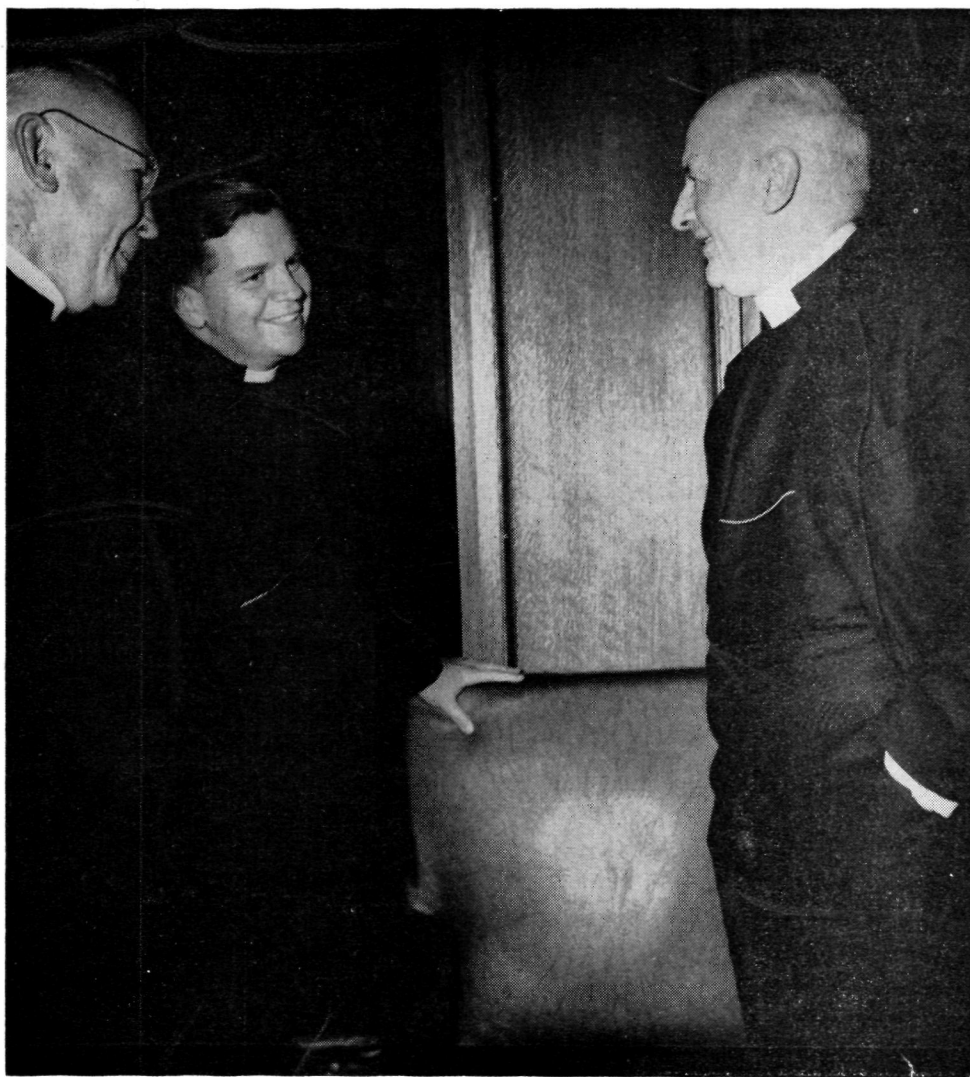


THE Witness

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November 6, 1952



THE PRESIDING BISHOP
GREETs BISHOP RHEA AND BISHOP HINES

Shepherd On 2nd Prayer Book Anniversary

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 7:30, 8, 9 Holy Communion; 9:30, Holy Communion and Address, Canon Green; 11, Morning Prayer, Holy Communion; 4, Evensong. Sermons: 11 and 4; Weekdays: 7:30, 8 (also 8:45, Holy Days & 10 Wed.), Holy Communion. Matins 8:30, Evensong 5 (Choir except Monday) Open daily 7 p.m. to 6 p.m.

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The WITNESS

For Christ and His Church

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—STORY OF THE WEEK—

AN IMPORTANT INSTITUTE ON RACE RELATIONS

CONFERENCE DEALS WITH VARIOUS ASPECTS OF RACIAL-CULTURAL RELATIONS

By Daisuke Kitagawa

★ An institute on racial and cultural relations, held at Eden Theological Seminary, Webster Groves, Missouri, this past summer, was a highly successful venture. My wife and I attended it, each with a different degree of preparedness and with different interests (professionally speaking). But both equally received adequate help from the institute in terms of our respective needs and aspirations. This indeed was the most unique feature of this particular institute.

There were altogether about twenty-four people. First, we met under a tree on the seminary lawn, playing a few games thereby to get acquainted with one another. The amazing thing is that by the end of a two-hour period, everybody knew everybody else—his name, his occupation and the place he came from. There were ministers from several denominations, ladies representing women's organizations either on the parish level or denominational level and also representing the local councils of church women. Occupationally speaking were school teachers, college students, housewives, college professors, and ministers. Racially speaking, Negro,

Mongolian and Caucasian were all there. Culturally speaking, a South African, a Japanese, and a Jew made the group sufficiently inter-cultural. Men outnumbered women three to two. Geographically, there were New Englanders, Easterners and Southerners, although the majority were from the central region of the United States.

