

THE

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Witness

September 7, 1950



CHAD WALSH

See Announcement on Editorial Page

DR. GRANT REVIEWS PRAYER BOOK STUDIES

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: 7:45, Morning Prayer; 8 (and 9 Holy Days except Wednesdays, and 10 on Wednesdays), Holy Communion; 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
Sundays: 9 H. Comm.; 11 Sermon.
Weekdays: Tues.-Thurs., Prayers-12:30.
Thurs., and Holy Days, H.C.-11:45
Fri., Organ Recital-12:30.

THE HEAVENLY REST, NEW YORK Fifth Avenue at 90th Street

Rev. John Ellis Large, 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 a. m. and 9 a. m., Holy Communion.
11 a. m., Morning Service and Sermon.
Weekdays: Holy Communion Wednesday at 8 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
Sunday: 8 a. m., Holy Communion; 9:30 a. m., Church School; 11 a. m., Morning Service and Sermon; 4 p. m., Evening Service and Sermon.
Wednesday 7:45 a. m. and Thursday 12 noon, Holy Communion.

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

Rev. Roeliff 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 5th Ave. and 10th St., NEW YORK

Rev. Roscoe Thornton Foust, D.D., Rector
Sundays: 8 a. m., Holy Communion; 11 a. m., Morning Prayer and Sermon; 8 p. m., Service of Music (1st Sunday in month).
Daily: Holy Communion, 8 a. m.
5:30 Vespers, Tuesday through Friday.
This Church is open all day and all night.

ST. MARY THE VIRGIN

46th Street, East of Times Square
NEW YORK CITY
The Rev. Grieg Taber
Sunday Masses: 7, 8, 9, 10, 11 (High).
Evensong and Benediction, 8.

CHURCH OF THE HOLY TRINITY 316 East 88th Street NEW YORK CITY

The Rev. James A. Paul, Vicar
Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 8.

PRO-CATHEDRAL OF THE HOLY TRINITY

PARIS, FRANCE
23, Avenue George V
Services: 8:30, 10:30 (S.S.), 10:45
Student and Artists Center
Boulevard Raspail
The Rt. Rev. J. I. Blair Larned, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

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



The subscription price is \$4.00 a year; in bundles for sale in parishes the magazine sells for 10c a copy, we will bill quarterly at 7c a copy. Entered as Second Class Matter, August 5, 1948, at the Post Office at Tunkhannock, Pa., under the act of March 3, 1879.



POSTMASTER: Please send notices on Form 3578 and copies returned under labels Form 3579 to THE WITNESS, Tunkhannock, Pa.

SERVICES In Leading Churches

ST. JOHN'S CHURCH

Lafayette Square, WASHINGTON, D. C.
The Rev. C. Leslie Glenn
The Rev. Frank R. Wilson

Sunday: 8, 9:30, 11 a. m., 4:00 and 7:30 p. m.; Mon., Tues., Thurs., and Sat., 12; Wed., Fri., 7:30; Holy Days, 7:30 and 12.

ST. JOHN'S CHURCH

Colonial Circle-Lafayette Av., Bidwell Pky.
BUFFALO, NEW YORK

Rev. Walter P. Plumley, Rev. Harry W. Vere
Sunday: Holy Communion, 8; Church School, 11; Morning Prayer, 11.
Tuesday: Holy Communion, 10:30.
Visit one of America's beautiful Churches.

ST. PAUL'S CATHEDRAL

Shelton Square
BUFFALO, NEW YORK
The Very Rev. Philip F. McNairy, Dean;
Rev. Leslie D. Hallett; Rev. Mitchell Haddad
Sunday Services: 8, 9:30 and 11.
Daily: Holy Communion at 12:05 noon.
Also, 7:30 Tuesdays; 11 Wednesdays.

ST. JOHN'S CATHEDRAL

DENVER, COLORADO
Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon
Sunday: 7:30, 8:30, 9:30 and 11-4:30 p. m. recitals.
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion at 10:30.

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL Main & Church Sts., HARTFORD, CONN.

Sunday: 8 and 10:10 a. m., Holy Communion; 9:30, Church School; 11 a. m., Morning Prayer; 8 p. m., Evening Prayer.
Weekdays: Holy Communion, Mon. 12 noon; Tues., Fri. and Sat. 8; Wed., 11; Thurs., 9; Wed. Noonday Service, 12:15.

CHRIST CHURCH CAMBRIDGE

Rev. Gardiner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain
Sunday Services: 8, 9, 10 and 11 a. m.
Weekdays: Wednesday, 8 and 11 a. m.
Thursday, 7:30 a. m.

TRINITY CHURCH MIAMI

Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services: 8, 9:30 and 11 a. m.

TRINITY CATHEDRAL NEWARK, NEW JERSEY

The Very Rev. Frederick J. Warnecke, Dean
The Rev. Richard Aselford, Canon
The Rev. Benjamin F. Axleroad Jr., Ass't.
The Rev. Edward W. Conklin, Assistant
Sundays: 8:30 a. m., 11 a. m., 4:30 p. m.
Tues.-Fri. (October-May): 12:10 p. m.
The Cathedral is open daily.

ST. PAUL'S CHURCH

Montecito & Bay Place, OAKLAND, CALIF.
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 Meridan St. at 33rd St. INDIANAPOLIS

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. Payton Randolph Williams
7:30 a. m., Holy Communion; 9:30 and 11 a. m., Church School; 11 a. m., Morning Prayer and Sermon; 6 p. m., Young People's Meetings.
Thursdays and Saints' Days: Holy Communion, 10 a. m.

CHURCH OF ST. MICHAEL AND ST. GEORGE

St. Louis, Missouri
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield
Minister of Education
Sunday: 8:00, 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

The Rev. E. A. de Bordenave, Rector
The Rev. Robert M. Baur, Assistant
Sunday Services: 9:30 and 11:00.
Wednesdays and Holy Days: 12 noon.
This church is open every day.

