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The Spirit of Missions

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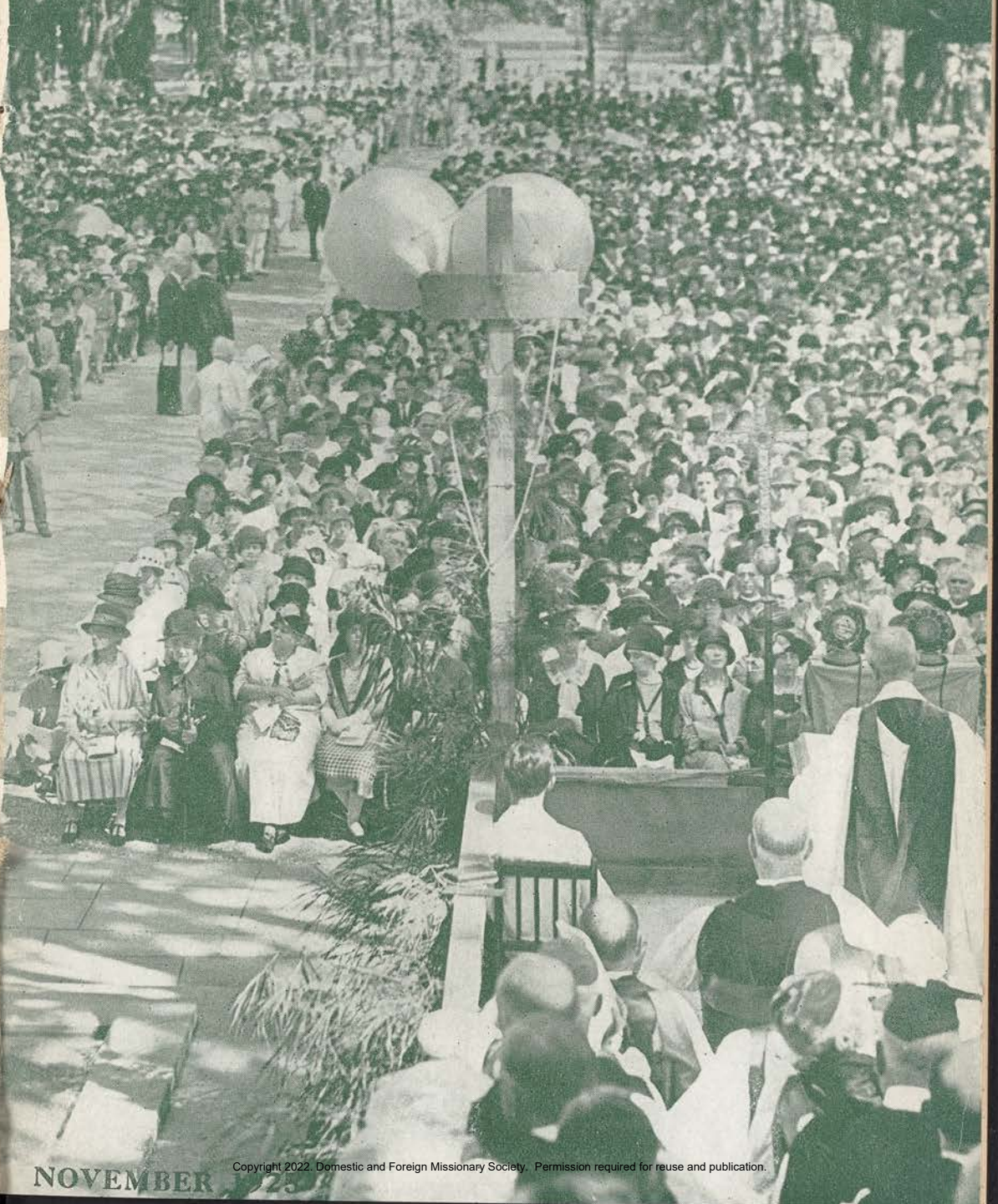
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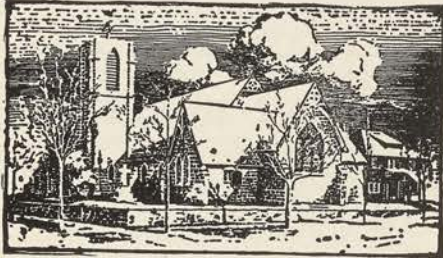
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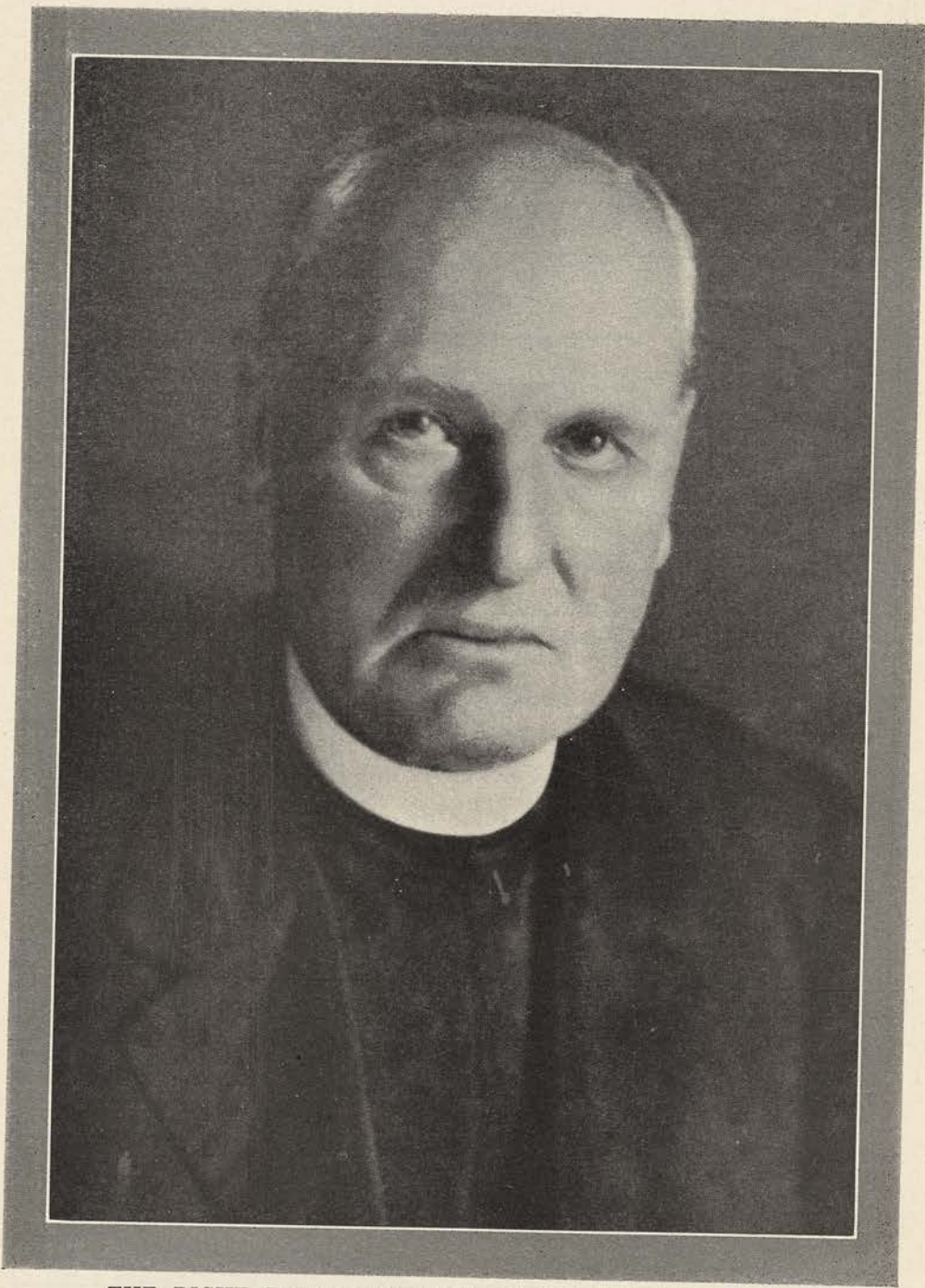
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THE RIGHT REVEREND JOHN GARDNER MURRAY, D.D.
Bishop of Maryland

Becomes Presiding Bishop of the Church and President of the National Council Jan. 1, 1926

General Convention at New Orleans Makes History

The Convention Seen as a Whole

The Opening Service

The Great Day of the Women

Program Adopted for Next Triennium

In Rousing Session Deficit is Pledged

Around the World in a Hotel Lobby

Triennial of the Woman's Auxiliary

Pastoral Letter of the House of Bishops

General Convention Seen as a Whole

THE forty-eighth triennial General Convention of the Church met in New Orleans October 7th to 24th and wrote important chapters into the history of the Church. The Convention proper included the House of Bishops to which came one hundred and twenty of the chief pastors of the Church, and the House of Deputies, which brought the total of members of the convention to six hundred and eighty-four. Simultaneously, the Woman's Auxiliary held its Triennial Convention and added materially to the significance and success of the event.

Sessions of each group were begun in great solemnity with celebrations of Holy Communion and an impressively spiritual tone characterized the whole convention. A vast volume of work awaits each triennial gathering and this was no exception. The sessions of each House invariably continue throughout morning and afternoon and occasionally, as adjournment draws near, both Houses add night sessions to the day's work. Each House acts independently upon the whole agenda, concurrence being necessary. Thus an exacting responsibility falls upon pre-

siding officers and secretaries to maintain order in an enormous and involved legislative program. The newcomer finds himself bewildered in the whirl and even veterans are at a loss to unravel tangled skeins.

The House of Bishops was guided by the skillful hand of its Chairman, Bishop Brown of Virginia, while the House of Deputies entrusted leadership to the Rev. Dr. Ernest M. Stires of New York, Bishop-elect of Long Island, whose departure from the House of Deputies is thus marked by the highest token of honor and esteem in the gift of that body. An important fac-

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tor in orderly procedure is the Chairman of the Committee on the Dispatch of Business in each of the two Houses. They exercise a benevolent despotism, devise an exact schedule of business procedure and presently bring both parties down to adjournment at the time agreed on with slates cleared.

In addition to separate sessions, the two major bodies unite from time to time in joint session for consideration of the General Program of the Church, of missionary and other problems which require action of the whole convention on behalf of the whole Church.

Meantime, what has been called "the third House of the convention" that is to say, the Woman's Auxiliary, has proceeded in a schedule of sessions like that of either of the other houses. Mornings and afternoons are devoted to business. The debates are easily on a plane with the deliberations of the men of the convention.

These are the formal sessions which fill convention days. In addition, scores of other opportunities are afforded both delegates and visitors to gather for many different purposes. Mass meetings come first. Departments of the National Council, its auxiliary and coöperating agencies, have distinguished speakers tell of their work. Study classes have become increasingly important in their appeal.

The physical setting of the Convention has been distinctive and colorful. The House of Bishops and the House of Deputies occupied meeting rooms in the Athenaeum, a pretentious building, while in a neighboring structure—Jerusalem Temple, headquarters of the Masons of Louisiana—the Woman's Auxiliary found commodious quarters. Usual scenes marked these centers of convention activities. Corridors were thronged, nearby streets were alive with bustling groups of badged Churchmen. Posters, charts and a world of other literature decked the walls. Here and there a bit of decoration added color. Everybody seemed on the move and all swept along on the bustling current of convention enterprises.

Nearby buildings had been commandeered. An automobile display room became the headquarters of the Girls Friendly Society, and the Foreign-Born American folk among others, while a Methodist Episcopal Church graciously tendered, bristled with exhibits, study class announcements, pictures, posters, as one and another sought to catch attention. New Orleans helped. Festoons of electric lights made the whole convention area brilliant by night. Fleets of taxi cabs wove in and out and compelled wariness on the part of pedestrians. A volunteer motor corps proved invaluable.

This is at the very heart of the convention. Simultaneously in Christ Church Cathedral, in Holy Trinity Church, in St. George's, in St. Paul's, many groups are gathered from time to time. Daily celebrations of Holy Communion attended by hosts of worshippers attested that at the heart, this was a religious gathering, spiritually motivated.

