

THE Witness

10¢ A COPY

MAY 14, 1953



BISHOPS QUIN AND HART
ONE GOOD TURN DESERVES ANOTHER

On Starting New Churches

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 and 10 Wed.), Holy Communion. Matins 8:30, Evensong 5 (Choir except Monday). Open daily 7 p.m. to 6 p.m.

THE HEAVENLY REST, NEW YORK Fifth Avenue at 90th Street Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 8 and 9:30 a.m.; Morning Service and Sermon, 11 a.m. Thursdays and Holy Days; Holy Communion, 12 noon.
Wednesdays: Healing Service, 12 noon.

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11 a.m. Morning Service and Sermon.
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23, Avenue George V
Services: 8:30, 10:30 (S.S.), 10:45
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Student and Artists Center
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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SERVICES In Leading Churches

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SERVICES In Leading Churches

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4:30 p.m. recitals.
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Holy Days: Holy Communion, 10:30.

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Office hours daily by appointment.

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7:30 a.m., Holy Communion; 10 a.m., Family Service and Church School; 11 a.m., Morning Prayer and Sermon; 5:30 p.m., Young People's Meeting.
Thursdays and Saints' Days: HC 10 a.m.

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Very Rev. Philip F. McNairy, D.D., Dean
Canon Leslie D. Hallett
Canon Mitchell Haddad
Sunday Services: 8, 9:30 and 11.
Daily: H.C., 12:05 noon; also 7:30 a.m.
Tues. Healing Service, 12 noon, Wed.

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—STORY OF THE WEEK—

Archbishop Fisher Denounces Apartheid Policy

**Speaks Optimistically On The Outlook
For World Peace Settlement**

★ Geoffrey Francis Fisher, Archbishop of Canterbury, has denounced the apartheid (segregation) policy of Prime Minister Daniel F. Malan's regime in South Africa and predicted it would end in disaster. He spoke at the opening of the semi-annual meeting of the British Council of Churches.

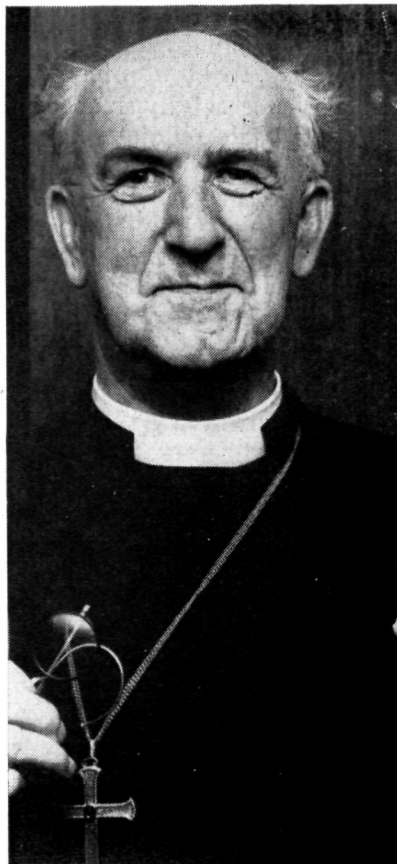
He said that under the Malan policy, "the European was still to use and to exploit for his own ends the labor of the African and to keep him not 'apart' but 'under'."

"This is a sort of slavery," the Archbishop said. "All history and all Christian history declares that this is no solution and that it must end sometime in disaster."

He added that if South Africa decided to become two separate countries with separate cultures, customs and governments, "there would be much to be said for it."

The Anglican Church leader warned that if the proposed Central African Federation were misused, it could lead to something similar to the situation in South Africa. The Central African Federation is

a British-proposed union of Northern and Southern Rhodesia and Nyasaland. Many native Africans have opposed it out of fear that they might lose political rights under a racial segregation set-up.



The Archbishop, speaking optimistically about the outlook for world peace, welcomed statements by President Eisenhower and Prime Minister Churchill indicating their willingness to reach an understanding with the Soviet Union.

He chided "some writers and speakers" for being dogmatic and not sufficiently "tactful or restrained" in their comments about the recent Russian peace feelers.

The Council's international department submitted a report on the African Federation question. It recommended continued recognition of the following factors in working out the proposed new dominion:

Provision of equal educational opportunities for all races "by such rapid stages as may be practicable."

Removal of any existing racial restrictions on training for and admission to skilled employment and the professions.

Increasing the participation of Africans in local, territorial and federal government.

Progressive reduction of racially discriminatory practices based on purely racial grounds.

The report also recommended "influential approaches to the government to reiterate the concern of the Churches in this matter."

In other actions, the Council:

Received from its standing conference on sex, marriage and the family a comprehensive

plan for educating young people in preparation for marriage and family life. The conference warned that divorces in England now averaged 30,000 a year.

Heard a report on work in the armed forces from the Rev. Alan Stanley Giles, chaplain in chief of the air force, who said the chaplains' biggest problem was the women in the services. The women, said Chaplain Giles, just would not respond to religious appeals.

Got a piece of advice from its general secretary, the Rev. Richard D. Say: Beware that the Council's voice is not heard too often or too loudly on minor matters, lest it go unheard when it wishes to speak on really important topics. Say's remarks apparently were intended to answer complaints that the Council had not issued pronouncements on some questions being debated by member denominations.

HUNGARIAN BISHOPS BACK GOVERNMENT

★ Eight of the 11 Roman Catholic bishops in Hungary endorsed the government's recent manifesto put forth as a platform for the parliamentary elections to be held this coming Sunday. The pastoral letter requested Roman Catholics "to do their duty as citizens" at the elections and approved the government's peace policy and promises of economic and cultural progress contained in the election platform.

"We can answer only in the affirmative to such plans," the bishops stated. They were joined in the letter by the superior abbot of the Benedictine Order in Hungary.

Church Congress Deals With Communism

★ Speakers at the mid-west regional meeting of the Church Congress, held in Evanston on April 25th, were Dean Pike of New York, the president, the Rev. H. R. Higgins, rector of St. Mark's, Evanston, and Prof. Hallowell of Duke University.

Dean Pike gave the same address apparently that he gave at the last General Convention, reported in these pages at the time.