CALVARY CHURCH

Shady and Walnut Aves.
PITTSBURGH
Rev. William W. Lumpkin, Rector; Rev. Eugene M. Chapman; Rev. Nicholas Petkovich.
Sunday: 8, 9:30, 11 and 8.
HC: Mon., Thurs. 7:30; Fri. 7, 7:30, 10:30
Saturday and Holy Days, 10:30

CHRIST CHURCH RIDGEWOOD, NEW JERSEY

Rev. A. J. Miller, Rector
Sunday: 8 and 11 a. m.
Friday and Holy Days: 9:30 a. m.

STORY OF THE WEEK

Prayer Book Studies Praised By Witness Book Editor

*Says Work of the Liturgical Commission
Is Outstanding Performance*

BY
FREDERICK C. GRANT
Book Editor of The Witness

★ The standing liturgical commission of the General Convention has been receiving suggestions for the improvement of the Prayer Book almost since the adoption of the latest revision in 1928. This does not mean that the new Prayer Book is unsatisfactory, but the opposite—or almost the opposite! The new book is so great an improvement over the 1892 revision that it has inspired the widespread hope that an even greater improvement can be achieved. In spite of opposition to further revision observable here and there (some dioceses have even adopted resolutions opposing any revision), there is no way to prevent those who love and constantly use this book from desiring to see it made more perfect. In fact it would be very unwise to forbid that desire, and to insist that what is now “good enough” should not be tampered with. “Let well enough alone” can be a disastrous maxim in spiritual matters. Here certainly the better may be the enemy of the best.

The commission has very properly assembled all available suggestions, analyzed and evaluated them, and in the light of sound historical research has

proceeded with various proposals which ought someday, after thorough discussion, throughout the church, to be presented for adoption. This is a much better way than suddenly to rouse from our slumbers once in thirty or forty years (not like a giant refreshed) and indulge for a decade in feverish Prayer Book revision—and then lapse back into somnolence. A living Church, with a living liturgy, requires a constant and continuing “liturgical movement.” We are very fortunate, in the Episcopal Church, in the thorough scholarship, the balanced judgment, the deep religious convictions of the men on our standing liturgical commission. What they propose deserves the most thorough and careful consideration by every one of us, from the oldest and wisest bishop to the youngest confirmation candidate. For the Prayer Book is first of all our common book of prayer, full of contemporary relevance, and secondly it is the current representative of the Church’s great liturgical tradition, now nineteen centuries old, a tradition with a certain fundamental and inalienable character which must be preserved as long as the Church continues to pray and to stand for that specific, world-wide, catholic, historic religion known as Christianity. What binds together these two features of the Prayer Book’s current and con-

temporaneous relevance with its historical continuity and fidelity is the profound reality, even realism, of its whole tone, outlook, and theology. For the Anglican Prayer Book is something more than a well-chosen collection of prayers, of the kind it happens that Anglicans like to say: it is our standard of theology, and it means to us all that the long catechisms and confessions of other reformed Churches mean to them. Hence the commission is also wise in declining to approve any proposal that might destroy the existing theological balance and proportion of the Prayer Book. It is no partisan book that they have in their hands, but the Prayer Book of the whole Church. It would be the greatest tragedy if any one party or group made off with it and fashioned it “nearer to the heart’s desire”—whether Anglo-Catholic or Evangelical, Pro-Roman or Modernist. It is and must remain the great book of common prayer.

Baptism and Confirmation

The present volume of studies first deals with the history of the rites of Christian Initiation, and then proposes a revision of the services of Baptism and Confirmation. The historical chapter is very important, and should be read carefully by everyone who feels called upon to make any comment on the proposals for revision! Here in brief compass is more information upon the history of the two rites than is to be found in most essays or articles of twice its length. As to the proposed revision itself, the leading features are a reduction in length of the service (for example by the omission of the silly question, “Hath this child been baptized, or no?”—a question no

Prayer Book Studies. I. Baptism and Confirmation. II. The Liturgical Lectionary. Church Pension Fund. \$1.00.

longer important, since repeated baptism is not now believed to ward off measles or whooping-cough!), a better scripture lesson for adult baptism, a better presentation of the contents of the creed, a question to sponsors ("Wilt thou undertake to set him an example by the faithful exercise of the duties of a Christian?") and a better form of the question, "Wilt thou endeavor to bring this child . . . to the bishop . . .?"

The leading features in the revision of the Confirmation services are the expansion of it, especially at beginning, into a short independent service of worship (since Confirmation often stands alone, as a service apart from Morning or Evening Prayer), a good lesson (from Ezek. 36:25ff.), a reformulated prayer, "Send into their hearts . . . thy Holy Spirit," and a better formula of administration, "Confirm, O Lord, this thy Child . . ." (instead of the old "Defend, O Lord . . ."). Provision is also made for a wonderful service in which adult baptism can lead on directly to the order of Confirmation. I should like to attend such a service—it sounds perfect!



WILFORD LAYTON

Organist and choirmaster at St. Paul's, Flint, Michigan, he is now also a priest and assistant to Rector Franklin Bennett

Speaking only for myself, as one reader of the proposal but one who was long a parish priest, I would like to say that I think the commission has performed an excellent work of revision, and one that I hope will be adopted. Getting back to the fundamental New Testament doctrines which we Anglicans profess means getting quite a long way behind Luther and Calvin—and even Cranmer—as well as behind Trent, not to mention 1552 and 1549. It takes genuine scholarship to go back to the Fathers and learn anything, and back of them to the New Testament; and our commission has shown good evidence of sound theological scholarship. My only criticism concerns something that they are not responsible for: I still think it would be clearer and simpler to have two baptismal services, one for children, one for adults. It is my experience that combining the two is no advantage. But many of the clergy hold the opposite view!