Among the whirl of events, so far as public gatherings are concerned, a few stand out conspicuously. First must be named the opening service, unique in the case of this convention, since it was held out doors amid moss-hung liveoaks in a great public park. Next comes the mass meeting of the Woman's Auxiliary, this one at night, likewise out doors in the park. At this gathering, the amount of the United Thank Offering was announced. One of the great emotional peaks of the convention was reached, when number by number, beginning with the pennies, the units of this great sum, more than \$900,000, were announced with the aid of cardboard squares, the whole brilliantly illuminated.

The opening missionary Mass Meeting proved a third striking event when heroes of the mission field deeply affected a vast congregation with stories of their work. The Church School Service League won encomiums with a Birthday Thank Offering of \$22,100.

In the limited space available here,

GENERAL CONVENTION SEEN AS A WHOLE

it is altogether impossible even to mention the gamut of topics which engaged the two Houses in the convention. We report outstanding ones by title only.

In connection with the work of the National Council and General Church Program, the Church emerges relieved of the incubus of deficit, since in a thrilling joint session, Bishops of the Church pledged in the name of their dioceses \$1,400,000 for this purpose. The budget of \$4,212,370 proposed by the National Council was accepted by General Convention, with certain helpful provisions for the future detailed in another column.

The Right Rev. John Gardner Murray, D.D., Bishop of Maryland, was elected Presiding Bishop, inaugurating a new era in which Presiding Bishop and President of the National Council are combined in one person. Further, a National Council was elected upon a new basis by which half of the body is named for three years and half for six years, so that only one-half of the Council will be elected by successive General Conventions.

The Convention filled vacancies existing in six missionary districts as detailed in another column. It provided for contact with the Federal Council of Churches through departments and commissions of the National Council. It defeated proposals to enlarge the powers of Provinces. The divorce problem reaching the convention from various sources with widely differing suggestions, was referred to a commission which will report in 1928. World Peace received attention, and the convention committed itself unreservedly to the world court plan now before the Senate at Washington, the resolution having been sponsored by Bishop Brent of Western New York. Another question deferred for further consideration was that of Christian Healing. Here also conflicting opinions converged upon the Convention and the wisdom of further consideration and recommendation to the convention of 1928 appealed to both Houses.

The women of the Church were es-

pecially interested in two proposals. One of these, that membership in the House of Deputies be opened to them, was defeated. Deaconesses, however, won recognition for a more official status in the Church. A form of service setting them apart was adopted and made available for use at once, but will not be finally passed upon until 1928. The Convention reaffirmed interest in the proposed conference on Faith and Order, which will be held in Switzerland in August, 1927.

Once more, space will not permit mention of many visitors who gave distinction to the Convention. One stands out preeminent, the Right Rev. Joseph S. Motoda, D.D., Presiding Bishop of the Nippon Sei Kokwai. In an inspired moment, Dr. Stires invited Bishop Motoda to give his Blessing as a Bishop of the Holy Catholic Church of Japan to the House of Deputies of the Mother Church. The Bishop, his hand raised, pronounced the words of benediction. Then, with his escort, he marched down the long hall between standing ranks of the deputies, tumultuously applauding him each step of the way.

Mr. Lewis B. Franklin, for the past six years treasurer of the Domestic and Foreign Missionary Society, was unanimously re-elected by action of both houses of General Convention. Mr. Franklin's several appearances before the House of Deputies and before the Joint Session of the Convention precipitated an ovation. His efficient and consecrated services as treasurer and as an effective campaigner for the Church's program, evidently having won universal admiration.

The action of the Convention was taken under Canon 60, which provides that the treasurer of the society be elected by General Convention. By Canon the treasurer of the society is ex-officio treasurer of the National Council. Mr. Franklin's term is for a period of three years.

Both Houses of General Convention united in adopting a resolution congrat-

ulating Dr. Wood, Executive Secretary of the Department of Missions upon the fact that this year he has completed twenty-five years of service in the missionary organization of the Church.

An invitation from Washington, D. C., was accepted so that the capital of the nation will be the scene of the General Convention of 1928. Incidental to the invitation, the Bishop of Washington and an interested group secured adoption by both Houses of a resolution by which during the next three years, the National Council will seri-

ously consider the wisdom of moving the headquarters of the Church from New York to Washington.

Precisely upon schedule, both Houses adjourned Saturday morning, October 24th. Christ Church Cathedral then became the scene of the actual valedictory. In a brief, yet effective service, the Pastoral Letter of the House of Bishops was read. Thereupon the venerable Presiding Bishop, the Right Rev. Ethelbert Talbot, D.D., his voice resonant with feeling, pronounced the benediction.

National Council Named at New Orleans

Will Take Office on January First Next—Bishop Lawrence Rejoins Body—Bishop Burleson a Newcomer.

THE General Convention elected the following Bishops, presbyters and laymen to be the National Council of the Church; one group for a term of three years, another for six years. Those nominated for three years are the following:

Bishops: The Rt. Rev. William C. Brown, D.D., Bishop of Virginia, Richmond; The Rt. Rev. William Lawrence, Bishop of Massachusetts, Boston.

Presbyters: The Rev. William H. Milton, D.D., of the Diocese of East Carolina, Wilmington, N. C.; The Rev. George Craig Stewart, D.D., of the Diocese of Chicago, Evanston, Ill.

Laymen: Mr. Louis F. Monteagle, of the Diocese of California, San Francisco. Hon. Richard I. Manning, of the Diocese of Upper South Carolina, Columbia; Mr. Samuel Mather, of the Diocese of Ohio, Cleveland; Mr. Burton Mansfield, of the Diocese of Connecticut, New Haven.

Those nominated for six years are:

Bishops: The Rt. Rev. William T. Manning, D.D., Bishop of New York, New York, N. Y.; The Rt. Rev. Hugh L. Burleson, D.D., Missionary Bishop of South Dakota, Sioux Falls.

Presbyters: The Rev. H. P. A. Abbott, D.D., of the Diocese of Maryland, Baltimore; The Rev. R. C. Chalmers, D.D., of the Diocese of Dallas, Dallas.

Laymen: Mr. Samuel F. Houston, of the Diocese of Pennsylvania, Philadelphia;

Mr. Wm. T. Peterkin, of the Diocese of West Virginia, Parkersburg; Mr. Z. C. Patten, of the Diocese of Tennessee, Chattanooga; Mr. Harper Sibley, of the Diocese of Western New York, Rochester.

These nominations were presented in both Houses and unanimous election followed. The National Council is completed by the following members elected by the Synods of eight provinces as follows:

Province I. The Rt. Rev. G. De W. Perry, D.D., Providence, R. I.

Province II: Mr. William J. Tully, New York City.

Province III: The Rt. Rev. J. G. Murray, D.D., Baltimore, Md.

Province IV: The Rt. Rev. F. F. Reese, D.D., Savannah, Ga.

Province V: The Rt. Rev. J. M. Francis, D.D., Indianapolis, Ind.

Province VI: Mr. James H. Pershing, Denver, Colo.

Province VII: The Rev. W. P. Witsell, Waco, Texas.

Province VIII: The Rt. Rev. L. C. Sanford, D.D., Fresno, Cal.

The National Council thus elected will take office simultaneously with the new Presiding Bishop, the Rt. Rev. John Gardner Murray, D.D., of Maryland, on January 1st next.



OPENING SERVICE OF THE FORTY-EIGHTH GENERAL CONVENTION

Elsewhere in this issue will be found more adequate pictures of this great gathering. This view is given as suggesting the beauty of the scene with the play of light and shadow as the sunlight flickered through the overhanging moss.

One of God's First Temples Resounds With His Praise

Ten Thousand Gather in Beautiful Audubon Park as New Orleans Welcomes the Forty-eighth General Convention

A GROVE of magnificent trees, alive with twittering birds and draped with long streamers of Spanish moss which floated in the breeze, above all the brilliant sunshine and deep blue sky of the Southland—such was the unique and picturesque setting of the opening service of the Forty-eighth General Convention of our Church.

When the local committee in charge of arrangements for the opening service found that there was no hall in New Orleans large enough to accommodate all who wanted to be present at this historic event, they decided, with a fine disregard for precedent, to hold it in the open air. Audubon Park naturally suggested itself as the place of all others, and some genius on the committee must have picked out the particular site chosen. The park boasts as its chief pride a

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splendid avenue of live-oaks leading from the entrance up to a pool, on the edge of which a bending statue is reflected in the water. At either side of this pool were built ascending tiers of seats with a pulpit in the middle, draped with purple. The stand was canopied by the gnarled branches of immense trees, which formed an arch over the center. Everywhere floated the streamers of moss. Looking down the aisle of oaks from the entrance it made a beautiful vista.

On foot, by trolley and automobile, in seemingly never-ending numbers, came the congregation. The arrangements were perfect. Without noise or confusion ten thousand people were ushered to the seats which filled the space between the car-stop pavilion at the entrance of the park and the wading pool. Quickly every seat was filled and many stood on the outskirts throughout the service.

Punctually at half past ten the long procession entered and the combined choirs of New Orleans, led by two trumpeters, came down the oaken aisle singing *Onward Christian Soldiers*. As they reached the end of the aisle they

stopped and fell into line on either side, making a lane down which the Bishops marched, one hundred and twenty strong. Reaching the platform they ascended to the seats on the left, the choir falling in after them and filling the seats on the right.

It was a spectacle unique in the history of the Church in America and one which, perhaps, will never be seen again. In the foreground was the vast congregation, orderly and reverent. Beyond, the sunlight flickering through the trees caught the scarlet and purple hoods of the Fathers in God and was reflected back from the white robes of the choir. A deep hush fell on the assemblage as the words rang out, "From the rising of the Sun even unto the going down of the same, My Name shall be great among the Gentiles."

The service was, as always on this occasion, a very simple one. Amplifiers had been installed so that the voices of the officiating clergy, the Right Rev. Ethelbert Talbot, D.D., Presiding Bishop of the Church, Bishop Freeman of Washington, the Rev. Charles L. Pardee, D.D., Secretary of the House of Bishops, and the



A SPECTACLE NEVER BEFORE SEEN IN NEW ORLEANS

The bishops as they passed from their robing place to fall into the procession were eagerly watched by the curious crowd.

THE GENERAL CONVENTION

Rev. Carroll M. Davis, D.D., Secretary of the House of Deputies, could be heard to the limits of the assembly.

The First Lesson from Isaiah was read by Dr. Davis; the Second, from the thirteenth chapter of Corinthians, by Dr. Pardee. Bishop Freeman led the congregation in the Te Deum and Psalter. The hymn before the sermon was the familiar but ever-new *O God, Our Help in Ages Past*, a hymn which has come down to us from the eighteenth century but which for beauty, simplicity and dignity has never been excelled. Sung by that vast multitude it took on a new meaning and formed a fitting prelude to the noble words of Bishop Bratton.

The Right Rev. Theodore Du Bose Bratton, D.D., Bishop of Mississippi, was to have been the preacher but owing to his illness the sermon he had prepared was delivered by his long-time friend, the Right Rev. Thomas Frank Gailor, D.D., Bishop of Tennessee and President of the National Council. As was to be expected from Bishop Bratton, it was a scholarly and eloquent presentation of the verities of the Christian faith as held by this Church.

When the resonant voice of the venerable Presiding Bishop was raised in the Benediction, many of his hearers saw the years roll back to the days when, as a young man, he carried the standard of the Cross among his scattered people of the Western plains, and as he blessed the vast congregation before him he must have felt the wonderful contrast between the Church of that day and of this. An overpowering sense of what God had wrought in the lifetime of one man was the impression carried away from this wonderful service as the congregation slowly dispersed.

The gracious hospitality which was so marked a feature of the Convention found its first expression in the luncheon which followed the opening service. Under the trees, on benches and on the grass, the hungry multitude sat down and were regaled with a luncheon prepared and served by the Woman's Auxiliary of New Orleans. It was supposed to be for Bishops and delegates only, but the hospitality was much more far-reaching. Virtually all who would were welcomed.



SOME OF THE ONE HUNDRED AND TWENTY BISHOPS WHO MARCHED IN PROCESSION
It was impossible to obtain a picture of the whole. These views show portions only of the long line before it was swallowed up in the throng.