There were no programs prearranged—no lecture, no panel discussion, no rest period. The only thing that had been fixed was the hours of the three daily meals. In fact, no one was introduced as resource leaders though there were three or four present as such. At the evening session of the first day, Galen Weaver, who was known as the dean of this institute, simply said that this was our conference and we were all leaders individually and collectively.

There was an odd moment of silence, for no one quite believed what he said; but in a few seconds it became apparent that he meant what he said. So some one suggested that first of all we should find out what our needs might be. An attempt was made, by free expression and exchange of views and opinions, to find out at what level we were in terms of inter-racial and

inter-cultural understanding, concern and conviction. The group thus discovered itself and solidified itself at the same time; or it might be said that a self-conscious group almost as an organism, bound and integrated by a common concern, was born. It was a process of "coming into being" or "birth."

By the end of the first night's session, several topics which were both pertinent and meaningful to everyone in his locality at his own level were listed; the daily schedule agreed upon, a worship committee selected to arrange for daily worship services.

Altogether, we had eight sessions, average of two and a half, morning, afternoon and evening, with one afternoon and evening spent for a field trip. With no lecture, no prepared speech, nor even a chairman to lead the group, let alone the discussions, the group met as a whole around one big table. Each time we met, some one lifted up some important concern out of the list of concerns agreed on at the first session, and the ball got rolling. One asked a question out of his real concern and real problem-situation. Another suggested an answer from his actual experience by way of sharing it with the rest. Once in a while the resource leaders, whom we came to identify as such toward the end of the institute, helped the group with some authentic information or technical skill.

As I look back over those four days, this institute stands out as the most remarkable conference I have thus far participated, and

believe me, I have attended many. There was no problem raised, abstract and academic, simply for the sake of argument. No ready-made answer was given to any question simply because it was said by a recognized authority or specialist. There was evidenced both emotional involvement and intellectual honesty on each one's part as he raised a question, suggested an answer, and made an effort to assimilate information. To each the problem discussed was his problem, not anybody else's, and the problem of now, not of some remote future or past. When one felt that he found an answer to his particular problem, that was something he could put to work as his own in relation to his local situation.

The reader of this report may ask: What did you discuss? What did you learn? Unsatisfactory as it may sound, my answer is that we touched on almost every phase of inter-group relations problems and got some valuable suggestions and pointers in reference to all of them. There was not a dull moment throughout the four days. No one was carried away by his emotion. No one was a speaker and no one was a mere listener. All were contributing participants and consequently all learned more and better.

The institute was sponsored by the inter-denominational committee on cooperative work in race relations helped by the Department of Racial and Cultural Relations, Division of the Christian Life and Work, National Council of the Churches of Christ in the USA. Our own National Council's Department of Christian Social Relations gave one-half scholarship to every Episcopalian who attended the institute this year, either at Eden Seminary, or at Lincoln University, Pennsylvania, or at Reed College; Portland, Oregon.

it would be well for the diocesan department of Christian social relations and the Woman's Auxiliary's Department to appropriate some scholarship funds in their respective budgets and send two or three Episcopalians one clergy, one layman and one woman if at all possible, to one of these institutes next year. Those who participated in one of these are encouraged to attend the race relations institute at Fisk University the following year, for which, also, some scholarship funds ought to be established.

An integrated parish in an integrated society is neither a dreamy ideal nor a remote possibility nor yet a threat to be met with horror and resistance. The kind of world we live in makes it both natural and inevitable, tenable and desirable in every community and right soon. No church can now afford to remain unprepared for it.

CATHEDRAL AWARDS SCHOLARSHIPS

★ Christ Church Cathedral, Hartford, has awarded scholarships to two freshmen entering Trinity College. They are known as the Cathedral-Seabury Scholarships and will be awarded annually. Receiving the first are John Piper of St. John's, West Hartford, and Charles A. Even Jr. of Trinity, Wethersfield.

BUSINESS MEN ARE SERVERS

★ Leading business men of the metropolitan area of Los Angeles take turns on a regular schedule as servers at week-day communion services at St. Paul's Cathedral, Los Angeles. There is a special intention for each service; harmonious industrial relations; the work of the Church; peace; spiritual and physical health; missions; armed forces.

TELLS OF CONFLICTS IN AFRICA

★ Considered a leading authority on Africa is Prof. Z. K. Matthew of University College, Fort Hare, Union of South Africa, who is visiting professor on world Christianity this year at Union Seminary. He addressed students and faculty on October 15th and stated that "the greatest demand for Africa today is for calm reflection, patient study, and research and resolute action by men and women of courage and vision, of faith and work, who are unwilling to be overawed by the situation. They are people who will steadfastly resist the temptation to take refuge in facile solutions based upon the popular slogans of the market place or the negative application of force or the sacrifice of principle on the altar of expediency, and who will bear in mind the oft unheeded yet undisproved lesson of history that the moral issues which are inseparable from the problems of human relations can never be permanently settled by resort to immoral or unmoral means.

"In this revival of interest in or rediscovery of Africa the success or the failure of all schemes will depend upon the extent to which the fact is recognized or ignored that the peoples of Africa are its greatest asset.

