

# The Witness

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## Pennsylvania Parish Shows That It Can Be Done

Bishop's Secretary Tells How One Parish Succeeded In Getting Campaign Results

By Miss J. Cuddy

St. Stephen's Church, Wilkesburg, Pa., at the Sunday evening service, November 20th completed a Parish Campaign that, in its awakening and successful effects proved unprecedented. Never has such a response, on the part of the many, been known, and there have been several progressive records. This latest triumph of the Parish is to be accounted for because of five points, made prominent and stressed throughout the campaign. (1) Prayer; (2) Time; (3) Plan; (4) Definiteness; (5) Reasonable publicity. Well before this campaign began a specific prayer was placed in the homes of all parishioners urging them to make use of it every day of the assigned period. Then also for the last week of the campaign each member of the Parish was asked to come daily to their Church, between the hours of 9 a. m. and 9 p. m., and silently pray for ten minutes, making use of a card containing ten questions, previously mailed them, and to pause for a few moments after prayerfully asking each question. Six weeks, Sunday, October 16th, to Sunday, November 20th, were set aside for the campaign, and it was found not a day too long. Previous efforts had been altogether too hurried on account of brevity of time. Eight laymen of the Parish, three from the Vestry, and five from the congregation, very carefully worked out a rather complete plan. It was presented in a written letter, containing ten points, sent to every home, and also freely distributed at all the Services. This plan consisted of three phases—every member worshiping regularly; every member working earnestly; every member giving systematically. Mid-week conferences were held, and well attended, for the purpose of discussing everything of the Campaign that had previously been outlined. The Rector, the Rev. William Porkess, was requested by the Committee to preach a course of twelve sermons, covering the six Sundays, morning and evening, of the Campaign. He very frankly talked money throughout this series, under the title of "The Eloquence of Money." So definite was he, that no one could fail to realize that there is a spiritual approach to man with regard to the right use of his money. As the Campaign progressed the people came out increasingly. So much so that the six Sunday's attendances eclipsed any-

### TO PREVENT THE NEXT WAR

Lies with the People of America and the World. Its deadly gases, if it comes, will sweep off

#### Human Beings Like Vermin

No patriot, no parent, no lover of humanity can contemplate calmly leaving that war as a

#### Legacy to Our Children

Write Secretary Hughes that you will support the American delegation in further progress towards

#### Permanent Peace

"Our hundred millions want less of armament and none of war."

President Harding.

thing that has ever been known in the Parish's history. The method of tithing was given a prominent place, and many Parishioners have gone on record as tithers. The final point of the Campaign was that of reasonable publicity. This was used at the closing service, Sunday evening, November 20th, and proved to be a spiritual climax. During the intensive, and last week, of the Campaign the new pledge cards for 1922 had been delivered to all homes of the Parish, and the Parishioners were urged to make out their pledges, bring them to the Church, and deposit same in a locked box kept there. This box was emptied by the Parish treasurer, Sunday afternoon, November 20th and all the names, without amounts, were read at the closing and evening Service, of the same day, by the Rector from the Altar steps, followed with special prayer for all represented by these names. The Church was well filled and the spiritual impression will long last.

### School for Clergy Led by Witness Editors

A retreat for the clergy, with a "clinic," from which they are to receive expert knowledge and methods in the conduct of preaching missions, is to be held at St. Paul's Church, Canton, Ohio, December 5th to 9th. It will be conducted by the Bishop of Colorado, assisted by the Rev. J. A. Schaad. The daily programme will consist of conferences with the clergy during the day and a preaching mission in the evening.

## Methodist Bishops Turn Down Lambeth Proposals

Reordination, They Say, Would Be a Confession That Their Orders Were Not Valid

Proposal for the reunion of Christendom, as put forth by the Lambeth conference of the Church of England and agreed to by the Episcopal Church of America, will not be accepted by the Methodist Episcopal Church.

This was decided by the Board of Bishops of the Church, which concluded a four-day session in Syracuse last week. While agreeing on the necessity of co-operation, the bishops declared they cannot agree to any method which appears to question the validity of their own ministry.

The Lambeth proposals, which, since their promulgation in August, 1920, have been one of the topics of discussion of the religious world, provided for a reunion of the churches of all Christendom.

In essentials, this was on the basis that priests of the Roman and Greek Catholic churches would be accepted as priests of the Anglican Church and their own communions would so reciprocate, while of the Protestant churches it was asked that they should allow their ministers to submit to reordination at the hands of Anglican or Episcopal bishops.

