

# *The* WITNESS

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A COPY

JULY 24, 1952



**A FEW OF THE JUNIOR HIGH SCHOOLERS**  
Who Attended the Conference of the Diocese of Washington

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Fairer Apportionment Of Church Budget

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## SERVICES In Leading Churches

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Sundays: 8, 9, 11, (Morning Prayer and), Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons, 11 and 4.  
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For Christ and His Church

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### THE WITNESS

TUNKHANNOCK, PA.

## STORY OF THE WEEK

### THE SOUTH INDIA CHURCH UNION PROCLAIMED A SUCCESS

#### PLANS NOW DEVELOPING FOR FURTHER UNION WITH CHURCHES OF THE NORTH

★ The "absolute success" of the pioneer venture in organic Church union launched in South India nearly five years ago has spotlighted the key role of Christian unity in the betterment of human life, a leading native churchman said in an interview in New York. Bishop C. K. Jacob, one of the organizers of the Church of South India and the first bishop of its diocese of Central Travancore, said that the uniting of Christians into a single body would make the Christian cause more successful and thus provide "the one solution for all our troubles."

Formerly a bishop of the (Anglican) Church of India, Burma and Ceylon, Dr. Jacob in 1947 presided at the inauguration ceremony in Madras marking the formation of the Church of South India by the merger of Anglican, Methodist, Presbyterian, Reformed, and Congregational groups.

In the interview he described that occasion as one of the most significant events in India's five-year history as an independent nation. The Indian democracy was established Aug. 15, 1947, about a month before the merger.

The 66-year-old bishop is in the United States on speaking

tour of eastern and midwestern states in behalf of the South India Church and of the missions enterprise in South India in general. The trip was arranged by the division of foreign missions of the National Council of Churches.

The South India Church has been heralded as the first and only Church in which denominations of Anglican and non-episcopal backgrounds have been merged. Bishop Jacob cited several developments as indicating the success of the union venture:

One, since the merger, there has been a "greater release of spiritual power throughout the 14 dioceses" of the new body. Its total membership of 1,140,000, he said, is the largest of any non-Roman Church in the entire East.

Two, evangelism and missions have been stressed to the point that the Church, besides increasing its strength and outreach within India, has sent a missionary couple to start new work overseas among the primitive peoples of Papua, New Guinea.

Three, "very steady progress" has been made by the women's fellowship, which coordinates the women's organizations throughout the Church's terri-

tory. In connection with the fellowship, a women's order was launched June 1 at Bangalore to provide a channel for women's life service in the Church.

Four, financial contributions from congregations for the support of pastoral and evangelistic work have increased in all the dioceses.

Bishop Jacob refuted a charge that the old component denominations continue to function as though in a federal union, rather than in an organically united body. Denominational characteristics, he said, are "absolutely disappearing," and synodical decisions are reached unanimously, with no reference to past traditions.

"The Church of South India has shown the world that it is possible for people of widely different religious traditions to come into organic union and proclaim the gospel together," he said.

The bishop predicted that the step taken by the denominations which formed the South India Church would lead to more comprehensive mergers in the years to come. He expressed hope that present union negotiations with South India Lutherans would be successfully consummated "within two or three years," and that conversations with Baptists would similarly bear fruit not many years later.

Bishop Jacob also predicted that once the North India Church union plan is put into effect, negotiations would be opened to merge the resulting new body with the Church of South India to form a large united national Church. The North India plan has been form-



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ulated by representatives of Anglican, Methodist, Baptist, and united Presbyterian-Congregationalist Churches in that area.

Bishop Jacob was the first Indian elected a diocesan bishop of the Church of India, Burma and Ceylon. He has taken part in the Lambeth Conference of the Anglican communion; an international conference of the World Alliance of Presbyterian and Reformed Churches; and the Amsterdam Assembly of the Churches.

## G. F. S. RECEIVES A GIFT

★ The Girls' Friendly Society has received a contribution to its Anne Fund from Mrs. A. Eleanor Roosevelt, former honorary president of the Society. The fund, part of the 75th anniversary of the founding of the GFS at St. Anne's, Lowell, Mass., is being used to send a young leader for training at Queen Anne's College in England, the British GFS summer school. Since the GFS is asking for special gifts to this fund from girls and women named Anna, or Ann, Mrs. Roosevelt made the contribution for herself, her daughter and granddaughter, all of whom are Annas.

## CHARGES TAFT SPEAKS ON EDUCATION

★ Charles P. Taft, layman of Cincinnati, in addressing a group of educators in Detroit on July 7th, recommended non-controversial courses on religion in public schools. He deplored the tendency in schools to regard religion as "an extra-curricular activity usually less important than football or basketball." He also advocated the released time program of reli-

gious education being conducted in many states.

Another speaker, Mrs. Agnes Meyer, member of the President's commission on higher education, accused "paid propagandists, the Catholic hierarchy and reactionary Protestants" of seeking "fringe" benefits for sectarian schools. "We must devise means that will make crystal clear the determination of American people never to support sectarian institutions with public taxes, whether fed-



Charles P. Taft

eral or local." She charged that both Catholic and Protestant groups have for thirty years impeded public school progress by blocking attempts to pass legislation granting federal aid to public schools. "Our public schools would not now be in the desperate plight they are if the clerical forces had not put the progress of their own schools above the educational and social progress of the nation as a whole."

## WORLD CONFERENCE ON MISSIONS

★ Two hundred representatives of Churches in sixty nations met at Willingen, Ger-

many, from July 5 to July 18 for a world conference on the missionary obligation of the Church. This conference was the climax of the missionary study which has been conducted by the International Missionary Council on all the continents on which Christian Churches are active. During these two week, the Council discussed the function of the Church's missionary enterprise, and also prospects for a reshaping of missionary strategy in the light of such crucial developments as those which have just taken place in China. Ways were sought to bring the forces of the Church into greater cooperation and united action.