"The indigenous peoples of Africa themselves are awakening to a new realization of the necessity for them to take a vital share in shaping the destiny of the continent," Professor Matthews pointed out.

"The attitude of the United States and the role she is likely to play in Africa in the second half of the 20th century are being watched with mixed feelings of hope and fear, hope that this country which claims to have dedicated itself to the principle of human rights and fundamental freedoms for all, might work

for the extension of the benefits of democracy even to peoples of color, and fear that she might succumb to the blandishments of colonialism and so barter her birthright for a mess of imperialistic potage.

"In the dynamic changes which are taking place in Africa, and which are likely to affect the destiny of her inhabitants of all colors," Professor Matthews emphasized, "the Christian Church has a unique role to fulfill. As the only institution which acknowledges an authority and a guidance greater than that of man, and armed with a faith at once the most convicting and the most redemptive, the Church is the chief guardian of the ultimate values upon which alone men can securely build in faith. Already the record of the Church in Africa, in spite of her unhappy divisions and despite errors of judgment and defects in practice, is unsurpassed in the positive contribution which she has made in Africa. Her work has borne fruit to the extent that there are now over 21 million professing Christians among the peoples of Africa," concluded Professor Matthews, "but the challenge of modern Africa calls for greater efforts and more devoted consecration."

DEBATE POLITICS AT CARLETON

★ Christianity and Politics was the theme of the faith and action conference held at Carleton College, October 26-28, under the auspices of the religious activities committee.

Speakers were: James L. Adams, professor at the Meadville Theological School of the University of Chicago; Mr. Bradshaw Mintener, vice president and general counsel of a milling company, and Mr. Reginald D. Lang, co-chairman of the department of government

and international relations at Carleton. Each spoke briefly at vesper services on October 26th, giving his personal approach to the problem "The Relevance of Christianity to Politics".

After vespers a panel discussion was held with Prof. Lucille Pinkham, chairman of the history department, as moderator. Each man discussed "Where do I stand generally in politics with reference to my faith?"

Monday morning the guests attended classes at Carleton and had luncheon with the student religious activities committee.

"Critical Issues of this Campaign in Relation to Christianity" was the topic that evening.

BISHOP WALTHOUR DIES SUDDENLY

★ Bishop John B. Walthour of Atlanta, consecrated only last January, died of a heart attack on October 29th, following a service at St. James, Cedartown, Ga. He was forty-seven and was formerly chaplain at West Point.

PITTSBURGH MINISTER IS BARRED

★ The Rev. Reginald H. Thomas, in charge of St. Mary's, Pittsburgh, Pa., has been barred from returning to the United States, following a visit to England. A Canadian, he was to have returned from that country in September. Justice department officials say that he is barred because of "suspicion of subversive relations."

Bishop Pardue is waiting for a full report from the government, adding that "there was no reason for suspicion in his work."

Neighbors describe Thomas as a quiet, friendly man. They also report that he was chaplain for a group of Canadian volunteers who fought for Loyalist Spain.

SEWANEE COMMITTEE HAS MEETING

★ Bishop Edwin Penick of North Carolina, chairman of the special committee of the board of trustees of the University of the South appointed to study the subject of admission of Negro students to the School of Theology, announced that the committee had held its first meeting at Atlanta. This body had been appointed by Bishop A. Bland Mitchell of Arkansas, chancellor of the university, after the question had become a much debated issue at the commencement meeting of the trustees in June. Full study of all phases of the subject will be undertaken.

Bishop Penick's statement follows: "The special committee of the trustees of the University of the South held its first meeting in St. Luke's parish house, Atlanta. This committee was appointed in July by the chancellor, Bishop Mitchell, to study the subject of the admission of qualified Negro students into the School of Theology and to assemble information and opinions to be put into the hands of the trustees prior to their June, 1953, meeting. The committee devoted the day to a careful analysis of the subject and assigned various phases of it to the several members for research. The results of this study will be compiled at the next meeting to be held in the spring of 1953."

Those present at the meeting were Bishop Penick, chairman, Bishop Mitchell, Bishop Frank A. Juhan of Florida, Bishop Henry I. Louittit of Florida, the Rev. A. P. Chambliss, Morganton, N. C., the Rev. Robert R. Manning, New Orleans, the Rev. William S. Mann, Laurel, Miss., Stanyarne Burrows, Jr., Chattanooga, Hinton Longino, Atlanta, and Augustus P. Graydon.

EDITORIALS

WORLD CITIZENS

STRINGFELLOW BARR, Episcopalian who was formerly president of St. John's College and is now visiting professor at the University of Virginia, has again written a challenging book. "Citizens of the World" is actually an elaboration of his challenging tract of a couple of years ago, "Let's Join the Human Race".

He sees our world in a mess and believes that there is a chance to pull out of it through the establishment of an International Development Authority, along the lines of our Tennessee Valley Authority, dedicated to raising the living standards of underdeveloped areas.

Whether or not his solution is the correct one we will not discuss. What we do say is that his diagnosis of the present world situation is, in our judgement, correct. We say further that until the American people, or large numbers of them, accept this diagnosis there is little chance of finding any solution.