In their reply to the proposals of Lambeth the Methodist bishops express a belief in the spirit of fellowship and of the spiritual reunion of Christendom. They call attention to the similarity in faith and practice between the Methodist Church and the Anglican body. They hold, they say, to the same articles of faith and the same sacraments.

But with respect to the conditions of union they differ. The Methodist Church cannot, the bishops say, accept a program which would appear to invalidate their own ministry, which has been, they point out, "so visibly blest of God."

They are aware, they state, that the Lambeth proposals expressly insist that reordination shall be only considered as a form and shall not be considered as impugning their own orders, but they feel that the fact of reordination would be a confession on their part that those orders were not valid.

Finally, they say, this opinion is merely their own reasoned conviction. They have no desire or intention to start a controversy, but merely to state their position, which in no way conflicts with their hope of a spiritual unity of faith and purpose of all Christian people.



# GENERAL NEWS OF THE EPISCOPAL CHURCH

## Auxiliary President writes from China

Mrs. Homer P. Knapp, President of the Ohio Diocesan Branch of the Woman's Auxiliary, writing to a friend in this country of some of the things she has seen during recent travels in the Orient, says:

"We have received much kindness from the missionary bishops we have seen so far to whom we carried letters of introduction.

"Unfortunately for us it was vacation time in Honolulu so we could not see the schools in session, but we saw the buildings, not only on Emma Square, but the mission in other parts of the city.

"We had the pleasure of hearing Bishop Lamothe twice, and you will be glad to know he had made a fine impression on the people of Honolulu.

"What a wonderful 'plant' Bishop Restarick has built up! A great monument, like a lovely mosaic to his years of devoted service. It all seemed very complete except Iolani, which is, of course, out of date and quite inadequate.

"It was delightful in Tokyo to see St. Luke's Hospital and St. Paul's College, both of which had been in our minds so long. I have written to our W. A. at home that we must continue to work for St. Luke's, till the new building is completed.

"The Church Periodical Club must not relax its efforts until St. Paul's College Library is stocked with books.

"After a visit to the Imperial Hospital in Kyoto we are ready to answer questions as to why we should build hospitals in Japan. Aside from the patients whom St. Luke's and the new St. Barnabas' will bless, they will furnish what is so greatly needed here, a standard for the other hospitals to follow.

"Naturally, as an Auxiliary woman, I was eager to see St. Margaret's and St. Agnes' schools. Both are admirably equipped and the spirit in both is fine.

"I think, though, that of all the work we have seen, the kindergartens and Miss Peck's little creche have most completely won our hearts. They are not only fascinating, but seem to really begin at the foundations. We saw some of the fruits of that at St. Mary's, Kyoto, in the baptism the day we went to the Japanese service there. Isn't there some way in which we can give better support to the work? We should not expect or allow the native teachers to receive so much less than they could get in the government schools.

"I must pay a tribute to the fine lot of young women we have here in Japan, capable, consecrated, energetic, all of whom we may be proud to have as representatives of the Church and of American womanhood."

## Greek Seminary Opens in Brooklyn

A new point of contact between the Episcopal and Greek Orthodox Churches has been established with the starting of the first Greek Theological Seminary in this country a few weeks ago.

The Seminary is named St. Athanasius' and is situated temporarily in the Central

Branch of the Y. M. C. A. in Brooklyn, New York, until enough funds can be raised to have their own buildings. The Very Rev. Philaretos Johannides, formerly a student at our Nashotah Seminary, is dean of the new Seminary.

Seven students are now attending the classes five days each week, and more men are expected from Greece. Two of the students are college trained. The seven represent somewhat the wide distribution of the Greek people, coming as they do from Corinth, Athens, Jerusalem, Busa, Alexandria and the Dodocanese Islands.

At the request of the Metropolitan Meletios for one of our priests to teach English and American Church history the Foreign-Born Americans Division gave permission to the Assistant Secretary, the Rev. Charles T. Bridgeman, to accept the position, pending the appointment of a permanent instructor.

