

The **WITNESS**

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SEEING YOUR OWN NOSE

The Place for Fussy Christians to Start

By

BISHOP JOHNSON

I WONDER sometimes if most of us are not wrong in what we think the Master expects us to do in and with the Church that He entrusted to us. I wonder if we do not substitute our prejudices for His mandates and so make the instrument of His grace the medium of our self-will.

We seem to take advantage of His generosity in giving us our inheritance by using it to promote our selfishness.

Surely the Nazarene did not intend us to bring one iota of our caste distinctions into the sanctuary which differs from the world in that there is to be no respect of persons.

I have no reference to a dignified ritual when I affirm that pomps and vanity are our impertinences in His house. So far as that is concerned the danger of personal vanity and display is far more evident in the atmosphere of easy familiarity than it is under the constraint of a conventional service, which, like the uniform movements of a military company, constitute a great leveller of personal eccentricities and extravagances.

One does not emphasize consequential people by dressing them alike or unifying their movements. One does not display humility by adorning oneself overmuch with distinctive decorations or indulging in any acts that tend to make devotions individually prominent. Personal vanity is not pious merely because it is displayed in church and it is just as noticeable when it is underdone as when it is overdone.

It is certain that unity and not discord is the intention of the Master who prayed that His disciples might be one as He and the Father are one.

Surely this implies something better than mere uniformity which is a purely mechanical product best illustrated in a Ford factory. It implies the artistic harmony of an orchestra rather than the mechanical uniformity of a picket fence. When the saxophone assumes superiority over the flute there is a rift in the music.

It is not the glory of human faces that they look alike but that they look pleasant.

I am weary of being told by embryo popes what I must do or must not do in order to conform to standards of a purely imaginary universality. It is remarkable how little the Church as a corporate body is concerned with the details of public worship. So far as mandatory law is concerned a surplice is as optional as a chasuble. Where the Church does not command I doubt if any one less than the whole has any commission to regulate.

One of the difficult problems that faces a Christian is to discriminate between religion and religiosity; between piety and pretense; between an ascetic and a neurotic. Neurosis is jumpy and bossy and ill-tempered. It

looks upon flattery as incense and contradiction as sacrilege. It confuses personal opinion with the will of God and personal humiliation with martyrdom. It is apt in anathemas and rather dull in perceiving its own faults or pardoning the faults of others. And it is just as liable to afflict a Protestant as a Catholic, each being much the same kind of a human to start with, and each liable to make the same mess of his religion if he misinterprets it.

I am very sure that while the Master was often severe, He was never sour; while He was sometimes righteously indignant He was never irritable; while He rebuked His disciples firmly He never scolded them.

There is such a near focus between religious virtues and religious vices that, while we can judge them readily in others, we have the same difficulty in seeing them in ourselves that a man has in seeing the end of his own nose with both eyes open. It takes a single eye to see the spot there and then not very clearly.

After all the essence of Christ's Gospel is very very difficult because it involves treating ourselves roughly. You are not hitting yourself when you are dusting your clothes or chastising your child.

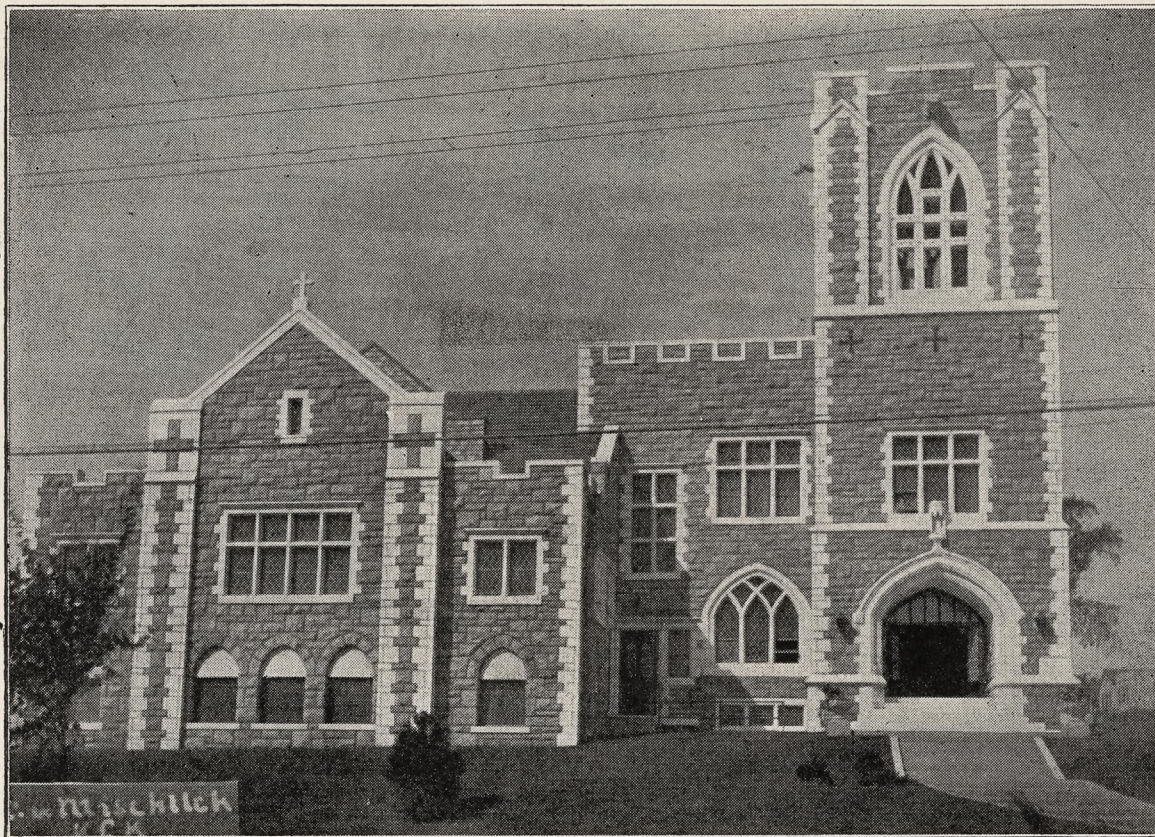
If you want to do something hard, beat yourself when you are spoiled or whip yourself when you have been naughty.