THEY STOOD TO SING THE DOXOLOGY WHEN THE RECORD-MAKING UNITED THANK OFFERING WAS ANNOUNCED AT NEW ORLEANS

The photograph is a flashlight of the stage at the great open-air night service held in Audubon Park. In the front row from left to right it is possible to identify Mr. Tompkins, Deaconess Newell, Dr. John W. Wood, Bishop Brent, Miss Lindley, Bishop Gailor, Mrs. McBride, President of the Louisiana Woman's Auxiliary, Miss Ridgely, Bishop Overs, Mr. Lewis B. Franklin and Bishop Sessums. The photograph was taken by the author, beginning with the penitents.

The Great Day of the Women of the Church

Three Years of Work and Prayer Culminate in United Thank Offering

—A Thrilling Moment When Amount is Made Known

THE Great Day of the Women of the Church! At the Triennial meeting of the Woman's Auxiliary there is one day which stands out above all others. In the morning the United Thank Offering which women all over the Church have been gathering for three years is laid upon the altar; at night at a great missionary mass meeting, the amount is made known. Only a comparatively few of those who have made this offering possible are privileged to be present on this occasion. For those thousands of other women who have borne an equal share in this self-sacrificing work of devotion these words are written in the hope that it may make real and vivid to them the day which is peculiarly theirs.

It is early morning in New Orleans, on a day of brilliant sunshine. Let us follow the women who are hurrying to old Trinity Church, beautiful in its setting of flowering vines and palms. Already at half-past six every available seat in the church is taken and five hundred women are crowded into the overflow service in the basement. Seats are reserved at the front of the church for the custodians of the offering, one from each diocese. The utmost quiet prevails, for devotional leaflets in the pews ask all to spend the time of waiting in meditation and prayer.

At seven-thirty a vested choir of women enters and the Presiding Bishop, the Right Rev. Ethelbert Talbot, D.D., begins to celebrate Holy Communion, assisted by Bishops Sessums, Colmore, LaMothe, Carson, Roots, Lloyd and Burleson. There is no confusion as the fifteen hundred women kneel at the altar to offer up their gift.

Eight of the junior clergy of Louisiana collect the offering. As the collection plates are full they are emptied into the great golden alms-basin, a gift to our Church from the mother Church of England, which emerges from its retirement in a vault in the Church

Missions House only once in every three years. The offering is given in many shapes. The prosaic envelope which encloses a check from this country lies next to the beaded pouch from Alaska or the brightly-embroidered container from the Philippine Islands. So great is its volume that the alms-basin cannot contain it all and eight additional plates are filled. *Holy Offerings, rich and rare*, is sung more than once before all is gathered.

After the congregation has slowly filed out an armored car is waiting in which, under the care of the Treasurer and Assistant Treasurer of the National Council, the offering is taken to a bank, where the work of counting it begins.

ONCE again let us follow the crowd. It is still the Great Day of the Women of the Church, but night has fallen and thousands of electric lights festooned from tree to tree in Audubon Park light up a missionary mass meeting at which the amount of the United Thank Offering is to be announced. Facing the congregation is a canopied stand of marble, in front of which the choir is seated.

Interest centers on the speakers' stand, where are Bishop Gailor, who presides; Bishops Sessums, Overs and Brent and many members of the National Council. Seated with them are a company of twenty-five women mission-

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aries, whose acquaintance we are to make. Above their heads are suspended two long white placards, the upper one bearing the inscription "U.T.O., 1922—\$681,145.09", the other placard blank save for the words, "U.T.O., 1925"—

"What will appear in that vacant space?" is the question which fills every woman's mind.

They cannot but be interested in Bishop Sessums' graceful words of welcome, in *The Challenge of Africa* as presented by Bishop Overs and in Bishop Brent's masterly answer to the question *Can American Christianity Meet the Challenge?* Especially are they interested in Miss Lindley's story of her trip to the Orient but they do not forget their impatience to know what their offering is until Dr. John W. Wood rises to present the missionaries. No geographical or other order is observed, for this is a time when the teacher from Liberia is a neighbor of the nurse from Arizona, and a deaconess from the Virginia mountains sits next to a veteran of the Japan mission, but each one rises in her place as Dr. Wood in a few happy words makes her known to the audience, many of whom come for the first time face to face with those who are their representatives in church and school and hospital all over the world.

Miss Margaretta Ridgely naturally comes first; for twenty years, she has devoted her life and means to the girls of Africa. In Arizona Miss Anne Cady ministers to thousands of Navajo Indians. Next comes a name well known in the South—Miss Mary Ramsaur is working among the operators in the cotton mills of South Carolina. It is a jump to Alaska where Miss Bessie B. Blacknall teaches the Indian children of the interior and Miss Eleanor Ridgely holds a lonely outpost close to the Arctic Circle.

Then we cross the Pacific to Japan, where Miss Gladys Spencer is stationed. From Changsha, China, where twenty years ago Christians were ta-

booed, comes Miss Mary Dawson, and near her is Miss Steva Dodson, now retired, who has given thirty-five years of her life to St. Mary's Hall, Shanghai. From China also comes Miss Ellen Jarvis of St. Hilda's School, Wuchang.

Some years ago the Woman's Auxiliary gave \$10,000 for a Training School for Bible Women at Sendai, Japan. Here is Deaconess V. D. Carlsen, now the able head of the school. Turning to Mexico we meet Deaconess Newell, who is doing a wonderful work in the Hooker School for Girls, and Senorita Josepha Romera, the friend of little waifs and orphans in Mexico City.

Coming back to our own country we see Miss Mabel W. MacDonald, a worker among the mountaineers of Tennessee, and again crossing the Pacific we meet Deaconess K. E. Phelps, who is carrying the Gospel message to the women of Anking, China. Further down the Yangtse in Wuchang is our great Church General Hospital where Miss Elise G. Dexter presides over the nursing staff. Over to Japan again and we find Deaconess Susan T. Knapp, who, having trained many missionaries in this country, is now one herself.

There are all sorts of ways of doing missionary work and Mrs. E. J. Lee, wife of our missionary at Anking, China, is helping the women to support themselves by the exquisite cross-stitch work she teaches. At the head of St. Margaret's School, Tokyo, is Miss C. G. Heywood, one of the finest women Vassar ever turned out, who now makes her bow.

You do not have to be a deaconess or a nurse or a teacher to be of service in the mission field. Miss Sarah Reid is an efficient secretary to Bishop Graves of Shanghai and Miss Ruth Burnside does the same service for Bishop McKim of Tokyo. A veteran of the Japan mission is Miss Georgiana Suthon, now retired after thirty-five years of service.

Three whose names are known all

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MANY WOMEN CRUSADERS TOLD OF THEIR WORK

We happened to include only four of them in this group. From left to right—Miss Gertrude Heywood, Principal St. Margaret's School, Tokyo; Mrs. Edmund J. Lee, of Anking, China; Mrs. John Markoe, of the Pennsylvania Branch of the Woman's Auxiliary; Miss Bessie B. Blacknall, of St. Mark's Mission, Nenana, Alaska

through the Southern Mountains are Miss Ora Harrison, actively at work, Deaconess Gibson, retired after valiant service, and Deaconess Blanche Adams. The last-named is a tiny, white-haired woman who for nineteen years has ministered to the people round about Keokee, Virginia. Last to be introduced was Mrs. B. L. Ancell, who, when she became the wife of our missionary at Yangchow, put her training as a physician to good use among the poor of that city.

Stirring missionary hymns led by piano and trumpet and a large vested choir have been interspersed with the addresses and now the suspense grows almost painful as Mr. Franklin comes forward to announce the amount of the offering. He prefaces it by saying that even more important than money was the gift of lives. Three young women, all from the diocese of Chicago, had at the morning service dedicated themselves to the service of God in the mission field.

The phenomenal growth of the of-

fering was, in his opinion, due to the spiritual foundation always so strongly emphasized. The first offering in 1889 was actually \$400, which was later increased to \$2,000; the offering in 1922 at Portland was \$681,145.09; the one which had just been presented was—

At this point Mr. Tompkins, the assistant treasurer of the National Council, began to slide numerals onto the vacant place left in the grooved placard, beginning with the cents. Mr. Tompkins, who had counted the offering, had so carefully guarded the secret of the amount until it could be made known to all at the same time that he asked different firms to divide the preparation of the enormous cardboard figures among them.

The women watched spellbound as the amount slowly grew until, when the magnificent total of \$904,514.77 appeared their joy could only find expression in the familiar strains of the long-meter Doxology, in which the whole congregation joined.

SOME RESULTS

THE CHURCH'S MISSION
MORE WIDELY UNDERSTOOD

500 NEW MISSIONARIES IN FIELD

INCREASED LAY ACTIVITY

MORE STUDENTS IN SEMINARIES

CO-ORDINATION OF ALL GENERAL WORK

50% INCREASE IN GIVERS

GIVING OF CHURCH FOR ALL PURPOSES

\$24,000,000 IN 1919

\$39,000,000 IN 1923

INCREASE IN 1923 OVER 1919

\$4,000,000 IN CLERGY SALARIES

\$2,000,000 IN DIOCESAN INCOMES

\$1,000,000 IN OFFERINGS FOR
GENERAL WORK

BUDGET GIVING

YEAR	TOTAL GIVING OF CHURCH FOR ALL PURPOSES	RECEIPTS FROM DIOCESES FOR BUDGET	BUDGET SHARE OF TOTAL
1919	\$24,392,092	\$1,508,256	.062
1920	34,873,221	3,049,988	.087
1921	35,748,626	2,793,608	.078
1922	36,752,521	2,533,734	.069
1923	39,243,127	2,660,355	.067
1924	41,000,000 (ESTIMATED)	2,601,706	.063

DO YOU KNOW ?

CONDITIONS IN THE ORIENT AND IN THE

UNITED STATES CONTRASTED

POPULATION PER SQUARE MILE

UNITED STATES 36

JAPAN 310

CHINA 245

CHRISTIAN MINISTERS AND POPULATION

UNITED STATES 1 TO 520

JAPAN 1 TO 48,912

CHINA 1 TO 84,122

DOCTORS AND POPULATION

UNITED STATES 1 TO 763

JAPAN 1 TO 17,735

CHINA 1 TO 40,000

DAILY WAGES	BRICK- LAYERS	CARPEN- TERS	PAIN- TERS
UNITED STATES	\$11.00	\$9.62	\$9.62
JAPAN	1.83	2.86	2.50
CHINA	.50	.80	.70

GROWTH IN 25 YEARS

MISSION FIELD OUTSIDE OF
CONTINENTAL UNITED STATES

	1900	1924
MISSIONARIES: MEN	69	197
WOMEN	40	237
NATIVE HELPERS	431	2,077
BAPTIZED	1,364	7,762
CONFIRMED	724	3,328
COMMUNICANTS	6,118	36,702
DAY SCHOOLS	107	416
PUPILS	4,620	23,736
SUNDAY SCHOOLS	125	581
PUPILS	5,572	36,041
CHURCHES, CHAPELS	90	448
HOSPITALS	9	14
PATIENTS TREATED	12,174	262,437
CONTRIBUTIONS IN THE FIELD	\$ 17,947	\$210,076
APPROPRIATIONS FOR WORK IN FIELD	\$216,242	\$1,574,892

CHARTS BRISTLING WITH FACTS OF ALL BRANCHES OF CHURCH
ACTIVITY WERE ALWAYS IN EVIDENCE AT NEW ORLEANS

General Church Program Adopted

Committee at New Orleans Praises National Council—Suggests Commission to Re-Appraise Whole Enterprise of the Church

WITH unanimity and enthusiasm prompted by missionary spirit, General Convention bravely faced and happily solved the grave fiscal problems which confronted it.

This keynote was struck when a great joint session swept away the deficit as diocese after diocese pledged amounts which presently totaled \$1,400,000.

Next the General Program challenged courage. Various groups with differing plans, none contemplating retreat, exchanged thought and, building high hopes upon faith in the people of the Church, the Convention declined to cut the Budget prepared by the National Council and now leaves to the Church opportunity to prove communicant by communicant that its faith was justified.