## New Parish House Dedicated

On Nov. 3rd the New Parish House of Trinity Church, Fort Wayne, Indiana, was formerly opened and blessed by Rt. Rev. John Hazen White, D. D., Bishop of Northern Indiana, and an address was delivered by Rev. George P. Atwater, rector of the Church of Our Saviour, Akron, Ohio. The new building consists of two stories and basement containing Church school and class rooms, choir room, dining room and kitchen, gymnasium, showers and lockers, assembly room seating 400, stage and moving picture booth. It is thoroughly equipped for all lines of modern social service work, and week-day instruction is systematically carried on in the Church School. The building was erected at a cost of \$45,000. Rev. E. W. Averill has been Rector of the parish for the past 17 years. On All Saints' Day, a chalice and paten were blessed; a memorial of a former rector, Rev. A. W. Seabreeze.

## What Will the Church Do About It?

At the November meeting of the Trustees of the American Church Building Commission applications for loans amounting to \$337,766.50 were recorded as approved by the Committee on Loans. On account of the use by the Church of the entire fund available for loans, future dates running well in 1922, have been assigned to these loans in their order on the waiting list, and the dates have been accepted by the applicants. The fund having now become a revolving fund to be loaned, returned and loaned again, this procedure must be adopted for the future and until the fund is increased by the generous gifts and offerings of the Church and by legacies. Announcement was made that loans immediately needed and aggregating \$200,000 had been necessarily declined because of lack of funds since the September meeting of the Board. The future operation of the fund will be in a turnover of its capital as the same is returned from loans now outstanding.

Applications for gifts from eight Parishes and Missions in the sum of \$3625 were approved at this meeting.

Further steps were taken through the appointment of a Special Committee to secure the sympathetic and practical interest of Church people in this fund so widely useful and yet so inadequate to meet the applications for help which are continually received.

## New Men in District of Oklahoma

The District is very happy in welcoming to our field of endeavor the Rev. Dwight W. Graham, formerly of Waterbury, Conn., and the Rev. R. A. Hatch, whose last charge was in Ottawa, Kansas. We are also delighted to have the Rev. John Gardner return to us. Mr. Gardner was compelled to leave the District on account of a severe illness, which he contracted on his journey west about eight years ago. While recuperating he was Rector of St. James' Church, Providence, R. I. Mr. Gardner is now located in El Reno, and is doing a splendid community work there in connection with his parochial duties. Mr. Graham is priest-in-charge of Emanuel Church, Shawnee, the city which has been very recently awarded the first prize of \$2500,—in the better cities contest in Oklahoma. Mr. Hatch is priest-in-charge of the missions in Ada and Holdenville.

On Sunday, November, 27th, Bishop Thurston re-dedicated Trinity Church in Tulsa. The number of Communicants in Tulsa has long since passed the 1000 mark, and for more than a year morning services have been conducted in one of the large theatres.

Work will begin immediately upon the new \$500,000 church and parish house. Beautiful Trinity the name already adopted for the new structure, will be in truth, both beautiful and practical. This church will be, no doubt, architecturally, the most perfect structure in the Southwest.

## Bishop of Georgia Preaches to Baptists

The Bishop of Georgia preached to a congregation of over three hundred people in the Baptist Church at Tifton, Ga., Sunday evening, Nov. 20, discussing the burial of the "Unknown Soldier," Armistice Day and the Conference on the Limitation of Armaments. In the morning he held service in St. Anne's Chapel, and the subject of his sermon was "Christian Service."

## Georgia Has Future Supply

There are now six postulants for Holy Orders in the Diocese of Georgia, four of these having offered themselves in the last few months. Mr. Claude M. Hobart, from St. Paul's Church, Augusta, and Mr. Harold Johnson from Christ Church, Savannah, are at the Dubose Memorial School, Monteagle, Tenn.; Mr. Julian F. Scott, from St. Thomas' Church, Thomasville, is a student at the Theological Seminary of



the University of the South, and Mr. Basil Cole, from Grace Church, Waycross, who is not attending any seminary as yet. There are two colored postulants, William Essex Forsyth, son of the Rev. A. M. Forsyth, vicar of St. Cyprian's Mission, Darien, who is at a school in Florida, and Herbert Randolph Moore, from St. Stephen's Church, Savannah, who has recently gone to the Bishop Payne Divinity School.

#### Missionary Addresses Home Congregation

Miss M. B. Sibman, one of the Church's Missionaries located in Wuchang, China, addressed the congregation at St. Andrew's Chapel, McKinley, Pa., on the evening of the first Sunday in Advent. Miss Sibman's story was most interesting, and was listened to attentively, and steps were immediately taken to put into tangible shape an expression of our appreciation for the work she is doing.

#### Doing Better Than Expected

The Men's Bible Class at the Church of Our Saviour, Jenkinton, Pa., is holding the interest of more than the number of men whom it was originally expected to reach, namely, fifty. At the session of the First Sunday morning in Advent sixty-four laymen were in attendance.