Two clergymen of the Episcopal Church attended, the Rev. Charles H. Long, Jr., assistant secretary in the overseas department of the National Council, and the Rev. Cornelius P. Trowbridge, rector of St. Peter's of Morristown, N. J.

## ROLE OF THE LAITY TO BE DISCUSSED

★ Mrs. Eleanor Roosevelt and Bertram Parker, layman of Corpus Christi, are to speak on the role of the laity at a dinner to be held in connection with the General Convention on September 16th. Bishop Lichtenberger of Missouri will be the first speaker, with the three then leading in an open discussion of the subject.

## CHURCH FOUNDATION DIRECTOR

★ Donaldson Brown of Port Deposit, Maryland, a director of General Motors, has been elected a director of the Episcopal Church Foundation, which seeks gifts to develop opportunities beyond the range of the budget of the National Council.



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# EDITORIALS

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## The Long Green

THE pleasures of summertime include a long procession of Sundays when the eyes of worshippers are treated to a restful liturgical green. Those who frequent the early eucharist will find in most places it has taken on the aspect of a genuine parish communion. Attendance is better, earlier. Hymns are sunnier. Sermons are mercifully shorter. People are friendlier in the parish Church as there develops a unique confraternal feeling among those not vacationing.

The Church and nature alike are in the long green season. Growth and development, the order of nature, are often missing in our Church life, however. The excitements of the constant cycle of fast and feast from Advent to Trinity Sunday give way to the garden variety of Sundays. There is little to choose between the fourth Sunday after Trinity and the fourteenth. The crises in the life of Christ have been celebrated and the lessons reflect the more day-to-day routines.

It is good for us to realize that the foundations for worthy discipleship were laid in just such ordinary companionship with the Lord Jesus. The Christ-followers, then and now, cannot always be in a state of exultation. The long, persevering task of growing is the vocation of all Christians. Trinity-tide should awaken us to the fact that our growing edge must not be stunted. Bible reading, the daily quiet time of prayer, the weekly communion — all are essential to the long green season of growing Christ life.

But what of the fruits? The charity of Christ, too, can flourish only by practice. And in Church and community there are limitless opportunities to serve Christ in our fellows.

## Presbyterians Lead

THE Church of Christ is often, as it should be, in the vanguard in meeting the problems of a distraught age. We were vastly cheered by the resolutions passed by the Presbyterian Church at their 164th General Assembly. They gave true leadership, following similar vision offered by the Methodist Church which held its convention shortly before. In forthright and unequivocal language the Assembly condemned

the all too current acceptance of guilt by association, the obnoxious use of the weapon of character assassination, the stupid and futile insistence on loyalty oaths (what Communist would hesitate to sign such?) as a means to thought control, the appointment of an ambassador to the Vatican and the constant infringement of human rights and personal liberty. Justice Douglas of the Supreme Court has again and again raised his voice against these. On the positive side it gave strong endorsement to the United Nations as the necessary cornerstone of a truly American foreign policy.

Congratulations to the Presbyterians. We trust our General Convention will mark this action which loyal Americans have been longing to hear as they see our bastions of liberty fall one by one and a craven acceptance of the Nazi and Communist methods. As we have frequently done in the past, let us not hesitate to give the guidance our laity have the right to expect.

## Albert Schweitzer

ALBERT SCHWEITZER was recently chosen "the greatest man of this half-century". He gained the title because, in truth, he is not one person at all, but three. As a young man he was a genius in the field of music and, quite rapidly, became one of the world's greatest organists and composers. Then he studied for the ministry and became one the world's outstanding scholars, specializing in the history of the Bible and the life of Jesus. Then, because he knew that he was called to be a missionary in Africa, he went to medical school and took his degree so that he could the better minister to the people of that continent. So Albert Schweitzer, musician, minister, physician, is, in a true sense, three-in-one.

God is something like that, and it often confuses us. We tell people that we believe in the Trinity but have only one God. It sounds queer to them. But it is really quite simple. God is one person who manifests himself to his children in three ways. He shows himself as a creating Father; a redeeming Son and an invigorating Holy Spirit. We are not dealing with three different Gods, but with one God who is expressing himself in three different actions.

# FAIRER APPORTIONMENT OF CHURCH BUDGET

BY

George W. Edwards

*Professor of Economics, City College of New York*

EVERY individual parish is directly affected by the way in which the budget adopted by the General Convention is apportioned among the dioceses and districts. Each diocese in turn allots its share to the parishes and missions within its area. If the apportionment to a diocese is unduly large, then the burden on the individual parish in most cases will be unduly heavy. It therefore follows that everyone, whether minister or lay officer, responsible for the financial welfare of a local church is deeply interested in seeing that the apportionments to the dioceses are computed on an equitable basis.

## Defect In The Present Formula

THE General Convention of 1949 appointed a joint committee to study the shares in the national Church budget allotted to the dioceses. This committee last year submitted its report, and recently has issued a statement revising the quotas but leaving unchanged the method of computation. Under the present system the share to be contributed by a diocese or district is computed by a mathematical formula based on the average current expense of its parishes or missions for a three year period. The quota is based on a sliding scale whereby the rate of apportionment increases as the average volume of current expense increases. Current expenses includes stipends to the church staff and outlays to maintain church properties.

This system is really an incentive tax in reverse. It imposes the financial burden of the quota on parishes according to the extent to which they expand their activities. The more they spend on salaries for the clergy and lay workers, the more extensive the use of the church property, the more they become an active force in their community, the more in consequence is their diocesan taxes to pay for the quota to the National Church.