The National Council on request had prepared a list of items which could be eliminated from the budget with a minimum of loss to the work in order that the diocesan quotas might be reduced. But all of these possible cuts involved withdrawal from project or crippling of work, and the Convention declined to take any such backward step. Instead, as told below, the Convention decided to present directly to the people of the Church the question of advance or retreat in confident assurance of a favorable outcome.

Reach Happy Solution

This wise and happy solution of the financial problem facing the Church was largely due to the labor of a Joint Committee of the two Houses to which the Triennial Report of the National Council and its Departments and the proposed General Church Program were referred for consideration. This committee consisted of Bishop Mann, of Pittsburgh, chairman; the Rev. Cameron Davis of Western New York, secretary; Bishop Fiske of Central

New York, Bishop Darst of East Carolina, Bishop Page of Michigan, Bishop Wing of South Florida, the Rev. Dr. Abbott of Maryland, the Rev. Dr. Flint of Pittsburgh, the Rev. Dr. Sherrill, of Massachusetts, the Rev. Dr. Sargent, of Western Michigan, Mr. W. G. Mather of Marquette, Mr. H. A. Dyer of Rhode Island, Mr. F. C. Morehouse of Milwaukee, Mr. L. F. Monteaule of California, Mr. B. F. Barnes of Long Island, Mr. W. W. Old, Jr., of Southern Virginia and Mr. H. C. Theopold of Minnesota.

Every Element Represented

Made up of leading members of both houses and representing every element of opinion regarding national policies, the committee commanded the complete confidence of the Convention. It held open meetings at which every one who had appeals, suggestions or criticisms to make had an opportunity to be heard, and spent many hours in closed sessions, giving all phases of the problem such thorough consideration that it was able to make to the Convention a unanimous report.

In this report, which was adopted unanimously by each House of the Convention, the Committee first paid a tribute to the National Council and its officers. "We desire," said the Committee, "to put on record our commendation of the administration of the Church's Mission that is recorded in this admirable report (the Triennial Report of the National Council). The devotion and interest which have been given to the work by the men and women whose activities are here recorded can never be repaid in money, but only in a like gift of service by those whose representatives they are.

"We note with gratification that certain recommendations and suggestions of the General Convention of 1922

have been acted upon in good faith by the National Council. In particular, economies have been effected in what may be called administration expenses. This is an inaccurate term. It is manifestly impossible to divide administration from promotion and education in such a business, and the amount of money spent at the Church Missions House in 1924, much of which might legitimately be charged to education, promotion and possibly evangelism, but which is included under the term 'administration,' is actually many thousands of dollars less than in 1922—the increase in total expenditures in the triennium being almost entirely chargeable to the Department of Missions where we venture to think such an increase ought to be found.

Gifts Producing Results

"It is evident to your committee that the National Council is passing out of the experimental stage in method and organization—a stage inevitable in a new enterprise—and is finding the path on which it can tread with certainty. And though experiments must appear costly, the Church may rest assured today that her gifts for general work are producing results nearer and nearer to the maximum."

After a discussion of many requests for appropriations which had been made before the Committee, the report continued:

"We further recommend that the National Council be instructed to increase the budget each year by \$100,000 to provide a contingent fund for expenses, chiefly in the domestic and foreign missionary fields, which must be expected and are unavoidable.

"Your committee has not been able to go into a detailed scrutiny of the items of the budget, the bulk of which is for missionary work long established. It is manifestly impossible in the short time at our disposal to evacuate other items and still more impossible for General Convention to do so. We have, however, made provision for a commit-

tee for this purpose to sit during the triennium.

"During the triennium, the deficit on the books of the National Council was increased by \$473,663, the total deficit at the end of the year 1924 being \$1,040,954. This, however, will be materially increased if the estimated loss for 1925 of \$400,000 be realized.

"Since the publication of the Triennial Report, the Joint Session of October 9th has been held, at which the dioceses of the Church either pledged definite amounts, or pledged their best efforts to raise their respective shares of the total prospective deficit of \$1,440,000. Your committee is thankful to God for this evidence of an awakening sense of responsibility on the part of the dioceses. But we realize the responsibility thus laid upon the Church to avoid the creation of a debt in the future, and in the second section of this report we suggest a course of action to this end.

"We have thus added to the budget the sum of \$156,800, but since General Convention has undertaken to wipe out the deficit we have omitted the item for the reduction of the deficit in the confident hope that this work, so enthusiastically begun, will be carried to a triumphant conclusion. We would, however, emphasize the fact that as no item for reduction of the deficit is now in the budget, it is of the utmost importance that every diocese meet its full share of the deficit as early as possible.

Changes in Quotas

"In view of the requests which have been made for reduction of quotas, it is gratifying to point out that even if the budget is increased by the additions recommended, we are still able to recommend that the sum to be apportioned be \$3,510,000. This means 10 per cent less than the amount proposed in the report. The reduction is made possible by taking out of the budget the item for 'reduction of the deficit,' and by certain increases in income beyond the original estimate.

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"This reduction in the quotas is made without in any way curtailing the existing work.

"In this computation lapsed balances, amounting to an estimated sum of \$250,000, are not deducted in fixing the apportionment but are kept as a margin of safety. Undesignated legacies are reserved to be used for permanent equipment, save in dire emergency, according to the policy outlined by the National Council."

The Revised Figures

The revised figures as recommended by the committee are as follows:

1926 budget as submitted. . .		\$4,500,000
Less item for reduction of deficit	444,430	
		\$4,055,570
Increases recommended.	156,800	
		\$4,212,370
Revised budget.		\$4,212,370
To be deducted:		
Interest on invested funds.	430,000	
United Thank offering and interest	272,370	702,370
		\$3,510,000
Quotas required.		\$3,510,000

"Your committee feels," the report continued, "that even with this favorable outlook it is essential that the Church guard itself from incurring any further debt, and since the responsibility in this matter rests directly upon this Convention, we recommend the adoption of the resolution referred to us and appended hereto, instructing the dioceses to notify the National Council before January 15th in each year what they expect to give to the Church's Program, and instructing the Council to revise its budget each year on the basis of such reports in such manner that expenditures will not exceed receipts. We further strongly urge that the dioceses adopt every possible means to meet their quotas, especially the Every Member Canvass, and we wish herein to record our conviction

that these quotas are in the nature of a Christian privilege, and that every earnest effort to meet them should be recognized with gratitude by this Convention.

"We believe that the Church may reasonably expect special gifts for its program in greater numbers and amounts than ever before, and that very large educational advantages can be derived from the presentation of concrete objectives by missionaries from the field. Particularly is this so with the children and we append resolutions intended to inaugurate or make this policy more generally known."

In the report the committee recommended a number of resolutions, all of which were adopted. Certain of these resolutions provided for additions to the budget, the appropriations being per annum:

1. Church Colleges: St. Stephen's, \$10,000; Hobart, \$5,000; Kenyon, \$5,000; Trinity, \$5,000; University of the South, \$5,000.
2. For retiring allowances for the Bishop of Arizona and the Bishop of Liberia, \$2,100 each.
3. Salary of the Suffragan Bishop of Southern Brazil, \$1,600.
4. St. Timothy's hospital, Liberia, \$1,000.
5. The Commission on the World Conference on Faith and Order, \$10,000.
6. A contingent fund at the disposal of the Presiding Bishop, \$5,000.
7. A contingent fund for unforeseen additional expenditures, largely in connection with missionary field, \$100,000.

Deficit Item Removed

Another resolution eliminated from the budget the item of \$444,430 for reduction of deficit. This was done because the dioceses had determined to raise the deficit independent of the budget.

Another resolution adopted the General Church Program as reported by the National Council after the elimination of the deficit item and with the ad-

ditional appropriations recommended by the committee.

Another resolution allotted quotas to the dioceses on the basis of a total budget of \$3,510,000. This means that the quotas already announced to the dioceses can be reduced 10 per cent, the reduction being made possible by taking the deficit item out of the budget.

As the dioceses had voluntarily assumed the responsibility for the payment of the deficit, it was felt that some method should be devised by which to prevent the accumulation of further deficits. To this end the following resolution was proposed and adopted:

RESOLVED, that, first, each Diocese and missionary District shall annually on or before January 15th submit to the National Council a statement of the amount which it expects to pay to the National Council towards the Church's Program for the ensuing year; and that, second, the National Council, at its first meeting for the year, shall adjust the actual appropriations for the year to an amount not to exceed the total income to be expected from these estimates, plus amounts expected from other sources.

Will Make Revaluation

Many questions having been raised as to the conditions and needs of the mission field and as to the policies involved, and the National Council having found it impossible without action of the General Convention to make an adequate study of the situation, the following resolution was proposed and adopted:

RESOLVED, that a special committee of three Bishops, three Presbyters and three Laymen, be appointed by the newly elected Presiding Bishop to study the conditions and needs of the Church's missionary and educational organization and policy at home and in the field; such committee to have power to add to its number as it may deem advisable, to hold public hearings if necessary, and to report its findings and recommendations to the National Council before the Budget for the next triennium shall be prepared; and that the National Council shall appropriate a reasonable sum for the expenses of such Committee.

Two important resolutions, looking

to increased interest in the general work of the Church and larger support for that work, were adopted:

RESOLVED, that the National Council be requested to give serious attention to devising proper methods for enlisting from persons whose means are not exhausted by their contributions to the parochial quotas, additional gifts for the Church's Program; and that the National Council be requested seriously to consider the educational advantage to be derived from a more general practice of bringing missionaries from the field to present their causes in person to individuals and to the parishes of the Church.

RESOLVED, that the attention of the National Council be called to the greater educational value of separating in the Budget certain items to be supported by the Children's Lenten Offering which appeal especially to the interest and imagination of the children.

To Make Fiscal Survey

A resolution was adopted providing for a committee to consider the advisability and the possibility of a revision of the basis and percentages of apportionment looking toward the fairest possible distribution of responsibility for the General Church Program.

The General Church Program consists of two parts, the Budget and the Advance Work. The method of securing necessary funds proposed by the National Council was adopted.

Under this plan the diocesan quotas for the Budget portion of the Program are based on parochial current expenses and the dioceses will reapportion these quotas to the parishes and missions.

On the Advance Work portion the diocesan quotas are based on the estimated giving ability in excess of contributions to the Budget through parochial channels. The dioceses are not expected to allot these quotas to parishes but are asked to make an organized diocesan effort, with the assistance of the National Council, to raise these funds.

Expressions of confidence were heard on all hands that this Convention marks the beginning of a new era of united effort and deeper missionary interest.

In Rousing Session Deficit is Pledged

Encouraging Progress—Vote of Confidence in Council Passed Unanimously
—The Church Wakes Up to Her Responsibility and
Throws Off Incubus of Debt

ONE of the great moments of the New Orleans Convention occurred somewhat unexpectedly when the General Church Program for the next Triennium was presented by Mr. Franklin. When reference to the deficit was reached Bishop Manning of New York electrified the House by urging that the whole amount of this deficit be pledged on the spot and started the subscription list with a \$250,000 pledge from the diocese of New York. Through several hours, marked by many inspiring scenes, Bishops of the Church in many instances specifically pledged, and in other instances promised loyal effort to raise, varying parts of the total needed. Finally the whole Convention rose to sing the long meter Doxology, rejoicing that the spontaneous campaign had produced promises of \$1,404,000.

When at the first Joint Session of the House of Bishops and House of Deputies Bishop Gailor rose to make report as President of the National Council, he was greeted with prolonged applause. Every seat in the Athenaeum was filled and the galleries set apart for visitors were crowded to capacity by interested listeners, a large number of whom were women.

After speaking of his visit to the Orient and the impression made upon him by the earnestness, efficiency and optimistic enthusiasm of the men and women in our mission stations, Bishop Gailor paid a tribute to the people of the Church at home for the ready response they had made to the appeal from earthquake sufferers in Japan.

The reports from all our fields of

service abroad show splendid development and progress and in the Church at home there is a great spiritual awakening, especially shown in the way the laymen of the Church are accepting their obligations. This is the paramount note and justification of all the efforts of the National Council.