The second part of the book, far the longer (pp. 39-117) deals with the Liturgical Lectionary. Here the Epistles and Gospels of the liturgical year, the seasons and their sequences, the fixed holy days, occasional services, repetitions, and the text of the liturgical selections are all dealt with in detail. A careful reading of this section will make clear at once the immense amount of labor that has gone into this part of the proposed revision. Again, the historical introduction is of paramount importance, and no reader should skip it. There already is a system in the liturgical sequences and selections found in the B.C.P.—though it results now and then in poor or inappropriate choices. The commission proposes no new system, but only the improvement of what we already have—of what the Western Church has been trying to say, liturgically, since the 7th century! The proposals are relatively few, and are summarized on pp. 108f. On the

whole I believe they are all an improvement over the present Epistles and Gospels. The reasons for rejecting many of the proposed changes are sound, even though they may strike some of us as too conservative. It is noteworthy that the suggestions contained in Professor Easton's and Dean Robbins's book, "The Eternal Word in the Modern World" (1937), have had great and deserved weight with the commission. That book was one of the most important liturgical works ever produced in the Anglican Church.

Finally, the proposed revision of the text, not going the full length of the R.S.V. (whose value is noted) or other modern versions, is most excellent. "Weapons" is surely better than "armour," "food" than "meat," "cause to sin" than "offend," "reverence" than "worship," "grain" than "corn," and so on—in most passages from the Bible. And the words proposed are not new-fangled but old and venerable and both accurate and clear. Once more, the last word should be with scholarship: What does the New Testament mean? But not the only word, perhaps: for any revision of the B.C.P. should keep the Prayer Book what it is, neither wholly up to date nor wholly archaic, but in the traditional (but well understood) language of Christian devotion.

We greet this first of the "Prayer Book Studies" with enthusiasm, and hope that it will have a widespread and favorable reception and discussion. Whenever revision again takes place, be it in ten years or in fifty, let us hope it will be guided by the same conscientious, loyal, devout, and thoroughly critical scholarship that characterizes this magnificent little volume.

LEADERS TRAINING SCHOOL

★ A training school for youth leaders of the province of New England was held at the GFS holiday house, Caanan, Conn., over the Labor Day weekend.

EPISCOPAL CHURCH NEWS

WITNESS PEACE STATEMENT

★ The statement calling for support of the World Council's call for "a just settlement by negotiation and conciliation" of the hostilities in Korea, published in *The Witness* of August 10, has to date been endorsed by 565 churchmen. Methodists lead with 208 signers, mostly ministers, including another district superintendent, the Rev. J. Clyde Keegan of Wyoming.

Since the report in our August 24 number there have been 32 of other Churches besides Methodists and Episcopalians to sign, including Prof. Henry N. Wieman of the University of Oregon; the Rev. D. B. Cloward, an executive of the Baptist Convention; the Rev. T. Chipman Day, associate in religious education of the Massachusetts Congregational Conference; and Dean R. C. Snodgrass, a Disciple, who is head of the Brite College of Bible at Texas Christian University.

As for Episcopalians, a note arrived from Bishop Moulton, retired of Utah, after our August 24 issue was off the press

in which he says: "I did not receive your call for peace in time, otherwise I should have been the first to sign. Please sign me. The world's mind is on peace, not war." Others to endorse the statement, in the order in which they were received, are: Mrs. Henry Hill Pierce who has been closely identified with the World Council since it was organized; the Rev. Charles Martin, rector of St. Albans School, Washington; the Rev. George Easter of St. Louis; the Rev. George A. Taylor of Baltimore; the Rev. Allen F. Kremer, chaplain to Episcopal students at the University of Pennsylvania; Agnes M. Chambers of Houston, Texas; Jeanne F. Clark of Houston; the Rev. C. R. Peck of Boston; Walter Hood of Charlestown, Mass.; the Rev. E. Jerome Pipes of Rapid City, S. D.; Frances C. Norton of Winsted, Conn.; the Rev. and Mrs. W. B. Spofford Jr. of Parkville, Mo.; Mr. Henry C. Ibbotson of Brooklyn; Lulu Pann and Alice P. White of Riverside, Cal.; Marjorie P. James of Long Beach, Cal.; Carolyn Herndon of San Francisco; Mrs.

Alice Kamp of Jamaica, N. Y.; Margaret Munsterberg of Boston; the Rev. Kenneth deP. Hughes of Cambridge, Mass.; the Rev. F. V. Carthy of Cranford, N. J.; Mr. W. Kenneth Frederick, vestryman at Cranford, N. J.; Edith M. Douglass of Asbury Park, N. J.; the Rev. Peter H. Paulsen of Los Angeles; Miss L. B. Hugus of San Francisco; F. L. Kershaw of Spokane; Mrs. Barclay H. Trippe of Easton, Md.; E. Margaret Brown of Philadelphia.

Also, just as we were to go to press with this number, we received the endorsement of the Rev. Guy Emery Sipler, editor of our contemporary, *The Churchman*.