Mr. Higgins presented communism in creedal form and stated that it "does meet the basic requirements of a religion. For this reason Communism can be neither adequately nor effectively dealt with on political, economic or military grounds alone. The threat of world Communism can be successfully met only when its basic religious appeal is neutralized. For this reason it will not do to combat Communism on the ground that it is a materialistic philosophy; after all, western capitalism has demonstrated that it, too, is essentially materialistic both in theory and in practice.

"Communism will be liquidated only by the sincere adoption of a religious philosophy which makes sense as an interpretation of universal reality and also guarantees the achievement of those human rights and dignities which mankind generally holds to be part of its inherent right. Christians are convinced that their theology and world view meet these specifications; all that is required is that these principles shall manifest them-

selves in terms of a just and righteous society."

Prof. Hallowell, in dealing with Communism and Christianity, stated that "if we have underestimated the strength and appeal of Communism, and there are indications that we have, it is because we have underestimated the passion which informs it and the intellectual appeal which lies in its ideology. Communism we have gradually come to realize is something more than an economic doctrine, it is something more than an economic system opposed to capitalism. It is a complete philosophy of life, a world view, a massive, coherent structure. And the passion which informs it is religious in character.

"The Communist, like the Christian, is a man of faith confident of the ultimate triumph of righteousness as he understands it. For the person who is in search of a total view of life which is more than an intellectual doctrine, for a view of life which unites thought and action in a cause demanding self-sacrifice and self-denial, Communism presents itself as an appealing alternative to those who, for one reason or another, have lost their faith in God.

"There is a strong tendency among some Christian groups in America today to identify Christianity and capitalism. Such a tendency is as much to be deplored as is the identification of Christianity with socialism. To seek to identify the Church with any particular

social system is to seek to bend God's will to our own and to refuse to recognize the imperfections which any and every system must inevitably contain.

"Christianity teaches us to seek a kingdom which is not of this world, yet, at the same time, to prepare for its advent by refusing to be conformed to this world. This is a harsh saying to ears accustomed to the language of secularism, but Christian teaching supplements the harsh saying with a paradoxical one that reads: only by aiming above the world can we master the world. Only by aspiring to eternal life can we give meaning to temporal life. To be free in the world we must remember that we are not of the world. Christianity . . . is given us not to save our civilization but to save our souls. But it is also true that whatever welfare and prosperity and peace we shall be able to achieve in our civilization must flow from God's peace."

GUILDS HELP RAISE FUNDS

★ The three guilds of St. James, Bozeman, Mont., helped raise a \$50,000 fund for an addition and improvements in the parish hall by serving over 300 people at a choice roast beef dinner. Building is soon to get under way.

IOWA CONVENTION ON RADIO-TV

★ The convention of Iowa, which met at Trinity Cathedral, Davenport, May 12-13, was on both radio and television. All of the major events, except the strictly business sessions, were on the air, several of them on a nationwide hook-up.

AUXILIARY MEETS IN MADISON

★ The annual educational institute of the Auxiliary of the diocese of Milwaukee meets this week, May 13, at Grace Church, Madison. Workshops give members a chance to discuss their problems and swap ideas. Bishop Gordon of Alaska, meeting with several groups in the diocese, May 13-17, was the luncheon speaker.

CHURCH UNION HITS HALL

★ The American Church Union has criticized Bishop Hall of New Hampshire for inviting "baptized communicants of other Churches" to receive Communion at a service to be held at Grace Church, Manchester, in connection with a statewide conferences of Churches to meet in that city on May 11th, (Witness, April 16).

Bishop Hall stated that the

service was being held in accord with statement issued by the House of Bishops at the last General Convention on "gatherings for a responsible ecumenical purpose."

The executive board of the A. C. U. declares that the service "strains the loyalties of great numbers of churchmen and introduces a divisive element into the life of the Church."

The board therefore asks the next General Convention to consider whether the statement of the bishops is not uncanonical since, it contends, it should have been concurred in by the House of Deputies. It asks also that the word "ecumenical" be defined and to "clarify the phrase 'responsible ecumenical gathering' which is at present so unguarded as to leave it to the discretion of each individual bishop to interpret the phrase for himself with a consequent confusing throughout the Church."



YOUNG ADULTS of the Cathedral in Jacksonville, Fla., have a gay time as Canon Robert J. McCloskey looks on

The A. C. U. board "recognize that by using the ecumenical movement as a basis for innovations in Church order the bishops in their state-

ment, and now the bishop of New Hampshire by his action, are introducing serious divisions into the family of the Church."

National Council Makes Appropriations

★ Appropriations of over \$380,000 were made by the National Council at the Spring meeting held at Seabury House, with \$180,000 of the sum in loans. A large part of the money will be used for building and repairing churches in Mexico, Philippines, Honolulu, Haiti, Puerto Rico, Canal Zone, and Japan. A grant was also made to establish a church in the atomic research town of Los Alamos, N. M.

One of the largest grants was \$40,000 for a student center at one of the government universities in Japan. This initiates work recommended at the February meeting of the Council by Francis B. Sayre, who stressed the need of a Christian influence in the five government universities where future leaders of the country are trained.

Iolani School, Honolulu, received \$35,000 for a chapel and St. Andrew's Seminary, Guadalajara, Mexico, received \$15,000 to repair and extend its buildings.

The Rev. Claude L. Pickens, Jr., veteran missionary to China and the last Episcopalian to leave that country, was appointed assistant secretary in the overseas department. He succeeds J. Earl Fowler who has been made business manager of St. Luke's Hospital, Tokyo.

Three new officers were appointed to the department of education. Margaret McBride, director of education in the diocese of Eau Claire, will be associate editor in the division of curriculum development. Esther G. Pierce, at present

ate secretary of the division of leadership training to be the executive secretary.

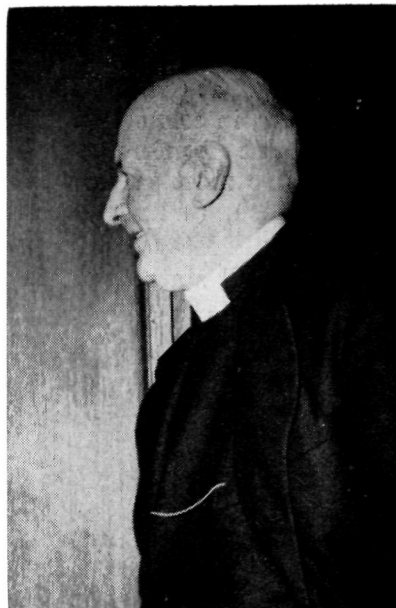
Louise B. Gehan, at present doing work among students in Missouri, was appointed associate secretary in the division of college work. She will be advisor to the Canterbury Association, do counselling with women college workers, plan summer projects, recruit women for college work.