There was an increase of offerings in the general Church of more

than \$15,000,000 in the four years between 1919 and 1923, but only about ten percent of this amount was sent in to the National Council to enable it to carry out the Program approved by the last General Convention. The Council has practiced the most rigid, the most painful—and sometimes the most disastrous—economy, but in spite of all efforts it has been obliged to incur a deficit in addition to the one inherited from the old Board of Missions.

It had been suggested that the Budget be cut, but this would kill enthusiasm in the twenty-nine loyal districts and dioceses which have paid their quotas of the budget and necessi-

Praise God from Whom all blessings flow!

Praise Him, all creatures here below!

Praise Him above, ye heavenly host!

Praise Father, Son, and Holy Ghost!

tate the abandonment of some of the existing work of the Church at large. The remedy for the ever-recurring deficit, in the mind of the President of the Council, is the carrying on of a real campaign for missionary education. It is the highest privilege of our lives to be co-workers with God in the extension of His Kingdom. Let us not lower our standards but go forward with confident faith, accepting the challenge of our Master, "Don't be afraid; only believe!"

Gloom settled down over the hall when a deficit of nearly \$1,500,000 was disclosed by Mr. Franklin as a millstone hanged about the neck of the Church. He proposed a plan for avoiding future deficits which seemed to be practical, but, as a delegate declared, the condition which confronted the Church was one which must be faced at once. The question was what should be done now.

Suddenly Bishop Manning of New York changed the atmosphere in a moment by emphatically declaring that the only thing to do was to completely wipe out the deficit then and there, and to this end New York—who was going to make a better showing in the Nation Wide Campaign in the future than ever before—would pledge the amount of \$250,000.

Great applause followed, and then ensued a scene which was more like an old-fashioned Methodist debt-raising meeting than the deliberations of the staid and conservative Episcopal Church. It was felt that Bishop Manning had struck a key note. Amid the applause of the house Bishop after Bishop and delegate after delegate came forward and, in characteristic fashion, pledged their help.

The beloved Bishop Cheshire of North Carolina was the first to follow Bishop Manning in promising that his diocese would be responsible for \$10,000, its share of the deficit according to a scheme for proportionate giving proposed by the Treasurer, to which

the Convention agreed. Kentucky promised to pay its share of the deficit, \$8,000, and to exceed its former offerings for missions during the next triennium. Pennsylvania, in pledging \$160,000, would pay its share and go beyond it. Washington pledged \$30,000 and Central New York \$25,000 as their full part of the amount needed.

At this point the Rev. George Craig Stewart, delegate from Chicago, moved that the complete wiping out of the deficit be made the order of the day to the exclusion of other business, which motion was carried unanimously. Immediately afterward Bishop Darst of East Carolina, who had been called to the back of the hall, announced that a devoted woman of his diocese would gladly give \$5,000 at once for that purpose. Southern Florida, the youngest diocese in the Church, followed with a pledge of \$5,000.

So far only the home Church had been heard from. A breeze from across the Pacific blew over the hall as Bishop LaMothe said that Honolulu had never failed to pay her quota in full but that in addition would raise \$500 toward the deficit. "This may seem to you," he added, "a small sum, but I assure you it means more to us than \$250,000 does to New York." Next the old diocese of Virginia, through its delegate, John Stewart Bryan, promised to pay quickly and willingly \$25,000, the sum decided to be its share.

Great applause greeted Bishop Brent who made a definite pledge of \$40,000 from Western New York, of which he had already \$6,000 in hand. In making this announcement he recognized that it was only an expedient to meet an emergency. "We shall never," he declared, "get the money the Church needs until we get consecration of the men and woman and children of the Church so that they will wholly belong to Christ."

The Bishop of Fond du Lac regretted that his diocese had not yet been able to pay its quota in full but it was increasing its offerings every

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year and he would pledge himself to make good Fond du Lac's proportion of the deficit.

Many of the dioceses had been heard from, but there was still a long road to be traveled before the goal was attained. At this juncture Mr. Stephen Baker, member of the Council and a prominent banker of New York, asked for the privilege of the floor. It seemed to him that we were facing a crisis in the financial life of the Church. We were doing today what we ought to have done in Detroit in 1919. Before the Domestic and Foreign Missionary Society was turned over to the National Council every cent of indebtedness should have been wiped out and the property turned over free and clear. We inherited nearly \$600,000 of the present deficit. "I want to tell you," he said, "this is a serious situation. If you do not clear this debt off now you will come to a point where you will strain the credit of this Church and may not be able to raise the money to finance this debt."

Mr. Baker's words made a deep impression. Immediately Mr. Stephen Maïher, another member of the Council, guaranteed that Ohio would raise \$100,000. He was followed by Bishop Murray of Maryland, whose diocese has been trying for thirty years to build a cathedral. Twice they have shelved their plans to minister to the needs of others. "You know," said the Bishop, "I began my Church life as a Methodist. There is an old hymn we used to sing at experience meetings which

says that 'while the lamp holds out to burn, the vilest sinner may return.' My idea, about this indebtedness is that those who are responsible for it should liquidate it, but I am here to make declaration that if those who are responsible for this deficit will come forward and make confession, I will see to it that the \$35,000 which our diocesan treasurer is holding to build our cathedral, will be put into the hands of the Treasurer of the National Council to pay an obligation for which we are not responsible."

Ringling applause followed Bishop Murray's words.

Judge Parker of Massachusetts said he had felt their inspiration and while he had not come to confess, his diocese would do its best to raise \$100,000, its share of the whole. Senator Tully of Long Island confessed that for a good many years he had criticised the National Council from without, but now that he was a member of that body he realized that its problems could only be appreciated by those who know them from within. Long Island also had many problems which its future Bishop-coadjutor

would have to solve. As a thank-offering for his willingness to come to them, Long Island would pledge her proportionate share of the deficit, \$100,000.

Bishop Cook stated that the result of the Nation Wide Campaign in Delaware had given them a working balance in the treasury which made it possible for him to pledge \$15,000, its full share, for this little diocese. Okla-



BISHOP LAWRENCE OF MASSACHUSETTS (left) AND STEPHEN BAKER OF NEW YORK

The warning words of Mr. Baker awakened the Church to the danger that was imminent

homa, the youngest state in the Union and not yet a diocese, spoke through Bishop Thurston. The Nation Wide Campaign had changed Oklahoma's offerings from \$3,100 to over \$14,000 a year. Some of the noblest representatives of the womanhood of his diocese and the clerical delegates had authorized him to pay their full share of the deficit, \$4,000. The delegate from California would not make a speech but could safely promise that his diocese would pay her full share, \$12,000, as half was already in hand.

On reassembling after lunch, the first to come forward was the Bishop of Pittsburgh, who found the applause which greeted him to have a familiar sound, recalling his long tenure of office as President of the House of Deputies. Pittsburgh would do its best to send in the \$40,000 which was its share of the deficit. At the close of his address a resolution of complete confidence in the National Council was moved by one of the delegates from Virginia and carried unanimously.

As an expression of gratitude to the Church in America for coming to the aid of Japan in her extremity, Bishop McKim pledged the sum of \$1,000, to be paid before next April, and Bishop Colmore of Porto Rico made himself responsible for \$500, being \$100 more than Porto Rico's proportionate share. Harrisburg, a rural diocese with no large towns, promised to give \$6,000 and do its best to send more, while Easton, which its Bishop declared to be the smallest, the weakest and perhaps the poorest of all the dioceses, pledged its share, \$1,000, which one of its laymen would duplicate.

Bishop Burleson said that though they were a feeble folk in South Dakota, half of their communicants being Sioux Indians, he knew he could rely on the generosity of his people to pledge their share, \$1,500. Texas authorized the Treasurer of the National Council to draw on the diocese for \$7,000. Upper South Carolina, one of the youngest and smallest dioceses,

would put forth every effort towards raising \$5,000, and Western North Carolina, until recently a missionary district, pledged \$2,000.

The missionary district of North Texas, one of the largest in extent but smallest in the number of Church people, has this year raised within \$250 of its quota and pledged willingly \$500, the amount due on the deficit. Oregon and Milwaukee definitely promised \$2,000 and \$12,000 respectively, while Dallas will give \$5,000. Lexington promised \$1,500, to be paid before January 1st; Mississippi will do her best to pay her quota by the same date, in addition to pledging \$1,000. Spokane promised \$2,000 before next Easter.

Bishop Hulse came to the front with a pledge of \$500 for Cuba and \$200 for Mexico, whose Indians, he said, were not as well off as those of South Dakota. In pledging himself to raise \$800, the Bishop of Eastern Oregon proudly referred to the fact that his district had paid 205% of its quota.

Pledges received from other dioceses and districts were \$800 from North Dakota by January 1st; \$1,000 from Bishop Atwood of Arizona, "in memory of twenty years of life in the most delightful state in the Union"; Kansas, \$3,000; Panama Canal Zone, \$500; Florida, \$3,750; New Mexico, \$1,500; Vermont, \$2,000. Western Massachusetts definitely pledged \$5,000 and will try to raise \$20,000. Southern Brazil promised \$1,000; Los Angeles, \$10,000; West Missouri, \$4,000; Southwestern Virginia, \$5,000. Marquette, a diocese of mines and lumber camps, would raise \$2,000; New Hampshire, \$2,000; Sacramento, \$1,300; Colorado, \$8,000.

The same desire to come to the aid of the Church in her need was shown by dioceses and districts which pledged themselves to do their best to raise the proportionate amount allotted to them. Among these were Maine, \$3,000; Duluth, \$3,000; South Carolina, \$4,000; Rhode Island, \$30,000; Olympia, \$5,000; Erie, \$3,000; Bethlehem, \$18,000. Springfield would strain every

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BISHOP BRENT
Western New York



BISHOP WISE
Kansas



BISHOP BENNETT
Duluth

Three men who, in mass meeting, in joint session and in hours given to devotion, made forcible appeal to young and old

nerve to raise its share, \$3,000. Southern Ohio pledged \$30,000, of which she has already raised \$4,000.

Albany promised definitely \$2,000 and would do its best to raise its full share, \$20,000. Bishop Oldham spoke briefly and to the point. "There is one thing," he said, "we can all do, and that is, stop criticizing the National Council. The greatest contribution that we can make when we go back home is to give the Council our whole-hearted loyalty." Bishop Fox said that in Montana they would do the best they could but he preferred not to pledge a specific amount.

Dioceses and districts pledging their proportionate shares were West Virginia, \$6,000; Indianapolis, \$3,000; Western Michigan, \$4,000; West Texas, \$2,000, and San Joaquin, \$1,500. Connecticut would make a strong effort to raise \$50,000 and Idaho would pledge \$1,000 and in addition reduce the amount received from the General Church. The Bishop of Missouri personally pledged his diocese in the amount of \$4,000. Two parishes in Nebraska made themselves responsible for \$1,000 each.

Bishop Carson called out a chorus of "No, no," by saying that as there was no one in Haiti to whom he could go for money, he would authorize the

Treasurer of the National Council to deduct ten percent from his salary, beginning November 1st. The Bishop's example of unselfishness renewed the enthusiasm of the delegates and in quick succession others came forward. The one delegate from Nevada instructed himself to pledge \$500. Western Nebraska pledged \$2,000; Arkansas, \$750; Wyoming, \$1,500; Southern Virginia, \$5,000; New Jersey, \$1,500. Newark announced that it would give \$80,000, to be paid in three years. Tennessee promised \$2,500, and one parish in Minnesota made a pledge of \$1,000.

Minnesota's pledge proved to be the last thousand dollars needed to relieve the Church from the incubus which had rested on her for the last six years, hampering her in her work for the extension of God's Kingdom on earth and weighing heavily on the hearts of the men whom she had chosen to be the executives of her Mission. A deep sigh of satisfaction and relief passed over the hall as Mr. Franklin announced that the sum of \$1,404,000 had been given or pledged. With one accord the whole assembly rose and spontaneously lifted up their voices in the Doxology and their hearts in thankful prayer to God, thus ending one of the most remarkable scenes ever witnessed at General Convention.