NEED TO PRACTICE CHRISTIANITY

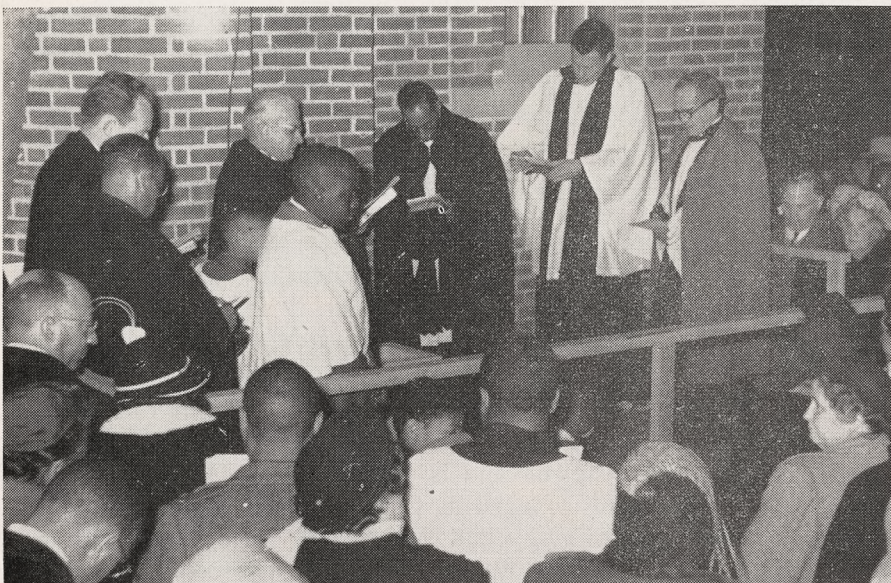
★ Communists as evangelists make Christians look sick, Rotarians of Walla Walla, Wash., were told by Churchman Paul Rusch, formerly a colonel on General MacArthur's staff in Japan. He added however that the Christian world can outstrip the gains of the Communists in the Orient, by demonstrating through the practice of Christian brotherhood in all walks of life, that it is preferable and more workable.

MISSIONARIES IN JAPAN

★ The army post office facilities (AFO 500) that have been extended to all missionaries in Japan for the past year or more were discontinued on September 1. Letters to them must now be sent through regular channels.

PAYMENTS REPORTED VERY GOOD

★ Treasurer Russell E. Dill of the National Council reported that payments to the Council are excellent. As of August 1 last year payments equalled 108% of the amount due. This year payments on that date were 114%.



BISHOP MCKINSTRY lays the cornerstone for the new St. Matthew's, Wilmington, as Vicar Richard E. Horsley and members of the congregation join in the service

EDITORIALS

Destination Moon

THERE is a new motion picture entitled "Destination Moon." As the title indicates it is a science-fiction adventure film of a trip to that planet. The picture, we are told, "follows the indications of the latest works and discoveries of today's top scientists." There is a space ship, and magnetic shoes to keep the adventurers standing when the lack of gravity in the interstellar spaces would have them floating about. The cast of characters includes a retired army general, an atomic scientist, an important industrialist, and a guy from Brooklyn. All this and technicolor too. "Destination Moon" is good clean entertainment. It is colorful, authentic, and of course as exciting as a trip to the moon could be. For earthbound folk it is really a thrill, and, of course, we like thrills once in awhile.

Nevertheless in "Destination Moon" there is another indication of the tempo of our times. New worlds to conquer. New worlds to explore and to control. One of the characters points this out when he says that whatever country controls the moon as a defense outpost will control the world. Those in authority in the military, atomic and industrial fields, as represented by the characters in the picture, are seeking new worlds to conquer and to control. But no effort is being made to conquer and control the one region which can bring peace—the heart of man. Centuries ago God spoke to his people through Jesus Christ. "Seek ye first the Kingdom of God," and "the Kingdom of God is within you."

After all, the causes of conflict between nations are lust, fear and anger. These have their origins in the hearts of men. We hear much of our national prosperity and that we must preserve it. This is good enough, but what is called national prosperity may be confused with the lust for the satisfaction of our primitive appetites. We hear much of national security, but

national security may be confused with fear. We hear much of patriotism, but patriotism may be confused with anger.

Perhaps the nation which controls the moon will control the world. Nevertheless we feel that the industrialist, the retired army general and the atomic scientist are all going in the wrong direction. First there must be removed the causes of war—lust, fear and anger. These things are not found in seeking new worlds, but in the hearts of men. This we were told centuries ago.

You will enjoy "Destination Moon." It is good entertainment, but remember that it is an indication that those involved are headed in the wrong direction. If western civilization is on its way to the junk pile of history it would pay us if we sought the real cause of the troubles, the lusts, the greeds, and the angers which ferment in the hearts of men.

"QUOTES"

I DO NOT despair in this dark hour. On the contrary, to me it is the darkness of the thunderstorm just before the skies clear and the glorious sun bursts forth. I feel so partly because of the sheer necessity of mankind finding the true way. I feel so also because of the substantial degree of enlightenment we have achieved, because of the resources we possess, because of the common fear of international suicide from atom warfare that forces us to refuse to die by our own hand. I feel so finally because there are great spiritual forces at work in the world with a burning desire to achieve the good life for mankind that will not be denied.

—DEWEY ANDERSON
Director of Public Affairs
Institute

New Editors

THE picture of Chad Walsh has been on our cover before, but we are so happy to announce that he is now a Contributing Editor of The Witness that we run it again. As we are sure most of you know, he is a priest who is on the faculty of Beloit College, and is the author of a number of books which have won him a large following, both within and outside the Church. The first of two articles on the

Holy Communion will appear in our issue of September 21 when we return to our every week schedule.

We are likewise happy to announce that Hyatt Howe Waggoner, professor at the University of Kansas City, is also one of our Contributing Editors. Dr. Waggoner is a new-comer to the Church and is to present the viewpoint of a recent convert in three articles that will follow the two by Chad Walsh. The title of his articles is "What's Wrong with the Episcopal Church," with this footnote on the first page of his manuscript: "I should like to forewarn the reader that these articles present only one-half of the whole

subject. The other half is "What's Right with the Episcopal Church." It is our hope to persuade our contributor to deal with this latter subject also, again from the point of view of a new-comer.

We know that our readers will share our delight in welcoming these two distinguished scholars to the staff of Witness writers.

The Value of Travel

By HUGH McCANDLESS

Rector of the Epiphany, New York

ALTHOUGH Jesus lived most of his life in a country about the size and shape of the state of Vermont, he was a great traveler. Good travel does not consist of going far, but of observing closely and sympathetically. You will see more of any city, foreign or American, by taking a walk or riding on a public bus, than you will by taking a sightseeing car.

