

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church



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AMERICAN BISHOPS IN PROCESSION

After the standard bearer, may be seen (left to right, two by two) Bishops Donegan, Bloy, Nash, Bayne, Sawyer, Barton, Moody, Mason, Kinsolving, Mallett, Conkling, and Harris, on the way to the closing service of the Lambeth Conference in Westminster Abbey.

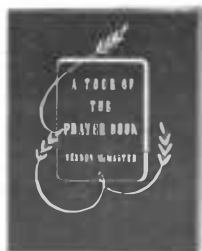
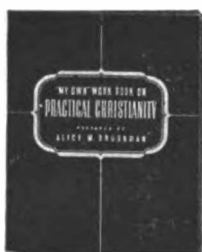
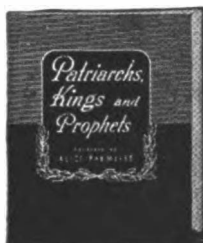
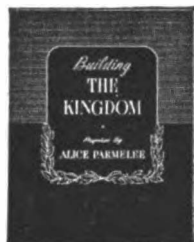
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FOURTEENTH SUNDAY AFTER TRINITY

LAMBETH**Encyclical Letter***To the Faithful in Jesus Christ*

WE, ARCHBISHOPS AND BISHOPS of the Holy Catholic Church, three hundred and twenty-nine in number, assembled from all parts of the earth at Lambeth, in the year of our Lord 1948, under the presidency of the Archbishop of Canterbury, with whom, as with one another, we are in full communion, give you greeting in the name of our Lord and Saviour Jesus Christ.

Meeting again in Conference after a long interval of eighteen years, and after the grievous separations of war, we declare our thankfulness to Almighty God for the profound and joyful experience, in this meeting, of our unity in the faith of Christ and in the fellowship of the Holy Spirit. Many of you, in distant parts and near to us, have been upholding us in your prayers. We ask you to share our thanksgiving that God has knit us together in heart and mind, and to expect that, by our interchange of friendship and counsel, all the Churches and congregations, which we represent, will receive strength and encouragement.

Mindful of the sacred commission which we bear in the Ministry given by our Lord through His apostles to the Church, we have devoted ourselves for five weeks, with earnest prayer and eucharist, to grave deliberations. In the second portion of this Letter we review the course of our discussions. In this first part, we address a message to all our people, and indeed to all who will listen to us, asking that it may be read in every place of worship in the Anglican Communion, to each congregation in its own language, on Sunday, October 10, or, if there be any place which it has not reached by then, on the first possible Sunday thereafter.

I

The Church is not something made by men. It is the instrument of the living God for the setting-forward of His reign on earth. God in Christ has won the victory. The Church lives in the power of the Resurrection. The gates of Hell cannot prevail against it. This is an hour of testing and peril for the Church, no less than for the world. But it is the hour of God's call to the Church. Thus the keynote of our message is encouragement to the people of God all the world over. For those who have eyes

to see, there are signs that the tide of faith is beginning to come in.

We know well how hard it is for many of you to live as Christians in this present age. Some of you have to meet opposition in non-Christian homes; some are a small minority of Christians in non-Christian lands. Many of you are trying to bear your witness in face of contempt and ridicule, in the places where you work day by day. All at times are tempted to lose heart and to wonder whether, under such conditions, Christian living is possible, or whether, if possible, it is worth while. We are certain that it is possible, and worth everything, and we write this letter to tell you why.

Remember that some of the first believers were slaves owned by non-Christian masters. Many suffered persecution for Christ's sake. It was often hard for those who were in Christ before us. Because they were faithful in their generations, the light still shines in the House of God, and the torch of faith has been carried across the earth. Many of the younger Churches of our Communion, during the last hundred years, have been born in martyrdom, and in our own day this witness unto death has been renewed. The Christian life is always difficult. The fight against evil is always costly. Without the Cross, there could have been no Resurrection. But the Resurrection is the guarantee that the love of God is stronger than death or evil.

Whatever man may do, God is undefeated. God

LAST week's issue of THE LIVING CHURCH contained summaries of the reports of three important Lambeth Conference Committees.

This week we publish Part I of the encyclical letter from the bishops, omitting part II because it is a summary of the resolutions, which are given in full (except for section V) on succeeding pages. The September 12th issue, the Post-Lambeth Number, will contain interpretive articles by bishops who took part in this historic meeting.

reigns. The world belongs to Him, and in it He is working out that purpose which He has revealed to us in Jesus Christ. He uses imperfect and sinful men to be its servants. Christians may not always be better than their neighbours, but we serve a better Master. His is the cause that has life and hope in it.

This life and hope are offered to the world. Only when the sovereignty of Christ is owned in our communities can they become what God wills them to be. Societies that are built on other foundations are built on sand. In the world of our time two ways of living, two beliefs concerning the meaning of human life, contend with one another for man's soul. The battle is between that faith in God and man through Christ, by which man is set free, and (against it) the creeds of materialism and the will to power, by which he is enslaved. The Church is the champion of man against all that cheapens and degrades him; for the Gospel is the charter of man's dignity. The mission of the Church, now as always, is to proclaim and live out the Gospel by which alone men can be saved from sin and judgment, and the world from despair and self-destruction.

THE social order is all the time being made by the thoughts men think, the loyalties they honour, and the deeds they do or leave undone. If the Church is to be to the world as salt, which preserves civilization from corruption and keeps life wholesome, there must be something distinctive about us Christians—in the way we do our daily work, in the homes we make, and in the standards by which we live. We must take our full part as citizens. Yet, in so doing, we must not forget that we are citizens of a heavenly Kingdom and inheritors of an eternal destiny. While we seek to serve our earthly cities, our allegiance always is to Christ the King; and to hold by that is our highest contribution to the good of those among whom we dwell. For freedom and justice in the world depend on there being enough men and women who say, "We must obey God rather than men."

What is wrong with the world is that it has forsaken or never known the true God and is defying His moral law. We long for peace, but there can be no peace which is not founded on justice, and there can be no justice unless men acknowledge the authority of God. Science is putting into the hands of men new and incalculable power. But this power is turned to disaster and destruction when men forget that it is given by God, to be used for the fulfillment of His purpose. Once we ignore the first and great commandment, we do not long obey the second, and sooner or later ruin follows. "Thou shalt worship the Lord thy God, and Him only shalt thou serve." Man must worship. Only by so doing can he preserve his true nature and standing as a child of God. The

ancient word still speaks to all of us: "Take heed that ye forget not the Lord your God."