Stewardship Essay Prize is Presented

John David Colson, First Prize Winner, Tells His Adventures at
General Convention

By John David Colson

The gold medal offered by the Field Department of the National Council for the best essay on Christian Stewardship, in a contest open to all the Church Schools of the country, was won by John David Colson, thirteen years old, of St. Faith's School, Cathedral of St. John the Divine, New York. The award included a trip to New Orleans where the medal was to be presented at a session of the Convention. We were going to write a description of the occasion but John has forestalled us. He has sent us an account of his trip which is so good that we are just going to let him tell his own story.

FROM the minute the *S. S. Comus* drew away from the dock at Eleventh Street, New York, I began one of the pleasantest and most interesting of trips. I was on my way to New Orleans to attend the General Convention. There were many of the clergy aboard, including the Presiding Bishop, Bishop Talbot.

We had a wonderful trip as we had no bad weather. Everybody was so good to me and if there was anything I missed doing on board I don't think I knew about it. I steered the boat several times when I went up to the pilot-house, I rang the ship's bells, visited the wireless room and went down and inspected the engines.

We arrived in New Orleans harbor about 8 a.m., on Saturday, October 3rd. This is the second largest port in the United States and there we could see ships from every part of the world. When we landed we went up to the Bienville Hotel, where most of the Bishops and delegates were staying.

The three days before the Conven-

tion opened were spent sight-seeing. There was something in almost every street that was unusual to me. There are distinct English and French quarters separated by Canal Street, so different in speech and characteristics that they might be two separate cities. In the French

quarter were many very beautiful old French, Spanish and Creole houses that had not been modernized.

The Convention opened on Wednesday, the 8th, and I was privileged to attend the meetings of both the House of Bishops and the House of Deputies, where I heard many splendid speeches.

On Friday there was a joint meeting of these two Houses and on this day I received the medal I had won for the essay I had written on Christian Stewardship.

It was a very beautiful one of gold, the design being two angels holding up the world to the figure of Christ, with the motto *The Earth is the Lord's*. Bishop Talbot, the Presiding Bishop, made the presentation. It was a very impressive ceremony and I feel I am a very fortunate boy.





At left: THE
REV. SHIRLEY
H. NICHOLS,
*Bishop-elect of
Kyoto.*



At right: THE
REV. ROBERT
ERSKINE
CAMPBELL,
O.H.C.,
*Bishop-elect of
Liberia*

Six Missionary Bishops Elected

A Suffragan to Assist Bishop Kinsolving in Brazil — The Vacant Sees of Idaho, Kyoto, Liberia, Arizona and Mexico Filled

SIX missionary bishops were elected at General Convention, five of them to fill vacancies caused by retirement through illness or length of service.

The Rev. Middleton S. Barnwell has accepted his election as Bishop of Idaho, which district Bishop Touret has been obliged to relinquish on account of continued ill health. Mr. Barnwell has been for more than a year one of the secretaries of the Field Department of the National Council, working especially on the Pacific Coast. He is a graduate of the Virginia Seminary and, before joining the staff of the Council, was the rector of the Church of the Advent, Birmingham, Alabama.

The Japanese diocese of Kyoto has been without a Bishop for two years

since the Right Rev. H. St. George Tucker found it necessary on account of his wife's health to give up his work in Japan. The Rev. Shirley H. Nichols, who will take his place, has been a member of our Japan staff for the last fourteen years and has done most effective work in our mission in the city of Hirosaki.

The work of the Holy Cross Fathers in the Hinterland of Liberia is well known to the Church. The devotion and executive ability of the Rev. Robert Erskine Campbell, O.H.C., which have built up the mission at Masambolahun, will now be put to good use over the whole district of Liberia, as Bishop Overs has been obliged, through the orders of his physician, to give up work in that country.

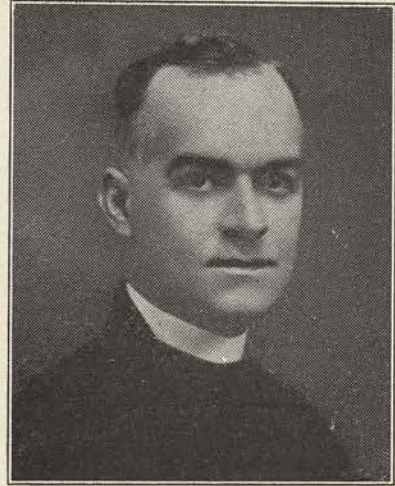


THE REV. WALTER MITCHELL, D.D.
Bishop-elect of Arizona

THE SPIRIT OF MISSIONS



At left: THE
REV. F. W.
CREIGHTON,
*Bishop-elect of
Mexico.*



At right:
THE REV.
MIDDLETON
S. BARNWELL,
*Bishop-elect of
Idaho*

As we go to press word comes that Father Campbell has accepted his election.

Bishop Atwood has given twenty years of his life to the missionary district of Arizona which he leaves regretfully, but with the feeling that a younger man should now carry on the work. The Rev. Walter Mitchell, D.D., who was elected to fill his place, is well known through the Church. He was formerly head of the Porter Academy, a school for boys, at Charleston, S. C., and at the time of his election was executive secretary of the diocese of New Jersey.

Since the retirement of Bishop Aves three years ago, Mexico has been without a resident Bishop. The Rev. F. W. Creighton, who was elected to that see, will find there ample op-

portunity for exercising all the faculties which have made him prominent as the very capable rector of St. Ann's Church, Brooklyn. He is a graduate of the Philadelphia Divinity School.

The above five missionary bishops were elected to fill vacancies. The Rev. William M. M. Thomas, at the request of Bishop Kinsolving, was elected suffragan bishop of Brazil. Mr. Thomas

is well known as the head of the Southern Cross School, our only educational institution of higher learning—except the Divinity School—in Brazil. Under his leadership it has grown and prospered for thirteen years, extending the traditions of a Church School in ever-widening circles. The choice of Mr. Thomas, who has been twenty-one years in Brazil, was eminently wise.



THE REV. W. M. M. THOMAS
Bishop Suffragan-elect of Brazil

The Spirit of Missions

PICTORIAL SECTION
Eight Pages of Pictures From the Field



THE OUTDOOR PROCESSION OF BISHOPS AT NEW ORLEANS WAS
IMPRESSIVE

Reflections in a beautiful memorial wading pool made the spot from which this photograph was taken a most effective one. Bishop Murray, Presiding Bishop Elect is seen at the left



A VAST CONGREGATION WORSHIPS AT THE OPENING SERVICE OF THE
FORTY-EIGHTH GENERAL CONVENTION

The top picture shows a close-up view of the left side of the platform where sat the House of Bishops. The lower view shows the long sweep of the aisle and the distant platform arched over by the giant oaks hung with graceful draperies of moss.



A SPOT ALL WILL REMEMBER

This statue to "Margaret" an humble woman who long ago befriended hundreds of New Orleans waifs, stands in front of St. Paul's Church



AT THE HEAD OF THE PROCESSION

Dr. Pardee, Secretary of the House of Bishops, Dean Davis, Secretary House of Deputies. These two officials always head the line



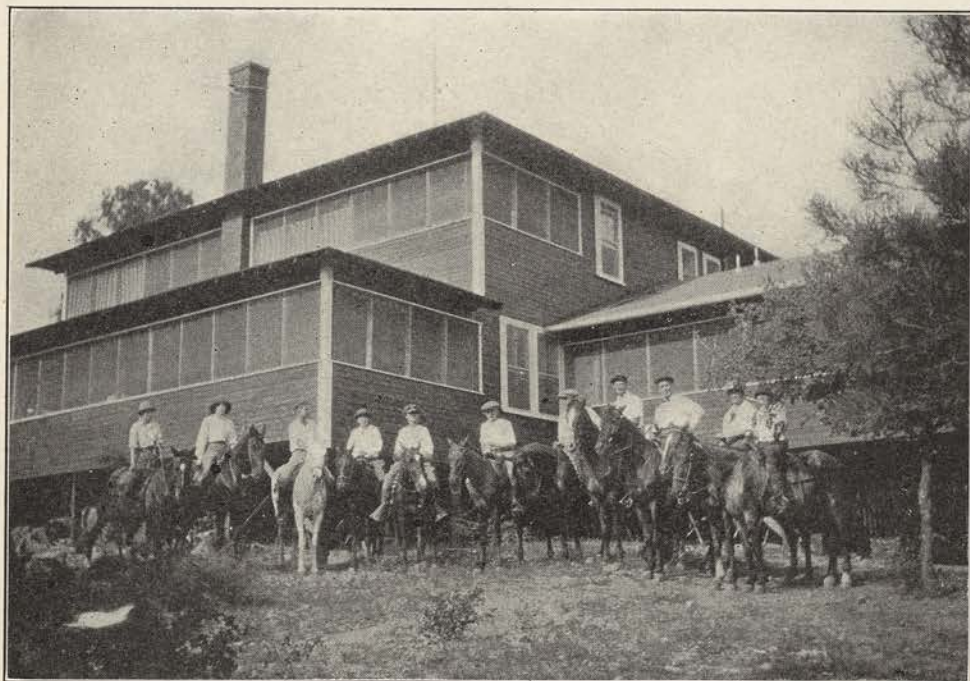
SOME LEADERS IN OUR WORK FOR NEGRO EDUCATION

From left to right the Rev. E. H. Gould, Principal St. Augustine's School; The Ven. James S. Russell, D.D., Principal St. Paul's School; Dr. Wallace A. Battle, President Okolona Industrial School; Mr. William Augustine Perry, Principal St. Athanasius' School; the Rev. C. W. Brooks, Principal St. Mark's School



THE OPENING SERVICE OF THE CONVENTION AT NEW ORLEANS WAS HELD UNDER MOSS-HUNG LIVEOAKS IN AUDUBON PARK

This photographic view was taken from the rear of a congregation estimated to have numbered at least ten thousand worshipers. Parallel rows of mighty trees marked the aisles. Two elevated platforms accommodated at the left the House of Bishops, one hundred and twenty of its members attending, while at the right the combined choirs of New Orleans, two hundred and fifty singers, led the congregation in great missionary hymns of the Church.



FIGHTING THE GREAT WHITE PLAGUE IN ARIZONA

The upper cut shows the doctor, chaplain and staff of St. Luke's Hospital, Phoenix. Below is a group of patients about to take a ride



THE ONLY PULLMAN CAR ON THE ARCTIC LIMITED, POINT HOPE, ALASKA
The Rev. W. A. Thomas rigged up a covered sleigh containing a stove to bring his aged and invalid people to Holy Communion



BISHOP MCKIM VISITS OUR MISSION AT KUWANA, JAPAN, FOR CONFIRMATION

The Bishop sits in the center. At the right is the Rev. J. J. Chapman, a veteran who has been more than twenty-five years in Japan, holding the infant child of the Japanese deacon



SNAPSHOTS TAKEN OUTSIDE JERUSALEM TEMPLE AS THE WOMAN'S AUXILIARY ADJOURNED FOR LUNCHEON
In the left-hand group Miss Grace Lindley, Executive Secretary of the Woman's Auxiliary, stands in the center. At the left is Mrs. Cowles, of Los Angeles, Chairman of the Committee on Dispatch of Business. Miss Davis, of Virginia, a new member of the Executive Board, stands between these two in the rear.

In the group at the right the central figure is "the tiniest deaconess", Deaconess Adams, who has worked for many years in the mountains of Virginia. Beside her is Miss Gladys G. Spencer, of Japan.

Around the World in a Hotel Lobby

Missionary Guests From Many Fields Bring to a Visitor's Eye a Panorama of Church Work and of Church Heroes and Heroines

By An Onlooker at New Orleans

GENERAL Convention brings a succession of thrills to the visitor. There are the great services. There is the emotional suspense with which one awaits announcement of the United Thank Offering. There are the mass meetings when great leaders of the Church inspire their hearers with visions of compelling tasks and impelling opportunities. Thus the days become increasingly tense.

It is just possible, however, that none of this exceeds in charm or interest a phase of Convention days which requires no surging here and there—no flocking to crowded halls, no lingering for the latest news from House of Bishops or from Deputies; no more exciting effort indeed than to plant oneself pleasantly beside a palm in the Convention Hotel lobby and have the panorama of the whole world's missionary interest pass before one's eye.