Just in so far as you specialize on other people's faults you are becoming an expert in their transgressions. If you have to be a fussy Christian, spend your time fussing with yourself. It is more profitable.

THE WITNESS

will carry reports of
GENERAL CONVENTION
by

Bishop Johnson
Rev. Frank E. Wilson
Rev. George Parkin Atwater
Hon. George W. Wickersham
and others



ST. PAUL'S, KANSAS CITY, KANSAS
The New Church and Parish House

THE CHURCHES OF KANSAS CITY

IT is not definitely known when the first Episcopal service was held in Kansas City, though it is thought that a union meeting house which was built there in 1844 was used by the Episcopalians whenever there was a "fifth Sunday." However, it is known that the first "church" was a vacant store on Main Street, north of what is now Fortieth Street which was called Grace Mission. The work was done, as is so often the case, by the woman's guild which met regularly in the homes of its members and planned ways of raising the funds necessary to carry on the work of the Church in what is now one of the great cities of the country. Grace Mission became Grace Church, now Grace and Holy Trinity of which the Rev. R. N. Spencer is the rector.

ST. PAUL'S

The organization of St. Paul's parish was one of the first official acts of Bishop Edward Robert Atwill who, assisted by the Rev. Cameron Mann, now Bishop of Florida, and the Rev. A. T. Sharpe, city missionary, held the first service in 1891. The parish was admitted into the diocese in May of that year, the articles of incorporation bearing the names of 29 persons, two of who are at the present time asso-

ciated with the parish, Mrs. James Douglas and Mrs. George W. Lee. In addition to these signers, there were about a dozen other communicants at the time, two of whom are still at St. Paul's, Miss N. M. Bell and Miss Louise Parker.

The parish at the present time stands first both in number of communicants and in the size of its budget, among Kansas City Churches. Rev. Benjamin M. Washburn, its rector, completed ten years of service in April, and to signalize this fact, the Parish presented him a large purse, and voted him a substantial increase in salary. The Parish is noteworthy for its consistently loyal support of diocesan and General Church programs, paying in full its quota, the largest of any parish in the diocese. The Church and the adjoining St. Paul's House occupies a commanding site with frontage on three streets. Its equipment provides more than twenty separate class rooms for its large Church School. Missions are stressed in the Church School, and the children's Lenten Offering this year was over nine hundred dollars.

ST. GEORGE'S

Shortly after the creation of the diocese of West Missouri in 1890, due

largely to the efforts of Mr. and Mrs. Willard E. Winner, St. George's parish was organized in the growing southeast part of the city. A store was rented and furnished and on March 8, 1891, forty-two people responded to a call from the bishop, and before the end of the year the congregation was worshipping in their own little church. The parish developed rapidly, several moves being made to keep up with the expanding community.

The parish was always blessed with rectors of marked ability, among them being the Rev. Cyrus Townsend Brady, known the world over as an author.

The church is at present located most advantageously at the corner of Linwood Boulevard and The Paseo.

It is a very active Church, having a Woman's Guild of 132 members. It also has a splendid branch of The Girls' Friendly Society, a strong Altar Guild, a very active Woman's Auxiliary, a lively scout troop, a Servers League of 18 members, a very enthusiastic Church School. Strong Bible Classes for men and women are maintained every Sunday morning at 9:45. The parish weekly paper

called the St. George's Chimes has a circulation of 500, and has been in existence four and a half years.

The present rector, Rev. Charles R. Tyner will complete his fifth year in August and was formerly Dean of St. Mark's Cathedral, Hastings, Nebraska. Mr. B. C. Howard, superintendent of the Church School has held this position for the past 28 years. The rector is planning to increase the activities of the parish by establishing on Wednesday a "Community Night" which will be maintained for 8 months, starting in October.