Director of Education

The Rev. David Hunter—answering the often asked question as to when Church school material will be ready—told the Council that the division of curriculum development will have a full staff of editors by this fall and that the complete series of curriculum materials will be ready by 1958. Five of the courses will be ready for use in 1955. He also announced that a vacation church school course is now ready.

A loan of \$100,000 was made to the American Church Institute for Negroes for the building of a dormitory at one of the institutions it aids. Also \$50,000 was loaned to the Seabury Press to be used during the slack summer months and repaid in the fall.

An honored visitor to the Council's meeting was the former Presiding Bishop, Henry St. George Tucker, who spoke briefly. Also honored was the Rev. George A. Wieland, retiring next month after 14 years as director of the home department. He has converted a building on the property of Seabury House into a home and is to settle there, with a nice new television set, presented by the Council, so that he can keep track of the baseball games and fights—both in



BISHOP SHERRILL

"... the greatest advance in our missionary program"

doing graduate work at Yale Divinity School, also joins this division, and the Rev. Malcolm Strachan, chaplain at Groton School, is to be the full-time consultant in parish and preparatory schools.

Also the Rev. Grant A. Merrill was promoted from associ-

Madison Square Garden and the UN.

The Presiding Bishop, Henry K. Sherrill, commented enthusiastically on the action taken at the meeting, stating that "this has been the greatest advance in our missionary program since I have been Presiding Bishop. I think that it has been possible because we have had a marked increase of dioceses who have met their apportionment."

AUXILIARY MAKES APPROPRIATIONS

★ Scholarship appropriations for women being trained in Church work, United Thank Offering grants, and a number of addresses were the highlights of the meeting of the executive board of the Woman's Auxiliary, meeting April 24-27.

The Rev. John Heuss, rector of Trinity parish, New York, told of the plans of the Anglican Congress which will meet in August, 1954, in Minneapolis. The board then voted \$5,000 toward expenses of overseas representatives of the Anglican Churches who otherwise could not attend.

The largest U. T. O. grant was \$5,000 to help in building additional houses for the center at Kobe, Japan, established as a conference center. Another \$3,000 went to Japan to aid in rebuilding the burned out kindergarten run by the only sisterhood of the Japanese Church.

A grant of \$4,000 went to Bishop Carruthers of South Carolina to help build a church at Pawleys Island, S. C., where the Negro congregation has raised a slightly larger amount.

Scholarship aid also was voted for Dr. Doris Lal who

is on the staff of Ludhiana Christian Medical College, North India.

Others to address the 20 members attending the meeting were Presiding Bishop H. K. Sherrill, Bishop Bentley and Earl Fowler of the overseas department, and Roger Blanchard of the college work division.

INDIANAPOLIS GETS A MILLION

★ A million dollars in securities has been given to the diocese of Indianapolis. The news, announced at the convention at Terre Haute, May 3-4, by Bishop Kirchhoffer, electrified the delegates.

The donor remains anonymous. The income is to be used for advance work, independent of the work now supported by the parishes. The bishop also asked that Christ Church, Indianapolis, be designated as the pro-cathedral, a request made by the donor of the million dollars.

Presiding Bishop Henry K. Sherrill attended the convention on May 4th and was the speaker at the dinner that evening.

CIVILIAN WORK FOR COs

★ Congress has under consideration for the first time legislation which would recognize civilian work performed by conscientious objectors as being equal to military service for purposes of the selective service law.

Bills introduced in both Houses to extend the draft of doctors and dentists provide that, in determining those to be called, weight shall be given to periods spent in civilian public service during world war

two and alternative civilian work under the present draft law.

Because such service by religious objectors is given no credit at present, physicians who spent considerable time as C.O.'s are being recalled for further service since they have not performed any military duty as required by the present doctors' draft law.

The Friends Medical Society reported that 30 of its members already have been drafted for a second tour of duty in alternative civilian work. The Friends committee on national legislation praised sponsors of the new bills for giving recognition to C.O. service.

CENTRAL NEW YORK CONVENTION

★ Reports on the progress of a campaign for \$300,000 was the highlight of the convention of Central New York, meeting May 1 at Grace Church, Utica. Bishop Peabody stated that the fund would provide new churches in new communities and also make possible "better work on college campus and a superior camping program."

Bishop Higley, the suffragan, pointed out that the diocese has today "only 58 self-supporting parishes out of 141 parishes and missions."

DEAN BROWN GOES TO BERKELEY

★ Dean Francis C. Brown, resigned head of the seminary at the University of the South, has been appointed professor of pastoral theology at the Berkeley Divinity School, New Haven. He will have responsibility for supervising field work and summer program in addition to teaching.

EDITORIALS

We May Walk, and Not Faint

LIFE IS full of let-downs and anti-climaxes.

And unless their onset is anticipated and the dangers foreseen, the effect may be morally disastrous. After every war there comes a period in which energies flag and a sense of direction is hard to find. After some personal achievement, the experience of having climbed by great efforts to new heights, there is often an onset of lassitude or lack of restraint. Few are in greater danger than those who have reached great heights and then relax their vigilance.

The prophet Isaiah, in exile, when he thought of the great and lasting effort which the return to Palestine would demand, declared, "they who would wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." It might be comparatively easy for a people, in the first ecstasy of national deliverance, to mount up with wings as eagles. Excitement would carry them some way on their journey. But the real task lay ahead—would they be able to walk and not faint? It would be possible in the prophet's opinion, only if they waited upon the Lord; if they relied not upon their own strength but upon the strength of God to sustain them.

The remarkable thing about the early history of Christianity is that the sense of anti-climax was so short-lived. "We trusted that it had been he which should have redeemed Israel," it was said on Easter night. But the lament didn't last. The members of the infant Church were men and women with a new song in their hearts. For a time they never knew where they would meet their Lord. Then by the sign of the Ascension, he made it clear that they were to expect his visible presence no longer. They were to set about the work for which they had been prepared, the consuming task of making disciples of all nations.

