

The WITNESS

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A COPY

NOVEMBER 5, 1953



TWO CONTRIBUTORS

THE Bishop of Washington, Angus Dun, and the Presiding Bishop, Henry Knox Sherrill, are important contributors this week. The latter gives his answers to an agnostic, while The Story of the Week is a report of the address given by Bishop Dun at the National Council's Conference on

Christian Faith and International Responsibility

SERVICES In Leading Churches

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(with Morning Prayer and Sermon);
Evensong and Sermon, 5. Weekdays:
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*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.***STORY OF THE WEEK****Bishop Dun Deals With Church Task In Present World****OPENS STUDY CONFERENCE OF NATIONAL COUNCIL MEETING LAST WEEK IN CLEVELAND**

★ Bishop Angus Dun of Washington delivered the keynote address at the conference on the Churches and world order held in Cleveland, October 27-30. It was attended by over 400 delegates representing thirty Protestant and Eastern Orthodox Churches of the National Council of Churches.

Bishop Dun's topic, based largely on the reports of four commissions that has prepared reports on the task facing Churches, was "The Christian faith and International Responsibility."

"When we look at the world situation," he declared, "within which our country is compelled to shape its foreign policy two massive and disturbing realities stand out. One is the revolutionary upheaval among multitudes of people in major areas of the world. The other is the conflict between the Soviet and the free world."

"We are confronted by a revolutionary upheaval among the peoples in the less technically developed areas of the world. The main focus of this ferment is in Asia, but it is a powerful force in the Middle East and in Africa. Many forces combine to produce the violent eruptions which are breaking the patterns of human societies in these areas; passionate nationalism, a revolt against hunger and misery,

deep resentment against the racial arrogance and the discriminatory practices of the dominant peoples of the West. Constructive and peaceful adjustments between the long dominant Western societies and the peoples of these disturbed lands are made more difficult by the all-too-human factors on both sides. Inexperience, fanatical nationalism and stubborn suspicions on the part of peoples in the technically under-developed areas; complacency, fear, attachment to privilege and reaction on the part of many among the more technically advanced nations combine to trouble relationships.

"As Christians in a technically advanced society we have a special obligation to recognize both the creative and the destructive possibilities in this wide-spread ferment.

"Along with this revolutionary upheaval in such large areas of the world the other major issue confronting the United States is the conflict between an aggressive Soviet Communism and the non-Soviet world with its contradictions and uncertainties. We see our nation called to serve two major objectives in meeting this threatening situation. One is to resist the extension of Soviet totalitarianism and the threat of Soviet aggression,

and to further the conditions of justice and freedom throughout the world. The other is to avoid a third world war. To adhere to these two objectives together require sustained commitment and sustained restraint that will test our moral fibre to the very breaking point.

"Even as we seek by every means to resist the extension of Soviet totalitarianism our Christian commitment requires us to insist upon continuing exploration of the possibilities and limitations of coexistence between the Soviet and the free societies.

"The minimal basis for coexistence is the recognition on both sides that peace is better than armed conflict when war means mutual annihilation. Coexistence with the Soviet power system does not mean moral acquiescence in its tyrannous cruelty nor indifference to the fate of peoples living under its rule. On the other hand, coexistence in a form which could conceivably result in any significant reduction of the present tensions quite certainly would bar this country from directly inciting revolts within the Soviet dominion.

"Your commission I would stress the fact that the two massive and disturbing realities confronting us are distinct yet interrelated. There is a tendency in some quarters to see every revolutionary movement in the world and every evidence of resentment or hostility toward us as the direct result of Soviet machinations. In other quarters there is a tendency to see Communism as

simply the result of economic deprivations and social injustices. Both of these we believe are dangerous oversimplifications.

"We recognize, of course, the complex interrelation of these two major realities confronting us. Soviet Communism moves into every area of foment and resentment offering promises of immediate and far-reaching solutions by ruthless action. In seeking both to resist Soviet aggression and the extension of freedom-destroying totalitarianism and to further the conditions of freedom and justice throughout the world the United States and other free societies are faced with tragic choices between equally worthy values. These are choices which can only be made with a humble sense of our human limitations of wisdom and power."

Broad Observations

The Bishop of Washington then presented some broad observations on the responsibility of this country in the world struggle, which received more detailed application in the working papers submitted later in the conference by other commissions.

"The power of the United States—our wealth, our productive capacity, our political influence, our military strength—has increased so rapidly in recent years that it is hard for our sense of responsibility to keep pace with it," he told the delegates. "As Christians we believe this power is a trust from God. The Churches of our land are called to help our nation measure up to its responsibility and to avoid both the temptation to use that power recklessly or to evade the burdens it brings.

"Just because the dangers of the misuse of such power are great, Americans should welcome the checks and balances placed upon us by international

cooperation. As has often been pointed out, to be powerful is not to be loved or trusted. And the powerful can readily be insensitive to the feelings of weaker friends and partners. As a people we must learn to accept other nations not only as partners in the pursuit of security, justice and freedom, but also as instruments of restraint and judgment on our national action.

"This applies particularly to the role of our country in the United Nations and in other associations to which we are party. Our Christian recognition of the self-centeredness and finitude of men should guard us against expecting more from these associations than they can offer, even while our faith keeps us sensitive to the rightful claims of our neighbors.

"Two of the other commissions reporting to this conference will deal more particularly with the United Nations and with the problems of collective security. We would only stress here that the difficult issues presented by the structure of the United Nations, the problem of the veto, the disturbing differences regarding membership will sorely test our capacity as a nation to rise above internal partisanship, to discern and discuss the issues on their merits, to work understandingly with nations whose policies and interests differ from our own and withal to remain steadfast in loyalty to our Charter obligations.

"Within the United States there are powerful factors supporting our continued cooperation with other nations, and likewise powerful forces which would lead to withdrawal and more exclusively nationalist policies. On the positive side it has been widely recognized that even an enlightened self-interest requires responsiveness to the world's needs.

American skill and wealth have done much to help rebuild war-ravaged economies and a beginning has been made in the upbuilding of technically less developed areas. But on the negative side there are steady pressures for restrictive tariff policies and discriminatory immigration provisions, and dangerous suggestions that we can buy or compel cooperation by the use of our economic power. Christian faith does not provide any technical judgment as to the economic soundness or effects of particular programs. It does remind us that we are placed in an order of material and moral interdependence by God and that we go against the grain of his order when we turn our backs on the world community or are tempted to use other people instead of serving them.