No wizardry of cinematograph is needed. One merely needs to see flashing from the ever-changing galaxies of faces familiar ones from the far mission fields of the Church. These heroes and heroines are made familiar from month to month in the publications of the Church, so that all of us who read, mark, learn and inwardly digest the Twentieth Century additions to "the Acts of the Apostles", presented for instance in *THE SPIRIT OF MISSIONS* know by sight most of the Bishops and many of the men and women, priests, deaconesses, teachers, and others who make up our varied mission forces. These flash suddenly upon one and instantly pictures of far and frozen Alaska, palm-graced Honolulu, earthquake-riven Japan, war-stricken China, heat-blistered Liberia, tropic glades of Latin-America, the crossroads of the world at Panama, racial blends of the Philippines, fill the

galleries of the mind with glorious canvases of mission scenes.

A sturdy "four-square man," cool in linen of a clerical cut, steps from the elevator and Liberia flashes on the mental screen. He is Bishop Overs, hale and hearty in appearance and yet compelled to resign his post, the rigors of that deadly climate having prompted his physician to forbid a return. African forests come to view. We see the long Coast line and remember more than a century of indefatigable labor with the Hinterland still almost untouched. We remember with gratitude Holy Cross Fathers, who just a little while ago flung themselves two hundred miles inland to face African paganism, and the hosts of Mohammedanism. We remember the House of Bethany, and brave Margaretta Ridgely and her twenty years there. The portal swings on this heroine of missions who elbows her way through the cluttered Convention host.

Back from Liberia with a rush, for here comes Japan. What a sweep that means in our armchair voyage around the world! Bishop McKim and the radiant Mrs. McKim, and with them, short of stature, each feature cut with cameo clearness, everything about him eloquent of the Japanese gentleman, a comparative stranger, "Who?" we whisper.

"Motoda," is the awed reply.

Sure enough, we are face to face with the hero of the Nippon Sei Kwai. Now what pictures flash to view? Perry and his squadron. Channing Moore Williams and presently young John McKim, and the swift progress of missionary enterprise there. We see cathedral and hospital and school and university rear themselves in Tokyo and then a sinister scene—earthquake havoc, the horror of fire and the re-

THE SPIRIT OF MISSIONS

sult of a half-century of labor in ashes. Then American succor, hundreds of thousands of dollars gladly given. We remember this same young John Mc-Kim, now grown a veteran Bishop of the Church, and his inspiring message, "All lost save faith in God," and in the midst of this there flashes a view of the consecration of the first Bishop of the new independent Holy Catholic Church of Japan; this very Bishop Motoda who stands before us.

But there is nothing leisurely or orderly about this tour. We may not linger to enjoy even so enticing a panorama as Japan displays, for, across the lobby, China beckons us. Heads together, stand Roots and Graves and Huntington. There is bad news from Shanghai. More civil war. You read it in their faces. You read disappointment there, for this is the birthday of the young Chinese Republic and so keenly alive is the great Church here



NO GROUP AT NEW ORLEANS AROUSED GREATER INTEREST OR RECEIVED A MORE ENTHUSIASTIC WELCOME THAN THE MANY MISSIONARIES PRESENT FROM ALL OF THE FOREIGN FIELDS IN WHICH THE CHURCH IS AT WORK

With identifications practically complete, the group includes, front row, left to right—Mrs. N. C. Alexander, Dominican Republic; Mrs. Manuel Ferrando, Ponce, Porto Rico; Miss Edith A. Ferrando, Ponce, Porto Rico; Mrs. Charles B. Colmore, San Juan, Porto Rico; Mrs. Gouverneur Frank Mosher, Manila, P. I.; the Right Rev. Charles S. Reifsnider, D. D., Suffragan Bishop of North Tokyo, Japan; Mrs. B. L. Ancell, Yangchow, China. In the rear, left to right—The Rev. G. Warfield Hobbs, Editor of THE SPIRIT OF MISSIONS; the Rev. F. A. Saylor, Mayaguez, Porto Rico; Mrs. F. A. Saylor; the Right Rev. Manuel Ferrando, Suffragan Bishop of Porto Rico; the Right Rev. Charles B. Colmore, D.D., Bishop of Porto Rico; the Rev. A. B. Parson, Assistant Foreign Secretary, Department of Missions; the Right Rev. Gouverneur Frank Mosher, D.D., Bishop of the Philippine Islands; the Rev. K. Hayakawa, Principal of St. Agnes School, Kyoto, Japan; the Right Rev. Logan H. Roots, D.D., Bishop of Hankow, China; Deaconess Anna G. Newell, Principal of Hooker School, Mexico City, Mexico; the Rev. B. L. Ancell, D.D., Principal of Mahan School, Yangchow, China; Miss Bessie Blacknall, St. Mark's Mission, Nenana, Alaska

THE GENERAL CONVENTION

to every international circumstance that a fresh outbreak in far Shanghai throws its shadow over the General Convention of her sons and daughters, met in the heart of free and prosperous America.

What a multitude of fascinating China scenes now mark our armchair tour, St. John's at Shanghai, Boone at Wuchang and many another school and hospital and dispensary and mission station in the three great dioceses where loyal men and women raise the banner

of the Cross without fear or faltering.

China of yesterday we see, walled in and refusing contact with the world about her. We see the walls crumble, contacts made, converts won, until to-day Christianity, deep rooted in the hearts of the people, needs only courage and patience until China's teeming multitudes are won for Christ. All of Asia flashes before us, that Asia where shone the Star of Bethlehem whose radiance may yet bathe the whole of that same blind Asia.



WHILE IT WAS NEVER POSSIBLE TO GET ALL OUR MISSIONARIES TOGETHER IN ONE PLACE AT ONE TIME DURING CONVENTION, THE PHOTOGRAPH INCLUDES A LARGE PROPORTION OF THEM

Front row, left to right—Mrs. John D. La Mothe, Honolulu, T. H.; Miss Gladys Spencer, Aomori, Japan; the Right Rev. John McKim, D.D., Bishop of North Tokyo; the Right Rev. Joseph S. Motoda, D.D., Bishop of Tokyo in the Nippon Sei Kokwai; the Right Rev. Daniel T. Huntington, D.D., Bishop of Anking, China; the Rev. T. Lindell Tsen, Wuhu, China. In the rear, left to right—John W. Wood, D.C.L., Executive Secretary, Department of Missions; Archdeacon Drane, Alaska; the Right Rev. John D. La Mothe, D.D., Bishop of Honolulu; the Rev. I. H. Correll, D.D., Tokyo, Japan; Mrs. John McKim, Tokyo, Japan; Miss Ruth Burnside, Tokyo, Japan; Mrs. H. R. Hulse, Havana, Cuba; the Right Rev. H. R. Hulse, D.D., Bishop of Cuba; Mrs. C. F. Sweet, Tokyo, Japan; the Rev. C. F. Sweet, D.D., Tokyo, Japan; the Ven. J. M. Lopez-Guillien, Archdeacon of Oriente, Cuba; Mr. Maurice E. Votaw, St. John's University, Shanghai, China; Miss S. W. Ashhurst, Guantanamo, Cuba; the Right Rev. Harry R. Carson, D.D., Bishop of Haiti

THE SPIRIT OF MISSIONS

Bishop and Mrs. Mosher join the crowd and greet old China-friends and bring us safely in imagination to the Philippines; and to complete the Eastern group, another who serves under the Stars and Stripes, Bishop LaMothe, of Honolulu, much at home in linen, strolls by. New Orleans seems far away indeed as we wend our way about the teeming streets of Manila and see sights made immortal by Dewey and as swiftly admire graceful and gracious Honolulu, bringing up visions of flower and fern and palm, remembering soft moonlight nights and smiling seas and crooning songs, sung to the lispings ukulele. A long leap this, of course, but what are earth's distances to armed-chair voyages in missionary journeys around the world?

The elevator stutters and stops and Alaska pours into the lobby. With the thermometer in New Orleans climbing higher and higher, we wonder how these folk endure the steaming days. A little while since they were bundled in unrecognizable mountains of fur. At first we did not recognize Drane of the Yukon. The pictures deceived us. Swathed in polar bear and seal and reindeer and whatever else make up the winter bundling of the Arctic, this calm-eyed hero of the frozen reaches of the Arctic looked to us a very mountain of a man. Peeled of all of this, he appears a spare young man.

Now our tour takes us up the Yukon and the Hudson Stuck Memorial Hospital looms. We stand there with Bishop Rowe, with Dr. Burke and a gallant company of nurses and helpers. We are fighting the flu. We are isolating its victims. We are checking an epidemic at its source and are probably saving the lives of hundreds of Alaskan Indians, who, except for these heroes of the Church militant, might have been swept away by this scourge. We go westward to the coast and stand with Dr. Goodman, beside the little dispensary he has reared and seek to keep him company in the loneliness of winter at Point Hope. If this armchair

tour around the world in a hotel lobby merely had given us this vision of Alaskan work and Alaskan workers it would have been worth while.

The Latin-Americans come leisurely in. There is something in the suave sunshine, the scented breezes, the unhurrying peoples of Porto Rico, of Haiti, of Cuba, of Santo Domingo and wherever else in these regions our missionaries labor, that gives to them a certain easy graciousness of manner and of mien and one seeks them out in the bustling multitude with sure relief. What semi-tropic scenes they bring to mind—what mixtures of gentle-hearted people, who do so greatly need the educational and social message of the Church.

And now a heroine holds court amid an admiring group beside the fronds of a great palmetto—Deaconess Newell, memory tells you. Now the tour has taken us to Mexico—a ten years' panorama of revolution threatens our wanderings with a bad half-hour. Here, however, is one who builds in defiance of war's alarm. We journey among a distracted people eagerly awaiting Episcopal oversight, finding much to discourage until presently in the suburbs of Mexico City we come to the monument this woman has reared to her creative ability and consecration. Wars have meant nothing to her. Four years ago she dedicated her life to the cause of Christian education among the girls of the Republic just south of us, and each year since has doubled the achievement of that Institution. From our armchair we seem to see, in years near at hand, a new and greater Hooker School, for such spirit and vision and leadership must conquer every difficulty.

Thus happily we seem to sit beneath palmetto fronds in the Bienville lobby. Seem to sit we say, but every minute as new faces bring new scenes of the great mission enterprise of the Church, we are not here at all but far afield, a traveler who happily tours the world in a hotel lobby.



LEADERS CHURCH SCHOOL SERVICE LEAGUE CONFERENCE, NEW ORLEANS, LA 1925
 CHURCH SCHOOL SERVICE LEAGUE GROUP, LARGE AND ENTHUSIASTIC
 Miss Frances Withers, Secretary, is seated in the center of the front row. They designated Hooker School for the Birthday Thank Offering for the next triennium

Leaders of Church Schools Confer at New Orleans

The Church School Service League Reports Rapid Growth—Magnificent Birthday Thank Offering Builds School in Liberia

By Frances H. Withers

National Secretary Church School Service League

FROM fifty-seven dioceses and missionary districts came leaders of the Church School Service League to confer together regarding the Service Program of the Church School. The conference opened on Wednesday, October 7th, with an address of welcome by the Executive Secretary of the Department of Religious Education in which he said that the religious life of the child was divided between worship and service. He thus showed the leaders how important was their work of training children to serve all people in the name of Christ.

The new book, *The Service Program of the Church School*, a revision of *The Book of Programs*, was presented by the Secretary to the leaders. The great value of this book lies in the fact that it embodies the experience of leaders in the field. At the request of the delegates the full report of the Secretary will be printed.

The triennial report of the National

Secretary showed that the number of Church Schools participating in the Service Program had increased from 700 in 1922 to 2,253 in 1925. The money gifts reported through the League amounted to:

Gifts in the Five Fields	\$515,460.61
The Little Helpers	22,242.95
The Birthday Thank Offering	22,100.00
The Christmas Boxes	146,418.16
	<hr/>
	\$706,221.72

This is in addition to the Lenten offering.

The class held each morning under the leadership of Miss Withers and Miss Edwards was conducted on original lines. "Cases" or problems presented at the first session by the class were classified and then introduced for the class to solve through discussion. Over one hundred people showed their appreciation through constant attendance at the eight sessions.