"Non-Communists in Europe", he points out, "know that we share one thing with Nazi Germany from which Communist Russia is free. Our economy is a war economy now, as Hitler's was. To some extent, like him, we are caught. Russia's economy does not depend on war. Because this is a Marxist point, we Americans do not like to hear it. Non-Communists in Europe also hate to think about it—not because it is Marxist, but because it is true. The point is, if we stop arming, we are going to find some other use for our excess production—or else. If the Kremlin really wants, at least for the present, to avoid war (as even we Americans are beginning to suspect) then it would be a smart thing for the Kremlin to consult the holy Communist scriptures for the answer to one question: 'What can America do with its industrial surplus?' But consulting the scriptures will not be enough. The Marxist answer that if we socialize our production, then all Americans could live in ease, lacks political realism. Before we will do that, we will probably go to war. I can imagine a long drawn out war with Russia that might result in the overthrow, or pretty complete erosion, of capitalist production in America. But does the Kremlin ask us to believe that America would go Communist, or even Socialist, to avoid war? Moreover, although my knowledge of Marx

is somewhat amateurish, I would suggest to our neighbors in the Kremlin that the development of technology since Marx may pose an interesting problem—can even the whole American people absorb our surplus? Unless, that is, we break all records for plowing under little pigs. To our neighbors in Washington I would suggest that there is a limit to how many little pigs a hungry world will watch plowed under. Our system for pumping blue dye into surplus potatoes to render them unfit for future consumption has already shaken our prestige."

There is a picture of our world that we had better face. We are operating under a war economy. And it is quite true, as Barr says, that Wall Street is thrown into a panic whenever it fears "peace may break out". But these men of finance likewise know that the bill for our deficit financing has to be paid some day, so they are divided between those who advocate tapering off sharply, at the risk of an economic collapse, and those who prefer to go along with the present war spending in the hope, apparently, that a miracle will pull us out of it.

The author, we think, is correct in stating that those who determine the way of life in America will go to war before they will allow the socialization of our means of production. But this does not mean that other peoples throughout the world will do this. So it is our considered judgment that in the not too distant future we will witness the socialist encirclement of Capitalist America. When this happens we will at home extend the repressive policies already established, so that there will be a complete curbing of free speech, and those who are not thoroughly orthodox in their views will be whisked from their homes without warrants or explanations and confined to the concentration camps, already established for such a purpose.

It isn't a pretty prospect. To even state it as a possibility, we are aware, will stir prejudices and will provoke many. But as William O. Douglas, Supreme Court Justice, states in his preface to Stringfellow Barr's book, we better face up to it, like it or not. You will get a good start in doing just that by reading "Citizens of the World" which has the significant subtitle, "America and the World Revolution."

A SECOND PRAYER BOOK ANNIVERSARY

by Massey H. Shepherd, Jr.

IT is good for us to take occasion of these recurring 400th anniversaries of our Prayer Book heritage. The Prayer Book is the peculiar joy and boast of our Anglican tradition. We have a right to be proud of it and to love it, not only for its intrinsic merits, but above all for what it has accomplished in guarding and guiding our faith and devotion.

The Prayer Book has preserved for us the apostolic faith. It has disciplined the whole course of our lives, from birth to death, with the judgment and the blessing of God. It has taught us how to pray. It has brought us near 'to an innumerable company of angels' and 'to the spirits of just men made perfect.' It has given us the vision of the being and purpose of God, and ineffable communion with him in our Lord Jesus Christ by the comfort of the Holy Spirit.

We believe—in fact, we go so far as to say—that the Prayer Book is an inspired book, the fruit of God's Spirit at work in the common life of His redeemed people. Yet we do not make an idol or a fetish of it. We know it is a heavenly treasure in an earthen vessel. It has the limitations of all human instruments of God's invisible working. We feel free in all reverence to criticize and amend it. Though it enshrines the liturgical traditions of the universal Church of all the ages, we know that it is also bounded by the particular circumstances and apprehensions of a relatively small segment of the Church Catholic. It can be improved upon and enriched. This we have done in several successive generations. And we believe that some day in the providence of God the Prayer Book can be made more comprehensive of the devotion of all who profess "one Lord, one faith, one baptism, united in one holy bond of truth and peace, of faith and charity."

To say all this is to say nothing more than that the Prayer Book is a means of grace in our fellowship, a voice wherein God communicates His Word to us. Our Common Prayer is nothing short of an ordered presentment of the Holy Scriptures, and of the faith that rests upon them. Three-fourths of the Prayer Book is directly excerpted from the Bible. The other fourth is compact with allusion to it and quotation from it. Archbishop Crammer's statement in the first preface of the Book still holds true: there "is ordained nothing to be read, but the very pure word of

God, the holy scriptures, or that which is evidently grounded upon the same; and that in such a language and order, as is most easy and plain for the understanding, both of the readers and hearers."

Conformity To Scripture

IF one is to judge the Prayer Book fairly as a means of grace it must be tested before everything else by its own claim of conformity to Scripture; and more than that, by its claim that the Scriptural Word shrines through it in a way 'easy and plain for the understanding.' Those of us who live with it and by it through the years are not hesitant in stating that such claims are true. We believe that the inspirational and the gospel of the Bible are likewise the inspiration and the gospel of our Common Prayer.