#### Men Turn Out for Early Service

Seventy-nine men of the Church of Our Saviour, Jenkinton, Pa., attended the Corporate Communion at the Parish Church on the morning of the First Sunday in Advent, following the suggestion of the National Office of the Brotherhood of St. Andrew for a Corporate Communion on this morning throughout the Church.

#### Improvements at Trinity Church, Marshall, Michigan

Trinity Church, Marshall, during the summer months has undergone a wonderful transformation, having received alterations, additions, and decorations costing over \$10,000.00. The distinguishing improvement has been the complete, artistic and churchly decoration of the interior. Of this the crowning beauty is the new lighting system. This consists of nine massive chandeliers designed and executed for the donor, Miss Gladys Brooks, as a memorial to her sister, Mrs. Ethel Wright. The central lamp weighs about four hundred pounds. Mr. I. N. Ciroux has presented cork matting for the aisles. The organ has also been rebuilt and better placed as a gift from Mrs. H. C. Brooks. Much outside improvement has been donated by another generous friend and a new heating system has been installed. Mr. Hilton Dressel, an accomplished singer and director, has been engaged as choirmaster, and the rector, the Rev. R. F. Keicher, begins the second year of his rectorship under very encouraging circumstances.

#### Called to Church in Savannah

The Rev. W. A. Jonnard, rector of St. John's Church, Johnson City, Tenn., has been called as assistant rector of St. John's

Church, Savannah, and it is expected that he will accept the call. The Rev. W. T. Dakin, rector of St. John's Church, is vice-chairman of the Diocesan Department of Religious Education, and Mr. Jonnard is to take over the executive work of this department, developed the Church school Bishop of Georgia

#### A New Rectory at Hastings, Michigan

Emmanuel Church, Hastings, the Rev. Frank Van Vliet, rector, reopened its remodeled parish house with a supper, Oct. 27, the Bishop and a hundred guests being present. By the will of the late Mr. Chesten Messer, the parish receives a gift of \$1,000.00, a memorial to Mrs. Messer, who was a devoted worker in the church. The building of a new rectory is well under way.

#### New Diocesan Secretary in Georgia

Communications for the Secretary of the Diocese of Georgia will please be sent hereafter to the Rev. James B. Lawrence Americus, Georgia, in place of the Rev. S. J. French, resigned.

The business address of the Bishop of Georgia has been changed from 2425 Bull Street to Christ Church, Savannah.

#### Meets at Sewanee

What is believed will be a contribution to the Church was the successful meeting of the Church League of the Province of Sewanee held in Savannah, Ga. The program as arranged by the Provincial Council, and approved by the heads of the Provincial Organizations, was carried out in full, and the denomination of what the Church Service League is, and the inspiration gained from having the whole delegation meet together, made the meeting extremely interesting and profitable. About sixty women attended the meeting as delegates, including representatives

from the Woman's Auxiliary, the Daughters of the King, the Girls' Friendly Society and the Church Periodical Club, as well as from Diocesan branches of the Church Service League of which there are nine in the Province. Miss Nannie Hite Winston of Kentucky, chairman of the Provincial Branch, presided.

#### Rector Extends His Work

The Rev. Walter C. Pugh, rector at the Kenneth Square, Penna., has accepted the appointment of the Bishop to take charge of the work at St. Gile's, Stonehurst, Penna. Mr. Pugh plans to hold the first service there on Christmas morning.

## A Christmas Offer

The GOOD HEALTH magazine, edited by Dr. J. H. Kellogg, of Battle Creek, Mich., established in 1866, is authoritative in matters of health and biologic living. This monthly magazine contains departments devoted to eugenics, diet, physical education, medical progress and all that pertains to race betterment and longevity.

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## THE PERSONAL CHRIST

By Bishop Johnson.

I do not suppose that the average Christian in prosperous circumstances, stops to think that if there is a God in the universe He must come first.

I do not say that God must so absorb the life of a Christian that he must renounce business, pleasure and society. Far from it. But that in these spheres of legitimate activity, the Christian must so relate himself to God that all of his activities are lived in the presence of God.

It is not so very different from a son's relation to his parents. They supply him with all of his resources and therefore have a right to expect that he will consider them in all of his activities.

The parent has a just complaint; the son has a distinct lack; if the son uses his father's money and ignores his father's will.