Hits Demagoguery

"In the face of the critical decisions constantly facing our country and the moral perplexities involved nothing is more important than the internal health and strength of America. An informed, courageous and free-minded public opinion provides the essential support of our policy-makers. And it is a major factor in the meaning of the United States for other peoples. There is a serious danger that in an anxious quest for security in a dangerous world, our people shall fail to distinguish between a legitimate security from espionage and subversion and a bogus security from dissent. The political demagoguery which in the name of "Americanism" seeks to exploit fear, foment suspicion, bypass due process of law, and stifle differences of opinion is the most grievous type of un-Americanism. Only by guarding our freedom—including freedom of dissent from the majority—can America have an informed and courageous

public opinion. And only by guarding it can our nation offer leadership to peoples struggling for freedom against powers which brutally suppress all dissent.

"Another source of America's strength in world affairs is the variety and increasing harmony of racial and national groups within our borders. We are making progress in the area of racial and cultural relations. But the progress moves too slowly to satisfy either the demands of conscience or the needs of world freedom. Every evidence at home of unjust discrimination because of race weakens the influence of America for justice and peace abroad. And our Churches can make no effective witness here save as we press patiently forward towards making every house of God a place where men of every race and tongue may enter freely to make their peace with God and overcome their estrangement from one another.

"The task of the Churches is to leaven the public opinion and the common life of our nation by a living testimony to the moral law with which God undergirds his world," Bishop Dun concluded. "Nations cannot be expected to reach the level of radical self-sacrifice. But a nation that considers only its own self-interest will surely conceive it too narrowly. As Christians we are called to remind the nation that 'he who loseth his life shall find it.' The service of the whole community is not a violation of our national self-interest, but rather is essential to our national well being. Our national interest must be defined in terms broad enough to include the rights and needs and hurts and hungers of other nations and peoples, including those we now count as hostile. Chris-

tians, as members of a worldwide brotherhood, are in a special way the guardians and bearers of this witness.

"As members of that brotherhood in Christ let us turn to our task with humility and open minds and ready will."

Apartheid Policy Condemned By African Synod

★ Prime Minister Daniel F. Malan's apartheid (racial segregation) policy was roundly condemned in a statement issued by the Anglican Bishops of South Africa.

The bishops said they believed it "morally wrong to follow a policy which has as its goal to keep any particular racial group in a permanent position of inferiority." They declared that "racial discrimination in this country is directed to this end."

The statement said that "the only morally defensible" policy is one which gives the fullest opportunity for development to members of all racial groups.

"It is wrong," the bishops said, "that opportunities open to a man be determined by the racial group to which he belongs, and not by his own character and abilities."

"It is morally wrong," they continued, "to educate the particular racial group in such a way as will fit its members only for subordinate and inferior positions."

"We greatly desire," the bishops said, "a change in public opinion which would make it possible for some children from all racial groups to be educated together without risking great psychological harm."

The statement asserted that the industrial, economic and cultural development of a country "cannot practically flourish under the apartheid plan."

Bishop Reeves of Johannes-

burg attacked the South African government's "western areas" scheme for that city as "legalized robbery."

Speaking at the opening session of the Anglican Synod Bishop Reeves asked, "Has the state the right summarily to deprive citizens of their property rights?"

The "western areas" plan aims at removing 60,000 non-whites to a segregated area and means that natives will lose freehold rights to the property they now inhabit.

"If it is once admitted that those who live in the western areas are humans, then the same rights must be conceded them which belong to all people," the bishop said.

He also denounced pending legislation on native education, charging that the government apparently intended to take over all mission schools.

When thousands of Negroes have no education, it is more logical for the state to encourage the Churches' efforts to educate them, said Bishop Reeves.

He declared that the main government reason for removing native education from the missions was that the type of education given in such schools did not fit into the ideology of apartheid which he said would be the future pattern of native education.

Bishop Reeves, also criticized use of the Suppression of Com-

use of the Suppression of Com-
was being applied to weaken
the trade union movement.

"It places more power in the

hands of the Minister of Jus-
tice than any human being
ought to have over his fel-
lows," the bishop said.

create a society in the climate
of which Communism cannot
survive."

FREEDOM OF WORSHIP ASSURANCES

★ Assurances that Italy's
new government will respect
principles of freedom of wor-
ship set forth in the postwar
constitution were given to
Parliament by Interior Min-
ister Amintore Fanfani.

He also told the lower
chamber that immediate steps
will be taken to formulate an
agreement—called for by the
constitution—regulating the
relationship between the state
and non-Catholic communions.

The minister reaffirmed the
new government's "willingness
to study any concrete proposals
by representatives of non-
Catholic confessions to modify
existing laws and to achieve
such an agreement."

At the session, Liberal, So-
cialist and Communist deputies
presented separate resolutions
demanding stricter observance
of the constitutional guaran-
tees and the ending of "perse-
cution of religious minorities."

But Minister Fanfani said,
"No one should speak, even
rhetorically, about religious
persecution in Italy because
there never has been any in
this country nor will there be
in the future."

Protestant circles here hailed
the minister's statement as an
indication that the new gov-
ernment plans to exhibit a
friendlier attitude than its
predecessor toward religious
minority groups. But they
greeted his broad denial of
"persecution" with reserve.

BURRILL ELECTED IN CHICAGO

★ Bishop Gerald F. Burrill,
suffragan of Dallas, was elected
bishop of Chicago at a special
convention and will succeed
Bishop Conkling who recently
resigned.

National Council Takes Steps To Meet Communism

★ The following is the reply
of the director of the overseas
department, Bishop John Boyd
Bentley, to the resolution from
the Washington clericus con-
cerning the threat of Commu-
nism, particularly as it affects
overseas missionary work:

"Inasmuch as the preamble
and resolution adopted by your
clericus emphasizes the role of
Communism in the world to-
day, and its threat to Christian
missions everywhere, you will
be interested to know that the
National Council has felt that
this matter should be the sub-
ject of intensive study on the
part of its missionary staff.

With this in mind, provision
was made for four men to at-
tend a seminar on the Chris-
tian approach to Communism
held at the Union Theological
Seminary in New York during
the period February 1st - May
31st, 1953, under the sponsor-
ship of the division of foreign
missions of the National Coun-
cil of Churches. One of these
men was a veteran member of
our missionary staff in Liberia.
Another was a West Indian
Negro archdeacon from Pana-
ma. Another was an American
missionary from Japan. The
fourth was one of the ablest
priests of the Japanese Church.
These men took a four months
course of intensive study in
Communism and the Christian
answer to it.