Yet our Anglican tradition is not a book-religion even though its faith and worship are based on Scripture. The Bible is not so much our sole authority, as it is our final authority. In addition we have always appealed to the living authority of the Church—for the Church existed before the Bible, and the Church is the arbiter of what is included in the Scriptures. Moreover we recognize the authority of reason and Christian experience. For the Word of the living God is not bounded by a sacred text. He witnesses also through the mind and heart of men; and in man He became incarnate.

We must understand this complex character of authority in our tradition if we desire to make a true assessment of the Reformation in the Church's worship that produced the Book of Common Prayer. The two first Prayer Books issued in the reign of King Edward VI are not antithetical or contrary to each other. This mistaken interpretation is all too commonly found in even many textbooks of Prayer Book history. The second Prayer Book of 1552 was a revision of the first Prayer Book of 1549. It was not a repudiation of it.

It is commonly said, for example, that the first Prayer book was a Catholic book, the second was a Protestant one. Between these supposedly opposite positions, later revisions of our Common Prayer have sought a convenient and comprehensive middle way, a bit uneasy perhaps, but for the

most part successful. Such a view is not altogether accurate. The first Prayer Book was acceptable, with slight reservations, to both the Catholic bishop Gardiner and the Protestant reformer Bucer. The second Prayer Book was, to be sure, unacceptable to Catholics—not for what it contained so much as for what it omitted. Yet at the same time it was not satisfactory to the extremest Protestants because it did not omit enough.

In both Books the Protestant emphasis upon justification by faith was unmistakably clear. In both Books the Catholic Creeds and ministerial Orders were affirmed. The Catholic elements lost in the second Prayer Book were all of a piece with what was commonly viewed as medieval developments, additions and distortions. Both Books claimed the authority of Scripture for their doctrine, and the tradition and authority of the Church for their settlement of rites and ceremonies.

What really distinguishes the two Prayer Books of 1549 and 1552 is the character of their respective appeals to Scriptural authority. In their difference on this point there is described as it were in a circle the boundaries within which the Reformation changes were wrought and its controversies set. In the first Prayer Book the principle is normative that edifying customs and practices of the historic Church are to be retained unless they are expressly forbidden by Scripture, or are contrary to its explicit teaching. Thus, for example, the traditional vestments of the Mass were retained, but the ceremony of elevation of the consecrated elements of the Eucharist was forbidden. This principle was also the one followed by Luther and the Lutheran reforms of the Church's traditional liturgy.

In the second Book, however, the English Reformers moved more closely in the direction of Zwingli and Calvin, by removing from the liturgy whatever elements could not be expressly derived from Scripture. Even so, they did not press to its final limits this more restrictive norm. The Puritans were to make noisy note for generations to come over such things as the sign of the cross made in Holy Baptism, or the giving of a ring in Holy Matrimony. It is interesting that in the added preface "On Ceremonies" which Cranmer wrote for the second Prayer Book, he justified the ceremonies, albeit limited in scope, by reference not to the Bible but to St. Augustine. This shows that he recognized even in the so-called Protestant Prayer Book a wider authority than

Holy Scripture, namely, the custom of the ancient Church of the Fathers.

Scriptural Liturgy

THE Episcopal Church, and its sister Churches of the worldwide Anglican Communion, may be justly proud of its Scriptural liturgy. More of the Bible is read and used in the worship of our Church than in any other reformed branch of Christendom. And unlike the liturgy of unreformed Churches, the Scriptures are read and interpreted in the living language of the people. It is true that our offices of common worship are not exactly like those of New Testament days. They are more akin to the forms of the developed Church of the age of the Fathers. There are some aspects of New Testament worship that are neglected in our more formal assemblies for prayer—notably the informal, *ex tempore* praying and preaching or spiritual exercises—what Dr. Dearmer called the liturgy of the Holy Spirit. It may well be that Church authorities of the Tudor period were too stringent and negative in their attitude towards what one writer has called "unfettered speech."

But we know as a matter of historical record that free prayer, too, has its dangers and limitations. Its spontaneity is not necessarily edifying or even according to the mind of the Spirit. And it can easily dilute and distort the integrity of the faith and the purity of God's holy Word. In our fixed and prescribed forms of praise and prayer we know that we have hold of things that are truly central and fundamental, and eminently Christian and religious. For we have hold of the Bible's faith, whole and entire, and of the Spirit's gifts to the communion of saints in all ages and in all places.

It has become a fashion in many circles to disparage the second Prayer Book of 1552 because of its obvious deficiencies. But the fact remains that it was the second Book, and not the first, that became the basis of the Elizabethan settlement, and hence of our peculiar Anglican heritage. The Prayer Book in use today in most provinces of the Anglican Communion is more nearly similar to the second Book than it is to the first. Throughout the colonial period of our own American history our forefathers worshipped by a rite more closely akin to the second Book. Even today, after three historic revisions, our American liturgy, with the exception of the pattern of the Consecration Prayer of Holy Communion, is closer to the second Prayer Book.