For example a father has a just complaint if he gives his son money to use for his education and he uses that money in playing poker.

It is not only a misappropriation of funds; it is far worse. It is an abuse of confidence.

So the average person who ignores God in the use of his time and money is abusing the confidence that God has in him when God gives him the power to get wealth. I know many people say that "my power has gotten me this wealth," and therefore I shall use it as I please.

That is all very well if we are not children of God and merely soldiers of fortune, but the moment that we say "Our Father" and mean it, that moment we have changed our entire viewpoint in life. We are not our own, but God is our father.

Of course this is somewhat irritating to our sense of importance, but it is after all more comforting to have a father who expects us to consider him than it is to be without God in the world.

Material values and spiritual values are intimately related. If we want to use our talents without God, then we are willing to sacrifice spiritual values for material aids.

Life is an entirely different thing to the man who rejects God and to the man who accepts Him.

The one does as he pleases and loses the joy of sonship; the other is glad to pay the price of sonship in the joy of service.

In the business world one man is as good as the other, but in the universe one man is an insect and the other is a child of God.

How then is child of God to feel his sonship without ruining his business?

It is the same question that might confront two boys in college. Each has one hundred dollars a month. The one receives it regularly from his father; the other has a legacy from an uncle whom he never knew.

The difference in the two is not to be found in the recitation room nor on the football field, but rather in the intimacies of life which the one enjoys and the other does not; and also in the responsibilities of life which to the one is personal and the other impersonal.

The boy who receives the legacy may give a better account of himself in all the activities of college and the other may be worthless in all respects; but the one has a possible joy that the other cannot feel.

The boy with a father may find himself limited by a motive that the other does not feel, but he may rejoice in that limitation.

He would not bury his father in order to be rid of his limitation, unless he were utterly worthless or the father was. It is just this personal touch which a sense of God's fatherhood may give to a Christian if he will avail himself of the privilege.

It is this personal relation of all we do to a father who knows, understands and cares that gives a joy in life for which we are willing to pay the price.

And what is the price?

That we are willing to use our money, our time and our talents under the eye of Him who gave them.

And in this particular, perfect love casteth out fear and also casteth out irritation.

We do not want to spend any of these gifts ungratefully and we want to use them all as our father would prefer.

It is the constant recollection of God's relation to us that animates our life and determines our actions.

They may not seem to be any different than those of decent orphans who do not abuse their wealth, but there is a secret joy and purpose in having a father who cares about us and to whom we go with our perplexities.

So that to be a good Christian one must try to be a good son.

There are certain opportunities for us to manifest this sonship.

At Christmas the college boy with a father looks joyfully toward home. He counts the days to the Christmas holidays. To the boy without a home those days mean very little. He has no place to go.

At Christmastide the Christian looks forward to the Christmas feast. He goes to his father's house at early morn. He keeps the feast.

The early eucharist on Christmas Day is an event in the Christian's life that gives to Christmas a joy that the orphan cannot know.

Neither does he push back his chair from the feast and leave the Church before the feast is over.

The atrocious manners of modern

Christians in their father's house indicates that the Eucharist is not a personal reallion through Christ with God, but merely a ceremonial duty requiring no courtesy.

It is bad manners to leave the table in the middle of the feast.

In going home the boy has saved some of his father's money to give presents to his father and other members of the household.

To do this he has had to make some sacrifices, but they have been joyous sacrifices because they have a delectable object.

So the Christian keeps his Christmas with a personal sense of giving to God and to the poor.

Not merely because God is great and the poor are needy, but more because God is our father and the poor, our brethren.

In going home the boy may bring his report of work done. It may be good, bad or indifferent, but the reaction on his term's work about which he cares most is not the marks, but his father's pleasure in his work "well done good and faithful son" is not exactly the way in which a modern father would talk to his son, but it represents the feeling that should exist between them.

There are those who would take away the intimate personal relation between God and man, but it was not so with Christ.

He gave to a dull drab desolate pagan world the joy of the home rather than the duty of the school. It is this little touch of Christ at Christmastide that makes the whole world kin.

It is this same personal touch of Christ that makes the whole life a joyous service, especially since He has promised that He has gone to prepare a place for us,—that where He is there we may be also. It is not easy to keep this personal touch with God in a world in which so much is harsh and sordid, but it can be done; it is worth trying to do; and it is worth our best energies and our most willing efforts.

The saddest sign of our present Christian atmosphere is the refusal of so many to render any service in the name of Him who rendered them such royal service and did it so joyously and so graciously.