Our Lord spent his early childhood as a displaced person in Egypt. The high point of his later childhood was his trip to Jerusalem where his parents lost him in the temple. As a preacher he wandered in Galilee. And the last journey he took was again to Jerusalem where today you can follow his last walk of all—carrying his cross out of the city to the hill of crucifixion.

Christianity has been spread over the face of the earth by travelers. St. Paul was the first; he was converted on the Damascus Road, let over the walls of a city at night in a basket, and shipwrecked while he was in chains. His adventures are all the more remarkable because he was a sick man. Part of our Bible consists of letters he wrote to friends he had made in various cities.

St. Paul was followed by other great travelers—the early saints, like Patrick, who journeyed back to convert the Irish people who had kidnapped him, and others whose names I have not time to mention, much less their adventures. St. Francis' friars and the Lollards in England, and the Jesuits who opened up Canada, and the Methodist circuit riders, and Bishop Tuttle in Ohio, who did all his reading on horseback, are only a few of the people who carried on in St. Paul's footsteps.

Pilgrimages have always played a great part in our religion—you remember the search for the Holy Grail, and Chaucer's Canterbury Pilgrims, and you know perhaps people who have gone to see the Passion Play at Oberammergau. Phillips Brooks wrote "O Little Town of Bethlehem" while on a trip to the Holy Land. The year 1950 is seeing a great pilgrimage of Roman Catholics to

Rome. One of the great classics of Protestant religious literature is Bunyan's "Pilgrim's Progress," in which life is pictured as a journey, and from Bunyan's writings is taken the poem "He who would valiant be."

One thing we must remember as we travel—in everything we say or do, we are either missionaries for Christianity or missionaries against it. Our actions will either make our Church, our country, and our way of living more admired or less admired by the people among whom we journey. No one who ever leaves home can avoid this responsibility.

Types of Travelers

LIFE is indeed a journey and all of us are only passing through this world.

The parasite travels because he spoils for himself every place he lives in. The gypsy must get along before people have found that he had been a thief and a cheat. Many people travel through life that way, and their lives are never richer for it.

The pioneer makes the world a better place as the parasite makes it a worse one. When his journey of life has ended, he is remembered with gratitude by those who follow.

The prodigal spoils things for himself by being selfish and wasteful. He can have only what he can buy; his friends are usually false and soon forget him, when he passes on to the other world.

The expatriate has forgotten his true home in his enjoyment of this life on earth—he has forgotten his own native language. Such people think death an awful tragedy.

The provincial is the opposite. He thinks everything is better at home. Show him the Parthenon, and he will say that South Station is bigger. In the journey of life, this attitude is right, because everything in our true home, heaven, is much better than it can be here. But the things of heaven, beauty, truth, and goodness, can also be found here.

The pilgrim is the best traveler of all on the road of life. He knows where he is going, but he can still enjoy the things that happen on the journey. Most important of all, he does not encumber himself too much with the baggage of this earth, and thus he is less apt to faint when the road is long and hard, and less apt to lose his way back to his heavenly father's home.

THE PRAYER BOOK

Its History and Purpose

by Bishop Johnson

25c a copy; 10 for \$2

THE WITNESS • Tunkhannock, Pa.

Functional Liturgics

BY

GORDON C. GRAHAM

PUTTING ON A SHOW

THE phrase, "Putting on a show," can be used to describe what human beings do when they try to give expression by signs, sounds and actions to what is more than the biological needs of their animal natures. Dancing, painting, speaking, music, all come under this head—so does religious worship, which is a sort of combination of all of these. Animals do not worship, and man according to anthropological evidence, ceased to be an animal when he began to worship. Worship, therefore, is a sign of man's evolution. This is equally true when we compare man with the modern machine. Machines show increasing signs of doing almost everything that man can do—except to worship. Perhaps anthropologists of the future will say that mechanized man was saved from becoming a machine by the revival of religious worship.

Human evolution can only be maintained, therefore, by developing the reality of religious worship. This reality means first of all what is physical and human so that worship must be frankly regarded as a kind of show. There are, of course, many sorts of shows in life but they are only "make believe" and serve chiefly to provide pleasure and escape. The Christian religion, in its worship has a "holy show" to offer which is both humanly and divinely real. It can be expressive of all of life both in this world and "as it is in heaven." It must, however, be real in the sense that it rests upon a content of physical, social and spiritual action that actually does exist. Worship must be a worthy performance, not just while the show is on, but both before and after.

The holy show of Christianity is, of course, the Holy Communion Service, also called the Holy Eucharist or the Holy Mysteries. It is the show because it displays all the characteristics of universal and living drama—purpose, progress and ordered structure. From this point of view, (as well in keeping with other articles in this series) the most descriptive title of the Christian holy show comes from the New Testament—"The Breaking of the Bread." An uninformed observer from outside would witness actually just this, in five acts. (For convenience reference to the wine is omitted.) First, the bread is prepared—a process which begins long before the particular performance starts. Second, the bread is taken up and put upon the altar by all those who are taking part. Third, the bread is "spoken over"

and broken. Fourth, the bread is distributed to the people for their consumption. Fifth, these people are dismissed into the world from which they came.

Christians understand this holy show to be an expression of the whole drama of the divine redemption of the world. Primarily, it exhibits to Christians what God is doing by his incarnation, death, resurrection and the coming of the Holy Spirit. The catechism says that "the sacrament of the Lord's Supper was ordained for the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby." The meaning of "The Breaking of the Bread" is clear but it does not work its impression by any magic or merely technical skill. Just as there can be no Bread of Life given to the people unless they first bring to the altar the bread of the world; so they can only learn from this drama in proportion to what they express by the bread which they bring.