There are some forms in the second Book that have greatly contributed to our devotion and to

our common experience with the living God. Without them we would be very much the poorer in the things of the Spirit. In particular, we would call attention to two prayers which made their first appearance in the liturgy of the second Prayer Book: one is the General Confession in Morning and Evening Prayer; the other is the prayer of the Bishop at the laying on of hands in Confirmation,

Defend, O Lord, this child with thy heavenly grace, that he may continue thine for ever, and daily increase in thy Holy Spirit more and more, until he come unto thy everlasting kingdom.

Taking these two prayers together, we may discover that they tell us much about both the literary genius of our liturgy and its doctrinal soundness and comprehensiveness.

Original Composition

SO far as our records go we can say that the General Confession of Morning and Evening Prayer is an original composition of the English reformers. There is no exact model of it in any earlier penitential prayers, either in Greek or in Latin. Yet in another sense there is hardly a word of it that is original in the strict sense. It is a mosaic of Bible quotations. It is made up of direct citations of sixteen different passages of the Scriptures, taken from all its parts, from the historical and prophetic books and the Psalms of the Old Testament, and from the gospels and epistles of the New Testament. Yet these manifold sources are so skillfully wrought together that only the most expert literary critic could detect its composite character.

Those who are interested today in the study of the theology of the Bible, and of its inner unity of thought and belief, would find this prayer an illuminating basis of study. It reveals as clearly as any single paragraph can do the Biblical doctrine of the spiritual nature of man and of man's relationship to God his creator and redeemer. It gets to the roots of man's fundamental predicament and provides the only possible way whereby he can be turned into fruitful and life-giving growth and order. It puts its finger with a certain touch upon the essence of sin and the means of our redemption from it.

Too many of us think of sin in terms of law-breaking or law-evading. But these are only the overt results of what issues from an inner condition of self-will, lovelessness, and separation in heart and intent from God. Our General Confession starts us off on this familiar note—'we have left undone those things which we ought

to have done; and we have done those things which we ought not to have done.' Then it hits us suddenly with the crux of the matter—'there is no health in us'—a startling phrase indeed, and one so often misunderstood. What it means is that there is no saving health in us, no capacity to put ourselves back into a right relation, to restore a communion that has been broken, to redeem a disordered situation.

The phrase does not teach us that perverse doctrine of man's total depravity. This doctrine is having quite a revival in certain theological circles today, that boast of a return to Biblical faith. It would see man not only in a state of peril, but of sheer hopelessness. It is the theological counterpart to secular pessimism, so pervasive in our tragic and distraught world. It is a reaction to the loose optimism of a generation ago, to the naive belief that man can of his own efforts work out his own salvation, if only he has enough scientific knowledge and more perfect technics, and a psychological readjustment.

Realistic Assessment

WITH the theological prophets of doom in our day the Prayer Book Confession at least shares a realistic assessment of the radical character of human sin, and of man's helplessness to redeem himself. But to say there is no health in us, is not to give over to despair, but to hope. For it recognizes the place where saving health is to be found—namely, in the promises of God, a merciful Father, for His Son Jesus Christ's sake. The confession leads on to the great word "restore"—a restoration according to certain and sure promises. There is more to grace than forgiveness. There is also enabling power. And it is exactly at this point that the Confirmation prayer gives us the other side of the picture in unmistakable clarity: "daily increase in thy Holy Spirit more and more."

This prayer is also, as we have said, a new composition of the 1552 Book. Unlike the Confession, however, it does not directly quote Scripture, but paraphrases it. Probably its inspiration is the phrase of St. Paul in Colossians (2:19) "increaseth with the increase of God." It presents us with that dynamic character of Christian life—growth in the apprehension of the Holy Spirit's gifts and graces. If the General Confession reveals to us the great abyss between sinful man and holy God, the Confirmation prayer reminds us that the abyss can be crossed, that we are not merely miserable sinners, but by the grace of God we are redeemed sinners.

It is this hopeful, and shall we say also opti-

mistic, side of the Christian gospel that we are prone to forget today. The late Dom Gregory Dix put it in a striking sentence when he said that our modern world "has forgotten or has ceased to believe that it has been redeemed." In other words, the mighty conflict of God in Christ with sin and evil, and His triumphant victory over them, is behind us, no less than before us. This is the basis of Christian hope and of Christian courage, no less today than in the early centuries of persecution. We have been given in baptism and confirmation the increase of the Holy Spirit. Nothing characterizes the outlook of the New Testament Church and the age of the early Fathers more than this assurance of divine succour and spiritual strength. If our modern theology could sound with as certain a note the doctrine of the Holy Spirit as it does the doctrine of original sin, it would be nearer to that fullness of Scriptural truth which the Prayer Book has providentially preserved for us.

And in this just balance of Scriptural witness we can be thankful to the second Prayer Book no less than to the first. For it also testifies to that paradox of faith, that asserts man to be not only a miserable sinner, devoid of saving health, but also a child of God and a living temple indwelt by the Holy Spirit.