They have returned to the
field, each to his own post, to
conduct classes for their fel-
low Churchmen. Next spring,
we hope to have four more

men take a similar course. I
mention this simply in order
that you may know that the
overseas department is not un-
aware of the threat Commu-
nism presents to our program
everywhere, and that the de-
partment is taking steps to
meet this situation.

"While realizing that the
Christian Church must recog-
nize Communism as a deadly
and implacable enemy, we hold
that the destruction of Com-
munism is not the primary task
of the Church. The primary
task of the Church is to preach
the Gospel of Jesus Christ, the
Son of the Living God.

"We are keenly aware that
one of the basic principles of
the Christian Gospel is the doc-
trine that in the sight of God
each human soul is of inestim-
able value. It is important to-
day to emphasize this doctrine
more strongly than ever in the
face of philosophies which
teach the paramount value of
the state and subordinate the
value of the individual. We
have confidence that our mis-
sionaries are doing this.

"We ought not to allow the
Church to be maneuvered into
a defensive position. We are
not called to fight a delaying
action. We are called to "put
on the whole armour of God"
and take the offensive. We
must press forward the attack.
The purpose of this attack is
to build and not to destroy.
But, in the preaching of the
Gospel, in the winning of men
to Christ, and in the building
of a Christian community, we

EDITORIALS

False Witness

THE Ninth Commandment is still in the Decalogue. "Thou shalt not bear false witness against thy neighbor" (Exodus 20:16). We sorely need the re-emphasis of this Commandment in some Church areas and in our society. What is printed in some religious papers is a disgrace to Christianity. It has no semblance of Christian truth in it. Lest we should spread such slander, we refrain from quoting. It is an un-Christian practice on the part of some ministers to speak evil of their fellow ministers. This faultfinding and criticism incline laymen to wonder whether the ministry, as a whole, is worthy of the respect which it is supposed to receive.

In our nation, it would appear that we have arrived at the stage where no one wants to believe anyone else. The social atmosphere is vibrant with accusations and counteraccusations. People are being persuaded to believe evil rather than good. Particularly is this so where opinions differ sharply. It is not that a man's ideas are bad and should be countered, but that the man himself is made out to be vicious, irrespective of his personal conviction and sincerity or even his reputation for moral rectitude.

Sowing Dragons Teeth

WE HOPE that thinking people will begin to see what dragon's teeth we are now sowing. Decline of faith in our fellow man is a tragedy. It can only produce cynics. A cynic is a man who believes in nobody—he is a debunker, a man who would rather dig up reasons for believing evil of his fellows than anything else. The extreme cynic is a bigot in unbelief.

This is the route to social division and deterioration. It breeds suspicion and prejudice. The smile on the faces of those infected is changed to the doubter's frown and the cynic's leer. It leads to generalizations which are not true and could not be true. The result is an artificial society, a drill ground for the training of crucifying mobs, the unification of society for purposes of persecution. Such was the background for the crucifixion of Jesus. It has always been the prelude for periods of bitter social and religious strife when good

men were pilloried or were put to death for a guilt which history acclaims as being in truth an ideal.

Christians are expected to be people who use only the truth concerning a person, an event, an institution, or a cause. In the past, Christians have taught society to reserve judgment patiently until all facts are assembled. Even then they are to temper judgment with mercy. They are to consider themselves, lest they also be tempted.

When we speak evil of a fellow Christian, we defame and degrade him. Even if what is said is false and it may generally be disbelieved, there is ill effect just the same. The naive have a weakness for believing liars, particularly if they come in the name of religion. Such injury to a Christian's reputation is, of course, a blow at Christ. The false witness will have to do double duty in his repentance when the time comes. He will not only owe restitution to the offended brother, but he will also have to confess to the Lord Jesus Christ: "Against thee, thee only, have I sinned, and done this evil in thy sight" (Psalm 51:4). Our Lord Jesus identifies himself with his people; to injure one of them is to hurt him.

Christians should remember that they have a duty to keep the cause of Christ pure in the reputation of its adherents, as well as in doctrine and speech. When men speak disparagingly of a servant of Christ, they lower the respect which may be given by the world to all Christ's representatives. If they are ministers who speak evil of their fellows, they are lowering public esteem for themselves.

A faith that relies on truth for its very life cannot tolerate false witnesses. Unproven accusations, half truths, or slanted information designed to hurt the reputation of a brother or an institution are—in view of the strong requirements of Christian grace—all in the family of false witness. To such God speaks,

EFFECTIVE AT ONCE

Our Only Office Is At
THE WITNESS

Tunkhannock

Pennsylvania

saying: "Thou shalt not bear false witness against thy neighbor."

Live Positively

ALL this is negative. The Christian is not limited to negatives. Because he has Christ in his heart, he has a helper. The Spirit of Christ enables a Christian to live positively. What is the Christian positive against the negative which is obvious in the Ninth Commandment?

First, it is a watchfulness against grieving the Holy Spirit. To refuse to accord to our fellow Christians the same grace that we expect from Christ will be certain to grieve the Holy Spirit. We shall be like the debtor who was forgiven the great debt by his master but who turned upon one beneath him, who owed him comparatively a trifle, and, because he was unable to pay, had him cast into prison until he could pay the utmost farthing—that was putting him in a place where he could not pay at all. (Matthew 18:23:35.) That is the carnal menace in the old unregenerate nature which too frequently hangs around. We must learn to show the positive graces of our Saviour. The Holy Spirit will never lead a Christian into demanding too much of his fellows.

Second, we shall also need to reveal the kindness of the love of God. "Be ye kind one toward another," advised the Apostle Paul. Henry Drummond asks, "I wonder why it is that we are not all kinder than we are? How much the world needs it. How easily it is done. How instantaneously it acts. How infallibly it is remembered. How superabundantly it pays itself back . . ." It is remarkable proof of the triumphant life that whenever we begin to practice kindness to one another we make it impossible to bear false witness. To be known, loved, and desired, the grace of Christ must be practiced. Those who say they are born of God must prove it by being Godlike. A loveless Christian is the greatest liability our Saviour has to contend with in his wonderful work of redeeming the lost. And a Christian controlled by the love of God will never break the Ninth Commandment, for to love is to fulfill the law. (Romans 13:10.)