ST. MARK'S

This church was organized by Bishop Tuttle and the Rev. John K. Dunn in 1889 in a store at the corner of Independence and Woodland Avenues, and was admitted to the diocese as a parish the same year. Services were continued in the store for two years, then a simple frame church was erected at 7th Street and Prospect Avenue. For a number of years the parish had a difficult time, due to the short incumbencies of numerous rectors. In 1913 the Rev. L. A. C. Pitcaithly was called from Topeka and under his charge the parish grew both in number of communicants and in fabric. The present rector is the Rev. Oliver F. Crawford, a graduate of Bexley Hall, who came to the church after an enviable record as a machine-gun officer in the world war.

ST. ANDREW'S

The growth and development of St. Andrew's has been somewhat unusual. Just fifteen years ago the Bishop appointed a missionary, The Rev. Charles A. Weed to organize a mission in the new residential district of Kansas City. The mission started



REV. JAMES P. DEWOLFE
The Rector of St. Andrew's

with four people. A small building was built in July, 1913 and was used as a place of worship until April 2, 1923. In 1919 a lot was purchased on the extreme edge of the Country Club district. It was then quite a ways in the country and bordered onto a farm with nothing in sight at that time but a man and a plow. The Building Committee brought upon itself much criticism for paying \$12,000 for a country lot.

On April 2, 1923, a temporary Church was dedicated on this lot and in two years' time St. Andrew's Church was in the midst of the newest residential district in Kansas City.

The present rector, The Rev. P. DeWolfe, came to St. Andrew's Church from St. Peter's Church, Pittsburg, Kansas. He is the first Rector of St. Andrew's Church for the mission became a regular parish in 1923 just prior to his coming. When he took up his work as Rector of the parish he found 128 active communicants listed. From that small communicant strength the parish has grown to 610 active communicants.

The most marked progress in the history of St. Andrew's Church has been made during the past five years. In 1927 the growth was mentioned by the Council of Churches as being the second largest in the city. It has now 610 active communicants; over 900 baptized persons and a Sunday School enrollment of 340. During Epiphany of this year the Rector presented 52 for confirmation. The Building Committee of St. Andrew's Church has reported that the plans

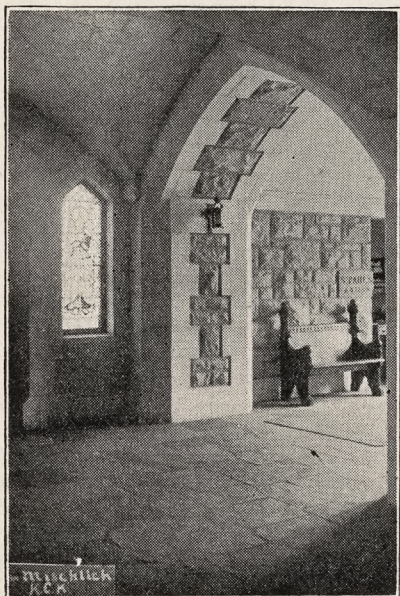
will be ready and a new Church Building will be begun in the early fall. It is expected that the parish will be able to use the Church within a year. The present Church building will be used as a parish house temporarily. A new Rectory was bought last October. It is planned to use this new Rectory as a curate's residence when the Rectory adjoining the Church is finally built. The entire cost of the property when finished is to be approximately five hundred thousand dollars.

ST. PAUL'S, KANSAS CITY, KANSAS

This parish across the river is much encouraged by the steady and healthy growth made year by year as it advances in its progressive program towards a definite goal.

Till September of last year, the parish worshipped in an old wooden structure erected in 1882 in the downtown district, but now has built a parish house and the tower unit of a new church which when finally completed will be perhaps the most attractively located church in the city. The property which is in a new and rapidly growing residential part of the largest metropolis of Kansas, just across the line from Missouri, has a frontage of 339 feet with a depth of 232 feet, the grounds being spacious enough to allow for the church buildings, a rectory and recreational grounds. The property is being beautifully landscaped and already over 800 trees and shrubs have been placed.

The parish has in the last seven years had almost a phenomenal growth, the membership has doubled, the average number annually confirmed for the last seven years being sixty-two (62), with the largest single



THE ENTRANCE
St. Paul's, Kansas City, Kansas



REV. CHARLES R. TYNER
The Rector of St. George's

class during that period numbering eighty-seven (87).

The parish is well organized with some nine junior and nine adult flourishing activities. The young people's work is constantly stressed and had brought most encouraging results. Since moving to the new location last September, over four hundred house-to-house visitations have been made by committees of men and women in the interest of the children's work and nearly eighty additional scholars have been added to the Church School. The Boy Scout Troop of the parish has for the last four years led the entire city and county in all honor rewards by the Council, and has produced more Eagle Scouts than all the combined troops of the Council. The Sunday evening Fellowship for Young People of high school age and over all last winter had an average attendance of over sixty and closed its meetings for the

summer at Easter with an attendance of one hundred and twenty-five. With its varied activities, St. Paul's is really a seven-day Church.

The parish in matters spiritual is much alive as is evidenced by the reception given the rector, The Rev. Carl W. Nau, upon his return from a leave of absence of three months about four years ago. His parishioners, planning for his welcome home, decided the most appropriate gift in appreciation of his ministrations would be the presentation of a fully prepared class for confirmation. Hence, upon his arrival, the Bishop of the Diocese was already present to participate in the homecoming festival and a class of over twenty persons was turned over to the parish priest to present to the Bishop at the Altar.