Our Proud Heritage

TODAY, after four hundred years and more of Prayer Book history, we can look back upon our heritage with proud and humble thanksgiving. The Prayer Book has withstood every test of human devising against it. It was baptized in blood and in fire, by the martyrdom of Cranmer and his fellow reformers. It was mocked and derided for generations by godly men, who finally proscribed it and drove it under cover. It was used by partisan Christians to break the unity of the English Church. Even today there are some who would cast it aside, as Maurice said a century ago, that they may be more like foreign churches or more like the sects at home. Yet it is winning today, as never before in its history, the love and admiration and respect of all sorts and conditions of Christians, and its formularies are being used more and more by those whose forefathers sought to destroy it. The Prayer Book is still our most powerful instrument of evangelization, as men come to see in it and experience through it, not only a dignity and beauty of expression, but a depth and breadth of Scriptural piety and truth.

There is no chapter in the history of the Prayer Book of which we need to be ashamed. Though

it was produced in an age of bitter and oftentimes uncharitable controversy, it is not a controversial book, but our greatest instrument of unity. Again and again it testifies against the selfishness and partisanship and partialities that we are so prone to fasten upon it, and divide our strength. But by God's help we shall cling to it all the more loyally, neither fearful of improving it, nor reckless in changing it, for God has given it to us "to hold the faith in unity of spirit, in the bond of peace, and in righteousness of life."

An address Delivered in St. Paul's Cathedral, Boston, Mass., September 14, 1952, during the General Convention.

Concept Of An Adult

by Philip F. McNairy

ONE of the common questions which seems to have no absolute answer is this: "When does childhood finish and adulthood begin?" A physician has one answer, a lawyer has another, and the army, still another. Ask a parent whether he has any children, and, thinking of his forty-year old son, he says, "Yes I have one." More often, however, the absurd and tragic opposite is true. Many a thoughtless parent expects adult reactions from a child of six, or imputes adult capacities for judgment to the boy or girl of fourteen. Today, most criteria for adulthood would be found among the following: height, education, voting age, military service, a good income, the established head of a family. In many instances, persons who fit one or more of these categories might be found to have the emotional immaturity and outlook of an early adolescent. What then is adulthood?

From a Christian point of view, the answer and definition would lie completely in none of these. The Prayer Book refers to an adult as one who has "come to years of discretion." Where are his sights? What are his goals? What is his concept of happiness, of life, of others?

Paul, the Apostle, in seeking a worthy colleague and missionary, found such a person in the very youthful Timothy. As evidence of his utter confidence in this youth, he left him at Ephesus to guide the thinking of the Church there, and to instruct the people in matters of teaching and faith, and to defend the truth of Christ against the perpetrators of false doctrine. No doubt many of us, if we could have seen this slender young man, would have questioned the apostle's judgment. This is what Paul saw in Timothy: A great faith that gave him a sense of belonging to the whole family of God; and a great sense of

mission and responsibility that included the whole and now, at this particular time, the people of Ephesus. By letter he sent this message: "Let no one despise your youth . . . Take heed to yourself and your teaching; hold to that, for by so doing you will save both yourself and your hearers."

A world-view of the family of Christ, and a sense of world mission! How many of us would stand this test of adulthood? The family or the individual or the congregation or the communion that sees itself as beginning and ending, judge and decider, could scarcely be regarded as having reached adulthood. The man who says, "Charity begins at home," or, "I don't believe in missions"—is he greatly different from the child who gathers her dolls to her bosom and screams "they're mine?" There could be little doubt as to the outcome if the Christian faith and its propagation were to be entrusted to such as these.

We commend to both young and old, that they set aside the variable standards of maturity and submit themselves to the discipline of the Christian concept of adulthood. "Who is my neighbor?" and "How much do I care?" It is from the souls and lives of men and women who can meet this test that the hope of the Church and of the world must spring.

Saturday And Sunday

BY

William P. Barnds

ON a Saturday afternoon when the weather permits, one sees people working on their gardens, doing yard-work, washing their cars, and performing other outdoor tasks of a very practical kind. Many of those who have Saturday afternoons off work during the week in offices or at other positions that require them to be inside much of the time, or to be under considerable pressure, and they find it relaxing to do something with their hands and to work outdoors.

Somehow a person seems to be a bit closer to fundamental things when he sets out tomato plants, trims a hedge, or repairs a broken porch-step. Such undane tasks are tonic for frayed nerves and fretful minds. They help to restore our perspective on life.

Now as the outdoor chores of Saturday help balance up our lives because we get down to earth, as it were, so our Sunday worship brings us into contact with the spiritual realities without which no person can have a well-rounded life. The services of the church focus our attention first of all on God revealed in Christ. When we give him

the primary honor which is his due, we are in a better position to fulfill our other obligations. We can do our work better; our family life is happier; all other duties tend to fall into their proper places. In church we give our souls a chance. A man may have a vigorous body, a keen mind, and be very efficient in his work but his outlook is warped unless his spiritual life is also cultivated. A restful Sunday, well kept with church attendance and reflection on the great issues of life, bring refreshment to the soul, as Saturday jobs invigorate the body, and both kinds of renewal are good.

Be Not Anxious

BY

Philip H. Steinmetz

WORRY can help produce the very disaster you dread, but it cannot help you to endure it. You see, you are the one who gets all the effect of the worry. It does nothing to the world around you.

An undertaker once told my father gloomily that the death rate in Philadelphia was dropping seriously, thus threatening his livelihood. Father asked what he thought he could do about it and he replied: "Nothing, I guess, just worry."