Those with whom we are angry, for what appears to us valid reasons, are inclined to respond to fair and generous treatment. Love never fails. Our anger merely begets anger. Resentment soon develops into malice. We

have become malicious when we use every occasion to bemean a brother. There is no Christianity in that atmosphere. Our lovelessness towards one another drives Christ out of our fellowship. He will have nothing to do with our prejudices. No man loves Christ who hates his brother.

Religion tainted with malice is anti-Christian, no matter how pro-Christian and orthodox it proclaims itself to be. The true faith is not preserved by those who have caustic tongues and flaming zeal. It is preserved by those who keep themselves in the love of God and practice it. (Jude 21-25.)

—John W. Bradbury
Editor, The Watchman-Examiner

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

NOT many stop to think of the natural endowments of soul and body but those who do know that they outstrip all man's invention. People marvel at television but what of the eye that sees, the ear that hears, the mind that conceives? What of the blood, ceaselessly coursing, the heart, throbbing, the lungs, breathing? What of the nerves and the tendons and the muscles? And all are given freely, to all. All work ceaselessly together. Surely it is ceaseless activity in perfect rest!

So the stars move on their perfect course, ceaseless motion in a universe at rest.

So 'matter' seems fixed and solid but now it seems that matter is the infinite sum of the infinite tiny universes of the atoms and the space between the 'particles' of the atom is like the space between the stars. Here again is unceasing activity in perfect rest.

From Creation to the Creator. Surely he made things after his pattern and so he too must be perfect activity in perfect rest. From the Creator to man and it follows that that must be our pattern too, perfect action is complete rest. That is happiness.

But happiness is a thing of the spirit so the action must lead to self-fulfillment for only in that is there joy. Joy is the note of God and the spirit finds it not until it enlists in His service, perfectly at rest yet ever active.

How To Deal With Fear

By James A. Pike

Dean of the New York Cathedral

FEAR can be a good thing. It is a good thing to be afraid of the fearful. This is true in the simplest life-situations and in the most complex relationships. Fire is a fact and that it burns is a fact. So we hope our children will be afraid to put their hands in a fire. Similarly, there are certain objective factors involved in the soundness of a security. Fear as to the stocks in which you are now heavily invested, which leads you to investigate alternative possibilities and purchase sounder securities, is a good thing.

This kind of fear we most certainly do not want to get rid of. Since words are cheap and clichés are easier to provide than thoughtful analysis, in such fears we shall never lack the reassurances of acquaintances that "Everything will turn out all right." They tell us "I wouldn't give it a thought," or "You have nothing to be afraid of," when perhaps the very bottom is ready to drop out in some significant aspect of life.

Even gentlemen of the cloth, popular preachers, have been known to surround such platitudes with the odor of sanctity, with the aim of rooting out fears in a way that in fact is an opiate helping us to retreat from reality.

The first question we should ask ourselves when we feel afraid is: precisely of what am I afraid? The second question should be: what insecure elements are there in fact in the situation? And third: what, realistically speaking, can be done about it — either to change the situation or to shore it up?

Fear on this level, consciously faced and dealt with, can cause us no harm. The fear that harms us, that tears us apart, is more complicated—one that involves both levels of our mind, the conscious and unconscious, and puts them in conflict. Deep anxiety comes from having put our trust in something that is ultimately untrustworthy. It comes from living a life for something which ultimately will not sustain life. To put it another way, it comes from placing ultimate reliance on the conscious level, on ends which, on the unconscious level, we know may let us down. As long as fear, even a fear of this type, is at the conscious level, it is manageable, it can be dealt with and

the situation which gives rise to the fear can be dealt with. It is when there is conflict between the conscious and unconscious levels as to the degree of trust in any object of life that the tension is created which is the typical anxiety of our times.

Our Gods

THE things in which we place our ultimate reliance are our gods. It is interesting that the Old Testament writers have very little discussion of atheism. What they are concerned about is idolatry. We often miss the point of this concern, because we customarily limit our concept of idols to images worshiped by primitive peoples. Some idols do take the form of images, just as statues, pictures, and stained glass are used in the Christian tradition. But always behind the image is some life-interest, some aim or objective which has grasped the worshiper. It is a focus which he regards as significant in life. Worship can be defined as worth-ship, giving worth to. Thus in the culture of the Baal-worshippers, fertility was the principal concern of life. And the liturgical practices (which we would call pornographic) associated with the cult are, in fact, relevant to a life-pattern in which the reproduction of animals and crops is paramount. Usually the ends which the idols represent are themselves good. Fertility is indeed of value. But there are two things wrong with making such an end the ultimate basis of reliance (which is what worship is). First, fertility and growth do not cover all of the significant possibilities of life; and second, this basis of things is not ultimately reliable. In short, the idols are only partial in their coverage and they have feet of clay.

Let us see how this works out in a more modern example. If a man makes his business the end-all and be-all of his life, subordinating all else to it—family, ethical principle, even joy and pleasure—he is, in the sense we have been discussing it, an idolater. As long as things go well he may be capable of a very high degree of integration, that is, of unification of personality, around this one aim to which all else is subordinated in a pattern of behavior more or less reliable. But the same two diffi-

culties are here, however; first, it results in a narrowing in the scope of the personality, indeed a transformation of the personality (we become like the gods we worship; if we worship brass, we become brass). And second, when the idol of business success shows its feet of clay, the worshiper is let down, and sometimes goes so far as to die with his god (we need only to recall those who in November, 1929, jumped out the window as their gods died).

Idolatry

THERE are many people in such a situation idolatry, that is, for whom something unworthy of such a place is given absolutely first place. For some it is business. For others it is social station: there are women who will sacrifice everything, even the family security, to this god. It may be sheer pleasure, in the maw of which is thrown possible career, the respect of others, duty to family. It may be a person. If it is the latter, even if the relationship is the most legitimate one, a person makes a poor god. When another person is made the ultimate end of life, life and personality are narrowed; and what is more, persons may let us down—and there is no person of whom this is not true. Many a parent has lived out his old age in bitter disillusionment because he made as the primary focus of life a child who on coming into manhood disappointed, or perhaps even rejected, the parent.

But long before the feet of clay actually show themselves, we often sense the insecurity of our situation when we have put all our eggs in one basket and we move on into a more complicated form of idolatry called polytheism.