Here was no sense of the best being over,

of life becoming humdrum once again. When the disciples returned from the mountains of the Ascension it was with joy. There might be much waiting—an immediate wait for the new experience of the Spirit at Pentecost; for many much longer waiting. A number of years passed between the conversion of St. Paul and his call to become the apostle to the Gentiles. But the intervening years were not wasted. They were a necessary part of one pressing movement forward.

The Collect of Ascension Day tells how Christians may continue to avoid the sense of anti-climax. "As we do believe thy only begotten Son to have ascended into the heavens, so may we also in heart and mind thither ascend, and with him continually dwell." Thus to dwell with Christ is to find him a contemporary and to climb over new heights with him. Not only may we mount up with wings as eagles, we also may walk and not faint.

Questionable Offer

AMERICAN newspapers recently published the fact that General Mark Clark, commanding UN forces in Korea, had broadcast an offer to Communist airmen of \$100,000 to the first one of them who would steal an MIG Russian-made plane and deliver it to UN forces in Korea and \$50,000 to all other pilots who succeeded in stealing and delivering such planes. He also guaranteed political asylum and resettlement to the pilots who accomplished this feat.

The simplest pertinent comment on this news item would be the question: "How would American public opinion express itself had the conditions been reversed and a Communist general had offered a bribe to UN pilots to steal an American or British jet-plane and deliver it to North Korean or Chinese headquarters?" To ask such a question is to answer it. Denunciation of such an action would be well-nigh unanimous. Scathing com-

ments on the low moral standard of honor of Communists would have resounded from coast to coast. And further expressions of opinion would have pointed out that here was convincing proof that, by timing their offer to coincide with the reopening of truce negotiations, the Communists were not interested in negotiations and peace, but only in keeping up the tension, for their own nefarious purposes.

Specific religious comment might perhaps be fairly summed up in the so-called Golden Rule: "Do unto others as ye would that they should do unto you; for this is the law and the prophets." What this incident may reveal of the intelligence and the moral quality of our military leaders and political policy-makers is a question that deserves careful consideration and meditation by Christian citizens.

On Starting New Churches

Part Two

INEVITABLY all problems in the mission churches get back to the question of growth, without which the local church can never arrive at the point of having a large enough budget to pay all of its own expenses. Only when this is achieved can a church "give" to the support of the diocese. The major problem then in any mission becomes the matter of increasing communicant strength, granting of course that the maintainance of the spiritual life of the congregation is more important. But this is not the matter under consideration, although in reality it is perhaps the ultimate key. In this consideration what then effects the growth of the Episcopal mission church in the south?

First of all in any given section of our country, say within a state or a diocese, the population of the community places a real limit on the eventual size of the church in regard to the number of communicants a church might anticipate. In one diocese ten years ago each community in the state which had a population of 10,000 or more had a self supporting parish, with one single exception. In all towns under 10,000 there was not a single parish church. Without 10,000 people to draw from there was little chance of building a parish. This fact was further substantiated by the fact that seven parishes which once existed in towns of less than 10,000 ceased being parishes during the previous 50 years and fell back on the diocese for partial support.

Still other evidence supported the need for

By Joseph L. Kellermann

Rector of the Holy Comforter, Charlotte, N.C.

a population of over 10,000. Within the diocese the Episcopal Church had 1.8 percent of the population as communicants. Wherever this average was exceeded in any community our Church has been in existence and active for more than 100 years. Only one parish had less than 250 communicants, and this parish was heavily endowed. Since we can not turn the calendar back 100 years and replant our missions, nor produce enough endowment for each mission to make a parish, in this particular diocese it seems logical to assume that 10,000 population is somewhat the minimum requirement for the establishment of a parish. While losing seven parishes in smaller towns, not one single new parish has appeared in a town under 10,000 in this diocese.

This population factor might not be so evident in some dioceses but it is an ever present plague in the missionary work of any southern diocese and will remain so until other factors relating to mission work are radically changed. Since there is little likelihood of radical changes, the population barrier then remains the primary factor in considering the achievement of parish status.

Other Factors

THERE are other factors effecting the growth of the Episcopal Church. Our Church has a "heritage" in most communities, but unfortunately it is often an undesirable one. People in a given community are not attracted to a Church because of it's denominational status. Nor are they basically

attracted to a specific church because of the particular minister of that church. Much stronger influences guide their choice. First of all the conditioning period of the individuals own past history. If it has been extremely Protestant and there is no mature reevaluation or rebellion against extreme Protestantism, this factor alone will keep that particular individual from ever becoming an Episcopalian, except through unusual circumstances.

We must add to this what the mission has been in the community and how it has conditioned the attitude of the community toward itself. In one southern town of over 11,000 population the Episcopal Church had sixteen communicants, 104 years after the church was founded. Needless to say that community has a definite attitude toward that particular mission church. One does not classify that mission as a saving remnant, but rather what remains of the corpus delecti. The normal flow of population exchange in a town of that size would deposit more than sixteen communicants at one time. If for 104 years the church has failed to grow successfully the community looks upon it as failure, and certainly nothing short of a major miracle will change the community attitude.

Another handicap can best be explained by the following information filled in on a questionnaire circulated in one diocese. In almost every instance the Episcopal church was listed as the smallest in the community in membership. Yet the minister in charge listed these few persons in most churches as being in the top social bracket of the community, a few congregations listed as being below the top flight society status, and only one was listed as below middle class. Regardless of what else the mission communicants do, most of them travel only in the best company in the social world. Since there is little effort to pull others up the social ladder there is little effort to pull others into one's church.

Despite the overwhelming odds against the growth of mission churches in the south, augmented by the fact that the Church is largely a metropolitan Church with the overwhelming majority of its communicants found in the cities, we still hope to solve the problem of mission growth by sending the "right man"

into mission fields. We approach the problem by increasing diocesan budgets, placing more clergy, and stating that if we could just keep one man in the mission long enough to have continuity the mission will become a parish. Unfortunately most clergy don't live that long and may retire at 68 after a maximum of 44 years of ministry by that time. In our present situation time will solve the problem but as the decades pass in the solution, other denominations will have far out-distanced us in growth. Getting the right clergymen will help the growth but all his efforts and skill cannot overcome the handicaps under which he works, especially that of competition from other churches in the community.

Efficiency Point

A REPORT in the Christian Century a few years ago stated that if a church is to operate efficiently it should have about 600 members. This is necessary to give adequate support to a minister, a full time helper as secretary-youth-religious education assistant, and a full time janitor. Also from this number may come an adequate choir, Woman's Auxiliary and laymen's organization, a graded Sunday School, youth activities and the like. A church which has less than 600 members will generally find itself in a financial struggle, without competent assistance for the minister and without many normal activities which larger churches have and find desirable and helpful in their lives.