## A Proposed Formula

WHAT factors should be considered in order to attain a fairer apportionment? Obviously one factor should be the number of communicants in a diocese. A diocese which has a larger number of communicants should normally be able to carry a quota greater than a diocese with a smaller number of communicants. A valid criticism may be raised against a system of per capita

assessment in the Episcopal dioceses and districts. It is generally recognized that the statistics reported on the number of communicants contain quite a margin of error. It is undoubtedly a fact that over the years the dioceses and districts have overstated their communicant strength. This principle of per communicant assessment has been used by other Church denominations. For a time communicant strength was one factor used by the Episcopal Church in modifying its mathematical calculations of quotas.

Another factor in apportioning a financial burden, whether a government tax or a church quota, should be ability to pay. This ability to pay will depend largely upon the current income received by the parties making the payments. An accurate statement of the total income of communicants within a diocese cannot be obtained. However an approximation of such income power can be computed. The United States government issues the statistics of income received by persons within the separate states annually and the census reports give the figures for the metropolitan areas by ten years. It may be assumed that there is little variation between the income of the average Episcopalian and the average person in one area as against another.

These two factors—the number of communicants and their income—together provide a formula for computing the quota to be contributed by a diocese. The formula would read as follows:

The number of communicants in the United States multiplied by the per capita income in the United States, divided by the number of communicants in a diocese multiplied by the per capita income in a diocese would give the percent of national budget apportioned to a diocese.

Under this formula the quotas allotted to the diocese would be quite different from those apportioned by the committee. Some dioceses would pay considerably less, while other would have a heavier burden. Let us see how the formula would work out in the case of two dioceses—Maine and Nebraska. The statistics are as follows:

Diocese	Number of Communicants	Income per capita	Quota under formula	Quota of Committee
Maine	9,109	\$1,161	\$21,568	\$27,111
Nebraska	10,365	\$1,467	30,882	23,076

Sources: The Living Church Annual, 1952  
U. S. Department of Commerce, Survey of Current Business, August, 1951.

The diocese of Maine, with a smaller communicant strength and smaller income power, would have a quota well below that assigned to Nebraska. The quota for Maine would be much lower than that now given by the Committee, while the share assessed to Nebraska would be increased considerably.

#### Distribution Of Income

**O**VER the past decade there has been a marked geographical shift in the distribution of income throughout the United States. The west and the south have gained in income very sharply as compared with the northern and middle eastern areas of the United States. From 1940 to 1950 the southeast gained 198 percent; the southwest 206 percent and the northwest 203 percent. On the other hand the New England states showed an increase of a mere 115 percent and the middle east only 123 percent.

Source: U. S. Department of Commerce, Survey of Current Business, August, 1951.

Even more striking are the variations in the per capita income of individual states. On the one hand the income of Texas soared 209 percent; Nebraska 238 percent and Mississippi 242 percent, while New Jersey has shown a rise of

only 110 percent; New York 116 percent and Pennsylvania 143 percent.

Marked changes in income have also occurred in the metropolitan areas. For example the median income per family is now higher in Chicago than in the New York metropolitan area. Nevertheless under the present system the assessment per communicant is \$3.70 for the Chicago diocese, but is \$4.90 per communicant for the New York diocese. Again, why should the Newark diocese pay over \$3.00 per communicant as compared with the lower rate of \$2.70 for the Milwaukee diocese when the latter area has a decidedly higher community income?

In the light of these statistics it would seem that the present plan of apportionment, based as it is on current expense has not given sufficient weight to the sweeping geographic shifts in income which have occurred in recent years. In general the quotas for the western and in some cases the southern dioceses are too low, while those of the eastern, especially the northeastern dioceses are too high in relation to comparative communicant strength and community income power.

## A GENTLEMAN'S GAME

BY

Irving P. Johnson

Founder and First Editor of *The Witness*

**G**OLF is a gentleman's game for, in golf, each man is trusted to keep his own score, is not watched as to whether he keeps the rules, and is so full of provocations from start to finish that it tests all one's reserve powers of self-control to keep smiling.

Of course, the demon of commercialism invades the golf course as it invades the sacred relations of host and guest in the home, and as it invades religion. Those who must introduce a monetary consideration into friendly games pay the penalty of turning recreation into a business.

Playing a game for money or things is an abomination of social intercourse.

We cannot let the mammon of unrighteousness alone, not even in our sports or in our homes. There ought to be an inviolate custom that the man who introduces monetary considerations into the games of friendship should be sentenced to hard labor in a bank until he becomes sick of the sight of money.

But golf in itself is pure from this offense.

And the man who commercializes the game becomes a professional; that is, he makes it a business.

Why a professional is debarred from amateur contests because he makes a living by it, and the man who plays for a stake is not so debarred I do not know. Seems to me the latter does more to ruin the game than the former.

I like to think of religion as a gentleman's game rather than to think of it as a business. St. Paul thinks of it in both relationships. He talks religion in the language of the arena.

"So fight I not as one that beateth the air,"

"So run that ye may obtain,"

"Let us press toward the goal for the prize."

He also speaks of religion as a vocation or as a business, but perhaps in his day business had not developed into such a hard mechanical process as it is today.

At any rate, I prefer to think of religion as a gentleman's game in which God prefers us to keep our own score without being watched; and



in which God lets us play our ball in accordance with our own conscience; and in which God expects us to be cheerful in whatever trouble we may find ourselves. After all, that is the sportsmanlike way to play the game of life.

### Keeping Your Own Score

**N**OW, keeping one's own score is simply a matter of truthfulness. It is the one, two, three of golf and of life.

There are players whose wish is father to the thought, and who persist in forgetting some bad strokes in order to make it appear that they have played the game more correctly than they have.