Thus the supreme task of the Church to-day is to win the nations of Christendom back to the knowledge of God revealed in Jesus Christ as Judge and Saviour, and to take the good news to those who have not yet heard it. We call on all our people to engage in this campaign and to put themselves into training for it. Every man, woman, and child has his part to take. God, in His mercy, has given to us in our Conference a clearer vision of His will and purpose for His Church and of its mission in the world. To these we bid you dedicate yourselves.

That dedication is already being made by faithful Christians of every race, and not least in the devoted service offered by their clergy. But far more priests are needed, and, if the supply of men called and equipped for the ministry is lacking, all Christian strategy must, humanly speaking, fail. With them are needed men and women for many other forms of whole-time service, and therefore a revived sense of vocation throughout the length and breadth of the Church. There is no place in the Church for those who will not try to honour the obligations of their membership. We thankfully recognize how many do so honour them, how great is the zeal of many of our younger people, and how much is owed to the witness of faithful congregations and to church wardens and other office-bearers. But all must take their full share. We must show that we put God first by regular worship on the Lord's Day. We must put our minds to the understanding of our religion, so that we may meet men's doubts and questions with a reasoned faith. We must bring the teaching and example of Christ into our everyday lives. We must do our duty in paying for the Church's work. The Church in the diocese and parish is the key to the whole situation. The local congregation is the place where men must find the life of the Great Church, which is God's instrument for the world's salvation. See to it, then, that your congregation is a true community in Christ, that it may influence the common life of its whole neighbourhood. Nothing that is good in the sight of God should be outside the Church's interest.

And since Christ's cause in the world can never be fully served by a divided Church, we also lay upon you the duty to take every opportunity of co-operating with Christians of other Churches, and to work and pray for the Reunion of Christendom.

Finally, we invite all men and women to join with us under Christ's banner in the war against the evils which wreck man's life and against the false creeds which debase it. In that war there can be no neutrality. To those who stand aloof Christ says, "He that is not with me is against me."

So we commend you to God's love. May He supply all your need, according to the riches of His grace.

The Resolutions of the Conference

I. THE CHRISTIAN DOCTRINE OF MAN

1. The Conference, believing that man's disorders and conflicts are primarily due to ignorance or rejection of the true understanding of his nature and destiny as revealed by God in Jesus Christ, affirms that man has a spiritual as well as a material nature, and that he can attain full stature only as he recognizes and yields to the love of God as revealed in Jesus Christ and to the influence of His Holy Spirit.

2. The Conference affirms that this world, though corrupted by sin, is God's world and man's appointed training ground for eternity; and that the grace of God, offered to him through Jesus Christ, enables him to rise superior to his environment and to live in this world as the child of God.

3. The Conference welcomes the great advance in scientific discovery characteristic of our age, and repudiates the suggestion that any check should be placed upon it. But we insist that the consequent growth of man's knowledge increases his moral responsibility for the use he makes of it.

4. We fully share man's aspiration for fellowship in an ordered society and for freedom of individual achievement, but we assert that no view of man can be satisfactory which confines his interests and hopes to this world and to this life alone; such views belittle man and blind him to the greatness of his destiny.

5. The Conference believes that both the recognition of the responsibility of the individual to God and the development of his personality are gravely imperilled by any claim made either by the State or by any group within the State to control the whole of human life. Personality is developed in community, but the community must be one of free persons. The Christian must therefore judge every social system by its effect on human personality.

II. THE CHURCH AND THE MODERN WORLD

Human Rights.

6. 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.

7. 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 or colour.

8. The Conference endorses the proposed Covenant on human rights, now before the United Nations, and declares it necessary for full religious freedom that

- (a) every person shall have the right to freedom of religion, conscience, and belief, including the right, either alone or in community with other persons of like mind, to hold and manifest any religious or other belief, to change his belief and to practice any form of religious worship and observance, and he shall not be required to do any act that is contrary to such worship and observance; and that
- (b) every person of full age and sound mind shall be free, either alone or in community with other persons of like mind, to give and receive any form of religious teaching, and in the case of a minor the parent or guardian shall be free to determine what religious teaching he shall receive.

The Conference believes that the above rights should be subject only to such limitations as are internationally recognized as necessary to protect public order, morals, and the rights and freedoms of others. Any such limitations should be clearly defined by law, and there should be appeal concerning them before impartial Courts of Justice.

The Church and War.

9. The Conference re-affirms Resolution 25 of 1930 "That war as a method of settling international disputes is incompa-



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LAMBETH SCENES: (Above) the Archbishop of Canterbury in vestments presented by Japanese Church; (left) the reception at Lambeth Palace.

tible with the teaching and example of Our Lord Jesus Christ."

10. The Conference affirms that it is the duty of governments to work for the general reduction and control of armaments of every kind and for their final elimination, except those which may be necessary for international police protection; but until such time as this is achieved, it recognizes that there are occasions when both nations and individuals are obliged to resort to war as the lesser of two evils.

11. The Conference urges that the use of atomic energy be brought under such effective international inspection and control as to prevent its use as a weapon of war.

12. The Conference appeals to all Christians to unite in working for the reconciliation of the nations which have been at war, and urges the allied nations to agree without delay upon treaties of peace with Germany and Japan, based on principles of justice.

13. The Conference, moved by the tragic plight of vast numbers of men and women who, owing to political conditions, have been exiled from their home country, and believing that there is room in which they may find new and permanent homes, urges the Governments of all countries represented in this Conference where such room can be found to take active steps for the admission of as many as possible of those men and women with their families as new settlers: and calls all Christian people within countries wherein they are permitted to settle to give them every help in their power.

14. The Conference urges the statesmen of the world together with their people to do their utmost to frame a world policy for the fuller development and a juster distribution of the world's economic resources, to meet the needs of men and women in all nations.

15. The Conference believes that the nations of the world must have an organ of co-operation to which each nation must be ready to yield some of its sovereignty, and trusts that the United Nations may be used, strengthened, and improved to that end.

Palestine.

16. The Conference feels deep concern for the future of Palestine: it prays that good order and peace may be restored to the land sacred to millions of Christians as well as to Muslims and Jews. It greatly appreciates the efforts made to restore peace and expresses its sympathy with all of every race, and particularly Christians of every Church, who are suffering.