In the Annual we find that in the Southern Dioceses there are very few parishes with 600 or more communicants. About one fourth of our parishes are large enough to have an adequate congregation which will produce good choirs, youth activity, and professionally trained assistance for the minister in his work. Even where we have a few strong parishes, our totalled strength in the community on a percentage basis is only two or three percent. Where we are at our best, the other denominations far outstrip us in membership. Yet in small communities with missions of 50 - 75 communicants we place our clergy and expect them to compete with churches of other denominations which have memberships of 500, 1,000 or 1,500 or more, with active programs for every age group and

type of person. Yet we still send clergy into small town missions, encouraging them to go on the basis that a few years hard work will make the church grow and that in four or five years they should have fine young parishes.

Our best clergy cannot offset this handicap. Some clergymen have endured the struggle of mission churches and by their best efforts increased the communicant list by four or five communicants a year. From missions they have gone to parishes of several hundred communicants and have discovered not only that they were adequate for the parish work, but that in a year's time, without too great an effort, they were able to present more adult persons for confirmation than they had presented in any five year period of mission work. The law of diminishing returns sets in with a vengeance, almost in geometrical degree, as related to the effective growth a priest may accomplish in choosing a mission church rather than work in a parish. This fact we will not recognize openly, nor will we in the Episcopal Church try to discover just why it works that way.

Is There A Solution?

WHERE is the key to the solution of our problem? Probably no one has more than half an answer but certainly it is to be found in the process of establishing a mission and in the policies which are installed in the initial working relationship of all concerned. Psychologists indicate that the first five years of a child's life largely determine the future character, and that relationship with parents during this five years play a vital determining role. This same factor is true in a mission church. We are so excited over the prospects of a new Episcopal Church that we will open one almost anywhere wherever two or three are gathered together as Episcopalians. First of all the child is going to be something like the parents. Since the nucleus of the mission, Episcopalians who have moved into the community from the outside, were not missionaries in the church where they lived before, they are not likely to become missionaries in their new community. They expect the church to come into being and stay in existence with the same minimum effort they made in their former parish or mission.

Communicants forming the nucleus of a new mission are not aware of the fact that they are asking for a partnership is one of the most difficult tasks that faces our Church, that of helping, and feeding and nurturing a mission church through infancy, adolescence and young adulthood into a mature parish. And the tragedy of it all is that when these new groups come requesting the formation of the Episcopal Church in their towns, we do not tell them what they must do if the church is to grow and the reality of the handicaps under which they must labor for years. In fact we do the opposite. We encourage little groups in small towns to form new Episcopal churches, pretending with much enthusiasm that it is so easy to grow.

Furthermore we do not challenge them with the necessity of committing themselves to the task of being fellow missionaries with their clergyman as an honest return for the financial assistance we give as a diocese when we assign a clergyman to a mission or mission field. We assume that the mission will grow because it is the Episcopal Church, and yet this fact alone may be the major reason why it will not grow. For any who might doubt this fact, read the statistical section of the annual diocesan journals, under the section parochial statistics. Note the number of communicants acquired by confirmations during the previous year in the various mission churches. Look at the threes, the ones, the fives and the occasional zeros which mean no confirmations for a whole year. Look at the total communicant status of a mission and if available in the journal or elsewhere, look at the date at which this mission came into existence and compute the average yearly growth in membership.

Yet this is one thing we don't do, we simply don't look, we do not see the bankruptcy of our present system and go on with our present system, blindly trying to purchase missionary growth with a system of currency that has no purchase value in the present competitive market for new church members. In the fairy tale, "The Emperor's Clothes," the emperor paraded down the street clad in his nakedness but convinced that he must be properly clothed. The stymie in southern missions is that our

missionary program stands almost naked but in our minds we dress it up successfully for each diocesan convention and every member canvass, pretending it is a successful venture. We refuse to see first of all that our churches are not growing in the small towns, when compared with other denominations. Failing in this we make no real effort to see who is responsible for the growth of our missions, consequently the responsible persons are not challenged to fulfill their task in building a mission into a parish.

For any who might not yet have grasped where this responsibility lies, it lies in the membership of each individual mission church, or group bound together asking for admission as a mission church. A congregation itself can stymie, and often does block, the work of a minister in effectual work toward membership growth in a community. People do not join a minister, they become members of a church, and the church in a given community is the congregation. When we are willing to change our mission program from securing clergy and raising budgets to that of converting congregations to missionaries we shall have removed the stymie that blocks southern missions.

Changing Human Nature

By Philip McNairy

Dean of St. Paul's Cathedral, Buffalo

THERE is an old cliché which says, "You can't change human nature." Students of Holy Scripture, out of conviction, have added a second phrase which is now almost as common—"But God can." The conversion of St. Paul is perhaps the most outstanding example of the fact that God does change human nature, and for the specific purpose which the apostle's life reveals: "... I send thee to open their (the people's) eyes and to turn them from darkness to light and from the power of Satan unto God." This command was God's direct answer to Paul's question—"What wilt thou have me to do?"

Saul, the enemy of the Christians, had been sure of his position until the day he saw with

unbelieving eyes the look of forgiveness and peace on the face of the dying Christian martyr, Stephen. He knew then that annihilation of the followers of Jesus could never stop the power of the spirit that could do this to a man. From that day on, he had to struggle with his own purpose, with the teaching that was now sending him on a mission of "extermination." Finally, his mind and his life in complete chaos, facing God at last, and afraid to hope for mercy, he asked his question. God's answer was a summons to duty. "Stand on thy feet." It was also a commission: "I will make thee a minister and a witness" . . . And what a witness it was!

To every man who searches his own life and asks, "Lord, what wilt thou have me to do?" God gives an answer. To some, it is a summons to use their abilities and their gifts for the sacred priesthood. To others it is the call to serve as a "minister and a witness"—to be the living evidence that a life that is Christ-centered and God-directed is better able to meet life and to cope with its conditions, good or bad, than a self-directed one.

The conversion of St. Paul is an annual reminder to each of us that, however good we may judge our lives to be, however often we receive the plaudits of our friends and the public for the work we do and the way we do it, no man can be certain he has really done with his life what God intended him to do with it until he asks the great question of God. Decision may not come as a blaze of light from heaven.