Next: *Dramatis Personae.*

Office of a Priest

BY

GEORGE I. HILLER

Rector of Trinity Church, Miami

IF you ask the average Churchman about the duties of the priest, you would at the best get a rather vague reply. In fact some of us who have had the office for many years would be long put to it to describe the job. The first inclination would be to go to the language of St. Paul and try to describe the "care of all the churches" and the trials, etc. of the administrative office.

Certainly the priest is expected to be an executive. Many of us are not, and that is a measure of the criticism which is leveled at us. A goodly knowledge of business and the methods of administration on a business basis, is required if the parish is to be kept in the middle of the road. Knowledge of music, ability to handle people in the various relationships in which they must work; a long memory, a length of sympathy and understanding, a knowledge of psychology, and infinite patience, beyond that with which the human being is endowed, are required.

He should of course, be able to preach and write with a knowledge and understanding which in itself requires years of reading and study. He should be available at all times for a round of duties having to do with details and administration. He should be a scholar and student—but also a business man.

He should dress and conduct himself with

decorum and dignity, and at the same time he should be a good fellow and meet everybody on his or her own ground. He must not be a "stuffed shirt"—nor yet a play boy.

He should have a conviction, based on knowledge, about the social and political issues of the day. If he expresses any such conviction he is a bigot to those who disagree. If he does not express conviction of such issues he is spineless and incapable of thinking.

Now the Prayer Book says "the office of a priest, is to minister to the people committed to his care; to preach the word of God; to baptize; to celebrate the Holy Communion; and to pronounce absolution and blessing in God's name."

In the average parish it seems to me these are the things which the people least expect of a priest.

Sheep and Chickens

By PHILIP H. STEINMETZ

Rector of the Ashfield Parishes

SHEEP and chickens run a close race for the prize of stupidity and general incompetence. When Peter compares us to sheep (I Peter 2:25) and Jesus refers to us as chickens (St. Matt. 23:37) they are pointing to our need for someone to look out for us. We cannot be trusted to do what is best.

The good shepherd or chicken farmer tries to keep his charges out of trouble. But he often finds that they get into it just the same and have to be rescued. He needs to be a man of saintly character and infinite patience.

Fortunately the "shepherd and bishop of our souls," the Lord, Jesus, is saintly and patient, persistent and loving. He not only gives us ample warning of what to avoid and clear directions on what to do but he also comes after us when we get into trouble and walks with us through suffering and death.

If you have tried to correct a fault in yourself or to help a child or a neighbor or your pastor or anyone to see some simple truth and be guided by it instead of by habit and prejudice, you know how very much we do resemble sheep and chickens.

As far as I can see there is not much to be done about our helplessness except to recognize it and give thanks to God that we have a Good Shepherd. God does not expect us to be different from the way he made us but he does expect us to realize our short-comings and to heed the voice of the one who has charge of us.

Do You Like to Go to Church?

By WILLIAM PAUL BARNDS

Rector of St. Matthew's, Lincoln, Nebraska

THE Psalmist who wrote "I was glad when they said unto me, we will go into the house of the Lord" was expressing a true religious emotion. Certainly the people of God should enjoy worshipping their Heavenly Father. Some people go to church from a sense of duty, and that is sufficient reason for going, because it is our bounden duty to worship God every Sunday in his church. Some go from force of habit, and church going is an excellent habit to form. Some go only once in awhile—perhaps because of sentiment, notably at Christmas and Easter.

Whatever may be the reasons which cause people to go to church, those who go have missed a real Christian experience if they have never really been happy about going to church, and genuinely enjoyed worship. To be sure moods vary, and a devout person will sometimes have times of spiritual dryness and perhaps depression, but basically we ought to enjoy being in church and find a fine delight in Christian worship. The person who never has this feeling needs greatly to take stock of his spiritual life, because something is not as it should be.

Apparently there are many who do not like to go to church, for if they did, they would go. Taking into account individual notions and pet peeves on the part of some, it is still a serious problem that only a minority of Christian people worship God regularly in church. Surely among Episcopalians, where we have such a magnificent Prayer Book, which provides a means for worship which appeals to spiritually alert people, and which has developed throughout centuries, there is some spiritual lack in the person who does not like to go to church.

CHAD WALSH

The first of two articles by this brilliant writer on

THE HOLY COMMUNION IS SEDITION

will appear in the September 21 issue
Other fine articles will follow in our Fall numbers

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EPISCOPAL CHURCH NEWS

BISHOP DEFENDS PREACHER

★ The right of a minister to preach that war is un-Christian was defended by Bishop Penick of North Carolina, who acted in reply to complaints about sermons of the Rev. David W. Yates, rector at Chapel Hill. Declared the Bishop: "We believe in freedom of speech. Mr. Yates is a man of conviction and intelligence who has the courage of his convictions. He is entitled to speak the truth as he sees it."

Members of the congregation had protested two sermons by their rector on "why a Christian cannot go to war." He also, according to reports, announced at services that he had blanks for conscientious objectors and would be glad to assist any members who wished to file such papers with their draft boards.

DENTAN TO LEAD CONFERENCE

★ Prof. Robert Dentan of the Berkeley Divinity School is the headliner at the Connecticut teaching institute, to be held Sept. 9-10 at Hartford Seminary. Other leaders are the Rev. Lincoln Taylor, O.H.C.; Mrs. Guy O. Howe of St. James', West

Hartford; Miss Mary Hyde, Christ Church, Greenwich; Miss Elizabeth Wynkoop, Trinity, Hartford; Mrs. Helen Prange, director of children's section in the Stamford library; Canon Clinton R. Jones of Christ Church Cathedral, Hartford; Rev. Douglas H. Loweth, Christ Church, Norwich.