The Conference appeals to the nations of the world to deal with the problem not as one of expediency—political, strategic, or economic—but as a moral and spiritual question that touches a nerve center of the world's religious life. And for that reason it urges the United Nations to place Jerusalem and its immediate environs under permanent international control, with freedom of access to sacred places secured for the adherents of the three religions.

The Church and the Modern State.

17. The Conference affirms that the doctrine that power is its own justification is a most corrupting influence in political thought and practice today.

18. The Conference affirms it to be the duty of the Church constantly to proclaim the sovereignty of God who is the Father of all and whose law is above all nations; it condemns the concept of the unbridled sovereignty of the nation and such usurpation of power by the State as is opposed to the basic truths of Christianity: further, it denies that the individual exists for the State, but asserts that one of the principal ends of the State is the development of personality, the highest good of the individual.

19. We believe that the State is under the moral law of God, and is intended by Him to be an instrument for human

welfare. We therefore welcome the growing concern and care of the modern State for its citizens, and call upon Church members to accept their own political responsibility and to co-operate with the State and its officers in their work.

20. 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.

21. Recognizing that in the quest for a just social order the differences between those who value tradition and those who feel most urgently the need for change and reform may provoke enmity, the Conference believes that, however strong these tensions are, the fellowship of the Christian community should contain them, and that in times of controversy, Church members can make this significant contribution of unity in Christ to the life of neighbourhood or nation.

22. The Conference calls the Church to think out afresh the Christian gospel of work in terms relevant to modern working conditions, and calls on all Church members to find their incentive to work, not only in security and gain, but chiefly in service and good workmanship, as an offering to the glory of God.

23. Since the State, industry, and community services are offering an increasing number of posts which may be made spheres of Christian influence, the Conference calls upon Church members to bring to such posts not only professional training and a sense of vocation but also a sound knowledge of the Christian doctrine of God and man.

24. Welcoming recent declarations of more humane governmental policy toward the peoples of undeveloped countries, we call upon the governments concerned to ensure to these peoples their economic rights and the best elements of the spiritual and cultural heritage of their own lands and of other civilizations, so that they may take their rightful part in the whole family of nations, and we urge all Christians, whether in government service or as private citizens, to see that these declarations of policy are put into practice.

Communism.

25. The Conference, while recognizing that in many lands there are Communists who are practising Christians, nevertheless declares that Marxian Communism is contrary to Christian faith and practice, for it denies the existence of God, Revelation, and a future life; it treats the individual man as a means and not an end; it encourages class warfare; it regards the moral law not as absolute but as relative to the needs of the State. The Conference holds that while a State must take the precautions it regards as necessary to protect good order and peace from all subversive movements, it is the special duty of the Church to oppose the challenge of the Marxian theory of Communism by sound teaching and the example of a better way, and that the Church, at all times and in all places, should be a fearless witness against political, social and economic injustice.

26. The Conference believes that Communism is presenting a challenge to Christian people to study and understand its theory and practice, so that they may be well instructed as to which elements in it are in conflict with the Christian view of man and must therefore be resisted, and which elements are a true judgment on the existing social and economic order.

Education.

27. The Conference holds that the Church should press for the best educational opportunity everywhere for all, without racial distinction and without privilege for wealth.

28. The Conference gratefully recognizes the admirable

work done by Christian teachers throughout the world and urges Churchmen to bring the opportunity of this high calling to the attention of young men and women.

29. The Conference while giving full support to State education is convinced that there is a unique value for the community in the long tradition of Church education. The Conference believes that the freedom of experiment which this tradition affords and the religious, moral, and social training which is its specific purpose are invaluable for the best interests of education and that everything possible should be done to open the benefits of such Church education to all who desire them.

30. The Conference affirms that the Church owes a deep debt of gratitude to Sunday and Day School teachers and youth leaders who, in the face of increasing difficulties, have forwarded the Church's teaching ministry to children and young people with devoted service. The Conference emphasizes the responsibility of individual clergymen, and parishes in the work of Christian education.

31. The Conference welcomes the statutory provision made in England in 1944 for religious instruction and worship in schools, as well as similar developments in other countries. We urge universities and training colleges to provide adequately for the training of teachers in this field.

32. The Conference welcomes the steps taken in some universities to make provision for courses designed to give general instruction in Christian faith and practice to those who are not students in theology. It also urges that a chapel for corporate worship should be provided in every university and university college.

33. The Conference calls special attention to the urgent need for more effective and continuous adult education through study and discussion. It believes that adult religious education should be included in the normal work of parish and diocese.

34. Recognizing the great influence of films and broadcasting both for good and for evil, we welcome the efforts now being made to improve their quality: sharing the anxiety of many teachers and Educational Authorities lest the films shown to children should undermine sound educational influences, we particularly welcome the provision of wholesome films and broadcasts for children.

35. The Conference urges further investigation and experiment on the part of the Church in film production and radio programs as a means of religious and missionary education, and full co-operation with experts in these fields.

The Church Militant.

36. The Conference, assured that the Gospel of Christ is the power of God unto salvation and that the conversion of mankind to Him is the only way whereby evil in the world today can be overcome, and being convinced of the need for spiritual leadership and venture at this time, issues

- (a) a summons to all members of the Church to acknowledge their failure, both personal and corporate, to make Christ universally known, and humbly to rededicate themselves to the task committed to the people of God;
- (b) a call to the individual members of every local Church to strengthen the corporate life and worship of their Church, and so to increase its influence upon the life of the community;
- (c) an appeal to all Bishops of the Anglican Communion to take the initiative in this time of urgency, calling both clergy and laity to survey and undertake the task set before the Church in their immediate localities. We would urge upon the clergy the importance of pastoral visitation, of making contacts in factory, field, and office, and of fuller participation in the everyday life of the people, so as to win from them

a hearing which would result in a new approach to worship, and a new understanding of the universal sovereignty of God.

37. The Conference urges all Church people to look upon their membership of Christ in the Church as the central fact in their lives. They should regard themselves as individually sharing responsibility for the corporate life and witness of the Church in the places where they live. They should discharge this responsibility and give a distinctive witness

- (a) by the regularity of their attendance at public worship and especially at the Holy Communion;
- (b) by the practice of private prayer, Bible reading, and self-discipline;
- (c) by bringing the teaching and example of Christ into their everyday lives;
- (d) by the boldness of their spoken witness to their faith in Christ;
- (e) by personal service to Church and community;
- (f) by the offering of money, according to their means, for the support of the work of the Church, at home and overseas.

Thus there will be in every locality a living center of Christian faith, witness, and fellowship.