The position of the parish in the life of the community is exhibited in that at the week of festival incident

to the dedication service, the official life of the community was represented by the Mayor of the city, County officials, Presidents of the School Board and Chamber of Commerce, and other organizations taking prominent parts.

St. Paul's Parish has given one Bishop, the Rt. Rev. Robert H. Mize, Bishop of the District of Salina, and four priests to the Church.

St. Paul's Church has a tremendous task for it is the only parish in a city of one hundred and twenty-five thousand population. Her parishioners are scattered over the entire city and its suburbs and a day's pastoral calls will often register the speedometer at forty or fifty miles. But even with the handicap of distance, and poor streetcar transportation, the scattered church family remain loyal and the congregation at any service will represent the four corners of the entire city.

BEAUTY IN WORSHIP

One of the Three Ultimate Values

By

PERCY DEARMER

MANY of the troubles which have perplexed people have been due to not understanding the place of beauty in religion. The factions which have so racked the Church recently, the long-drawn confusion of the Prayer Book controversy, were largely due to this.

People want more beauty in life. They resent the dismal streets of our modern towns; they dislike the stuffy, mean and sometimes tawdry appearance of places of worship; they are depressed by the dismal hymn tunes, younger people especially.

They are right. These streets, buildings, tunes, are not only ugly and depressing—they are demoralising. They are evil. They deprave the nature of man.

Why? There is a true philosophy which gives the answer, and it is this; There are three supreme spiritual realities—three "values" as they are called. All three are necessary to a true life, all three are part of the nature of God. They are:—

GOODNESS, TRUTH, BEAUTY

Omit one of these, and you have a wrong idea of God; therefore, a wrong religion. You are worshipping a being—an imaginary being—who is not really God. You are in fact an idolater.

We can see this at once in the case of the first value—Goodness. Ancient religions did, as a matter of fact, worship cruel and wicked gods. They were idolatries.

But to worship a god without truth or without beauty—a lying god or an ugly god—is also idolatry.

And we know that God is the God of beauty, because we can see everywhere that He is the Supreme Artist. We may make hideous streets and churches, but all that God makes is lovely, from the daisy to the star, from the stream to the sunset.

Therefore, our public worship must be beautiful, if it is to be true to the true God. Our churches must suggest the beauty of God's creation in the terms of man's art; our services must be lovely and entrancing.

They are seldom so now, because we have a bad tradition of nineteenth century industrialism behind us. Somehow that century—for the first time in history—lost touch with beauty, and made the world hideous. We try to escape from it all, sometimes, by going into the country.

Now, our churches, even the nineteenth century ones, can be made beautiful (before that age they all were), our services can all be beautiful, and we need have no bad music in our churches. No one obliges us to sing Hymns Ancient and Modern and the weakly sentimental chants and anthems of the great musical slump which came after 1850.

We have just to stop drifting, and give care and thought to beauty in worship.

Beauty does not mean elaborate services. On the contrary it means

services that are simple, noble, restrained, and fine, full of fresh and clean colour, lovely sound, simple and expressive action, and good proportion in everything.

In the English Prayer Book we have already the most beautiful services in the world: no other Church has such noble and glorious prose and poetry ready to hand.

We have only to use it with sincerity, care, thought; and to seek and use the true artist's skill in making a setting worthy of those services; discarding all that is hard in music, ceremonial, architecture and movement, and having only what is good.

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Cheerful Confidences

JUNK

By Rev. George P. Atwater

WHAT a job it is nowadays to keep one's possession in order. We have too many trifling items to contend with. I remember my visit to my grandfather's house, a generation ago. It was our usual summer vacation playground, as alluring and fascinating as any summer resort could possibly be. It comes to my

mind that there was very little change in the material equipment and furnishings or incidental "dubabs" of that house from year to year. I am sure that the parlor was the same for all the years of my youth. The books in the bookcase were in the same order, and the little glass paper weight which had on its bosom, when upturned, a miniature snow storm, always stood on one corner of the mantle. The long living room had its fresh newspapers and magazines, but the same receptacle for matches adorned the wall alongside the fireplace, for a generation. This match box had a lid that gave a little metallic tinkle when anyone withdrew a match. My grandfather feared the danger of fire, and he kept close watch over the matches to see that the children did not take them. I believe that if he were in the barn he could hear the click of that box and would hurry in to see who had helped himself to a match.

So with the kitchen. A new implement was looked on with delight and I veritably believe that my aunt

"worked" the butter, fresh from the churn, with the same wooden spoon, all through my childhood years.

But today it is different. We might well stand aghast at the multitude of things that crowd in upon us. We buy them, they come by gift; and we garner them from the possession of our ancestors. Look through your house, and into chests, and trunks and boxes and drawers, and you will find that the pathway of life has been strewn with trinkets, souvenirs, gimcracks, cheap ornaments, dodges, (English word for dudab) and every conceivable device for transferring the coin of the people into the pockets of the ingenious.

Whenever I see a fine silver cigaret lighter, and watch the owner tinker with it before borrowing a match from my penny box of safeties, I realize how we like to nickleplate life's simplest processes. Pretty soon some one will invent a combination compact, wrist watch, lighter, nail file and bon bon container, all under the same roof, and how the girls will crowd the shops to get one

to match their sunburn.