RIGHT TO SPEAK FOR PEACE

★ A number of prominent citizens, including religious leaders, issued a statement August 28 scoring attempts to interfere with the rights of people to speak for peace as they see it. They called upon the mayors in 192 cities and upon President Truman "as sworn defenders of the U. S. constitution, for the sake of our country's good name, to act at once against those who seek to interfere with the right to petition, speak or act for peace."

Episcopalians among the seventy to issue the statement were Bishop Parsons, retired of Cali-

fornia; Emily Greene Balch, 1946 Nobel peace prize winner; Dean Wilbur G. Katz of the Chicago Law School; Stringfellow Barr, former president of St. John's College, Annapolis; the Rev. Fleming James, former dean of the seminary of the University of the South; Vida D. Scudder of Wellesley.

EPISCOPAL HOUR TO START

★ A network of 140 stations covering the south and southwest will launch the Episcopal Hour of October 1, at 8:30 a. m. The speakers for the five Sundays in October are Bishop Louttit of South Florida; Bishop Dandridge of Tennessee; Bishop Wright of East Carolina; Bishop Henry of Western North Carolina; Bishop Clairborne, suffragan of Alabama.

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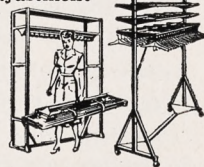
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BOSTON CLERGYMAN IS SILENCED

★ The Rev. Robert M. Muir has been serving Christ Church and St. Chrysostom's, both of Quincy, Mass., during the illness of their rectors, the Rev. Chester A. Porteus and the Rev. John F. Kolb. He was dismissed however because of his support of the so-called Stockholm peace appeal. Senior Warden Rubric G. Balcom of the former parish said that he had told Mr. Muir not to come back, adding "I have received many calls from parishioners objecting to his preaching. I feel that he is not a communist but has been misled by communist fronts." Rector Kolb of St. Chrysostom's said that he ordered Muir not to return because "I felt he was a communist sympathizer and that he was using the Church for communist propaganda. In his arguments he talks like the communists do—he takes every fact that you put before him and twists it to his own end."

Muir is associated with the Rev. Warren McKenna, rector of St. John's, Roxbury, Mass., where the two young clergymen are carrying on a unique experiment in a depressed area under a set-up called "Workers of the Common Life."

SOUTH INDIA MODERATOR VISITS HERE

★ Bishop Michael Hollis of Madras, moderator of the Church of South India, arrived in New York on September 2 for a two months stay. He will meet with Church leaders and mission officials, and will speak in churches and seminaries in the east and middle west. He is British born and went to India in 1931 as a missionary of the Society for the propagation of the Gospel. He was appointed Bishop of Madras in 1947, the year the Church of South India, a union of Anglican, Methodist, Presbyterian and Congregational Churches, was established.

CLERGY CONFERENCE IN NEW JERSEY

★ The Bishop of Ely, Harold E. Wynn, is to be the leader of the clergy conference in the diocese of New Jersey, meeting at St. Mary's Hall, Burlington, Sept. 17-20. His theme will be the pastoral ministry. Bishop Wallace J. Gardner will preside at all of the sessions.

CONNECTICUT CLERGY TO MEET

★ Clergy of the diocese of Connecticut are to hold a conference at Avon, September 11-12, with Canon Wedel of Washington and the Rev. Victor Hoag, head of religious education in the diocese of New Jersey, the leaders. They are to deal with the new curriculum of the National Council's department of religious education.

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NEWS OF CHURCHES OVERSEAS

MOSCOW RADIO ATTACKS ARCHBISHOP

The Archbishop of Canterbury was attacked by the Moscow radio for his opposition to the so-called Stockholm Peace Appeal. He was accused of supporting "wholesale murder" by atomic bombs. "Hitherto prayers alone have not succeeded in stopping the war preparations in the USA and Britain," the broadcaster said. "The warmongers can only be stopped by active participation in the movement for peace. This is precisely what the Archbishop has no wish to do. What is more, he has instructed the entire English clergy not to sign the Stockholm appeal and to induce their congregations to do the same. The Archbishop has thereby proved that he opposes the prohibition of the most savage weapon for annihilating human beings."

SOUTH PACIFIC CONFERENCE PRAISES MISSIONS

High tribute to the educational work of Protestant and Roman Catholic missionaries was voiced by leading delegates to the South Pacific Conference which concluded two-week sessions at Suva, Fiji Islands. The conference—first of its kind ever held—brought together native delegates and Christian missionary observers from 16 island communities for discussion of social, economic, health and educational questions. It was presided over by Sir Leslie Brian Freeston, Governor of Fiji.

In a typical comment, a delegate from French Oceania declared that "both Roman Catholic and Protestant missions are doing valuable work in education and they must be encouraged."

Dr. John W. Burton, former president of The Methodist Church in Australia and its general secretary of Overseas Missions for many years, told the conference:

"The missions have been first in the educational field. For some generations there have been only mission schools in native territories. Now the policy of member governments is to embark on a much wider scheme of education while still maintaining co-operation with the missions."

PRIEST WAGES CAMPAIGN FOR FILIPINO LABOR

Filipino labor has an ardent supporter in Father Walter Hogan, a 37-year-old Jesuit priest from Philadelphia, who wants to see wages for unskilled workers increased from two pesos to 12 pesos—or \$6—a day.

In trying to raise the workers' standards, however, Father Hogan has

been meeting with considerable opposition. Some newspapers have been unfriendly. Business leaders have branded him as an interfering nuisance. Even some labor leaders have denounced him in public statements. And only recently, the Philippine secretary of labor threatened to have him deported.

Undaunted, Father Hogan maintains that he is merely living up to the injunction of Pope Leo XIII's Encyclical on the Condition of the Working Classes: "Every minister of holy religion must throw into the conflict all the energy of his mind, and all the strength of his endurance."

In the Philippines since 1933, Father Hogan has been on many picket lines, but only on a recent occasion, he asserted, has there been a "fuss."