But unmistakably there will come to us the summons. It may send us back to our old work with a new attitude and purpose. It may goad us into a new beginning of something God needs us to do for him. But always there will be the eternal criterion of its worth—that it "opens the eyes of the people, to turn them from darkness to light and from the power of Satan unto God."

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THE WITNESS

Tunkhannock, Pa.

God

By Philip H. Stinmetz

Rector of the Ashfield Parishes

GOD is known to us not by thinking out our ideas about him, but in our doing his will as it is shown to us by the prophets and by our own sense of right and wrong. In other words, he is the living God, meeting us squarely in history, past and present.

In history God shows himself in the action of creation, begun in the past and continuing into the future. He is further revealed in the return of Jesus to life after his death, and in the power of the spirit making alive a body of people, the Church, and maintaining it through the centuries.

In the present, God comes to us both in the quiet inner voice who speaks to our needs, and in every event in the world. We may not hear the voice or recognize God in every event, but when we do, we are full of joy and when we don't, we know that the fault lies with us, not with him.

One difficulty in our knowledge of God arises from the fact that he does not force himself upon our attention, but rather can be heard best in stillness, not a common condition in modern life. Moreover, he does not force his will upon every event, but allows men freedom which, when used selfishly, may distort an event so badly that we cannot readily see what God intended by it.

But always remember that God is not our idea. He is not dependent upon us. He is not in need of our defense or support. Rather, we are his idea and creatures. We need him to sustain our life, even when we do not realize our need.

And when you remember, thank God just for being himself!

Self-Made Or Self-Mastered

By Corwin C. Roach

Dean of Bexley Hall

IT WAS all the fault of the stenographer. In this case, however, it was probably a "he" for the composition which we have in mind was written 2,500 years or more ago, long

before the day of the typist. It is in Psalm 100 which is used regularly in our Morning Prayer and to which we give the title *Jubilate Deo* from the opening words of the Latin. In its second verse we are familiar with the rendering, "It is he that hath made us and not we ourselves." It is something of a shock to read in the more recent versions, "It is he that hath made us, and we are his." Yet the difference between these two renderings rests upon the change of a single consonant in the Hebrew. Indeed the two words in question are pronounced exactly alike and the variation is in the spelling. If the ancient scribe wrote the Psalm from dictation, he might well have been puzzled how to spell it. Either way makes sense. The two renderings supplement each other. God made us which means equally that we did not make ourselves and also that we belong to him.

We need both these truths today. So many there are who think that we can live without thought of God. There is the so-called self-made man who is usually a poor specimen of his own handiwork. God made him, gave him the raw materials for living but in his blindness and arrogance the self-made man has botched the job. Yet he is not content to let it rest there. He rides rough shod over his fellows. His rugged individualism will acknowledge no higher authority than his own self-will. No interest other than his own. The self-made man is less than a man. He has the uncontrolled passions and greeds of a wild animal which knows no master. We belong to God but modern man belongs only to himself. He recognizes no higher responsibility, no superior power. It is good that we listen to the ancient Psalmist in the double version of his message as it has come down to us. There is no self-made man, however wealthy or powerful any man may be; all his riches, his wisdom and his strength is the gift of God whose creature he is and to whom he must render account.

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JAPAN SEMINARY GRADUATION

★ Six members of the thirty-ninth graduating class of the Central Theological College, Tokyo, received their diplomas at colorful exercises held on March 31st at Holy Trinity Church, Tokyo.

In the presence of bishops, large numbers of friends and their parents, the graduates were handed their diplomas certifying the satisfactory completion of three years of study and training for the ministry by the dean of the college, the Rev. Shunji F. Nishi.

The preacher, Bishop Paul Ueda, Hokkaido, advised the men graduating from the seminary and the large congregation not to follow inadequate ideals of political, economic or social utopias but to focus their attention and concentrate their energies on the service of Christ and his Church.

A blessing by Bishop Michael H. Yashiro, Presiding Bishop of the Nippon Sei Ko Kai and chairman of the board of trustees, brought the service to a close.

RADIO AND TELEVISION SEMINARS

★ Students of seminaries and women's training centers received recent seminars on radio and television by the Rev. J. W. Kennedy with interest and enthusiasm. During the two to four hour sessions, Kennedy, director of the division of radio and television for the National Council, discussed the importance of voice training, careful preparation of manuscripts and meticulous care in producing each program. He dealt with both radio and television techniques, encouraged participation in workshops, and

urged the men to seize every opportunity to appear on both radio and television, as well as keeping on the alert for possibilities of creating new programs for evangelism.

Some seminaries are already planning specific instruction in these fields. Kennedy promised the support of his division in conducting workshops at all seminaries next year, in cooperating with ministers in holding such workshops, and in providing materials for further exploration in these two fields.

CONNECTICUT SCHOOL ON ALCOHOLISM

★ The diocese of Connecticut will hold a conference on alcoholism on June 8th at Christ Church Cathedral, Hartford. There will be lectures, questions, a meeting of Alcoholics Anonymous, and a visit to the state's special hospital for the treatment of alcoholics.

Speakers will include Sociologist Selden Bacon and Lawyer Ralph Henderson of the Yale school of alcohol studies; President Harry Tiebout of the National Institute of Alcoholism; Director Dudley Miller of the State commission on the subject; the Rev. E. A. Shepherd, director of the division on alcoholism of New Hampshire; the Rev. David Works, director of the North Conway conference.

TOWN-COUNTRY SEMINAR

★ A town-country seminary for the fifth province was held at St. John's, Bedford, Ind., April 21-22, with stress on architecture. Leaders were D. B. Maxfield, church architect and former professor at Miami University, and Canon W. Clinton Billig, executive secretary of the diocese for Los Angeles.

PACIFIC SCHOOL GETS BEQUEST

★ A bequest of securities amounting to more than \$15,000 has been left the Church Divinity School of the Pacific, Berkeley, Calif., in the will of the late Mrs. Ellwood P. Cubberley of Palo Alto. A long-time supporter of the school, Mrs. Cubberley died January 25.

PARISH RECEIVES A RANCH

★ A 200 acre ranch with house and other improvements, valued at \$100,000, has been given to St. Andrew's, Amarillo, Texas. It will be used for

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spiritual, mental and physical recreation, according to the rector, the Rev. S. H. Lindsay. The donor, Mrs. Betty Childers, has also provided a fund for its maintenance and program.