We are caught in a torrent of vain and useless possessions. They have about as much ultimate value, as the catch penny amusements at recreation parks where one may for ten cents get three chances to do a stunt, in which success is crowned by a prize that he could have bought in town for a nickel.

We ought to declare a "gimcrack holiday" and persuade both grown ups and children to take heed to this waste and to the flabbiness of character which it develops. What a joy it is to free life and house and office from the accumulated debris of the past and to start clean, with only the possessions necessary for one's usefulness, or one's comfort.

I think that every parson could spend three days of his vacation in ridding his study of the magazines, reports, appeals, prospectuses, timetables, journals, questionnaires and such like impedimenta, so that he could begin his Fall work without a crust of printed matter screening all his important duties.

NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

THERE is a clergyman up in the Northwest who has made a suggestion that seems to me to have possibilities. A lot of you are taking a WITNESS BUNDLE; ten or more copies for which you pay us 3c a copy. In most parishes these papers are sold at the church at a nickle a copy. It is a good plan and certainly one I have no intention of discouraging. As a matter of fact we hope that a great many of you who are not now receiving a Bundle will start with one before Convention time. But of course it is true that the only ones who get copies are those who come to church and many rectors would like to reach those who are staying away. So this Northwestern parson is going to ask the men of his parish who do the Every Member Canvassing this fall to urge each family to add 3c to their pledge for THE WITNESS. Then the paper will be mailed directly into the homes of his people, the papers being paid for quarterly by the parish as under the Bundle Plan. We are going to print some forms for him so that it can be handled conveniently during the canvass and will be glad to send you some of them if the idea strikes you as a good one.

I may be wrong but I should think that it would do something—at least three cents worth—towards stimulating a better parish life if the families

of a parish were reading a Church paper each week. And if I am right then there is little doubt that this suggestion has possibilities that will win the support of the clergy. Be glad to hear from any of you about it.

* * *

Rev. Henry K. Sherrill, rector of Trinity Church, Boston, has been appointed lecturer on preaching and pastoral care at Boston University. He lectures on the same subjects at the Cambridge Theological Seminary.

* * *

St. Jude's, Henderson, Minnesota, celebrated the 55th anniversary of its consecration on July 31st. Bishop McElwain preached and confirmed and blessed a number of memorials. The Rev. C. W. Baxter is in charge of the mission.

* * *

Mrs. J. H. White, wife of the late bishop of Northern Indiana, died on August 2nd in the hospital in Goshen, Indiana, as a result of injuries received in an automobile accident the day before.

* * *

St. James Church, Chicago, was recently voted the Cathedral of the diocese of Chicago. The Church Club has now endorsed this action and has pledged assistance in carrying out the plans.

St. James' is the oldest Episcopal

parish in Chicago and, according to the resolutions, the parish property does not become cathedral property until a fund of at least \$2,000,000 over and above existing funds and properties has been raised, which will constitute a nucleus for a cathedral building fund of several million dollars.

* * *

Christ Church, Winnetka, Illinois, is planning to erect a new \$200,000 parish house.

* * *

Archdeacon Jaynes, of the Diocese of Central New York, is making a good recovery from a painful accident when his car skidded on wet pavement, and was run into by another car travelling in the opposite direction.

* * *

St. James' Episcopal Church, New Bedford, observed its fiftieth anniversary over the past week-end under the direction of Rev. David C. Garrett, rector. Miss Ella C. Adams, one of the founders of the church and one of the older members, gave an address. Miss Adams has served as an officer in many of the organizations and has taught in Sunday school since the formation of the church.

* * *

Attempts of Henry Ford to purchase the antiquated pipe organ in

the Christian Church, Portsmouth, R. I., seems likely to prove futile because of many protests from prominent Rhode Islanders, including Bishop Darlington of Pennsylvania, former Governor R. Livingston Beekman and John Nicholas Brown. It is believed that the organ was presented by George Berkeley, Lord Bishop of Cloyne, to Trinity Church, Newport, in 1733, and later removed from that church to make way for a larger and better one.

* * *

Little St. Stephen's Church, Chicago, far out on the northwest side, has become widely known as the Poets' Church. A collection of autographed poems, sent in by their authors, is hung on the walls and steadily growing, and a library of first editions of poets is being gathered.

It all came about when the Rev. Irwin St. John Tucker went out to take charge of the mission, one of the smallest in Chicago. He found among the congregation a number of contributors to the poetry column in the Chicago Daily News, formerly conducted by Keith Preston. Chicago's poetry columns are famous; Eugene Field used to run one, and Bert Les-ton Taylor another. Mr. Preston used to hold an annual banquet at which his contributors met one another. So "Friar Tuck" as Rev. Mr. Tucker signed his contributions, suggested to his fellow contri-butors that they hold a memorial service for Mr. Preston on the first anniversary of his death, July 8.

Generous notice was given the memorial by the daily newspapers. Although the night was the hottest of the year, the little church was packed, and a great many poets brought framed and signed copies of their works as offerings. Among those now on the walls are autographed copies of *The Man with the Hoe* and *Lincoln*, sent by Edwin Markham, with his blessings on the enterprise.