Several years ago in a large eastern city, a successful businessman in midlife began to show serious signs of anxiety, with a consequent effect on his health. His physician referred him to a psychoanalyst who readily sensed that a great deal of the man's difficulty came from the fact that over the years he had focused his attention almost entirely on his business, leaving little or no time for other aspects of life, and particularly for recreation. (this is an illustration of how an idol does not cover the whole of life.) The analyst suggested that he needed a mistress. "But," the patient explained, "I love my wife and have always been faithful to her." The analyst insisted that he needed a new start in his emotional life in order successfully to shift his

interest from what had been the one focus. At length the businessman agreed and a convenient arrangement was worked out.

For a stretch he did feel a good deal better. He found that he really could enjoy life. But he began to be filled with regret that he had not enjoyed life in the years that had gone by. His regret began to take form of the recognition that his wife, who had been the companion of his youthful labors and who had suffered through the days of privation (he was a self-made man) had never had the opportunity to enjoy life as he was now enjoying it. As a result of this growing sense of guilt, he began to pay a great deal more attention to his wife.

He began to take her out and showered affection on her. The attention to the two women was beginning to take a good deal of time from his business and this was especially serious since over the years he had developed his organization as a kind of one-man show, never letting go of the reins enough to develop responsible leadership in others in the firm. But his concern for (though not his zest for) his business even increased because his need for money was a good deal greater now that he was enjoying life with two companions.

Meanwhile he had developed a real affection for the young lady, and this was paralleled by a revived devotion to his wife—who was now reflecting his interest in a greater attractiveness. He had moved from a simple idolatry (which is called monolatry) to polytheism. Because one god did not cover the field, did not fill the bill, he now had three gods, with no higher deity resolving the conflict among them. He did the only thing he knew to do—and this is a true story—he shot himself. Polytheism in worship leads to schizophrenia (split-personality) in life.

Whether a false centering of life takes the form of monolatry or polytheism, the result is anxiety. If one idol holds the field and all else is subordinated to it we will sooner or later begin to fear that this objective is not worth while, is not reliable. If we seek to meet this situation by setting up other idols for other realms of life, the conflicts between the idols become conflicts within ourselves. We become split personalities.

Single Ultimate

FROM this analysis we can see what the way to avoid fear and anxiety is. We need a single ultimate for our lives which

meets four specifications: (1) it must be genuinely worth while; (2) it must cover the whole life; (3) it must be something to which all other ends can be subordinated; and (4) it must be utterly reliable. With life integrated around such an end there will be no anxiety, no unhealthy fear.

Obviously, only God meets these specifications. It is he that is finally worth while. It is he that covers the whole field. To him can all things be safely subordinated, without the loss of any of their positive values. It is he alone that is utterly reliable.

It is because all of this is implied in the very meaning of the word God that, for the Christian, God is one. Only one ultimate is needed. Any more ultimates would split up life. In short, the Christian answer to the problem of fear is the simple creedal affirmation "I believe in one God." We do not mean "I believe that there is a God," but rather I believe in—that is, put my trust in—one God. A man who really does worship the one God will himself be really one.

This one God—this reliable answer to the problem of fear is well described in the familiar psalm: "In his hand are all the corners of the earth"—he covers the whole of reality, there is no place we can go where he isn't, no aspect

of life to which he is not relevant; "a great King above all gods"—devotion to him is capable of subordinating and ordering all other interests; "Let us heartily rejoice in the strength of our salvation"—he is utterly reliable; "We are the people of his pasture and the sheep of his hand"—he is personally concerned about us; he will not let us down.

A man had gotten behind in his debts; his bills were piling up. He began to get second notices from department stores and phone calls from some of his other creditors. He found it difficult to decide between the claims upon him; so he conferred with the manager of the local bank. The banker's advice was direct and simple. Borrow from us what you need to pay all your bills; and then you'll have only us to worry about.' This is a parable of the Christian answer to fear. If we really fear God, we need fear nothing else.

It is a false sentimentality that has set in opposition the fear and love of God. If we trust in God, if we are grateful for the fact that we have him to trust in, then inevitably we fear God. That is to say, we know him as the only ground of our security and we fear lest we be distracted to other ends and lose our footing. If we love him, we will fear lest we let him down—him who does not let us down.

An Answer To Agnosticism

By Henry K. Sherrill

Presiding Bishop

The following is a verbatim report of a press interview with Henry Knox Sherrill, Presiding Bishop, conducted by the Honolulu Star-Bulletin. The reporter, a young Japanese-American girl, is an agnostic.

Q. Why should anyone believe there is a God?

A. Because it is a reasonable faith. Faith goes beyond reason. God is the explanation of life and the purpose of living.

G. What everyday happenings can be attributed to the presence of God?

A. Everything, especially the warmth, courage, and inspiration emanating from personalities.

Q. Is there any advantage to be gained in believing in God?

A. Belief should not be based upon advantages, utilitarian measures.

Q. Would the life of a believer in God differ from the life of a non-believer? How?

A. Immensely. Your entire perspective towards life would alter to God's ways.

Q. A lot of people pray with the intent of receiving. Doesn't this defeat the purpose of prayer?

A. Yes. The best prayer begins: "Thy will be done." . . . Phillips Brooks answers your question with: "Pray not for tasks equal to your powers, but for powers equal to your tasks."

Q. Doesn't the idea of God, the Savior, being with you constantly, destroy man's power to settle problems by himself?

A. The problems of our day are so complex that a picture is drawn of little men struggling to find the answers to overwhelming questions too great for them to solve. This basically is the reason for the world's tragic state of affairs.