38. While to every member of the Church there falls a share of responsibility for its life and work, yet it is impossible to over-estimate the importance of maintaining and indeed increasing the supply of men and women who are prepared to devote their whole time to some special form of ministry for Christ and His Church. The Conference therefore urges clergy, teachers, and parents to seek for and encourage among young people vocations to Holy Orders, to the Teaching Ministry, to Religious Communities, and to other forms of full-time service in the Church, at home and abroad.

The Christian Way of Life.

39. The Conference affirms that wholeness of personality can be attained only in so far as a man is consciously associated with Jesus Christ. This wholeness necessitates membership of the perfect society, the Kingdom of God proclaimed by Christ. The growth of that Kingdom is advanced by all honest and rightly-directed work and service in every sphere of art and science, politics and industry. But it is the calling of the Church to act as God's special instrument in its extension everywhere. It is therefore in the society of their fellow-Christians that men will find an adequate purpose in life, an assurance of their individual worth, and the power to become true men.

40. The Conference values the witness given by those who, in response to a special vocation, keep themselves apart from the life of the world. But we believe that Christians generally are called by God to take their part in the life of the world, and through the power of God's grace to transform it.

41. The Conference believes that the unity in Christ which exists between Church people ought to find more definite expression outside the church building, and we urge the members of every congregation to seek for opportunities of expressing their unity by the undertaking of common tasks.

42. The Conference reminds members of the Church of the grievous fact that many among their friends and neighbours are in no vital contract with the Christian religion; and we urge them so to prepare themselves by prayer and thought that they may be able by the help of God to use every opportunity to bring others to Christ in His Church.

43. The Conference is convinced that discrimination between men on the grounds of race alone is inconsistent with the principles of Christ's religion. We urge that in every land men of every race should be encouraged to develop in accordance with their abilities; and that this involves fairness of opportunity in trades and professions, in facilities for travel-

ling and in the provision of housing, in education at all stages, and in schemes of social welfare. Every Churchman should be assured of a cordial welcome in any church of our Communion, and no one should be ineligible for any position in the Church by reason of his race or colour.

44. The Conference draws attention to the grave moral and social evils that have arisen in many lands through the prevalence of gambling on a vast scale. In view of these evils we urge that no Church organization should make money by gambling. We deprecate the raising of money by the State or by any organization through sweepstakes and similar methods, however good may be the object for which the money is raised; and we warn men and women of the danger of acquiring the habit of gambling, which has led in so many cases to the deterioration of character and the ruin of homes.

45. The Conference stresses the urgency of providing that every family should have a home of its own which provides for fellowship and privacy.

46. The Conference affirms that education should be more than a training for a livelihood or even for citizenship. It should be based upon the fact that every child is a child of God created by God for citizenship in heaven as well as on earth.

47. The Conference affirms that work ought to be a vocation. Therefore all possible guidance should be given to young people in their choice of life work, in order to foster their sense of vocation and to ensure that they are enabled to take up work which they can rightly regard as a form of service to God and their fellow men.

48. The Conference, recognizing that marriage and motherhood remain the normal vocation of women, urges the importance of fostering in girls the sense of the dignity of this calling and the need to prepare for it. At the same time it welcomes the great contributions now being made by women in many walks of life, and urges that girls and young women be given the fullest possible opportunities for vocational training.

49. The Conference believes that there is great need of a fresh understanding of the nature and function of universities, and the place therein of theology in its full meaning, as a part of any curriculum which claims to be complete. We welcome the growing readiness to found schools and faculties of theology in centers of higher education, and we urge, on educational as well as more strictly religious grounds, that they be set up where they do not yet exist.

III. THE UNITY OF THE CHURCH

Coöperation in Christian Action.

50. The Conference believes that it is the duty of the Church to bear united witness to God's redeeming grace in Jesus Christ, to do battle against the powers of evil, and to seek the glory of God in all things. It therefore appeals to Christians in all Communions, whatever the differences which may separate them in Church order and doctrine, to join in Christian action in all parts of the world irrespective of political party for the application of the principles of the Christian religion to all departments of national and international life.

Thankfulness for Growing Unity.

51. The Conference records its thankfulness to Almighty God for the revival of interest in the cause of Christian unity which has been increasingly manifested in many parts of the world. It also pays a tribute of gratitude to all those in our own and in other Communions who have displayed courage, enterprise, and vision in the service of this cause.

The Church of South India.

52. We

(a) endorse generally the paragraphs in the Report of our Committee on Unity which refer to South 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.

Suggestions Relating to the Constitution of the Church of South India.

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 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 Anglican Communion and the Church of South India.

54. In the sphere of immediate and practical action, the Conference recommends:

(a) That former Anglicans, clerical or lay, who are now members of the Church of South India, and also Anglicans who hereafter join it, should be accepted and allowed full privileges of ministry and communion in any Church, Province, or Diocese of the Anglican Communion, subject to the regulations of the responsible authorities in the area concerned.

(b) That members, whether clerical or lay, of the Churches of the Anglican Communion, who may go to South India, should not be subject to censure if they join the Church of South India or take work of any kind in it.

(c) That clerical or lay members of the Churches of the Anglican Communion visiting the territory of the Church of South India should not be subject to censure if they accept the hospitality of that Church for the performance of priestly functions or the receiving of Holy Communion, subject to the regulations of the Churches, Provinces, or Dioceses to which they belong.

(d) That ministers of the Church of South India who have not been episcopally ordained should not be regarded as having acquired any new rights or status in relation to the Anglican Communion as a whole solely by reason of the fact that they are ministers of that Church.

(e) In regard to the bishops, presbyters, and deacons consecrated or ordained in the Church of South India at or after the inauguration of that Church, the Conference is unable to make one recommendation agreed to by all. It therefore records the two following views:

(1) One view (held by a majority) that such bishops, presbyters, and deacons should be acknowledged as true bishops, presbyters, and deacons in the Church of Christ and should be accepted as such in every part of the Anglican Communion, subject only to such regulations as are normally made in all such cases by the responsible authorities in each area;

(2) Another view (held by a substantial minority) that it is not yet possible to pass any definite judgment upon the precise status of such bishops, presbyters, and deacons in the Church of Christ or to recommend that they be accepted in the

Anglican Communion as bishops, presbyters, or deacons.