It is easy for us to see that his worry would not change the death rate, unless it hastened his own death, but rather would make him less effective in doing his work and thus contribute to the very loss of business he dreaded. But the important point for us is to apply this observation to our own worried.

Jesus gave us positive orders to avoid anxiety. (St. Matthew 6:25ff) He points out that when God gives life, he will certainly give what it takes to sustain it. Having done the more difficult, he will certainly do the less. Plainly the giving of life, which is beyond the ability of men, is more difficult than the providing of material goods, which men know how to do. We who have life from God have no need to worry over anything.

A firm grasp of this assurance is the key to the peace of God which is given to those who love and trust him but can never be wrested from him by good deeds, grim determination or worry.

Meaning of The Real Presence

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FRED C. GRANT AT GENERAL

★ Prof. Frederick C. Grant of Union, formerly editor of the Witness who had recently returned from a year of study in Europe, was the preacher at the matriculation service at General Seminary on October 31. Fifty-two juniors and middlers were matriculated and thirty-three fellows, special and graduate students. He also received an honorary doctorate at the service, as did Bishop Binsted of the Philippines.

He declared that "no one can understand the world we live in, or the religion we profess, if the ignores the Bible. The fact that fundamentalists exaggerate the Bible, and take it in bare literal factual earnest, without imagination or spiritual insight, should not lead others to neglect it—by a natural reaction against such barren bibliolatry.

Nor should anyone deprive himself of this rich heritage of spiritual illumination and intellectual refreshment because he finds it in essence in the catechism or in the liturgy; that would be like foregoing the classics and limiting oneself to some precious, well-chosen, but very brief anthology—or possibly an abridged edition made for beginners."

Later, Dr. Grant said, "It is sometimes maintained even by theologians, by those whose interests do not include the critical study of the Bible, that, for systematic purposes, or practical, they 'take the Bible just as it is,' without inquiring into its

origin, history, background, text, grammar, or exegesis—leaving all these matters to the experts who do find them interesting."

However, "if we are to 'take the Bible just as it stands,'" he added, "we must take it as modern men, and study it with the only equipment we possess, confident that the God of revelation has spoken to us in our language, in the terms of our thought, in response to our needs—and not just those of peoples long ago."

MASSEY SHEPHERD ON LITURGY

★ The Rev. Massey H. Shepherd Jr., Witness columnist whose article on the anniversary of the Second Prayer Book is featured this week, was the headliner at a conference of the clergy of Milwaukee, meeting at Racine, October 27-28. Sharing the program was Bishop Conkling of Chicago and Bishop Hallock, coadjutor of the diocese.

INDUSTRIAL RELATIONS CONFERENCE

★ A conference on Christian progress in employment practices will be held Nov. 10th at Trinity Cathedral, Cleveland, sponsored by the social relations department of the diocese of Ohio. Speakers are to be Bishop Emrich of Michigan and Thomas E. Matthews of New York, son of the retired bishop of New Jersey.

SEMINARY DOES FILMSTRIP

★ One hundred and fifty prints of "The Builders" filmstrip, produced for the Church Divinity School of the Pacific, are in the mail to parishes of the Church, primarily to those in the eighth province. Copies are also circulated among eastern and midwestern parishes and are available to anyone desiring to show the film. It represents a unique high-level of cooperation between a divinity school and a parish. St. Michael and All Angels Church, Studio City, California, produced the filmstrip for the school. The Rev. Edward McNair, rector of the parish, supervised the production and the film was written and directed by seminarian Malcolm Boyd as part of his summer work as lay assistant at the parish. Thirty-five members of the

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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.

E. P. DANDRIDGE
Bishop of Tennessee

Please allow me to correct a misstate in your issue of October 23rd under the heading of "Backfire" in your answer to the Rev. James Savoy: "The important point, it seems to us, is that the trustees have stated that no Negro will be admitted at Sewanee".

The trustees stated no such thing. They stated, as you see if you will take the trouble to read the resolution, that although there is nothing in the charter or ordinances of the University of the South to forbid the enrollment of Negroes, they did not think it was advisable to encourage such enrollment now because it is contrary to the law of the state and because of certain local conditions. The word "now" was deliberately used twice in the resolution. The door was definitely left open in case of changed conditions.

Just what the trustees said has been greatly misunderstood by the Church press in general and even by the professors at Sewanee and much unnecessary harm has been done.

I should be grateful if you could give this statement publicity.

PHILIP S. DODGE
Layman of Hartford, Conn.

In these trying times it is necessary that the Christian Church speak out for peace and brotherly love. Should the present Korean struggle develop into World War III humanity might

well perish from atomic weapons. How could the Church survive under such conditions? It is therefore of great importance that Christians work wholeheartedly for peace. Each of us has the responsibility of counteracting the propaganda of the warmongers. Some business and political leaders fear that peace would bring on an economic depression. But that is no good reason for prolonging the war. Let each remember that Jesus was the Prince of Peace and live and act as one.

ALICE D. BROOKS
Churchwoman of Haverhill, Mass.

Thanks for the news on "Stevenson and the Vatican." Would like a companion piece as for "Ike". Also his attitude toward immigration policy and the McCarran Act. Thanks too for your editorial, Perfect Timing. I eagerly await each week's issue of the Witness.

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