in it. But they cannot ignore certain lessons which are to be learnt from the unquestionable fact that Communism has awakened a disciplined response in the

minds of many, both in the west and in the east, who do not necessarily share its atheism or its doctrine of man. To them Communism appears as a protest against social injustice. It seems to them to have inherited a concern for the depressed and downtrodden which is—wherever it is true to its vocation—a glory of the Church. In a very real sense there is here a judgment on Church and on society.

"We do not suggest that Communism is the only influence in our political and economic world against which the Christian conscience must take its stand. There are other forms of economic domination, characteristic of our western society, which show something of the same ruthlessness, and, whatever their outward profession, do not in their practice exhibit any clearer recognition of moral law. Against all these forms of secularism the Church must proclaim that man is a being created by God and is under his sovereignty, and that, apart from God, he can neither master his nature nor find his true self. That is God's world and man's appointed training ground for eternity. Christ alone can deliver man from the conflict in his own nature, lift him from the bondage of evil, and set his feet upon the way which leads to true freedom in God.

"God has given man responsibility. To exercise it, he must have freedom. The Christian Church therefore demands essential human rights for all, irrespective of race or color. There are, unhappily, countries in the world today where such rights are denied. We are grateful for the work which is being done by the commission of the United Nations on human rights. We pledge ourselves to work for the removal of injustice and oppression, and, in particular, to stand by those whose right to religious liberty is threatened.

"But the Church must not insist only on rights. For rights imply duties, and duties today are often forgotten in the assertion of rights. To insist only on rights turns them to wrongs, unless the insistence is matched

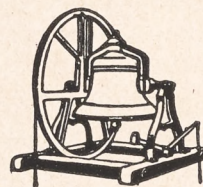
with the faithful discharge of the duties which men owe—to God by unrightness of life, to society by honest work, and to each other by bearing one another's burdens."

### Some Other Subjects

Among the many other subjects dealt with in pronouncements or decisions of the conference were missionary recruiting; the training of ordinands; baptism and confirmation; education; the Christian way of life; and the administration of holy communion. In connection with the last the conference held that "administration from a common chalice, being scriptural and having a symbolic meaning of great value, should continue to be the normal method of administration in the Anglican Communion," but was of opinion that "there is no objection to administration of both kinds by the method of intinction where conditions require it" under provincial regulation.

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# China Student Federation Petitions World Council

## National Student Federation Protests Missionary Support of U. S. Policy on China

Hongkong, China—In a letter to the Amsterdam Conference National Student Federation of China petitions the World Council to give its disapproval "to the dangerous, national and political designs of those American interventionists who go about in religious garbs". Citing the fact that the Federation is the only national student body in China and that its membership includes ninety per cent of Chinese university students and professors, the letter points out persecution of Christian intellectuals by the Kuomintang regime. It states, "A considerable section of the active members and faculty advisers of our Federation is composed of Christians. During the Japan-

ese aggression their loyalty to the cause of national freedom was recognized by many. Today, in our struggle for democracy, national independence and peace, their long-suffering and perseverance under the sword of Chiang Kaishek's gestapo is also evident. Their moral earnestness and their wisdom in counselling have earned for themselves and for the religion they profess a new and wide respect."

The letter goes on to condemn the present American China policy for giving military and financial aid to "the most fascist regime in the world," in the name of combatting communism. This "is an insult to the 450,000,000 people in China . . . and we refuse to be treated as a means to an American end, or to the end of any other country, and thereby help push the

world into another war."

The Federation also reports the cloaking of religious freedom in combination with the maneuvering of questionable leadership in the American missionary churches. "Contrary to what the Kuomintang and its missionary spokesman like you to believe there is no religious freedom in the Koumintang area. We appeal to your sense of justice and your Christian love with respect to the words and deeds of certain politically ambitious or politically motivated leaders in the American Churches. In gearing their thinking and policies about China to the interests of the United States and to the fate of the unpopular and hopeless Kuomintang regime, they are inviting the enmity of our people towards Christianity and western culture. Because of what these American mission leaders outspokenly stand for, those of our colleagues who are Christians feel that they have been put in a very embarrassing position."

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**Service for Assembly Opening**

Norwich, N. Y.—(RNS)—Five local congregations united to sponsor an ecumenical service of praise and worship on August 22, in which Eastern Orthodox, Episcopalian, Lutheran, and Congregationalist churchmen participated. Coinciding with the opening of the first assembly of the World Council of Churches at Amsterdam, the service was the first of its kind to be held here. It took place at Emmanuel Episcopal Church.