- Q. Do you believe that every man is potentially a religious person?
- A. Every man is incurably religious.
- Q. What about the ultra-materialist—or even the hardened criminal?
- A. There is good in every man, even the hardened criminal. I have never met an ultra-materialist.
- Q. How would you explain the fineness of a person who has never believed in God or Church?
- A. He is probably living on “spiritual capital” generated by other personalities. It may be his friends or his family.
- Q. Does belief in God erase the misdoings of a person’s past?
- A. It helps to lighten the burden of a heavy conscience. It brings the promise of a new life.
- Q. In Hawaii, people of many religions live peaceably together. Would you say that your Church or any Church should seek to convert all those who are not of the same faith?
- A. Yes. The hope of the Church is to unite people of all faiths in Christ. I want to give people the best I know, and the best I know is Christ.
- Q. In science classes, we are taught purely physical explanations for the world today. How can I reconcile this with the mystic and spiritual explanation?
- A. I don’t believe there’s any conflict. We welcome truth. Religion takes in the plus factors of scientific fact, then goes beyond the explanations of science.
- Q. Supposing I am a believer in God. Is it important that I attend church services?
- A. Yes. Although God is everywhere, his presence is most felt in the sanctity of the Church. The Church is a meeting place where one Christian joins in fellowship with another. The Church serves as a reminder of God to us who are frail and subject to the temptations of mortals.
- Q. I find myself confused at the number of denominations. Does God permit so many denominations to exist?
- A. The ideal, which is God’s wish, is one Christian Church. The present broken situation is a tragedy. However, progress is being made in understanding, and unity will come some day.
- Q. How would I know which Church is the true Church?
- A. The true Church is unseen and invisible until every denomination makes its contribution of truth to bring about the one Church which Christ had in mind.
- Q. How does a person finally decide what Church to belong to?
- A. Often one acts under the influence of the family, tradition, or personalities. However, for a person who wants to weigh the objectives of each Church, I suggest a comprehensive study of its background, history, and faith. It should be treated as any other decision. In the final analysis, I believe, it is essential to belong to a Church rather than none at all.
- Q. Is there a proper time for a person to join a Church? For instance, should one join when he faces a crisis and needs comfort?
- A. There is no scheduled time for one to join the Church. However, often it serves as a rescue haven. The “foxhole religion” is probably not the highest form of religion.
- Q. Who is a true Christian?
- A. He is the humblest person. He is a sinner trying his best to be a saint.
- Q. If the Christian Church is the true Church and doesn’t seek to convert non-believers, is it failing in its obligations?
- A. Yes. It is failing in an obligation of love, not one of judgment.
- Q. What is largely responsible for a person remaining out of the Church?
- A. Men drift into spiritual darkness rather than light. Especially today, men seek material gains, overlooking spiritual wealth.

War In Heaven

By Anson Phelps Stokes, Jr.

Rector of St. Bartholomew's, New York

WHEN you were baptized, you were pledged “manfully to fight” under Christ’s banner and to be his “faithful soldier” unto your life’s end. The Church is an army. Baptism is an enlistment and worship is a continual drilling so that we may know our objectives and understand the spiritual weapons of our warfare in the “Church Militant.” The ultimate purpose of an army is to fight, and we must never forget that.

In the first place, the Church must be a

fortress. There are times when an army must concentrate on holding its own and building up its forces. It was so in the dark days of 1940 after Dunkirk, when England stood alone. There were times in our early history when stockades were built, not to extend the frontiers of our civilization but to defend what had already been occupied; when danger arose, the gates were opened and within the fort our civilization was preserved, even though enemies were all around.

This is part of the military function of the Church—standing over against the world, as it did in the Dark Ages, when its task was to preserve the Christian heritage bequeathed to it. That is the task of many Churches in lands where Christianity is persecuted today. I well remember meeting a Russian priest outside of Moscow in 1929. When the door was locked behind us, he told me about the inner life of the Church, persecuted at that time more than it is today, yet seeking to keep alive a spark of devotion among its few followers.

This fortress function of the Church is not limited only to lands behind the Iron Curtain. It is true even in America, though we little realize it. It is not a Christian world into which you will step when you leave this church. If you think it is, you have little knowledge of what a Christian world should be. Our task is partly to be a sanctuary for those who would escape from the world, and at the same time to create here a group, trained and disciplined so that, when the opportunity comes, we may be able to carry the warfare out into the world again. We are like the Roman colonies of the first century, which sought to live by a higher law than that of the world about them. We are a "colony of heaven" over against the world.

Yet surely that is not the total military function of the Church. England could never have won the war by defensive tactics alone. The time came when landings had to be made in Africa, Italy, and finally in Normandy itself. The Church must not only stand over against the world; we must engage in hand-to-hand conflict with the world. How can we do it?

We can do it as individuals going forth in our various tasks as representatives of the Church. Dr. John Wood, a missionary leader, used to describe an experience when, with two Christian Chinese, he came to the shut gate of a walled town. "Who goes there?" they were asked by an officer in command; and without

hesitation, one of the Chinese said, "The Holy Catholic Church." The gate was opened, and three men walked in!

You are the Holy Catholic Church as, at your desk on Monday, you tackle some of the nation's industrial problems and seek what is best for your industry, for your employees, and for the world. You are the Holy Catholic Church in whatever profession you are engaged in, if you live and work by Christian standards, in your labor union, in your clubs, in your political associations, in your normal life, and in those extra duties which you assume because of your Christian vocation.

Yet the Church does not fight only by sending out individuals. The Church itself must give leadership, with a consensus as to what is right. We need a revival of the prophetic preaching which related God's will to the every-day occurrences of life. William Pitt, the British statesman, felt that it was hopeless to do away with slavery because of the frailty of human nature; but humble Christians, with less worldly wisdom than his, knew that slavery was doomed because it was against the will of God. In the same way, bad housing can be doomed; racial discrimination can be doomed; and some day we hope that war itself can be doomed.

We rejoice in the leadership of men like our bishop and our dean who see the relevance of Christianity to the housing situation at the very doors of the Cathedral and to the political corruption of our civic government; and who warn us of the importance of respecting individual rights at the same time that we seek to preserve our way of life. We rejoice in the leaders of the Church in South Africa who strenuously withstand the government's policy of apartheid.

More important than all these, however, is the missionary task of the Church. It is an army which seeks conversion rather than conquest; to save its enemies rather than to destroy them. As we go out to win people and nations into a living membership in the Church, we are helping Christ to make his impact upon the world.

There are times when victory seems impossible, yet it is our faith that God will win. Jesus had a vision of Satan as "lightning falling from heaven," and the Seer of Patmos could envision the ultimate victory of the forces of God under St. Michael. There was a turning

point in the battle won once for all on Calvary. So, too, we look forward to a final victory of God which encourages us in the battle. For this warfare is not of our own contriving—there is “war in heaven” and God himself shares in the conflict.

Dependable Tomorrows

By William P. Barnds

Rector of St. James, South Bend

“WATCH out that window” said a train official, “and you will see a little dog come and pick up this paper.” In due time the paper was thrown, and sure enough, a little dog appeared to pick it up.