That was when he took his place beside four dismissed workers of the Philippine Airlines forming a picket line at Manila's big international airport. The four workers were labor leaders who had been fired, according to Father Hogan, because the management considered them undesirable.

ASKS DRIVE AGAINST ROMAN CHURCH

A call for a new drive against the Roman Church in Hungary was sounded on June 6 by Joseph Revai, education minister. The continued existence of 12,000 monks and nuns belonging to 63 religious orders was unnecessary, he said, since the demand for them in schools and charitable organizations "has ceased." He also labelled them "agents of imperialists and spreaders of war hysteria."

MARC BOEGNER RESIGNS AS PRESIDENT

The Rev. Marc Boegner has resigned as president of the national council of the French Reformed Church. He made the announcement June 6 at the synod meeting at Nimes. Pressure of work occasioned by his post as co-president of the World Council of Churches was given as the reason for his resignation. Pastor Pierre Maury of the Protestant faculty of theology in Paris was elected to the post.

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ARCHBISHOP TO VISIT DOWN UNDER

The Archbishop of Canterbury will leave England on September 22 for a three-month tour of Australia and New Zealand. Highlights of his tour will be the centenary commemoration of the Australian board of missions and the celebration of the centenary of the Canterbury diocese of New Zealand.

WANT FRENCH SCHOOLS NATIONALIZED

A plan for nationalizing all schools in France is being prepared by the League for Teachers for submission to the government. It is sure to be opposed by Roman Catholic leaders.

MANY THOUSANDS VISIT ROME

An estimated 350,000 pilgrims from all parts of the world had visited Rome up to the middle of April to gain the holy year indulgence.

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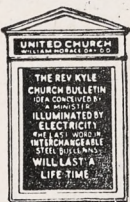
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PEOPLE

CLERGY CHANGES:

JAMES F. MARTIN, formerly curate at St. John's, Troy, N. Y., is now assistant at St. Paul's, Englewood, N. J., with particular oversight of young people's activities.

ROBERT T. GIBSON, formerly in charge of St. Matthew's, Henderson, Texas, is now rector of Trinity, Longview, Texas.

C. L. CALLAHAN, formerly in charge of churches at Ontario, Vale and Nyssa, Oregon, is now canon of the Cathedral at Spokane.

GALEN ONSTAD, formerly rector of St. Andrew's, Amerillo, Texas, is now rector of St. Paul's, Klamath Falls, Oregon.

WILFRED A. MUNDAY, formerly vicar of St. Mark's, Crockett, Cal., has retired from the active ministry because of ill health and is now living at Forestville, Cal.

WILLIAM B. SPOFFORD JR., who recently received his master degree in social work at the University of Michigan, is now on the staff of the National Town-Country Church Institute, (Roanridge), Parkville, Mo., and is teaching sociology at Park College.

GORDON M. JONES, formerly city missionary of Toledo, O., is now in charge of a newly established mission in East Lansing, Mich.

EMMONS P. BURRILL, who has been in semi-retirement for the past few years, is now vicar of St. Paul's, Lancaster, Cal.

ORDINATIONS:

TEXAS, Deacons: JOHN W. FRITTS, in charge of Christ Church, Jefferson; JOHN M. HOLT, in charge of Trinity, Jacksonville, and All Saints, Crockett; DAVID P. McBRIDE, in charge of Holy Trinity, Dickinson and St. Michael's, La Marque; HERBERT J. BEADLE JR., in charge of St. James', Conroe. Priest: RALPH C. MILLER, assistant at Trinity, Houston.

DAVID L. SOLTAU, head of the dept. of physics and University of Redlands, was ordained priest July 26 by Bishop Bloy at St. James, South Pasadena. He also is vicar of St. Paul's, San Jacinto, Cal.

DEATHS:

FRANCIS A. GRAY, 56, retired rector of St. John's, Accokeek, Md., died August 10. Before entering the ministry he was an instructor at Boone University, China.

MABEL R. MANSFIELD, missionary in the diocese of Southwestern Va. from 1924 to 1943, died in Philadelphia August 13.

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BACKFIRE

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

G. BROMLEY OXNAM
Bishop of the Methodist Church

It seems to me hardly fair to quote the World Council of Churches in connection with the Korean situation without quoting the entire document. It is true that the phrase you quote appears in the resolution adopted by the World Council. It is also true that the World Council endorsed the action taken by the United Nations in seeking to end the aggression by the North Koreans. The World Council did not link the proposal to seat the representatives of the Communist government in China with this resolution at all. It seems to me that this communication (Witness Statement of August 10) is likely to mislead our people as far as the World Council is concerned.

ANSWER: Three or four others have written similarly. The Witness Statement appeared in our issue of August 10. Our issue of July 27 had previously stated, in the largest type we have, on our first news page as The Story of the Week, that the World Council and the Federal Council supported US and UN action in Korea.

It is the judgment of the Witness editors, in which we have been joined to date by 565 churchmen (including 208 Methodists), that the best proposal so far offered for "negotiation and conciliation" is the one by Premier Nehru, in which he is supported by Trygve Lie. We think also that the World Council is obligated to spell out what they mean by "negotiation and conciliation," otherwise our Church leaders can be charged with using empty words.

WILLIAM J. GORDON JR.
The Bishop of Alaska

It has been called to my attention that a man who calls himself Norman or Norton Mills, and he may be going under any other name, claims to be a member of the Episcopal Church at Kotzebue, Alaska, and has been obtaining money from various clergy and Church people under false pretenses.

I do not know this man, nor is he a member of the Church in Alaska. He has been particularly active in California in recent months and caution is advised in dealing with him. I will appreciate it if you will run this notice in The Witness so that Church people may be protected from his activities.

REV. & MRS. HENRY WIESBAUER
Chicago, Illinois

We are already subscribers to The Witness, but with this letter we are sending you a check which is a symbol of our appreciation for your magazine.

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