Among the poems included are a number of love poems, the belief being that since marriage is sacred, love also is sacred. Children's poems also are included.

St. Stephen's is a quaint old frame building, erected when that part of the city was all prairie. It stands at the end of an unpaved tree-bordered street. So the newspapers have given it the name of "The Little Church at the End of the Road."

* * *

Construction of an upper bay in

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the choir of Washington Cathedral is provided by a gift of \$61,000 which is announced by former U. S. Senator George Wharton Pepper, who with General John J. Pershing, is directing a nation-wide campaign to hasten the completion and endowment of the great edifice on Mount Saint Alban.

The donor is a southern woman who has asked that her name be withheld, it was stated. The gift is the second large contribution within recent months for forwarding construction now in progress. It represents the structural cost of an impressive portion of the choir, which is the section of the cathedral between the sanctuary and the transeps. The bay will contain one of the large tracery windows which in the choir will be devoted to pictorial representation of manifestations for which there is scriptural authority.

There are ten bays of clerestory wall in the choir and these are now the scene of the present cathedral building activity. The foundations, three crypt chapels and the apse of the edifice are structurally complete, and it is hoped to have the choir completed and roofed during the coming fall. The next construction step will involve the building of the two great transepts.

* * *

The Blue Mountain Conference at Hood College, Frederick, Mo., had the most successful year of its history for two weeks in July. The attendance passed the 250 mark; the lecture courses could hardly be surpassed;



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and the devotional atmosphere, as always, was on a high note. The Early Celebration each morning was well attended, also the Personal Religion classes by Fr. Huntington; and practically the whole School was present at the Sunset Services conducted by Bishop Strider.

* * *

Very quietly throughout the past year a notable work of restoration has been going on in one of the historic old churches of Maryland. Old St. John's Church, in the Worthington Valley, has been restored and beautified until it can be ranked as in the forefront of the beautiful churches of Maryland, if not indeed of the whole country. The interior is a vertiable gem of architecture and craftsmanship. This restoration has been made under the auspices of the present rector, the Rev. Theodore N. Barth, and has been made possible by the generosity of friends of the church. St. John's is usually spoken of as "St. John's in the Valley" to distinguish it from St. John's at Kingsville. The first church on the present site was built in 1816 and its

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history is bound up with the old families of the Worthington Valley. In 1829 it was admitted as a mission in union with the Diocese of Maryland, and in 1854 became a parish church. The first church was destroyed on Christmas day, 1867, by fire, and the present little semi-Gothic building was erected soon after. Not only has this material monument been restored and beautified, but a group of people have pledged themselves that the spirit of Old St. John's shall live on in this modern day.

Fifty years ago two invalids began exchanging letters. Out of this contact there came into being a Shut-in Society which has grown into many thousands, with six strong branches. There are three classes of members: the invalids, the associates who do the active work, and the subscribing members. The object of the Society is to broaden the life of the invalid in as many ways as possible, and the spiritual part always comes first.

The Maryland Branch of the Society, which is headed by Mrs. Wm. D. Morgan, and of which Dr. Morgan is the Chaplain, was organized in 1903 and has 1000 members. The Branch supports the only Fresh Air Home in the organization. This "Holiday Home," in the country near Pikesville, entertains about 25 invalids at a time in its beautifully furnished memorial rooms. It is good to feel that through these trying summer months such splendid, helpful work is going on among the afflicted.

The Minister of Foreign Affairs, Dr. C. T. Wang, and the Minister of Finance, Mr. C. V. Soomg, of the Chinese Nationalist government have been elected to the newly organized Board of Directors of St. John's University, Shanghai. These two and one other Chinese were elected by the Alumni. Other directors were elected by the Shanghai diocesan synod, the University Council in China, and the Trustees in America.

Forty-seven missionaries were appointed, in 1927, for foreign and ex-

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tra-continental fields. In every instance those recruits filled vacancies caused by death or retirement. All our distant mission fields are understaffed to such an extent as to make the opening of any new areas practically impossible.

Word came early in July that the District of Honolulu had completed its quota payment for the year. This has become a standing annual notice!

Bishop Manning, in the space of six or seven weeks early in the summer, received sixteen applications from young men to be admitted as postulants for Holy Orders. Their applications were received directly after the diocesan convention at which the Bishop had emphasized the obligation of the clergy to preach the religion of the Church's creeds.

"Our new church is finished," writes a missionary priest in Japan, "and not even the New York Cathedral could give the pleasure this has to my people here. The older ones spend their time thinking up little schemes and things to do for it and in it. It cost the enormous sum of \$1,500. It has put the Church on the map of this city and indeed of the whole countryside in a way that is very encouraging. If some good souls would give me a couple more of this size—it holds about a hundred people—they would work wonders in the district.

"The Japanese people are very religious but thus far no opportunity

to know what religion is and to practice it has been given them. The old people find the step to Christianity difficult to take, but not so the younger ones. And could we only get a few more of these little churches scattered about, the results would be wonderful.

"A stranger, a non-Christian, came to the Holy Eucharist here, heard our quiet simple Morbecko and the hymns, and was thrilled. 'No doubt,' he said to me later, 'if we had that

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sort of service, our Japanese gods would be better pleased. This morning my heart is at ease'."