A church in which men refuse to render personal service has very little atmosphere that differs from the world. It is the measure of our capacity for enjoying Christ.

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## "Father Jim"

By A. Manby Lloyd

Concluded from Last Week

It was my good fortune, some ten years ago, to be on Father Adderley's staff at Saltley, of which his brother, the new Lord Norton, is patron. He, too, is a Tory of the die-hard type, who mistake the voice of Belfast for the voice of Ireland. It is not even the voice of Ulster.

Father Adderley had recently been down to Wales to speak for Keir Hardie, the miners' M. P., who had been a pit-boy. That speech cost him many hundred pounds, for Lord Norton made it an excuse for withdrawing an annual grant of 100 pounds towards the Curates' stipends. Needless to say, it made no difference to the Vicar's tactics.

At one time three of his four curates belonged to the Independent Labor Party. Twice the Tories raided the Vicarage. But Father Jim treated it as a joke. He brought a new spirit into controversy. If a Kensit preacher invaded the place, he held an opposition outdoor meeting, and would then invite his opponent to supper. Those suppers were great. You would find yourself wedged between George Lansbury and a Methodist deacon. Lord Snooks had to submit to an introduction to someone who looked very much like Bill Sykes. Quaker journalists rubbed shoulders with Modernists, and in the midst of it all sat Father Jim, quietly pulling the leg of some stern old Puritan, who could not imagine how such an enlightened parson could have any use for Incense! "Well," the good Father would say, "there are only two stinks mentioned in Holy Writ—Incense and—Brimstone. Take your choice!" or you might hear him exclaiming that the Church militancy mean the fighting and not the sleeping Church, and that the prayer for the King meant more than a prayer for a person. It meant prayer that the royal and civil power be exercised rightly and justly—"that, for instance, the Labour Party shall not make a fool of itself at Hull next week."

### Church and Stage

The genius of Father Adderley is best seen in his favorite role of reconciler. Not only has he done much to bridge over the gulf between Church and Labour, Church and Politics, etc., but he has done much for Church and Stage.

In his salad-days the Church of England did not receive fair treatment at the hands of playwrights as anyone can confirm who has seen the "Curate" in the Private Secretary. Roman Catholic priests were generally well treated, as in Hugo's "A Pair of Candlesticks." Monastic vows, confession, or marriage laws were usually faithfully represented, and the gallery at least understood what the Roman Church stood for. Quack religions, too, were well portrayed. But when it came to Anglicanism the clergy were made to look small and covetous and silly.

Thanks to Hall Caine and others there has been some improvement in this respect, but the production of Somerset Maugham's "The Unknown" in 1920, roused Father Adderley to stinging com-

ment. Here (he said) Anglicanism is put forward as sanctioning a most appalling doctrine in regard to the Holy Communion. The characters might be true to life, but they did not express the true attitude of the Church towards the august mystery of the Eucharist.

"In 'The Unknown' (he says) we have five characters, who represent the Anglican orthodox, and two have given up God . . . . I am not dealing with the main problem of the play, that rotten old chestnut 'Why did God allow the war?' I will only say with regard to this that the play is certainly true to live in that everybody (except the doctor) lays the blame entirely on the Deity and never seems to think that the fault may be with ourselves.

(It is about time we had a play on 'Why does God allow the Peace?') But I am concerned simply with this disastrous view of the Holy Communion which again and again crops up to set our teeth on edge or make us feel inclined to scream . . . . The whole idea of grace is wrong in these or-

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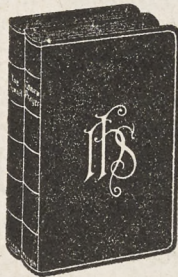
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thodox people. Grace seems to them to be a kind of magic stuff which can cure all ills by the mere act of eating and drinking. Perhaps there are clergy like this, but the fault lies equally at the door of the unthinking laity. . . . To begin with, the Holy Communion is food and not medicine. It is the ordinary diet of Christians. It needs care and preparedness just as bodily health does. We must neither starve our souls or over-fed them. . . . I am distressed to find that the author has fathered these heresies on two prominent clergy. This can only have been done by taking words out of their context. For instance, Bishop Gore may have made use of expressions perfectly true in a doctrinal treatise, but when this terrible parson and his wife shy them at the head of the young officer as a reason why he should commit sacrilege, it is an obvious perversion of the Bishop's teaching."