It's rather hard to be truthful with one's self. "To thine own self be true" is easier said than done.

To keep the truthful score of all the dub shots that we make in life and to confess them willingly is not easy. We prefer to do like a certain player who was playing recently in a contest and whose stroke was so bad as he neared the end that he tore up the score card rather than be humiliated by the miserable score that he had made.

So many people in life either do not keep score, or, as they near the end of life, they petulantly tear up their score card.

The game of life demands truthfulness without evasion and without deception.

After all, life is a gentleman's game in which a good conscience is better than a fine score. For the man who gets a poor score gets as much exercise and nearly as much real benefit as the man who plays in par. And as we play golf for exercise rather than the score, so we play the game of life for the training of the soul rather than for its record. A part of that training is that a man shall learn to be strictly honest with himself and as courteously lenient to the other player as the rules of the game will permit.

The game of life has its rules. The Ten Commandments of Moses, including the worship of God and purity toward your neighbor's wife as well as your own. The two greater commandments that we love God and love our neighbor so that we need not think of printed rules as we play, because we have caught the spirit of the game and so have learned its rules.

### Rules Of The Game

**T**HE commandments of the Christ: "Repent ye!" "Do this!" "Go ye!" and all that obedience involves.

It is a gentleman's game and so we accept the rules and do not attempt to manufacture rules to suit ourselves.

Neither when our ball has a bad lie do we attempt to change the rules to suit our ball, nor do we move the ball with our toe in order that

we may make a better score. We may be in the bunker of sickness, or poverty, or injustice. We may be confronted with the hazard of suspicion or misunderstanding or contempt. We may find ourselves well off the fair-way in the rough of circumstance or accident or design.

All right! There are rules which the master has laid down for human conduct and we do not seek to reshape religion to suit one unfortunate lie, but on the contrary we play the ball as best we can. Undoubtedly you are in difficulty. Most of us are from time to time.

What are you going to do about it? There is but one thing to do, and that is to play the game according to the rules.

Perhaps you have made an unfortunate marriage, have become involved with a disagreeable partner, find yourself in an unpleasant parochial atmosphere, or in uncomfortable social relations. What about it? So many think that they have solved the difficulty by picking up their ball and going home.

America is becoming a nation of moral cowards because Americans fancy that they can ignore the rules which Christ has laid down for the game of life. Play your ball whereon it lies and face the issue at no matter what cost to yourself.

The cowardly whine which sends people to the divorce court and keeps them away from church for petty reasons, or causes them to found a new religion because they fancy the old religion does not fit their particular case is not the way in which the game of life will be won.

### A Hard Game

**L**IFE, like golf, is purposely made hard. It may seem silly to some people that men build bunkers and hazards on golf courses in order to make the game more difficult, but it is only a difficult game that provokes an adventurous spirit and makes the game worth playing.

There are religions today which claim to smooth out all the hazards in life. When they have succeeded in doing so, life will become a mere bovine existence.

Every difficulty, every obstacle in life is a challenge to sportsmanship.

Every time we pick up our ball because of the challenge, we join the ranks of quitters. Provocations are the order of the day, but the seasoned player does not lose his temper and complain of fate because life is provoking. Rather, he selects the club which will best meet the difficulty and plays as best he can, more concerned that he be a sportsman than about the score.

Golf has been facetiously described as the game of putting a small ball into a small hole with instruments very ill adapted to the purpose.

This isn't a bad definition of life. The small ball is myself and the small hole is the place that I am to occupy in life and the instruments are such as God has devised.

Nor am I so much concerned about the score as I am about the sportsmanlike way in which I handle those instruments.

I wish more people would look at life as a gentleman's game rather than as a hectic performance in which they sit on the bleachers and criticize the little group that is trying to play the game. It is all right to help from the gallery on certain occasions, but to sit in the bleachers is not exercise, nor does it seem quite fair that those who are experiencing none of the difficulties should furnish so much of the criticism. And I believe that all such will pay the penalty of their officiousness.

A GENTLEMAN'S GAME is available as a leaflet at \$2 for 100 copies; 5c a copy for any order less. The Witness, Tunkhannock, Pa.

## Religion And The Mind

BY  
Clinton J. Kew

**A**N elderly woman shuffled into the church one day. Painfully hobbling on ankles thick with pain, she sought a pew and sank down with but the ghost of a smile on her face. For six weeks, a day a week, she came to the church, the faint smile her trademark, plus a hurried whispered "Good morning" to those about her.

Then one day after the service had concluded she spoke shyly to the minister. Could she, she asked hesitantly, attend those "other" group meetings held at the church?

She was assured that she could. At the group discussions and prayers the minister learned that she was seventy years old, that her arthritis had been with her for over four years. She had been an army nurse during world war one. Now she could barely walk, shuffling her way an inch at a time. But always, there was that twitch of a smile at her lips.

After constant attendance at these special group meetings, she entered the chapel one day and said breathlessly, "I can walk. I can walk down stairs, along corridors, on the streets. After four years I can walk again."

There is no black magic here. What is performed is the common sense union of old and new methods for healing the unhappy sick souls. We believe that when people worship together and work together in the spirit of love, the very friction will light fires that will illuminate their souls and kindle the otherwise cold ashes of love.

As Miss C. sat and listened to others discussing their problems, she found that the world's despair was much greater than her own. Her pain, she realized, was really nothing in comparison. Besides, she could now smile at her problems. And so she shook off the barnacles of misery that held her down, replaced them with a confidence born of faith, and sailed full on.