* * *

Bouquets: The director of the Duke Endowment Fund, which makes some contribution to St. Agnes Hospital, Raleigh, N. C., writes to Bishop Cheshire, "The work of St. Agnes Hospital is an encouragement and inspiration as to what may be done on the basis of limited means in the hospital care of Negroes. I cannot too strongly commend its management," and more to the same effect.

* * *

One of the long-distance travel records must surely belong to Archdeacon Geiger of East Tennessee. A Knoxville parish paper reports that he traveled 25,000 miles in his missionary work between January and June, 1928. Twice a month his schedule calls for four services and 164 miles of driving; 8:30, Kingsport; 11, Greenville; afternoon, Tate; night, Alcoa, and home to Cleveland. His achievements are credited to "devotion, a fine constitution, and good roads."

* * *

The Bishop of London recently broadcasted the following statement to his diocese, which may be of interest to our readers:

"Let no one have his holiday spoilt by the fact that the Prayer Book did not pass the House of Commons. It is just as annoying 'set back,' nothing more.

"Perhaps the Church was not really sufficiently united to have deserved or used a new Prayer Book. It was no doubt the disunion in the Church which caused the loss of the Prayer Book.

"If I had been a Labour Member and had believed that 2,000 Anglo-Catholics had said they would not obey its directions (which they never really said in so many words) and that 4,000 Evangelicals said they would walk out of the Church if it ever became compulsory, I think I should probably have voted against it myself.

"What we have to do is to produce Unity (not uniformity) among our-

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selves. We must make up our minds that there always have been and always will be both Evangelicals and Anglo-Catholics in the Church of England, and we must learn to live together and respect one another. Indeed we should all learn from one another.

"I have been preaching lately on the text, 'One Lord, one Faith, one Baptism, one God and Father of all, Who is above all and through all and in all,' and it is a profound truth.

"A dear old Evangelical clergyman died in my house during a meeting of Continental Chaplains, and as he was dying I said to him the same things as I had said to Father Russell of St. Alban's, Holborn, and Father Wilson of St. Augustine's, Stepney, and I buried him with the same prayers.

"The Church of England is at once both Catholic and Evangelical. If the Cross is the great message of the Evangelicals, so is it the heart and

meaning of the great Choral Eucharist of the Anglo-Catholic.

'Look, Father, look on His anointed face,

And only look on us as found in Him!'

"If 'Jesus only' is the motto of the Evangelical, so again is it also the motto of the Anglo-Catholic. 'As I kneel in the church and say my prayers to the Living Jesus, I am saying to myself what the Salvation Army lass says to herself, 'Safe in the arms of Jesus'—so said once to me a young Anglo-Catholic priest, who is now a Bishop. We are, including the orthodox Modernists, serving one Lord; we die in one Faith; we have one Baptism, which includes also one Confirmation, for Confirmation is a supplement of Baptism; and one God and Father to whom we all

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pray. Our essential unity far outweighs our external differences.

"The Bishops will meet again the last week in September and will mature their plans, and you will all settle down under me as your Bishop for the autumn work. I shall probably hold a Synod of the Clergy of the Diocese on October 24th or 25th and shall lay my plans before them with absolute confidence that all my directions will be obeyed.

"The Church has been thrown back upon itself by the State, and relying upon the inherent spiritual authority of its Episcopate it will go forward to its fresh task undismayed."

* * *

The Presbyterian Magazine for July says that the foreign missionaries are again at work in 28 of the 35 Presbyterian stations in China, and work had not been wholly discontinued in any of the stations.

* * *

The attitude of national churches in different parts of the world toward the recommendations regarding Christian Unity resulting from the World Conference on Faith and Order held at Lausanne, Switzerland, last August, will be reported and discussed at a meeting of the Continuation Committee of the Faith and Order movement to be held in Prague, capital of Czecho-Slovakia, on September 6, 7 and 8. Ralph W. Brown, General Secretary of the World Conference, who is now in Europe arranging for this meeting, reports that a tentative program has been arranged, and that the progress of the movement will be discussed and plans made for carrying on the work during the coming year.

The Secretariat, which has this work in charge, has circulated the formal reports of the Lausanne Conference among the churches of the world. Consideration of these reports by the 100 churches represented at Lausanne has been a slow process, owing to the fact that action can be taken only by the national governing bodies of these churches. For this reason, the Continuation Committee does not expect to receive responses from a large number at Prague.

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The Secretariat reports, however, that the monumental task of familiarizing the Christian world with the recommendations of Lausanne has been carried on with gratifying results through speakers at many sectional and national church meetings, through church publications, through the daily press, and through the circulation of printed literature. The demand for the official proceedings of the Conference has made it necessary to print a second edition of the volume entitled "Faith and Order." During the past year there has scarcely been an important church meeting at which the action of the Lausanne Conference was not discussed.