Father Athanase Devedjakis of the Greek Orthodox church of Endicott was the guest of honor, reading the Gospel and singing a part of the Liturgy of St. Chrysostom in Greek. He also brought a few words of greeting from the Eastern Orthodox Churches.

The Rev. Lloyd S. Charters, rector of Emmanuel Church, escorted the honored guest and brought a welcome from the host church, the Rev. David Jensen, pastor of Christ Evangelical Lutheran Church, was the liturgist. The Rev. Lawrence L. Durgin, minister of the First Congregational Church, preached.

**Statement Approved**

London—(RNS)—The Episcopal Church's statement on faith and order was approved by the Lambeth Conference of 1948 for use in negotiations toward organic union with the Presbyterian Church or with any other interested church body.

It was agreed by the conference that the statement was in "complete harmony" with the Lambeth Quadrilateral, which


contains the four foundations of Anglican faith and order; Scriptures, Nicene and Apostles Creeds, baptism and holy communion, and the three-fold ministry of bishops, priests and deacons.

The statement on faith and order was prepared by the joint commission on approaches to unity of the Episcopal Church at the request of the General convention of 1946, to be used as a basis for current negotiations with the Presbyterian Church in the U. S. A.

**Dean Stark to Washington**

Sioux Falls, S. D.—Dean Leland W. F. Stark of Calvary Cathedral here has accepted the rectorship of the Church of the Epiphany, Washington, D. C., succeeding the late Rev. Charles Sherrin. Dean Stark, 41, is a graduate of the University of Minnesota, the Chicago Theological Seminary and Seabury-Western Theological School. He was the rector of the Ascension, Stillwater, Minn., before coming here as dean in 1940. He has served on a number of commissions of the diocese and of the province.

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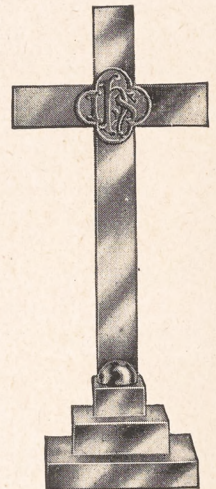


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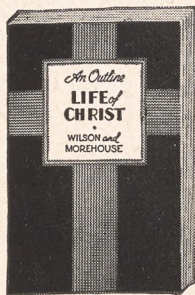
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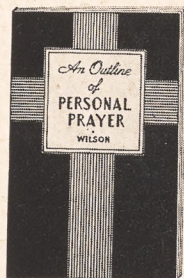
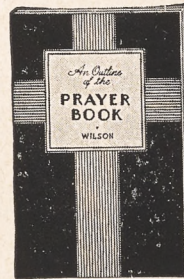
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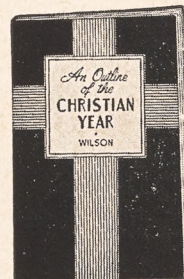
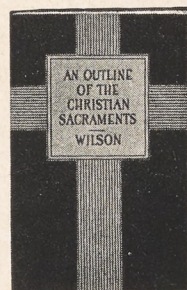


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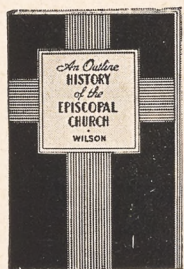
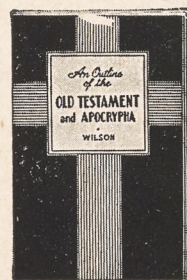
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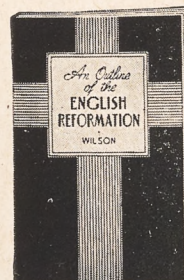
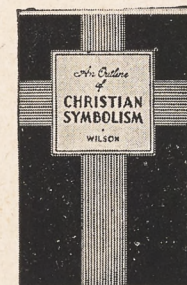
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# Talking It Over