Walking was a painful chore, so she gave to it a joyful purpose. She delivered flowers from the church to the poor and the sick, and walking was not so painful a chore. She offered to baby sit, which took her walking into strange neighborhoods, and walking was barely painful at all. She went to the hospitals and read to the ill, and found that walking to help the sick became a pleasure. Just as she had made whole new hats from tattered old ones—taking off and putting on—she made herself whole and new, and left behind her the rags that had dressed her inner life.

This miracle work, this healing work of ours, needs another party besides God . . . You. Not the you who will want to be babied along, but the you who is willing to strip off the old life, slowly, painfully, if need be, and build the slow process of getting well, step by laborious step.

There is a key, a door, a new world. But the key can only be placed in your hands. After that, the locks, rusted by age and disuse, must be turned, the door heavy as lead must be pushed by, and the corridors to this new world, darkened by despair, must be relit with fierce burning lights which will show up every twisted road and pitfall along the way. Once the trip is finished, the effort will be worth your while. It will even be worth your life.

Religion is a life force if you feel its true faith. God requires little of you, all that is asked is that you "love mercy do justly and walk humbly with thy God." Unfortunately, too many of us are skeptical of mercy and justice, and we either crawl abjectly or trample ahead in arrogance. The other half of the team—psychiatry—probes deeper and deeper for underlying causes.

Always there is hope. Man can and does change. The two services—the psychiatric and the spiritual—are not dissimilar. Love is the directive of both. The stripping away of fears and the finding of true self is the objective of both. Bewildered man of the twentieth century, hounded by his enemies within—fear, distrust, hate and frustration—comes to the psychiatrist or the minister for the resolving of his inner battles. One of the big battles of both psychiatry and religion is to help people understand the healing power of forgiveness, and to make room for salvation.

Forgiveness is but one example of the dynamics of both psychiatry and religion. The New Testament abounds in it. Forgiveness is Christ's most striking innovation in morality. Today a Christian spirit is regarded as synonymous with readiness to forgive. When someone asked Jesus how often one should forgive, He answered, "until seventy times seven"—endlessly.

The supreme example of forgiveness is our Lord on the Cross, his prayers crying out for those who had placed him there: "Father, forgive them, for they know not what they do."

The Book of Common Prayer sets forth the forgiveness element in the Lord's Supper. "Not trusting in our own righteousness," but in the "manifold and great mercies" of God. A strange thing happened to Paul, the tentmaker, on the road to Damascus, as he went forth to obliterate the Christians. After his conversion he might well have clothed himself in sack cloth and ashes as a penitent for the sins he had contemplated and committed, and how the world would have suffered! But, he spoke thus instead: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark."

Essentially both religion and psychiatry believe that man cannot live by bread alone. This is no gossamer dream, no fancy of wishful thinking. You can be healed. Through the combination of the two many people have been helped towards wholeness and peace where either alone might not have brought results.

It is the old story. Strip off your garments, put on fresh, sturdy ones. Take off and put on. Swap an old disparing soul for a new all-loving one. Do as Miss C. did. Limp in on tired, aching feet and walk out on clouds. There is a power within you. Reach it. Free it. Use it. It can be done. You can be healed.

## Pray Before You Go

BY

William P. Barnds

**D**O you pray before you go to a Church meeting? It is especially desirable to do so if you are to preside at a guild or committee meeting. I am not referring to a collect hastily and perfunctorily said at the beginning of a meeting. Rather I mean being quiet, realizing God's presence, asking his guidance, and being receptive to it. The task of a presiding officer is not easy. Differences of opinion sometimes arise on committees. Occasionally there are clashes of per-

sonality. Once in awhile even the devil leads some one to say something that were better left unsaid, or to exhibit an attitude far from Christian! These unfortunate tensions are much less apt to occur if those who come have been prayerful beforehand.

Real prayer tends to relieve inner tension. It gives us a broad perspective and opens the way for us to see things from a Christian standpoint. Try it and see. Instead of rushing hurriedly to a meeting, take a few minutes to compose yourself, to pray and to think. You will be surprised how much better things will go, and best of all you will thus help prepare the way for Jesus Christ the Lord to rule in the deliberations of the gathering. Pray before you go.

## Difference Of Emphasis

BY

Philip H. Steinmetz

*Rector of the Ashfield Parishes*

**R**EMEMBER the man who admired the fine farm with field and animals in top form, saying to the farmer: "What a splendid job you and God are doing on this farm!"

The farmer replied: "We are doing pretty well. But you should have seen the place when God had it to himself."

To human eyes a farm gone back to brush is a sorry sight. But to eyes which see below the surface to the balance of life between plants and animals there is a wonder and a glory to wild woods and fields which would give the farmer's words the meaning that really the place was better before he got to work on it.

It is important to spend time trying to see our situations as they look to God. He is concerned for the quality, the purity, the joy, the love, the justice, the balance between varied needs more than in the quantity, the profit, the usefulness to men, the comfort or the power available. This difference of emphasis is a clue to the puzzle we make of understanding why some things happen which we deplore and others do not happen which we desire.

Often it is hard to find the angle from which our Lord gives us many facts and facets and as we look humbly and eagerly the Spirit guides and casts light for us. So thank God and take time to discover what He is doing.

**GENERAL CONVENTION** will be thoroughly reported for the Witness by a staff of six men. Order a Bundle at once to start with the Pre-Convention issue of September 4. Postal to Tunkhannock, Pa. with name and address and number of copies is all that is necessary. We will bill following Convention at 7c a copy.