The Conference records the fact that no member of the Conference desires to condemn outright or to declare invalid the episcopally consecrated and ordained ministry of the Church of South India. It recognizes that there will be differences in the attitude of Churches, Provinces, or Dioceses regarding the status of the bishops, presbyters, and deacons of the Church of South India, but it expresses the unanimous hope that such differences may never in any part of the Anglican Communion be made a ground for condemnation of action taken by any Church, Province, or Diocese.

(f) That lay communicants who in the Church of South India have received episcopal confirmation should, in Churches of the Anglican Communion, be received as communicants, subject to the approval of responsible authority, but should not thereby acquire any new status or rights in relation to the Anglican Communion as a whole; and

(g) That other recognized communicants of the Church of South India should, in Churches of the Anglican Communion, subject to the approval of responsible authority and to any such regulations as may locally obtain, be admissible to communion by an exercise of the principle of "economy."

55. The Conference expresses its concurrence with the recommendations contained in the Report of its Committee on Unity with reference to the Nandyal area in South India.*

Further Approaches to Reunion.

56. The Conference calls upon all the Churches of the Anglican Communion to seek earnestly by prayer and by conference the fulfilment of the vision "of a Church, genuinely Catholic, loyal to all truth, and gathering into its fellowship 'all who profess and call themselves Christians,' within whose visible unity all the treasures of faith and order, bequeathed as a heritage by the past to the present shall be possessed in common and made serviceable to the whole body of Christ." It recognizes that "within this unity Christian Communions now separated from one another would retain much that has long been distinctive in their methods of worship and service."

In the hope of setting forward the fulfilment of this vision, the Conference recalls the principles set forth in the *Appeal to All Christian People*, and the relevant Resolutions of the Lambeth Conference of 1920 on the Reunion of Christendom, and records certain counsels and considerations which it believes should guide the Churches of our Communion in future approaches to reunion:

- (a) The theological issues, especially those concerning the Church and the ministry, should be faced at the outset, and to this end the negotiating Churches should obtain the help of theologians in framing schemes for reunion or intercommunion.
- (b) The unification of the ministry in a form satisfactory to all the bodies concerned, either at the inauguration of the union or as soon as possible thereafter, is likely to be a prerequisite to success in all future proposals for the reunion of the Churches.
- (c) The integral connexion between the Church and the ministry should be safeguarded in all proposals for the achievement of intercommunion through the creation of a mutually recognized ministry.
- (d) The goal in any steps towards a united Church within a given area should always be a Church with which the

Anglican Churches could eventually be in full communion.

(e) Because the Anglican Communion is itself a treasured unity with a special vocation, a part of our Communion contemplating a step which would involve its withdrawal from the Anglican family of Churches should consult the Lambeth Conference or the Provinces and member Churches of this family of Churches before final commitment to such a course.

Schemes for Organic Union.

57. The Conference has heard with satisfaction and hope of proposals for organic union in various areas, and, while calling the attention of those concerned in such schemes to the warnings contained in the Report of the Committee on Unity, believes that schemes of this type have undoubted advantages.

Schemes for the Provision of a Mutually Recognized Ministry.

58. The Conference has heard with interest and sympathy of proposals for the provision of a mutually recognized ministry in advance of any explicit plans for organic union. In spite of the disadvantages attaching to such schemes, which are noted in the Report of the Committee on Unity, the Conference is not prepared to discourage further explorations along this line, if they are linked with provisions for the growing together of the Churches concerned and with the definite acceptance of organic union as their final goal.

Faith and Order Statement.

59. The Conference agrees that the Statement of Faith and Order prepared by the Joint Commission on Approaches to Unity of the Protestant Episcopal Church in the United States of America is in entire harmony with the Lambeth Quadrilateral, and may be used in negotiations of the Protestant Episcopal Church with any interested Christian body.

The Church of Scotland.

60. The Conference welcomes the proposal to resume the conversations between delegates appointed by Archbishop Lang and representatives of the Church of Scotland, begun in 1932 and suspended in 1934, in view of the new situation created by the Archbishop of Canterbury's sermon at Cambridge, November, 1946.

The Evangelical Free Churches of England

61. The Conference cordially welcomes the renewed opening of negotiations, arising out of the initiative of the Archbishop of Canterbury in his Cambridge sermon, between the Evangelical Free Churches of England and delegates appointed by the Archbishop of Canterbury to act on behalf of the Church of England, and expresses the hope that the conversations thus happily begun may, by the blessing of God, lead to fruitful results.

Ceylon.

62. The Conference has learned with deep interest of the proposed scheme for Church Union in Ceylon, regards it as being, in many respects, among the most promising of the various schemes of its type in different parts of the world, and expresses the hope that, subject to the assent of the Church of India, Burma, and Ceylon, the projected union may, under the blessing of God, in due course be carried into effect.

North India.

63. The Conference welcomes generally the negotiations informally begun in North India with a view to union, desires to encourage the authorities of the Church of India, Burma, and Ceylon to go forward, and expresses the hope that in the

*EDITOR'S NOTE: These were, in brief, that episcopal ministrations be provided from the Anglican province of India, Burma, and Ceylon, subject to United Church consent, and that no Anglican diocese be set up within the area of the United Church.

working out of the proposed scheme account may be taken both of the lessons to be derived from South India and of the proposals made in Ceylon.

Iran.

64. The Conference expresses its deep sympathy with the Bishop and Church in Iran in the difficulties, arising largely from relative isolation and from the small scale of the Church in that country, by which they are confronted. It endorses generally the advice given in the section of the Report of its Committee on Unity which relates to Iran, believes that the negotiations directed towards the attainment of local Church unity in Iran should be continued, and concurs in the view that the assistance of theologians should be made available to the Bishop in Iran and to those taking part with him in the negotiations.

Nigeria.

65. The Conference, having heard with sincere thankfulness of the progress made towards union in Nigeria and of the recent setting-up of a Joint Union Committee for the whole of Nigeria so that proposals may cover a sufficiently wide area, recommends that the Union Committee pursue its efforts, especially bearing in mind:

- (a) such advice as may be given by theologians;
- (b) the provisions and progress of other schemes such as that of Ceylon;
- (c) the future relationship of any united Church to the proposed Province of West Africa and to the whole Anglican Communion.

The Eastern Orthodox Churches.

66. (a) The Conference has received the Report of the Joint Doctrinal Commission appointed by the Oecumenical Patriarch and the Archbishop of Canterbury, which met in 1931, dealt with some of the theological points of importance about which there is difference and agreement, and examined the measure of agreement between the Anglican and Orthodox Communions. It thanks the theologians concerned for their valuable work in elucidating the *Suggested Terms of Intercommunion*, as originally propounded by the Archbishop of Canterbury's Eastern Churches Committee, and asks the Archbishop of Canterbury, in co-operation with the Oecumenical Patriarch, to appoint a further Joint Commission with a view to the continuance of this study.