QUITS LAW FOR MINISTRY

★ Nigel Andrews of Syracuse, N. Y., has given up his law practice to study for the ministry. The grandson of the first bishop of Central New York, Bishop Huntington, he has returned to Yale with his

wife and two children to study at the Divinity School. He was graduated from Yale in 1942. His father is dean-emeritus of Syracuse University Law School.

NEW JERSEY PLANS URBAN SURVEY

★ Bishop Gardner of New Jersey told laymen who met recently at St. John's, Camden, representing parishes from all parts of the diocese, that a survey of urban areas of the

diocese was to get underway presently. It will be conducted by workers under the direction of the Rev. Joseph Moore who is in charge of such studies for the National Council.

THE PRAYER BOOK: It's History and Purpose, by Bishop Johnson. 25c a copy, 10 copies for \$1. The Witness, Tunkhannock, Pa.

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THE NEW BOOKS

The Church Under Communism.
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This book of 78 pages was written by the "Commission On Communism" of the General Assembly of the Church of Scotland, of which George M. Dryburgh is the chairman. It is a sincere attempt, I believe, to describe the conditions under which the various Christian bodies are living today in Russia, the "Peoples Democracies" and China, but it has certain very serious defects which militate against much of the material which is valuable.

Its most glaring weakness is the complete lack of documentation. It speaks simply of "well-authenticated facts," but that is all. For any publication dealing, as this does, with a highly controversial subject, this lack of documentation tends to make its whole content suspect. The section on Soviet Russia, especially its historical treatment, is inexcusably partisan and inadequate. There is no mention of the military intervention of the western powers in the infancy of the Soviets nor of the long history of the old Russian Church as a persecuting force as having any effect on the policies of the Bolsheviks toward religion which the author properly deplores.

In the treatment of religion in the "Peoples Democracies," the book is much more nearly adequate, probably because the period dealt with is much shorter and the factors in it less complicated.

The author is more ambitious in his dealing with China. He devotes twice as much space as he does to the Soviet Union. In attempting an historical account of the Communist

movement there, his lack of documentation is inexcusable and the relating of alleged facts and the inferences from them are both inadequate and seriously open to question. One would suppose that he had never heard of that classic account of the early stages of the Communist movement in China by Edgar Snow: "Red Star Over China," nor Harrison Foreman's record of the same period, nor even Ralf Sues' story in "Sharks Fins and Millet," which is in some ways the most revealing of all, owing to the author's intimate relations with the family of Chiang-Kai-Shek. Neglected also, even for mention, is the most authentic and detailed account of the later stages of the Revolution, Jack Belden's "China Shakes The World."

As to the contemporary scene, this account also suffers either from ignorance or neglect. The witness of veteran observers on the spot, with 20 years missionary experience behind them and a wide acquaintance with Christian leaders, like the Endicotts, is given no consideration or even mention. This picture of China today cannot be considered as either fair or authentic.

The best part of the book is its section on the pressing need of western help in improving the condition of backward and colonial areas of the world, particularly its emphasis on the fact that if this is to be of any great or lasting value it must be of such magnitude as to

involve the ordinary citizen of the western nations in actual sacrifice to the extent of lowering his standard of living. Nothing is said about the prior need of lowered investment profits and the only reference to the relation of military spending to this problem is to assert that "this programme of help for the poorer regions of the world must be carried out in a context of rearmament, and indeed in the maintenance of a very considerable level of armaments for the whole foreseeable future."

Not a book to be recommended to Christians looking for a true and fair picture of the world we live in. There are much more valuable treatises available, even in this hysterical fear-ridden era.

—K. R. F.

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BOREDOM CALLED MOST WIDESPREAD DISEASE

★ "The most prevalent disease in this country is boredom," E. V. Cowdry, director for cancer research at Washington University, said at a church conference in St. Louis on the problems of aging.

"Boredom affects young people as well as old ones," Cowdry said. "The cure is not gambling, drink, trashy novels, drugs or more war. It can be relieved by constructive and socially useful activity. Time-killing hobbies do not appeal to me, for the reason they do not provide any contribution to the community. A hobby has been defined as something one would be ashamed to do for a living."

Old people should not allow themselves to "rust away," he said.

Cowdry is president of the International Association of Gerontology. The conference here was sponsored by the Metropolitan Church Federation.

ANGLICAN RETIRES AFTER 81 YEARS IN CHOIR

★ A record of church choir service believed to be unequalled in the annals of the Anglican Church ended when Arthur B. Wiswell retired from the choir of the Cathedral Church of All Saints in Halifax, Nova Scotia.

Mr. Wiswell, one of the leading businessmen in the Maritime Provinces, began singing in the choir 81 years ago when he was nine years old.

When he had completed his 74th year of choir service in 1946, the Archbishop of Canterbury expressed the belief

that it had set a church record.

Despite his formal retirement, Mr. Wiswell said he will occasionally take his place in the chancel as an "honorary" member of the choir.

WELLESLEY MEETS JUNE 21 - 28

★ The Wellesley Conference will be held June 21-28, again at Wheaton College. Dean Brooke Mosley of Wilmington will give the series to be attended by all enrolled, his subject being "The relevance of Christianity for today." The director will be Bishop Hall of New Hampshire and the chaplain, the Rev. Charles W. F. Smith of Episcopal Theological School.

LAYMEN TEACH CANDIDATES

★ An innovation in preparing confirmation classes is being tried at Trinity, Covington, Ky., with laymen giving the instructions. Teachers have been a professor, a lawyer, an architect. Rector Bruce Weatherly gave one lecture on the faith of the Church and the series ended with a talk by the chairman of the every member canvass on stewardship.

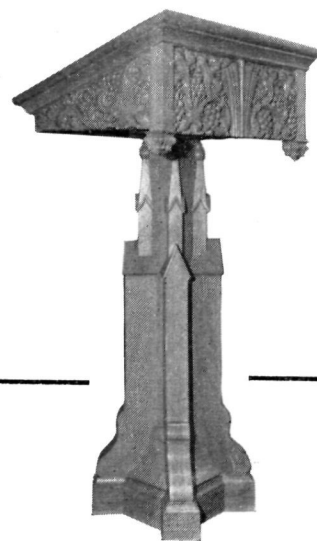
PIKE TO PREACH AT TRINITY

★ Dean James Pike of the Cathedral of St. John the Divine, New York, is to deliver the baccalaureate sermon at the commencement of Trinity College, Hartford, Conn., June 7th.