By W. B. Spofford

THE Anglican Bishops throughout the world, who released the report of their deliberations at Lambeth on August 18th, probably did not realize that they would be given an opportunity to act upon several of their own resolutions in less than a week. On the 23rd of August Dean Hewlett Johnson of Canterbury announced that he had



been denied a visa to enter the U.S. for a lecture tour. In announcing the fact to the press in London the Dean stated that he had lectured in America two years ago under the auspices of the National Council of American-Soviet Friendship, the organization that had extended the invitation this time. He was well received then, speaking before large audiences throughout the country. One of the meetings he addressed was held in Calvary Church, New York, which was jammed with churchmen of high and low degree and from conversations I had with many who attended I gathered that there were none present who were not impressed with the Dean's honesty, integrity and charm. He also on that visit was invited to the White House by Mr. Truman; he spent an hour and a half closeted with Mayor LaGuardia and he conferred with many other public figures. All of which now prompts the Dean to say that "America has changed tremendously. The country was not hostile to Russia then. Now there seems to be a deliberate antagonism. There seems to be no desire whatever for friendly relations or friendly understanding with Russia. England and the United States and Russia all have a lot to learn from one another. Contributions to liberty of all three powers are complementary. America has been proud of maintaining freedom of the press and freedom of speech. Now I am not so sure."

Which prompts a suggestion. From a careful reading of the Report of the Lambeth Conference, I find that the Conference as a whole is responsible for the formal resolutions contained therein, agreed to after discussion. Resolution six states:

"The Conference declares 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."

Resolution seven states: "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 accurate information; and to full freedom of religious life and practice, and that these rights belong to all men irrespective of race and colour."

Resolution twenty states: "The Conference affirms that the Church must be free to order its worship and fellowship, to teach and to evangelize. In view of a tendency of the State to encroach on the freedom of individuals and voluntary associations, it urges Christians in all lands to guard such freedoms with vigilance and to convince public opinion that their preservation is essential to the maintenance of true democracy and personal and national well being."

THE U. S. government, in less than a week after this statement was officially made on behalf of the Anglican Bishops throughout the world by the Archbishop of Canterbury, encroached on the freedom of an individual, Dean Hewlett Johnson, and of a voluntary association, the National Council of American-Soviet Friendship.

The American Bishops who voted

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for these resolutions, and from the Report I take it that all present at Lambeth did, are therefore, I think, morally bound to write or wire immediately to the President of the United States and to the Secretary of State, demanding that Dean Johnson, the individual, be granted a visa, and that he be allowed to lecture under the auspices of a voluntary association, the National Council of American-Soviet Friendship.

Our Bishops have directed that the Encyclical Letter of the Conference shall be read in all the churches. It says, among many fine things, that "Security and peace have still to be won in the face of national selfishness and the menace of war. The peace of the world is threatened by suspicion, fear and hatred."

Well Dean Johnson states (and I am sure nobody is prepared to say that he is anything but an honest man) that "the only reason I travel to any country is to try to increase understanding. When I go to Eastern Europe or Russia I try to get them to understand the West. The only reason I wanted to make this tour of America was to tell the people about my eight weeks' trip last autumn in Eastern Europe. I just travel to create understanding."

Just one further Lambeth quote. The committee on the Church and the Modern World states that "there are the rights of freedom of speech, discussion, and association. This group includes freedom of the Press and of information from different points of view. It is important that the organs of publicity should be free and that the people should have access to reliable information, for they cannot reach a right judgment on current problems if they are left in ignorance by a rigorous censorship or unscrupulous propaganda."

The case of Dean Hewlett Johnson vs. the U. S. Government presents the American Bishops with an unprecedented opportunity to back up their own fine words. To ask them to picket the White House and the State Department would perhaps be asking too much. But it would be nice if they would write letters and telegrams, releasing them also to the public so that all may know that they meant exactly what they said at Lambeth.

EDITOR'S NOTE: The heart of the Lambeth Conference Report is the Resolutions, passed by the entire conference, numbering 118. These Resolutions are now available from THE WITNESS. See announcement on this page. The pamphlet will be sent by return mail.

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## THE RESOLUTIONS OF THE 1948 LAMBETH CONFERENCE

The Encyclical Letter of the Lambeth Conference has been sent by the Presiding Bishop to all of the clergy, to be read in churches October 10th. Of equal, or greater interest and importance are the Resolutions which were passed by the entire Conference. There are 118 Resolutions, dealing with (1) Christian Doctrine of Man; (2) Church in the Modern World; (3) The Unity of the Church; (4) The Anglican Communion; (5) The Church's Discipline in Marriage; (6) Baptism and Confirmation; (7) Ordination of Women; (8) Administration of Holy Communion (Intinction).

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