(b) The Conference expresses its sense of deep fellowship with the Eastern Orthodox Communion in all its branches, and offers its sympathy to those members of the Eastern Orthodox Church who in different countries are exposed to special trial and difficulty at the present time, praying that God in His mercy may once again grant them liberty and peace. The Conference is convinced that the contribution of the Orthodox tradition is essential to the full life and witness of the Universal Church, and that a deepened understanding and fellowship between our two Communions has much to give to the healing of the nations, and especially to the growth of mutual understanding between East and West in the world today.

(c) The Conference heartily welcomes and thanks God for the reestablishment of relations with the Russian Orthodox Church and hopes that these relations may be progressively strengthened and deepened.

(d) The Conference expresses its deep sympathy with the Church of Greece in its great difficulties, and prays that God will bless and strengthen it in its ministrations to the people of Greece in their present afflictions.

The Old Catholic Churches.

67. (a) The Conference welcomes with particular pleasure the unanimous agreement reached between representatives of the Anglican Communion and of the Old Catholic Churches at Bonn in 1931, which has resulted in the establishment of a state of intercommunion between the Old Catholic Churches

and certain Churches of the Anglican Communion. It cordially subscribes to the agreement then reached that "Intercommunion does not require from either Communion the acceptance of all doctrinal opinion, sacramental devotion, or liturgical practice characteristic of the other, but implies that each believes the other to hold all the essentials of the Christian Faith." The conference recommends that this agreement should be considered by those Churches of the Anglican Communion which have not yet considered it.

(b) The Conference notes with satisfaction and approval that in line with the Bonn Agreement, the Protestant Episcopal Church in the U.S.A. by action of its General Convention in 1940, and the Polish National Catholic Church by similar action of its General Synod in 1946, have thereby achieved full intercommunion with each other.

The Lesser Eastern Churches.

68. (a) The Conference approves the section of the Report of its Committee on Unity which refers to the Lesser Eastern Churches, and is happy to note the continued good relations between the Anglican Communion and these Churches. It looks forward to the strengthening and deepening of spiritual fellowship with them, which may in God's providence lead in due time to full intercommunion.

(b) The Conference, learning with deep satisfaction of the happy relations existing in various parts of the world between the Armenian Church and Churches of the Anglican Communion, requests the Archbishop of Canterbury as President of the Conference to seek to initiate discussions between theologians of the two Churches, to be appointed by himself and by the Supreme Catholicos of the Armenians, with a view to strengthening the relations between the two Churches; such discussions to be held, if possible, in Etchmiadzin or in some other convenient center in the Near East.

(c) The Conference expresses its deep sympathy with the hardship and suffering endured by the Assyrian people since the last Conference and earnestly prays for their preservation in peace and safety. It hopes that the relations between the Anglican Communion and the Assyrian Church may be maintained and strengthened and that all possible help may be given to assist that Church in its many problems and difficulties.

Scandinavian Churches.

69. The Conference welcomes the steady growth in friendship between the Scandinavian Churches and the Anglican Communion. It calls attention to the Resolutions adopted by the Conference of 1920 concerning relations with the Church of Sweden and recommends that they be formally brought to the notice of such Churches and Provinces of the Anglican Communion as have not yet considered them.

The Church of Finland.

70. The Conference receives with approval the Report of the Committee appointed by the Archbishop of Canterbury to confer with representatives of the Church of Finland, published in 1934, notes the conclusions reached in that Report and recommends that the Report, together with the recommendations, be brought to the attention of such Churches and Provinces of the Anglican Communion as have not yet considered them.

The Churches of Latvia and Estonia.

71. The Conference receives the Report of conferences between representatives appointed by the Archbishop of Canterbury on behalf of the Church of England and representatives of the Evangelical Lutheran Churches of Latvia and Estonia in 1936 and 1938, published in 1938. It records its sympathy and offers its prayers for these Churches, many of whose clergy and laity are now scattered abroad, having no home or possessions of their own, and having suffered grievous hard-

ship. It recommends that Anglicans should give all material and spiritual help possible to these unhappy exiles, and looks forward to the day when it will be possible, after full agreement in faith and order, to advance further the relations between the Anglican Communion and these Churches in conditions of mutual confidence and understanding.

The Churches of Norway, Denmark, and Iceland.

72. The Conference requests the Archbishop of Canterbury to appoint a committee to confer with a similar committee or committees representing the Churches of Norway, Denmark, and Iceland, for the purpose of considering the relations of these Churches with the Anglican Communion.

The Lusitanian and Spanish Reformed Churches.

73. The Conference, recalling the sympathy expressed by former Conferences with the Spanish Reformed Church and the Lusitanian Church, and noting the assistance given since 1885 by bishops of the Church of Ireland in the ordination of their clergy and in other ways, requests the Archbishop of Armagh (1) to cause an enquiry to be made into the doctrine and discipline of these Churches and (2) to present the report of such an enquiry to the Consultative Body of the Conference with a view to advising any bishop or group of bishops that may refer to it.

A Larger Episcopal Unity.

74. The Conference, welcoming the fact that some of the Churches of the Anglican Communion are already in intercommunion with the Old Catholic Churches, looking forward to the time when they will enter into communion with other parts of the Catholic Church not definable as Anglican, and desiring that Churches thus linked together should express their common relationship in common counsel and mutual aid, recommends that bishops of the Anglican Communion and bishops of other Churches which are, or may be, in communion with them should meet together from time to time as an episcopal conference, advisory in character, for brotherly counsel and encouragement.

Foreign Relations.

75. Believing that the increasing development of friendly relations between the Anglican Communion and Churches in foreign countries is of primary importance to the Universal Church, the Conference welcomes the establishment of the Church of England Council on Foreign Relations by the Archbishops of Canterbury and York, of the Advisory Council on Ecclesiastical Relations by the Presiding Bishop of the Protestant Episcopal Church in the United States of America, and of the Committee appointed by the Scottish Episcopal Church. Further, considering the exchange of information between Churches of the Anglican Communion about the relations of our Communion with such foreign Churches to be of great advantage to all concerned, it hopes that each Church or Province of the Anglican Communion will arrange for some similar Council, or other agency, for this purpose.