BANKS SUFFERS HEART ATTACK

★ The Rev. John Gayner Banks of San Diego, Calif., suffered a heart attack while conducting a healing mission at St. Peter's, Washington, N.C. Doctors stated that it was not serious.

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PEOPLE

Clergy Changes:

RICHARD H. WILMER, JR., chaplain of the University of the South, who recently resigned over the race issue, becomes minister of Episcopal students at Yale, July 1.

JAMES S. WETMORE of Toronto, Canada, has been appointed director of education of the diocese of New York.

JOHN H. STIPE has resigned as rector of Christ Church, Washington, D.C., to enter the army as a chaplain.

EDMUND K. SHERRILL, assistant at Christ Church, Cambridge, Mass., has resigned to accept a missionary appointment in Brazil.

PHILIP S. KRUG, director of education at the Epiphany, Winchester, Mass., will be assistant at Christ Church, Cambridge, following his ordination in June.

HANS FREI, at present on the faculty of Wabash College, will become associate professor of theology at the Seminary of the Southwest, Sept. 1.

LEONARD P. BRUIJN, formerly of the Church of Canada, is now assistant at the Redeemer, Sarasota, Fla.

TIMOTHY C. PICKERING, formerly assistant at Trinity, Columbus, O., is now rector of St. Michael's, Toledo, O.

WILLIAM F. HAYS, formerly in charge at McGehee, Ark., is now rector of St. Mark's, Jonesboro, Ark.

ROBERT C. HUBBS, rector of St. Andrew's, Newark, N. J., becomes associate rector of Christ Church, Baltimore, Md., July 1.

LEROY D. HALL, formerly rector of St. Andrew's, New Kensington, Pa., is now rector of Grace Church, Cincinnati, O.

Ordinations:

ALAN P. SMITH was ordained deacon by Bishop Brinker on April 8 at St. Mark's Cathedral, Hastings, and has been placed in charge of Emmanuel, Fairbury, Nebr.

PATRICK F. L. CONNOR, student at General Seminary, was ordained deacon April 16 by Bishop Essex at Grace Church, Galesburg, Ill.

JAMES J. ENGLISH, student at P. D. S., was ordained deacon at

Trinity Cathedral, Trenton, on April 25, by Bishop Gardner and becomes curate at St. Uriel Church, Sea Girt, N. J. June 1.

DOUGLAS J. BERNDT was ordained deacon at Christ Church, Fitchburg, Mass., by Bishop Lawrence, April 25, and becomes curate at Trinity, New Haven, Conn.

Deaconess:

PAULINE E. WATTS was set aside as a deaconess by Bishop Donegan, May 13, and is on the staff of St. Stephen's, New York City.

Lay Worker:

EVELYN HAMPTON is now manager of the bookstore of Seabury Press at the Church Missions House, New York.

MRS. LAURENCE F. PIPER, consultant in religious education of the diocese of Connecticut, has resigned on doctor's orders. She plans later to take up another phase of church work.

Death:

RUDOLPH E. BRESTELL, 78, retired rector of St. Paul's, Camden, N. J., died April 23. He was leader in the diocese which he represented at seven General Conventions.

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BACKFIRE

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Prof.-Emeritus of Wellesley

Let me send you a line of personal thanks for your clever defense of poor little ELSA (*Witness*, April 23). I feel that Kenneth Forbes is doing all that can be done for that necessary but tiny and enfeebled organization. You and I share our loyalty to it.

As you must see, my shaky old fingers debar me from letter writing. Old age is an amusing predicament. Not only my hand writing but my mental processes are failing. The experience is weird. But I can still look out of my windows into the garden—and beyond. And I am a lucky and healthy nonagenarian and I do enjoy watching our bewildering, and perhaps final, crisis in human history on this wee planet, though I try not to pray too impatiently to escape from it. I have every reason to fear that I will join the centenarians reported in pretty much every morning paper.

Since I've yielded to temptation to scribble, may I beg of you to choose with special care a competent reviewer for Corliss Lamont's new book on Soviet civilization. It needs competent Christian appraisal. With what mournful amusement we Christians observe that not we but the disciples of Marxism and Dialectical Materialism are at present the chief agents to trying to apply the Laws of the Kingdom of Heaven to the economic order. Never did the Church so fail to obey the command of our Lord to love the Lord our God with all our minds. (I've just noticed that

Goodspeed in his book on Jesus says that this was Jesus' own addition to the Commandments as dictated to Moses.)

Now I apologize for prattling on. You know that my sense of grateful fellowship with you is pretty near pre-historic. I think that the *Witness* is a very vital weekly—it certainly seems so to your ancient "Aunt Vida".

CHARLES V. YOUNG

Rector, Trinity, Greeley, Colo.

I have just read your *Story of the Week* in the April 23 edition of *The Witness*. This kind of editorializing, feature story writing, or reporting, has no place in any magazine of any Christian Church. It is stooping far below the dignity of any self-respecting Church. I cannot say that I am surprised, but that I am disgusted.

Is this the Christian type of argument? Is this recognizing Christ's admonition regarding "If ye have ought against your brother—"?

This may be a good example of modern journalism, but a mighty poor example of Christian precept and I want no more of it. This finishes me with *The Witness*.

HAROLD W. MELVIN, JR.

Rector, St Mark's, Dorchester, Mass.

I am writing this letter to tell you how much I appreciate the article, "Editors Vie with Each Other in Using Smear Technique", in the April 23 issue.

In a particularly clever and forceful way you have exposed not only the tendency of our Church magazines to "smear by innuendo", but also the tendency of these magazines to suppress the free play of ideas. If the *Episcopal Church News* deplores the reactionaries, who are "quick to dub their adversaries 'communist-inspired'", it nevertheless is willing to apply the tactics it deplores to the *Episcopal League for Social Action*. It is disheartening indeed, to see the tendencies of smear and suppression grow inside the Church.

It is very encouraging to see your magazine take hold of the issues in so bold a fashion.

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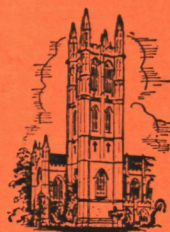
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