## LONG ISLAND CLERGY CONSIDER CANONS

★ The following is an official release of the diocese of Long Island, printed as received without editing:

Bishop DeWolfe conducted the annual clergy conference of the diocese of Long Island which was held at Westhampton Beach June 22 - 25th with 150 clergy of the diocese being present. The conference gave its attention to panel discussions on liturgics, canon law and theology. Each of the panels was made up of diocesan clergy and a day was given to the consideration of each subject. The panel on canon law led by Bishop Sherman gave special attention to a proposed revision of the national canons that would limit the power of a bishop in filling rectorship in vacant parish. A report of special findings committee adopted unanimously by the clergy stated that the proposed change in national canons 46 and 47 would "threaten the apostolic nature of the Episcopal Church by its utter disregard of the jurisdiction which adheres in the episcopate."

The conference adopted the recommendation that canons 46 and 47 be maintained without change or revision not only in view of the fact that they safeguard the nature of the Church and Episcopal polity in the Church's discipline, but also that they have been the basis in times past for many important judgments rendered by the civil courts as well as ecclesiastical courts. To revise them as proposed would add nothing to the safeguarding of our ecclesiastical heritage, but might well open the way toward new litigation matters which have been canonically determined.

Panel members pointed out to the conference that the Church's canons cannot create or destroy what is inherent in the apostolic office, namely the authority conferred by our Lord Jesus Christ upon the apostolic office; all

canons can or may do is to define and regulate the bishop's exercise of that authority under certain circumstances.

Bishop DeWolfe stated at the conference that the proposed revision of canons 46 and 47 would bind a diocesan to reject a rector solely on the basis of rumors. It would also prevent a bishop from rehabilitating a priest who may have "fallen by the wayside". One of the duties of a bishop is to shepherd his priests—to lift them up when occasion demands. The bishop pointed out that every canon of the Church was developed by a democratic procedure and cautioned the clergy to "beware of those who wave the flag of democracy over our Episcopacy". Bishop DeWolfe made it clear that neither the proposed revision nor any other canonical change would affect the situation at Holy Trinity, Brooklyn.

## AN UNUSUAL SERVICE IN OREGON

★ Bishop Barton of Eastern Oregon ordained J. R. Reeves, former Methodist minister on July 9 at St. Mark's, Madras, where he is in charge. At the same service he received into the ministry C. H. Gross, formerly a Roman priest, now a missionary in the district.



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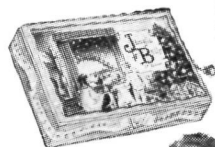
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# EPISCOPAL CHURCH BRIEFS

**AGREEMENTS** to ban some methods and weapons of warfare should be demanded by the Churches, the Archbishop of York told his diocesan conference. He spoke particularly of nuclear weapons, the jellied bomb, obliteration bombing and bacteriological warfare. It is the duty of the Church to "promote opinions which make for peace and defeat those which lead to war. Communism is not a blind movement of force and violence. It is inspired by a creed which has called forth the passionate devotion of millions. Victory in the field may suppress and drive it underground, but force by itself cannot finally defeat it."

**ELIMINATION** of racial and religious prejudice from the presidential campaign is urged by a group of religious leaders, including Bishop Sherrill speaking as president of the National Council of Churches.

**CHARLES R. LEECH**, director of education and youth work for the diocese of Delaware, was one of two retreat masters at a conference held for American chaplains in England, July 14-18.

**CONNECTICUT'S** development program has passed the \$800,000 mark with gifts from 6,250 church people. The campaign, which opened in April, is for a million in three years.

**GEORGE H. BOYD**, rector of St. Peter's, Perth Amboy, N. J., was presented with a new auto at the close of the annual bazaar held this month.

**WESTERN NEW YORK** is in its new diocesan headquarters at 1114 Delaware Avenue, Buffalo. It is a 15-room residence given by Mrs. Marjorie McKinley, redecorated and partially equipped with funds raised in a special appeal. The old diocesan house is to be used by the Church Mission of Help and the department of education.

**RELAXING** his mind for a moment from archiepiscopal affairs, Archbishop Gordon Vining of the Anglican province of West Africa writes that during the recent All-Nigeria Athletics held in Lagos four young Nigerians in the high jump did 6 feet 6 inches. This may not be up to Les Steers' world record of 6 feet 11 inches but it is up among the high ones and equals any Olympic record as given in the World Almanac. Several athletes did the 100 yards in under 10 seconds. (World record 9.3) "Nigeria is becoming a sport-loving country," the Archbishop adds, "and I think the credit of introducing sport, other

than wrestling, must go to the missions and their schools. Nigeria has its own ideas on wrestling, a most exciting sport out here." With the division of the huge diocese of Nigeria, the province now has six dioceses, and three of the diocesan bishops are African.

**JAMES M. FRYE** was ordained priest at the age of seventy by Bishop Pardue at St. Mark's, Johnstown, Pa. A business man, he has for 20 years served the Transfiguration, Clairton, as a layreader. He will continue there as priest. He studied for orders under the Rev. Joseph Wittowski, rector of St. Mary's, Charleroi.

**THE CHURCH FOUNDATION** has loaned \$100,000 to the National Council which in turn is making loans to dioceses at no interest with ten years to pay: Arkansas, \$5,000 for a mission at Benton; East Carolina, \$29,000 for the church at Fayetteville which has grown from 17,500 to 52,000 in ten years; Georgia, 15,000 for the community of Fleming, which has grown from nothing to 10,000 in ten years—atomic bomb plant the reason; Louisiana, \$60,000 for Baton Rouge, the Chalmette area of New Orleans, Lake Charles, all of which have had extraordinary growths in population.