The Conference expresses its sense of the value of the work done by chaplains of the Anglican Communion in foreign countries, especially in the establishment of friendly relations with the Churches of the countries where they are resident. Further, it trusts that suitability for this special work will be a major consideration in the selection of chaplains for such posts, and that the Church will make the utmost possible use of such men when so appointed.

The World Council of Churches.

76. The Conference cordially welcomes the formation of the World Council of Churches and desires to place on record its deep appreciation of the valuable services already rendered to the cause of Christian unity by the officers and

members of its provisional Committee, and sends its good wishes to the Council for its first Assembly at Amsterdam and prays that God may guide and direct all its deliberations. [A garbled sentence is omitted here.]

Friendship Between Christians.

77. The Conference recognizes that work of great value for the cause of reunion has been accomplished by the cultivation of personal friendships between Christians of different denominations; it believes that such friendships assist the growth of mutual understanding and of intercession; and it encourages members of the Anglican Communion to cultivate such friendships.

IV. THE ANGLICAN COMMUNION

The Book of Common Prayer.

78. (a) The Conference holds that the Book of Common Prayer has been, and is, so strong a bond of unity throughout the whole Anglican Communion that great care must be taken to ensure that revisions of the Book shall be in accordance with the doctrine and accepted liturgical worship of the Anglican Communion.

(b) The Conference urges that special services of thanksgiving be held in 1949 throughout the whole Anglican Communion to commemorate the English Books of Common Prayer, of which the first was published in 1549.

Provinces.

79. In view of the pronouncements of the Lambeth Conferences of 1920 and 1930, the Conference notes with satisfaction and encourages the continuance of the steps which are being taken in East, West, and Central Africa, and the Pacific towards the formation of provinces or other regional groupings.

An Advisory Council.

80. (a) The Conference is of opinion that the setting up of an Advisory Council on Missionary Strategy would enable the whole Anglican Communion to deal effectively with matters of world-wide strategy which concern the task God has entrusted to it and the welfare of the whole Communion; that the organization and work of the Council should follow the lines suggested in the Committee's Report; and that such an Advisory Council should be established as soon as possible.

(b) We recommend that the proposed Advisory Council on Missionary Strategy shall work in close conjunction with all Councils on Foreign Relations which are or may be set up by constituent Churches of the Anglican Communion.

Appointment of Officers.

81. To promote closer coöperation and a clearer understanding between the different parts of the Anglican Communion, the Conference is of opinion that a responsible officer should be appointed in each national or regional Church to keep in touch with the different Churches and to secure a regular exchange of information between them.

Recruiting.

82. The Conference gives thanks to Almighty God for the faithful witness of many martyrs in recent years. It urges Christian people everywhere to accept the challenge of this witness as a call to a new self-offering in prayer, sacrifice, and service, for the extension of Christ's kingdom in all lands.

83. The Conference urges boys and young men who are faithful members of the Church, before committing themselves to other vocations, to consider seriously whether God is calling them to be ordained to the ministry of His Church in this day of opportunity and peril.

84. The Conference urges all bishops and clergy constantly

to keep before their people world-wide evangelization as the primary and still unfulfilled duty of the Church; and calls all the younger members of the Anglican Churches, clerical and lay, to consider seriously whether missionary service is God's will for them.

Training of Ordinands.

85. In the opinion of this Conference, whereas a man is ordained into the ministry of the Church of God, and not into that of any one diocese of the church, it is desirable that the highest possible standard of training should be aimed at throughout the whole body, and to this end we urge a systematic exchange of information relating to:

- (a) methods of recruiting, selection, and testing of candidates,
- (b) standards of theological and general education required for Ordination,
- (c) the character of the theological institutions and faculties, including methods of support by the Church.
- (d) schemes of post-ordination training.

A Central College.

86. In the opinion of this Conference the establishment of a Central College for the Anglican Communion is highly desirable and steps should immediately be taken to establish this College, if possible at St. Augustine's College, Canterbury.

A Congress.

87. The Conference welcomes the suggestion that a Congress representative of the Anglican Communion be held if possible in June, 1953, and respectfully requests the President to take steps toward this end.

Reciprocal Pensions.

88. The Conference urges the Pensions Authorities of every area of the Anglican Communion which possesses an established scheme of pensions for the clergy working within it, to consider together the adoption of a reciprocal scheme between all such areas.

The Status of Certain Japanese Bishops.

89. The Conference approves and welcomes the expressed intention of the Nippon Sei Ko Kwai to receive back the six bishops as bishops of the Nippon Sei Ko Kwai without jurisdiction.

90. The Conference also desires to make clear that in its opinion it is open at any time to the Nippon Sei Ko Kwai in its discretion to entrust the six bishops thus recognized with episcopal functions or jurisdiction, to be exercised in accordance with the canonical and disciplinary requirements of the Nippon Sei Ko Kwai.

91. The Conference recommends the Nippon Sei Ko Kwai formally to communicate its action with regard to these bishops to all metropolitans for information.

EDITOR'S NOTE: The fifth section of the Resolutions consists of answers to various questions referred to the conference. On marriage, the Conference upheld the rule against marriage after divorce and warned against marriage with Roman Catholics "under the conditions imposed by Modern Roman Canon Law." Resolutions 100 to 112 cover various details of sacramental practice, including absolution (110). In nos. 113 to 116, the Conference disapproves the ordination of women to the priesthood and commends the order of deaconesses. And in nos. 117 and 118, the Conference upholds Communion in both kinds and the use of the common chalice, but approves intinction where conditions require it. The text of these resolutions will be published next week.

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DIOCESAN

WASHINGTON

Dean Stark to be Rector of Epiphany, Washington, D. C.

The Very Rev. Leland William Frederick Stark, dean of Calvary Cathedral, Sioux Falls, S. Dak., has accepted the call to become rector of the Church of the Epiphany, Washington, D. C., a parish of more than 1,000 communicants. Dean Stark, who will assume his new post on October 10th, will succeed the late Rev. Dr. Charles W. Sheerin, who died on April 5th.

OREGON

Flood Relief Funds Come from Many Places

Bishop Dagwell of Oregon has received contributions for the relief of sufferers from the recent Columbia River flood from congregations in Rockford, Ill.; Coos Bay, Roseburg, Hillsboro, Grant Pass, Heppner, Ore.; and Bar Harbor, Maine. Other gifts came from individuals in Chicago, Denver, and Corvallis, Ore.

A gift of \$25 came from the Rev. Kenneth W. Nakajo and his Japanese congregations in Utah.