Now I suppose something could have happened to prevent the dog appearing. Certainly the trainman did not know absolutely that a dog would come, but he was reasonably sure, because it had happened consistently before. He therefore had faith that it would happen again.

A little more faith on our part, based upon past experiences, might lessen some of the anxiety with which we are often tempted to face the future. Some people face each new day with a certain amount of trepidation. They wonder if they can measure up to what the day has in store. Yet they have faced many days before, and have been able to meet them, at least fairly well. It is reasonable to suppose that this too can be met with confidence.

Can any Christian honestly say that God has ever failed him, when he really had faith in him, and tried to do his part? Nor will God fail us in the future. Of course no day precisely duplicates another and some days bring poignant and crucial sorrow, while others bring unforeseen and unspeakable joys, still God’s grace is sufficient for us. We have found our life situations in the past dependable; it is reasonable, therefore, to have faith that they will be so tomorrow. And whatever happens, familiar and customary, or unusual or unexpected, in any case, we can depend upon him who careth for us.

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BARTON PREACHES MISSIONS

★ Bishop Barton of Eastern Oregon conducted an extensive preaching mission in Delaware, visiting many parishes to report on the work of his district. He stated that the district covers 65,000 square miles and has a population of but 250,000. There are ten self-supporting parishes with others on the way.

He mixed his message with humor and told about some of his initial experiences in Eastern Oregon when he arrived there as a "city slicker." Shortly after he arrived at the ranch of his host, Bishop Barton was informed that the next day's schedule called for a visit at a neighboring ranch and they would go on horse. Much to his horror, he found that the neighboring ranch was thirty miles away and he tried every excuse to get out of the ride but to no avail. The next day they started out on their journey and half-way there they stopped for lunch. The Bishop assure his host he was quite comfortable standing up to have his lunch. They then continued the trip and then suddenly, the Bishop said, a wonderful thing happened. He became numb all over and was able to complete the ride.

In a more serious vein, he reminded his listeners of their responsibilities in the Church. He recalled a time when a member of the congregation in Canyon City, disturbed by the slowness of progress of the church there, said to the Bishop, "Bishop, what are you going to do about the church?" The Bishop replied, "It also is your church. What are you going to do about it?" That question and reminder of a sharing of responsibility was the spark that was needed. It is expected that in the near future, the church in Canyon

City will become self-supporting.

At St. Thomas, Newark, he opened a campaign for \$75,000 for a new parish house to be located directly opposite the campus of the University of Delaware. The parish house will fulfill the first part of a recommendation from a diocesan survey which also suggested a new church on property adjoining the campus and owned by St. Thomas. The Rev. Theodore L. Ludlow is rector of St. Thomas.

PREACHING MISSION AT NIAGARA FALLS

★ The Rev. John G. McCausland of the Canadian branch of the Cowley Fathers located at Bracebridge, is to give a preaching mission in Niagara Falls, N. Y., Nov. 8-15, sponsored jointly by all the Epis-

copal churches in the area. Mailings have been sent out by the parishes as part of the preliminary plans for the mission.

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JAPANESE CHURCHMEN DISCUSS RURAL WORK

★ The Nippon Seikokai has become increasingly aware of the vital importance of rural evangelism, and for the past two decades an ever increasing emphasis has been placed on this part of the Church's work. Owing to a number of difficulties, however, progress has been slow. But recently the Church's committee on rural evangelism has been reorganized, and on October 8-9 eleven members of the committee, representing seven dioceses, met in conference at Tarumi Christian Center, the rural center established by Kobe diocese nearly two years ago.

The Presiding Bishop, Michael H. Yashiro, gave the opening address, and this was followed by a lively discussion of various problems, methods of meeting them, and suggested programs. To meet one immediate need, one member of the committee was asked to prepare a pamphlet in simple

language on the subject of "God" which could be put into the hands of farmers. Another member was asked to edit letters from the members of the committee in the various dioceses, into a sort of newspaper and circulate it quarterly, thereby keeping the whole committee informed on activities in all the dioceses.

It was also decided to promote the raising of nut trees among the farmers in order to add variety to their crops and an additional source of income. It is hoped that seeds of various nut trees, including pecans, may be obtained from America. Almost everyone present asked Bishop Yashiro

to obtain cows from the United States, and he promised to do his best.

The next conference will be held in February, 1954, when it is hoped to include laymen from various rural districts, as the farmers will be able to take time from their work at that time.

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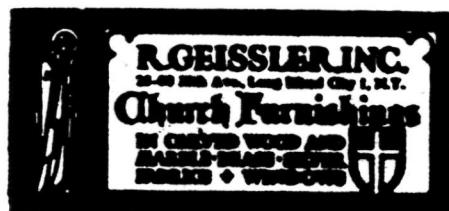
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VELDE SEEKS ADVICE

★ Rep. Harold H. Velde, describing organized religious groups as "the greatest single force combating Communism" here and abroad, announced that he was calling for advice from American churchmen on the work of the House Un-American Activities Committee.

He disclosed he had written to "leaders of the Protestant, Catholic and Jewish faiths" to arrange for conferences with them.

No dates have been set, he said, but favorable responses have been received from the National Council of Churches, the National Catholic Welfare Conference and the American Jewish Committee.

Velde said he "realized that the greatest single force combating Communism in the United States and throughout the world was the organized religious groups and that the Committee could profit greatly from the advice and counsel of such persons . . ."

He made no mention of a possible investigation of Communism among the clergy. He had aroused much criticism earlier this year with a suggestion that the clergy offered "a field" for inquiry.

He later denied any intention to investigate the clergy as such. His committee has since heard Methodist Bishop G. Bromley Oxnam of Washington and a California Methodist pastor, the Rev. Jack R. McMichael.

It also has heard testimony from some ex-Communists concerning the alleged Communist connections of some U. S. churchmen.

Mr. Velde's announcement indicated that he wanted general advice from religious leaders on the broad subject of his committee's activities, rather than comment limited to the

question of Communism among the clergy.

He said he hoped "to obtain advice and suggestions which might be offered relating to the work of the Committee on Un-American Activities."

"It would also be possible through such conferences," he said, "to make known to these (church)bodies the wealth of information which had been accumulated by the committee during the years it has investigated subversive activities, both Communist and Fascist."