\* \* \*

I had not seen my old friend and Vicar for 10 years when I ran into him at the recent Church Congress. He is as sturdy and cynical as ever. Walking home, we fell in with Dr. Watts Ditchfield, the cheery Bishop of Chelmsford. I walked on, but the Bishop called me back and bade me, laughingly, "take this man away. He is always asking me for something." I looked at the Bishop and saw something like a merry twinkle in his eye. Perhaps he is one of the Winking Bishops!

## The Psychology of Worship

By J. A. Schaad

### Third Article of the Series

We churchmen need not be worried, we certainly will not be deceived, by the dubious exegesis of Christ's interview with the Samaritan woman, which makes it appear that the only worship which is "in spirit and in truth" is non-liturgical and non-ceremonial. Nor need we fear to face those who calmly dismiss the whole trend of Old Testament teaching about forms of worship by saying that, "with the sweep of His arm Christ forever did away with rites and ceremonies in religion, and made it entirely an affair of the heart." For we all know that, since the psychic nature of man was not changed when the world's calendar passed from B. C. to A. D., the old laws of psychology which were perfectly, because divinely, inwrought in the Hebrew forms of worship, still hold good in the Christian dispensation. The outer forms of devotion were necessarily changed when, by Christ's own institution, worship passed from the sacrificial to the sacramental system. But this change in the key-board of the organ, called the soul, is all that took place when the angels sang the harmonies which ushered in the Christian era.

Again: Symbol and ceremonial are not only the necessary agents of psychology to impress and to express religious truth accurately, because they are an invariable and universal language, but also because they make deeper impressions and give wider scope to normal emotional reaction than do spoken words alone. For example: To see a church, properly planned and

furnished, conveys far richer meanings by its symbolism than does the spoken word "Church." Participation in the ceremonial acts of a sacrament causes more vital emotion than does the word, "sacrament" in speech or print. The mere sight of even so common a symbol as the cross on spire or altar make deeper impressions about the Saviour of the world, than does the word "cross" when spoken in sermon or song. It is for these reasons, among others, that God chose symbol and ceremony as the psychological instruments of divine worship.

All of this is in full accord with the modern trend of education, among adults as well as with children. Witness the revival of pageantry, and the pedagogical use now made of motion pictures. Note also the application of Froebel's maxim, "Learn by doing." In the higher branches, particularly of science, the clinic and laboratory are fast eclipsing the lecture-room. Why? Because seeing facilities the reception of knowledge, and doing impresses it more firmly upon the mind, than does the mere hearing of truth. Even psychology must now have its demonstrations, instead of confining its instruction to the abstract word of book or teacher. And why should the teaching of religion in the Church be confined to the obsolete method which employed only voice and ear, when by adding the use of eyes and bodily action, spiritual truth may be more perfectly imparted and received? There is no reason, except prejudice, why the prophet and the pulpit should be the exclusive center of divine worship, while the priest and altar are driven from the temple. Nor did Christ intend that it should be so in His Church.

Since psychology deals not only with motives and reactions, but also with the intervening processes of action, we are not going too far afield if we enter the realm of applied psychology as exhibited in certain established forms of worship, both in the Bible and in our Book of Common Prayer. In these we shall find that the purpose of a given act of worship are both to create and to express a right state of mind towards God. In these acts we may note that the principles of structural and functional psychology are involved, and that the process is one in which results are sought by an association of ideas.

Let us take the sin-offering of the an-

cient Hebrew as an example: Man desired the friendship of God. But such fellowship was broken by sin. "The soul that sinneth it shall die." Is there no hope? If so, how can the truth of restoration be impressed effectively, and the fact of penitence be expressed with reality? The Biblical example indicates that it was to be accomplished by the use of such a ceremonial as, by an association of ideas, would produce the essential reactions. Modern Protestantism asks, "Is not the word of the prophet, preaching repentance, and of the sinner declaring it, sufficient both to convey forgiveness and to assure the penitent of it?" We do not discredit the modern theory of "subjective consciousness" in this respect when we reply that, although God is not limited to any one method He seems to have appointed certain definite, tangible means by which to accomplish His purposes in the redemption of man; and of these, sacrificial acts, ceremonially performed, appear most certain.