The Prague meeting will consider also the steps toward unity that have been taken during the past year by individual churches and groups of churches, and all other movements toward greater church harmony in the Christian world. One of the subjects presented for discussion will be the relationship of the Faith and Order Movement with other movements calling for co-operation of the Christian Churches, especially the Universal Christian Conference on Life and Work, and the World Alliance for International Friendship Through the Churches. Meetings of these two or-

ganizations also will be held at Prague this summer, the World Alliance meeting from August 24 to 30, and the Conference on Life and Work from August 31 to September 5.

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The Continuation Committee of the World Conference on Faith and Order includes about 100 religious leaders, both clergymen and laymen.

* * *

For hundreds of children it is never possible to arrange vacations outside the city. Too many little ones at home need the care of older ones, or mothers have not the time to get their children ready to go to the country. Hence, although the New York City Mission Society is sending hundreds of children and their mothers to the country, it is maintaining for those who must remain in the city throughout the summer, playground and recreation rooms in five community houses, which prove welcome oases from sticky tenements and scorching curbs.

At Houston House, neighborhood center at 109 East Houston Street, the big rooms are cool and there is always supervised play. Flowers are often sent in by interested friends. And how the children love these flowers! Last year Miss Boynton, Director of Girls' Activities at Houston House, gave each child a flower when they left the playground one hot August day, and "they marched out as if they had received \$50,000."

Nor do the recreation workers stop with games and classes in the centers.

Outing-days and week-end parties to Interstate Park and the south shore of Long Island; even half days in the parks—these bring release for growing youngsters caught in the cage of the city.

At Houston House, east of the Bowery, (where Raymond E. Cole is Director) one follows through a long, cool hall into a courtway and thus, all unexpectedly, from the roar and clatter of the street, into a huge playground, sanded and walled, and equipped with swings, slides, sandpiles and a baseball diamond.

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Over in West Sixty-third Street, at St. Cyprian's Chapel, the Daily Vacation Bible School and playground constitute an important part of the summer's work. An average attendance of one hundred pupils a day, or seventy-five per cent of the entire enrollment, indicates the interest which the children felt last summer in these activities. Hand-work and dramatics, combined with Bible stories and athletics, keep them profitably busy. Pleasant outings at Pelham Bay, Coney Island, on the Hudson and to various movies and parks, with refreshments donated by friends, keep the little colored boys and girls out of mischief.

Up in Harlem at St. Martin's Chapel, the Rev. John Howard Johnson has charge of another interesting playground for the Episcopal Society. This is likewise for colored children. It has been established in the large roofless arena of the Chapel's auditorium, the interior of which was destroyed by fire about two years ago.

* * *

Before he knew positively who was to be the successor of the Archbishop of Canterbury, Rev. H. L. R. Shepard, former Vicar of St. Martins in the Field, London, and author of "The Impatience of a Parson," wrote to the London Times a bold pronouncement as to the kind of leader the Church of England needs at this time. After paying heartfelt tribute to Dr. Davidson, he says that the heritage of possible and immediate achievement into which the next Archbishop will enter is so immense and yet so generally unrecognized that he ventures to outline it. He thinks it is impossible to exaggerate the power for righteousness that could be exercised or the contribution through sacrifice that might be made by the Anglican communion in the near future: "The possibilities will be as great as the disaster of neglecting them would be fearful, and the burden of leading the Church must fall upon the Archbishop of Canterbury. If the policy of the Church in the next five years (during which the Lambeth Conference of 1930 will be held) is to be one of

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masterly inactivity and dignified marking-time, while the passionate are persuaded that mere domestic reforms are worthy of their whole-time service and enthusiasm; if, in a sentence, no risk is to be taken in the interests of a greater edition of Christianity, more simple and more sincere, and the wider in its appeal because of the enlargement of its charity and understanding, the loss to the cause of Christianity as a whole will be well-nigh irreparable."

Desiring reform and enlargement to proceed constitutionally from above, the late Vicar of St. Martin's urges that the times need special treatment and that here Lambeth will have a unique opportunity: "A summons from the next Archbishop of Canterbury broadcast from his Cathedral to this generation to forget the quarrels of its grandfathers and to give the values of Jesus Christ the primary place that they should hold, together with a statement of what he believes his Church should forego intellectually, and sacrifice materially, to that end, would meet with a response that would stagger those who do not know how the more thoughtful and virile are thinking today." He adds that the more courageous the summons and the more indisputably in harmony with the mind of Christ, the greater the respect with which it would be heard and the greater the response with which it would meet. He roundly declares that the Church of England is suffering from the disease that is common to all churches: "It is not yet fully Christian. Many of its standards are not those of its Founder—its attitude, for instance, to war—nor is its God the Father-God of Jesus Christ's revealing. There is only one thing needful, and that is that the Church should take Jesus Christ seriously and at His word. There are times when courageous action is the only safe and wise course to pursue; when what for years has been said to be desirable but impossible must be done, and done without delay."

Mr. Sheppard explains that he is not thinking of the interests of his own particular church; he is not concerned in these days to promote the pre-eminence of any one of the present churches; he does, however, "believe most sincerely that the Anglican communion with its ideal of comprehensiveness, might, if it dared to risk its very life, bring into being the great church that is yet to be—the society of all those who, while they disagree about a hundred things, are at one in the only thing that really matters, their common desire to follow the example of Jesus Christ and to be made for the world's sake like unto Him."

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