**AN AIR LIFT** has been established in the diocese of Oklahoma. On a Sunday in June Rector H. Augustus Guiley of St. Matthew's, Enid, was flown by a member of his parish, George Athey, to Guymon, 250 miles away, where he conducted a service at the new St. Stephen's. They were back in Enid later that day. It all came about when Bishop Powell told of finding enthusiastic Episcopalians in the Panhandle town, but said that time, travel and shortage of clergy created a problem. Pilot Athey therefore volunteered to fly his rector there once a month, services being conducted the other Sundays by laymen. The bishop is hopeful that the airlift will be the beginning of a diocesan-wide program since the diocese covers 69,414 square miles.

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# PEOPLE OF THE CHURCH

## CLERGY CHANGES:

**ADOLPH W. KAHL**, locum tenens at St. Luke's, Altoona, Pa., leaves that post Aug. 1 because of the return of Rector D. C. Means who has been serving as an army chaplain.

**JOSEPH C. MASON**, formerly rector of Grace Church, Cortland, N. Y., is now rector of the Epiphany, Glenburn, Pa.

**GARDNER SMITH**, formerly in charge of St. John's, Marathon, N. Y., is now curate at St. Matthew's, San Mateo, Calif.

**FRANK L. MOON**, formerly in charge of Trinity, St. Mary's City, Md., is now rector of St. Peter's, Lewes, Del. Correction: we previously stated that Nelson W. Rightmyer had accepted this rectorship. He is a former rector who resigned to become rector of St. John's, Worthington Valley, Md.

**JOSEPH KOCI Jr.**, formerly ass't at St. John's, Waterbury, Conn., is now rector of St. Anne's, Middletown, Del.

**ELBERT K. ST. CLAIR**, formerly chaplain at Episcopal Academy, Philadelphia, is now rector of the Advent, Kennett Square, Pa.

**CARL J. WEBB**, formerly rector of St. John's, Franklin, Pa., is now rector of St. James, Glastonbury, Conn.

**RICHARD M. MORRIS**, curate at All Saints, Belmont, Mass., takes charge of St. Thomas, North Syracuse, Sept. 1.

**ARTHUR E. PRITCHETT**, rector of St. John's, Mason City, Iowa, becomes rector of Christ Church, Hudson, Ohio, Sept. 8.

**JACK PARKER**, curate of the Holy Spirit, Lake Forest, Ill., becomes vicar on Sept. 1 of St. Gregory's, Deerfield, the mission of Trinity, Highland Park, Illinois.

**THOMAS V. WINGATE**, rector of St. John's, Salem, N. J., becomes rector of St. George's, Churchtown, N. J., Sept. 9.

## ORDINATIONS:

**BRADFORD B. LOCKE JR.** was ordained deacon by Bishop Gardner, June 14 at Trinity, Princeton, N. J. He is curate at St. Mark's, Mt. Kisco, N. Y.

**BISHOP DUN** ordained on June 14 at Washington Cathedral: Priests; David N. Harris, ass't at St. Luke's, Washington; Harry L. Mayfield, ass't at Epiphany, Washington; Charles W.

Shike, ass't at St. Alban's; Henry H. Surface Jr., ass't at St. Paul's, Rock Creek; William D. Taylor, in charge of St. Mary's, Aspon Hill, and St. Bartholomew's, Laytonsville. Deacons; Allen F. Bray 3rd, in charge of Christ Church, Accokeek and St. John's, Pomonkey, Md.; Harry B. Dalzell, in charge of Christ Church, Chaptico, Md.; C. R. C. Daugherty, in charge of new mission at Lexington Park, Md.; Leslie R. Foutz, ass't at All Saints, Chevy Chase; Charles E. Walden Jr., in charge of St. Philip's, Anacostia.

**ROBERT E. SULLIVAN JR.** was ordained deacon by Bishop Banyard, June 14 at Christ Church, Bordentown, N. J. He is in charge of St. Peter's, Woodbury Heights, and St. James, Paulsboro.

**GEORGE W. GRAYDON** was ordained deacon by Bishop Shires at Grace Cathedral, San Francisco, June 7. He is in charge of St. Peter's, Morro Bay, Calif.

**JACK H. SMITH** was ordained deacon by Bishop McKinstry at St. Thomas, Newark, Del. on June 14. He is in charge of St. Barnabas, Marshallton, Del.

**JOHN R. JONES**, missionary to Hawaii, was ordained June 6 at Virginia Seminary; William A. Beal, to do college work at Maryland University, was ordained June 15 at St. Margaret's, Washington.

**EARLE C. PAGE** was ordained deacon by Bishop Carruthers, June 23 at St. John's, Florence, S. C. He is in charge of churches at Mullins and Dillon.

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**REYNOLD B. BODEN** was ordained deacon by Bishop Bloy at St. Paul's Cathedral, Los Angeles, June 23. He was pastor of the Congregational Church of the Messiah for 20 years and a lecture at the University of Southern California. He is on the

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staff of the cathedral. Ordained deacons at the same time were Allen Downey of Long Beach; John Brickson of Rock Island, Ill.; P. J. Barrett of San Diego; G. H. Graves of Tulsa, Okla.; D. M. Hammond of Los Angeles; Don L. Irish of Los Angeles; Hal Ashbrook of Hermosa Beach. Downey is to go to Honolulu, others have been assigned work in the diocese of Los Angeles.

LYNWOOD C. MAGEE was ordained deacon by Bishop Carruthers, June 24 at St. Philip's, Charleston, S. C. He is in charge of Old St. Andrew's, Charleston.

WILLIAM H. FOLWELL was ordained deacon June 2 by Bishop Louttit at St. Philip's, Coral Gables, Fla. He is in charge of St. Peter's, Plant City.

JOHN F. DICKMAN was ordained deacon June 24 by Bishop Bram at the Good Shepherd, Lake Wales, Fla. He is curate at St. Martin's, New York City.