Enter then, the Hebrew penitent, who desires fellowship with his God. He brings a carefully selected lamb which has cost him a price. He appears before the priest with his confession; and, if his sin is not an unpardonable one, he gives the lamb into the hands of the priest to be offered as a substitute for his own forfeited life. The blood of the victim flows. The fire consumes at least a portion of the carcass. By the association of ideas, and by the reactions of the vivid ceremony, his state of mind is changed from sorrow to joy because even while he witnessed the death-penalty for sin, he also saw the love of God expressed in an atonement. He is assured of a change of status before God from guilt to pardon. He leaves the Temple in renewed fellowship and peace with his God. All the other ceremonial of the Old Testament era sustained similar relations to their specific objects, and in like manner produced their desired results.

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## A Visit to St. Mary the Virgin's

By James Sheerin

There is one man older than most who still insists upon standing by his guns, and goes on dreaming and trying to bring them to reality, undiscouraged by war or war's terrible aftermath. This is the Rev. Henry Mottet, D. D., for years rector of that working center of Christianity known as the Church of the Holy Communion. He had as his guests recently the Junior Clergy Missionary Association, and he surpassed any one of them in his enthusiasm and energy. He gave an illustrated lecture on a proposed parish house to cost \$5,000,000, wherein there would be homes for the young men and women who work by the thousands in his neighborhood, with every opportunity for a perfect social life provided for them. It was enheartening to be at that old corner of 20th street and 6th avenue and realize that the old spirit of Dr. Muhlenberg, who founded so many great charitable institutions, was still alive and that what was said of him admiringly could be said of his far off successor, "Behold this dreamer cometh." He is a standing proof that idealism has not yet forsaken the church.

\* \* \* \* \*

Attendance at the Church of St. Mary the Virgin recently revealed another elderly rector if he will forgive the adjective, who leaves much management to his associate, Dr. Delaney, but who in the pulpit still compels his friends to assert, "Here is the greatest preacher in New York." I imagine, from his extreme tendency to be informal in his sermons, that Dr. Barry would greatly depreciate that claim. But he has a magnificent musical voice, he has the full mind and the ready flow of limpid words and well connected sentences, with an utter frankness of loyalty to old fashioned religious instruction, besides an imposing presence, that help to make him one of the most useful as well as attractive preachers of the city. It is regrettable with him, as with so many men under the influence of Anglicanism, that he does not overcome a tendency to introduce so many sentences with a hesitating "Ah." It is a habit that sometimes tends to make listeners a little nervous, but there is so much behind the fault that is worthy of praise perhaps it never should be mentioned. He and his associate have Irish names, and they have also that commanding presence which so many Roman Catholic priests of Irish stock in America have, a presence that tends to make them winsome to men in their congregations. There is also a peculiar intimacy in his way of delivering himself in the pulpit that is a fascinating contrast to the unusual elaborateness of the service as rendered in St. Mary's. Dr. Delaney said to me, "Yes, we have a very simple service here." I partly understood this when he added that he came from the Presbyterians right into the same sort of service in the Church of the Advent, Boston, and had never known any other. We who were brought up in the Episcopal Church have not the same natural ability to look upon extreme Catholic ritual as

service. But we can be duly impressed thereby, and even render it homage as proving that an Episcopal Church in America in 1921 can take the ancient Catholic ritual points, even what Browning called "the blessed mummery of the Mass," and render it with a dignity and meaning new to it, so that it is both artistic and devotional to a higher degree than it was ever probably done in medieval or Roman churches. The Episcopal Church, sometimes scoffingly referred to as "the Church of taste," can add a refinement to confusing Catholic ritual that it never had in itself, and maybe it is a good thing for the world that we are able to keep going in great cities a few parishes where the priests are masters in this sort of thing. The fatal mistake comes in when a town or village church tries to do the same thing to please a few religious esthetes and succeeds in damaging the higher religious needs of a multitude.

In St. Mary's the rear choir, a remarkably good one, does the finest singing, the chancel choir the chanting. With the rear choir is an orchestra. How others feel I do not know, but there is something about the long roll of a drum as it carries at length the notes of an anthem creed which makes its words entrancingly full of the unbroken aspirations of ages of the faithful.

### New Mission is Doing Well

St. Andrew's Chapel, McKinley, Pa., is entering the new Church year and its Natal Day—St. Andrew's Day, in good shape. Bishop Suffragan Garland is coming for Confirmation on St. Andrew's Day—the second class this year, and the people of the Chapel have bought and paid for a new velvet carpet for the chancel and the center isle of the Chapel building. A splendid piano has been presented to the Chapel, and the men have put on a new ceiling in the basement; they are also busy making other improvements in fur-room, which will help considerably in furthering the work this Winter.

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