COUNCIL DELEGATES APPOINTED

★ The following persons have been appointed delegates to the meeting of the World Council of Churches which will be held in Evanston next year: Bishops—Sherrill, Dun, Bayne, Brinker. Priests—P. M. Dawley, A. D. Kelley, J. W. Kennedy, T. O. Wedel. Laymen—C. P. Taft, C. P. Morehouse, Michael Budzanoski. Laywomen—Mrs. H. H. Pierce, Mrs. A. M. Chapman, Mrs. E. A. Stebbins.

Visitors, who may serve as alternates when necessary: Bishops, Scaife, Lichtenberger,

Louttit, Keeler; Priests, L. A. Rose, R. H. Wilmer Jr., W. H. Nes, John Coburn; Laymen, Clark Kuebler, Walter Underwood, G. K. Chalmers; Laywomen, Mrs. Florence Cantrill, Mrs. P. V. Pennybacker, Mrs. F. O. Clarkson.

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Clergy Changes:

JOHN M. BALCOM, formerly rector of All Saints, Chelmsford, Mass., is now rector of St. Paul's Newton Highlands, Mass.

RICHARD S. KNIGHT, formerly ass't at St. Paul's Cathedral, Boston, is now rector of Grace Church, Amherst, Mass.

MAX ROBERTS, formerly rector of St. Andrew's, Omaha, Nebr., is now on the staff of St. Matthew's Cathedral, Dallas, Texas.

EDWARD JACOBS, formerly of the Philippines, becomes rector of St. Michaels and All Angels, Cincinnati, Nov. 15.

SIDNEY M. HOPSON, formerly rector of St. John's College Park, Ga., is now rector of Holy Trinity, Cincinnati.

RICHARD T. LAMBERT, formerly in charge of St. Luke's, Granville, O., is now rector of St. Stephen's, Fort Yukon, Alaska.

BRUCE T. POWELL, formerly in charge of St. John's, Kissimmee, Fla., is now ass't at St. John's, Tampa, Fla.

JOHN K. HAMMOND, formerly rector of Christ Church, Sausalito, Cal., is now rector of St. John's, San Bernardino, Cal.

W. A. WILLCOX JR., formerly of Louisiana, is now in charge of St. Mark's, Little Rock, Ark. The congregation, organized two years ago, is raising funds for a \$60,000 combination church and parish house.

H. C. OLSEN, formerly ass't at St. Martin's, Providence, R. I., is now rector of St. Barnabas, Apponaug, R. I.

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S. G. SANCHEZ, formerly rector of St. Luke's, New York, is now in charge of the Redeemer, Oklahoma City.

J. E. CANTELON, formerly curate at St. Mark's, Portland, Ore., having renounced the ministry, was deposed by Bishop Dagwell on Oct. 16, under provision of canon 60, section 1.

Ordinations:

W. L. HOWELL, former Presbyterian ministry who has been serving at St. Paul's, Englewood, N. J., was ordained priest Oct. 10 by Bishop Washburn. He is to continue as ass't at St. Paul's.

E. W. OLIFIERS Jr., Lindenhurst, N. Y.; J. P. TALMAGE, East Meadow, N. Y.; J. M. SCOTT, Long Beach, N. Y.; A. D. NICHOLL Jr., St. George's, Flushing, N. Y.; E. T. MULLEN, Medford, N. Y., were ordained priests by Bishop DeWolfe, Oct. 31, at the cathedral, Garden City. I. L. SIMON was ordained deacon at the same service and is now in charge of St. Mary's, Carle Place, N. Y.

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BACKFIRE

FRANCIS B. SAYRE JR.
Dean of Washington Cathedral

May I make a correction in the article that recently appeared about me under the headline, "Dean Sayre Irked by Postal Officials?"

In describing the incident to which your story refers before the Washington Chapter of the A.D.A. I was making light of it. My exact words were "mildly irked" and the purport of my remarks was to twit the officials rather than to seriously protest. Actually, although I received well over 1,000 letters, they were by no means all addressed to "The Red Dean of Washington." A certain proportion of them were and I was more amused than irritated to find them delivered to me. I would not have your readers think that I am as touchy a temperament as your article implied.

JOHN G. FORELL
Rector, Holy Trinity,
West Orange, N. J.

The renewal of my subscription to the Witness is due and I feel that I should not let it lapse without giving a reason.

Let me assure you that I am not being stampeded by fear, and that I am not afraid to be a subscriber to a liberal paper, but when liberalism wears blinkers to such an extent that it "sees no evil, hears no evil, and speaks no evil" as far as happenings behind the Iron Curtain are concerned, I can't help but remember my two clergyman uncles killed by the Communists. I have spoken to Bishop Dibelius, of Berlin, and many other devout churchmen who know the truth because they have experienced persecution. I am willing to let you have articles by any number of Christian laymen and clergy who do not think that true religion is holding sway in China, that children without ration cards or education in East Germany, because they have refused to leave the Church, are expressions of religious freedom.

I was born in Germany, educated in Austria, Sweden, France, England and Australia. I was interned for two years and a soldier for three more. I am not a professional patriot, actually I am an Australian subject, but there are some things I cannot take. Why don't you go and talk to those who have suffered

for the Lord and find out the truth?

This letter is written in love, not bitterness, but it had to be written.

May the God whom you so truly love Bless You.

NORMAN A. DAVIS
Layman, Waterford, Conn.

Many years ago the School of Foreign Affairs was formed at Georgetown University, Washington, D. C. The purpose of this school was to train Roman Catholics for our diplomatic service. This aim has been realized and our Department of State is honeycombed with Roman Catholics who are graduates of Georgetown.

What does it mean to us? Simply that our diplomacy is slanted along Roman Catholic lines. This is shown by our recent moves to give heavy financial aid to the fascistic, anti-Protestant government of Franco of Spain. The latter has since signed a concordat with the Pope banning all public Protestant church services. It certainly seems as though the Catholic Church has firm control of the diplomacy of our supposedly Protestant country. Isn't it time that American Protestants took steps to protect their fellow-Protestants abroad from such persecution?

MRS. HOWARD C. ROBBINS
Churchwoman of Washington, D. C.

The House of Choice by Nicholas Berdyaev (Witness, Oct. 29) is a splendid statement.

Ed. Note: Reprints are available at 10c a copy from The Witness, Tunkhannock, Pa.



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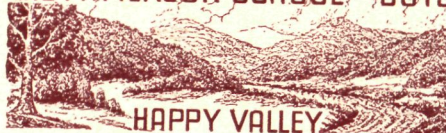
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