HORACE L. VARIAN Jr. was ordained priest June 24 by Bishop Mallett of N. Indiana at Grace and St. Peter's, Baltimore. He is in charge of the Good Shepherd, East Chicago, Indiana.

ROY W. STRASBURGER was ordained deacon July 10 by Bishop Jones at the conference center of West Texas. He is a curate at St. Mark's, San Antonio.

E. B. K. BOEGER Jr. and RAYMOND P. HOFFMAN Jr. were ordained at Virginia Seminary, June 6 by Bishop Goodwin, acting for Bishop Hunter of Wyo. Boeger is in charge of the Good Shepherd, Sundance, and Holy Trinity, Gillette, Wyo. Hoffman is in charge of St. George's, Lusk, Wyo.

SAMUEL K. KREUTZER Jr. was ordained deacon June 8 by Bishop Barnwell at Christ Church, Savannah, Ga. He is to be a prison chaplain in Washington, D. C.

ELDON A. BAYARD was ordained deacon May 31 by Bishop Block at Grace Cathedral, San Francisco, and has been placed in charge of St. Mark's, King City, Calif.

ROBERT W. WITHINGTON was ordained deacon June 18 by Bishop Hingley at St. Paul's, Watertown, N. Y.

ROBERT M. HARVEY was ordained deacon June 10 by Bishop Burroughs at Bexley Hall, and has been assigned to St. Paul's Conneaut and Trinity, Jefferson, Ohio.

#### RESIGNATIONS:

BISHOP SCARLETT has resigned as diocesan of Missouri, effective Nov. 1.

#### LAY WORKERS:

SARA MALONEY, formerly of the Neighborhood Settlement Ass'n of the diocese of Los Angeles, becomes director of activities at St. Matthew's, Pacific Palisades, Calif., Aug. 1.

#### DEATHS:

SAMUEL E. WEST, 63, rector of St. James, Wichita, died June 26 as a result of a heart attack two weeks previously while celebrating at a family eucharist. During his rectorship of 22 years the parish grew from 300 to 1800 communicants.

STEWART A. CUSHMAN, 57, prominent layman of Chicago, died July 7 following a heart attack. He was to have been a deputy to the coming General Convention for the 6th consecutive time.

MARIA F. DENISON, 102, oldest communicant of Grace Cathedral, Topeka, Kan., died June 29.

ROBERT R. LOVE, 48, senior warden of St. Mark's, St. Louis, Mo., died suddenly June 25. Prominent in the affairs of the diocese, he was to have been a deputy to General Convention in Sept.

CLARA G. LEARNED, widow of Charles Learned, died June 16 at Watertown, N. Y. She was an officer of a number of organizations in the diocese of Central New York as well as a leader in civic affairs.

D. ROY MATHEWS, rector of the Good Samaritan, Oak Park, Ill., died June 24. He was a professor at Lewis Institute from 1921 to his ordination as priest in 1942.

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# BACKFIRE

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

**HARRY S. LONGLEY**

Rector of Holy Trinity, Philadelphia

I find myself wondering why there is no clamor in the Church press on the part of the clergy for revision of the marriage canon at General Convention. Perhaps it is too much to expect that any definite revision can be made or begun at the coming convention; but, certainly, it seems to me, the canon should be aired and discussed.

Perhaps the worst feature is canon 18, sec. 2a. This provision works against both justice and mercy. Within the past week, I have had to close the Church's door to three couples whose divorce decrees were less than a year old. In two of these instances, the divorced persons had not lived with or abode with their former spouses for periods of four and six years but had not obtained divorces partly because of the expense and partly, in one case, in the vain hope of reconciliation. When it was necessary to tell one of the people that the bishop could not even hear her case (although he did investigate it), the girl sobbed her heart out because her Church could not administer this sacrament for her.

The canon, in my opinion, needs revision in the first place in order that it may say and mean exactly the same thing everywhere in the Church,—especially in relation to the omnibus article 9 of canon 17, sec. 2b. Also, it needs to be reexamined so that its intent of justice and mercy may not be stopped at any point. As it stands, varieties of interpretation occur everywhere and injustice is certainly done. Since January 1st, in spite of my best try at explanation, I have had to watch many couples walk out of my office feeling that their Church had let them down. I know, too, that most of those people will be lost to the Church when they might have been greatly helped by it.

If my fellow clergy are troubled, too, I hope that they will help some of us who seek to have this General Convention discuss the canon at least by letting their concern be known to their bishops, deputies, and the Church press.

**WALTER MITCHELL**

Retired Bishop of Arizona

What is here proposed has been found practicable in so many organizations, notably those of the alumni of our colleges, that I marvel that it has not been adopted by General

Convention or the reason found why it is not practicable. As I remember, it has not been considered during the past 25 years.

It is that the necessary, minimal travelling and all other expenses of all deputies and bishops attending the next General Convention, be averaged and every deputy and bishop pay that average. In addition to allowing each to pay his fair share, it might also lead to an even more desirable end. I suspect there are in practically every jurisdiction men, clerical and lay, whom it is generally recognized would be first class deputies but are not considered because it is known beforehand that they could not afford the expense. This plan might enable them to attend and they might well be of great value in the decisions arrived at. Under the present situation, in addition to other considerations the fact that a man can afford the trip may be the deciding factor.

On the other hand, it is well known that as a rule, our conservatives are more apt to come from among such men who might be more influenced by the question of the cost of some proposal rather than whether it were in accord with our Lord's will.

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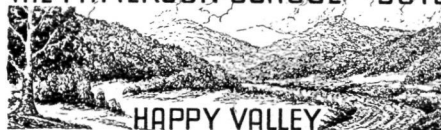
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