The Bishop said the funds would be used for cases of urgent need which have not been met by the Red Cross.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

Valentine H. Sessions, Priest

The Rev. Dr. Valentine H. Sessions, 57, died June 24, 1948. A retired priest of the diocese of Mississippi, he spent his entire ministry in the one field of the Bolton area, including St. Mary's, Bolton; St. Alban's, Bovina; St. Luke's, Brandon; St. Mark's, Raymond; the Church of the Good Shepherd, Terry; the Chapel of the Cross, Madison county; St. Matthew's, Clinton; St. Luke's, Ridgeland; and the Church of the Epiphany, Hermanville, Miss. In addition he organized St. Columb's Mission, Jackson, in 1941; it is now an independent parish.

He served the diocese of Mississippi in numerous capacities: he was a member and secretary of the standing committee for many years; for 18 years he was the secretary of the diocese and editor of the *Church News*; he was a deputy to General Convention for five meetings, 1928-1940; he was a member of

"the words of my mouth and the meditations of my heart"

We business men must take inventories of our businesses every so often, to determine our actual financial condition. If we're headed wrong, it gives us an opportunity to discover and correct it.

Christians seem loath to inventory themselves, their souls and their bodies, loath to face themselves for what they ACTUALLY ARE, and if necessary to correct all that is amiss.

An accurate measuring rule to determine the real us, is found in the Scriptural words of our title. (Do you know where they're found?) To this we can add another, "As a man thinketh in his heart, so is he." (Find that one, too.) Let's have courage now, all of us, to take these gauges, apply them to our personal lives, and see how we measure up. What sort of words come out of our mouths—profanity, vulgarity, scandal, unfounded gossip, bitterness, idle brainless babbles—or clean, righteous, con-

structive, uplifting and essential conversation? Whatever comes out, THAT'S THE SORT YOU ARE! What do you mull over in your heart, where your neighbor and the passer-by cannot peer in and determine your actual classification? Are your thoughts clean, wholesome, kindly, loving, and thoughts that Jesus and Mary could share and enjoy—or are they slimy, vulgar, envious, bitter, ready to believe evil of others without confirmation, prideful (self-righteous), uncharitable? Which ever the brand of your natural day-by-day thoughts, that's what you ARE! And, rather soon, despite your secretiveness about your possible sinful side, it will begin to show on your face and in your eyes!

But Our Blessed Lord looks upon our hearts, and He knows us altogether. Are we pleasing Him, or are we crucifying Him afresh daily?

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DEATHS

the board of trustees of All Saints' College, Vicksburg, and was active in creating its endowment fund.

Dr. Sessions was a charter member of the Rural Workers' Fellowship and served as secretary-treasurer, 1925-37, and as editor of the *Rural Messenger*, 1925-39. During these years he was a regular attendant at the courses given in the rural Church school at the University of Wisconsin and held that school's certificate for rural workers.

He received the B.A. degree from Millsaps College, Jackson, Miss., in 1916; the B.D., from the University of the South in 1919, and the D.D., in 1934; the S.T.M., from Seabury-Western Seminary in 1933, and the D.D., in 1934.

The funeral was conducted by Bishop Gray of Mississippi in St. Mary's Church. Dr. Sessions is survived by his wife, the former Daisy Belle Farr, and three children, Mrs. Robert D. McKee of Red Bank, N. J., Val H., Jr., and Clifton Farr Sessions, both of Bolton.

CHANGES

Appointments Accepted

The Rev. Edward Tanner Brown, rector of St. Clement's, Honolulu, Hawaii, will become rector of St. Mark's Palo Alto, Calif., September 1st. Address: Box 152, Palo Alto, Calif.

The Rev. Eugene H. Buxton, rector of Holy Trinity, Bellefontaine, Ohio, will become rector of St. James', Wooster, Ohio, September 5th, and may be addressed there.

The Rev. Charles W. Carnan, Jr., rector of Galilee Church, Virginia Beach, and Eastern Shore Chapel, Oceana, Va., will become canon of Grace Cathedral, San Francisco, Calif., October 1st. Address: 1055 Taylor St., San Francisco 8, Calif.

The Rev. William Friend Day, a retired priest of the Church of England in Canada, will become vicar of St. James', Deer Lodge, and St. Andrew's, Philipsburg, Mont., September 1st. Address: 307 Cottonwood Ave., Deer Lodge, Mont.

The Rev. Frederick L. Eckel, formerly rector of St. Paul's, Owego, N. Y., is now associate rector of Christ Church, Greenville, S. C. Address: Box 154, Greenville, S. C.

The Rev. Francis Campbell Gray, assistant at St. Paul's, Peoria, Ill., will become rector of St. Michael and All Angels', Cincinnati, Ohio, October 1st, and may be addressed there.

The Rev. C. Edward Hopkin, formerly priest in charge of St. Paul's-on-the-Hill, St. Paul, Minn., is now Twin City missionary of the diocese of Minnesota. Address: 392 N. Mississippi River Blvd., St. Paul 4, Minn.

The Rev. Cyril B. Russell, rector of St. Paul's, Warsaw, Ill., will become rector of All Saints', Saugatuck, September 1st, and may be addressed there.

The Rev. Ralph Alla Stevens, priest in charge of St. James', Kemmerer; St. Bartholomew's, Cokeville; and St. Lawrence's, La Berge, Wyo., will become rector of Trinity, Lander, Wyo., September 1st. Address: 332 W. Garfield Ave., Lander, Wyo.

The Rev. Robert H. Whitaker, formerly a student at the University of Edinburgh, Scotland, and a member of the staff of the Edinburgh Cathedral, will become an instructor at St. Andrew's Theological Seminary, Manila, P. I., September 1st. Address: 1015 Magdalene St., Manila, P. I.

The Rev. Leslie Wilder, Jr., assistant at St. Thomas', New York, N. Y., will become rector of St. Matthew's, San Mateo, Calif., September 1st, and may be addressed there.

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PM; anno, announced; app, appointment; B,
Benediction; C, Confessions; Chg, Choral; Ch S,
Church School; c, curate; EP, Evening Prayer;
Eu, Eucharist; Ev, Evensong; ex, except; HC,
Holy Communion; HD, Holy Days; HH, Holy
Hour; Instr, Instructions; Int, Intercessions;
Lit, Litany; Mat, Matins; MP, Morning Prayer;
r, rector; Ser, Sermon; Sol, Solemn; Sta, Sta-
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