THE SPIRIT OF MISSIONS

The Birthday Thank Offering Service was wonderful. On Sunday afternoon, October 11th, Jerusalem Temple was filled with Church School teachers and children. After a short devotional service with inspiring hymns the Offering was presented, everyone standing and repeating the words:

Accept this gift, dear Lord, not because it is great, but because we give it in love; and may the power of love make fruitful all that we try to do for others in the Name of Thy Son, Jesus Christ our Lord. Amen.

While the offering was being counted Bishop Overs drew a vivid picture of life in the Liberian forests and the need of more schools. He told of a Golah boy walking for two weeks through the dense bush, arriving at the Bishop's house in Monrovia half famished, his skin all raw and scraped, to beg for an education. He was taken in and fed and clothed. That lad has made good progress in school and will go back to his people as a teacher. There are many, many hundreds of children who want to be taught like that Golah boy and the Birthday Thank Offering will be a blessing to them.

"I wish," said the Bishop in conclusion, "that Miss Withers would tell the children of the Church School Service League—all over the country—how grateful the people of Liberia are to them for their help."

As Bishop Overs ceased speaking a blackboard was brought on the stage. The side facing the audience was blank, but when it was turned around and the magnificent sum of

\$21,339.46

appeared, a gasp of wonder and delight ran through the house, which will be echoed by the Church Schools throughout the country.

The objective for the next Triennial offering was presented by Deaconess Newell. It will be the completion of the Hooker School in Mexico through the erection of the east wing.

There were many morning and after-

noon conferences; on *Mobilizing the Church School for Service*; *The Service Program of the Church School*; *The Little Helpers*; *Student Leadership*; *Projects in the Five Fields of Service*; *The Christmas Box*; *Mission Study and The Lenten Offering*.

A morning was devoted to Rural Work. The Rev. F. D. Goodwin presented the subject which was followed by leaders showing how the service program can be developed in a rural school, a small school and a mission school. There were also conferences of parish, diocesan and provincial leaders. The various Provincial Chairmen of the C. S. S. L. held meetings with the leaders of the dioceses within their provinces. These were helpful in bringing together people with like problems and interests.

The business meetings of the conference were not neglected but were subordinated by the conferences which voiced a real desire on the part of the leaders to fit themselves in wiser and better ways of leading boys and girls in service for the Master.

The Church Schools of New Orleans held afternoon meetings to show how the program of the C. S. S. L. could be carried out. Many people visited the sessions and received help and inspiration from them.

Fellowship was a dominant note throughout the conference. A common interest created new friendships and renewed those of other days. The local Committee under Miss Fry gave a charming tea at the Children's Home. The greatest fellowship in Christ's service was through participating in the corporate communion and in the Quiet Hour which closed the conference.

The days together brought to the leaders the realization that in order to come to the fulness of the joy and privilege of service "the boys and girls should share in the purposing and planning of every single project."

As the delegates went home to their parishes and dioceses, they took with them the vision of the time when the whole youth of the Church shall be engaged in the whole work of the Church.

Triennial of the Woman's Auxiliary

Personal Dedication to the Service of Christ the Key Note—A Constructive Program for the Next Triennium Adopted—Loyalty to the National Council Reiterated

By *Edith D. Johnston*

Publicity Secretary of the Diocese of Georgia.

PERMEATING the New Orleans' Triennial of the Woman's Auxiliary was "The Message" of the Executive Board to the National Council, and throughout the business sessions and in the special services, there was always evident the spirit of "The Message." Not only was it reflected in the words of the addresses but repeatedly there were heard the expressions "loyalty," "coöperation," "the Mind of Christ," "the power of Christ," "the coming of the Kingdom," from those who took part in the discussions. Truly it may be said the Holy Spirit vitalized and guided the 1925 Triennial.

Over four hundred delegates from one hundred and eight dioceses and missionary districts attended, and sixty-four had their full complement of five members. The four corners of the earth were represented, and of decided interest was the fact that so many of the foreign and continental branches had at least one member present. All of the Colored branches of the South also had their representatives.

Elections

Miss Grace Lindley was re-elected Executive Secretary without opposition, and there were thirty-eight nominations for the eight members-at-large for the new executive board. Such a large number of candidates required three ballots before the required number received a majority vote. Four members-at-large and four Provincial representatives had served their two terms and were therefore not eligible for re-election. These were, Miss Eva Cory, Miss Elizabeth Matthews, Mrs. Marceline Adams, Miss Nannie Hite Winston, Mrs. W. J. Loaring Clark, Mrs. C. R. Pancoast, Mrs. A. S. Phelps, and Mrs. H. B. Butler. The Provincial representatives were all

elected before the Triennial and the eight members elected in New Orleans are: Mrs. Samuel Thorne of New York, Mrs. Herbert Payson of Maine, Mrs. Kingman Robins of Western New York, and Mrs. Wilson Johnston of Oregon, re-elected. The new members are, Miss Lucy Sturgis of Massachusetts, Mrs. Allan McGregor of Southern Ohio, Mrs. Robert Burkham of Missouri and Mrs. E. J. Randall of Chicago.

The Provincial representatives are: Province I, Mrs. Edgar A. Fisher of Western Massachusetts; Province II, Mrs. C. H. Boynton of Newark; Province III, Miss Louisa Davis of Virginia; Province IV, Miss Margaret Weed of Florida; Province V, Mrs. Francis Bussey of Milwaukee; Province VI, Mrs. Leete of Nebraska; Province VII, Mrs. J. C. Tolman of Texas; Province VIII, Miss Helen McGill of Los Angeles. Before the closing day the new board met and elected the following officers: chairman, Mrs. Thorne; vice-chairman, Miss Weed; secretary, Mrs. Tolman.

United Thank Offering

Standing out prominently among all the events, naturally, was United Thank Offering Day. The story of this day

will be found on page 677. The Thank Offering, as announced at the mass meeting, amounted to \$904,145.77. Later at a business meeting Miss Lindley announced that the amount had increased to \$909,833.50, and that the books would be kept open through November to receive contributions from those dioceses that were still to make collections from the Little Blue Boxes. The suggested resolutions on the purpose of the U. T. O. for the 1928 Triennium, sent out in advance to the diocesan branches, were acted on favorably.

Bishop Tuttle Memorial Fund

Great joy was expressed when Miss Nannie Hite Winston, chairman for the Bishop Tuttle Memorial Fund, announced that on October first, the Special for the 1923-1925 Triennium amounted to \$101,304.85, with contributions still coming in. During the meeting of the Triennial the house for the training of colored women leaders was opened in Raleigh, N. C., and at one of the meetings full reports were made by Miss Cory and Mrs. Pancoast on the erection of the building and the furnishings; the former stating that the total cost will come within the estimate of \$38,000 and the latter announcing that only \$3,500 had been spent of the \$5,000 appropriated for the furnishing which was almost complete. The decision for the erection, purchase or renting of the New York house was left to a special committee.

"The Message" at the Triennial

Out of a conference on "The Message," led by Mrs. Robins, came the resolutions prepared by a special committee and presented at a business meeting. The resolutions will be sent to the National Council in the form of a statement, and were sent as information, first, to the General Convention.

The Triennial adopted "The Message" as its own, the members attending pledging themselves to go back to their dioceses dedicated and committed to:

1. The payment in full of all General Church quotas.
2. The overcoming of our lukewarmness by deeper spiritual understanding and greater consecration through prayer.
3. The awakening of all women of the Church to more effectiveness for Christ.
4. United parish effort.
5. The strengthening of our rural work and foreign-born work.
6. Closer relationship with the missionaries in the field.

At the last of the noon-day meditations, which were led by Miss Lindley, in silent prayer, and at the closing service of the Holy Communion, the Triennial delegates made this re-dedication: "realizing that only through personal dedication to Jesus Christ, our Lord, can we hope to bring to fruition our human endeavors, we re-dedicate ourselves to the service of our Lord Jesus Christ: to making the strength of our deeds the measure of our Faith; to a sincere and simple effort in our daily living to follow with humility the example of our Saviour."

A message was received before the closing day from the Order of the Daughters of the King, stating that they had accepted the challenge of "The Message" as their own, expressing their coöperation in carrying out its spirit and principles.

Constructive Program for Peace

The 1925 Triennial went on record in regard to war by expressing conviction that war as an institution for the settlement of international dispute by brute force allied to skill, cunning and lying, is incompatible with the mind of Christ, and therefore incompatible with the Church, and that the causes of war are ignorance, prejudice, selfishness, and greed, especially in the national and economic aspects, which must be uprooted from the hearts of men, and the delegates resolved to carry out a constructive program of education for peace, and to use their best efforts and

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their strongest influence toward the promotion of international and interracial good will.

Miscellaneous Resolutions

Constantly throughout the sessions were there heard reiterations of loyalty to the National Council and its several departments, and by resolution the Woman's Auxiliary pledged its willingness to cooperate with the Field Department in its effort to organize the parish for service through a cooperative movement of men, women, young people and children in promoting the parish program and parish council.

Many resolutions of varying character were passed the details of which will be presented to the diocesan and parish branches by their representatives. These included the continuation of Christmas personal boxes to missionaries; the Prayer Partnership Plan, the furtherance of the Kuling School for the children of missionaries in China; helping to find a market for work done in the mission fields; cooperation in the plans for Church Unity; assisting the young people in planning congenial work; promotion of the Daily Bible Readings; etc.

Corporate Gift for 1925-28

The abandonment of a "Special" outside the Program of the Church, which has been the policy for the last two trienniums, and in its place the assuming of a national "Special" within the Program, caused prolonged discussion. Differences of opinion were brought forth in the desire to be loyal to the quotas for advance work, and the de-

sire to continue the corporate contributions which have been so splendidly supported by the raising of the Emery and Bishop Tuttle Funds. The statement made that it was believed that from \$75,000 to \$100,000 would be lost to the Church if this plan were given up, had its influence on the final vote by which a corporate gift of \$100,000 for advance work included in the new Program was carried by a majority vote of fifty-five to thirty-five. Intense interest was shown in the objects which should be included in this gift, and after reviewing the various needs explained by Dr. John W. Wood, the following objects were decided upon: St. Agnes' School, Kyoto, \$25,000; St. Timothy's Hospital, Cape Mount, Liberia, \$20,000; School for Girls, Port au Prince, Haiti, \$12,500; church at Baguio, Philippine Islands, \$18,000; St. Mark's School, Nenana, Alaska, \$15,000 and church at Livramento, Brazil, \$8,000, thus covering the whole mission field.



DEACONESSES MEET AT NEW ORLEANS TO FURTHER THEIR WORK

At the left is Deaconess Louise Schodts, in charge of the Deaconesses Association. At the right Deaconess Henrietta R. Goodwin, of the Faculty of the National Cathedral School, Washington, D. C.

Conferences and Missionary Talks

Interspersed in the business sessions were conferences and meetings when missionaries from the field addressed the delegates. The conferences included such subjects as *The Message, Presenting the Church's Mission to Students and Younger Women, World Peace, and How the Business, Professional and Rural Women Are Contributing and Can Contribute to the Church's Mission*. Besides the missionary talks outside of the auxiliary program, twenty-three missionaries gave the inspiration of their work to the delegates,

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MEMBERS OF THE NEWLY ELECTED NATIONAL COUNCIL OF THE DAUGHTERS OF THE KING

From left to right—Miss Emma E. Behlendorff, of New York; Mrs. W. J. Loaring Clark, Tennessee, second vice-president; Mrs. A. A. Birney, Washington, D. C., president; Mrs. A. R. Pierson, Louisiana, and Mrs. W. Shelley Humphreys, Florida, recording secretary

and twenty-four who spoke at the garden parties for non-delegates. These latter were made possible by the courtesy and hospitality of the New Orleans hostesses who own beautiful and historic gardens. Notable among those who spoke were three from foreign churches, the Rt. Rev. Joseph Motoda, D.D., Bishop of Tokyo, the Rev. Kishro Hayakawa, principal of St. Agnes' School, Kyoto, and the Rev. P. Linden Tsen, of China.

Support of the Spirit of Missions

The Editor of *THE SPIRIT OF MISSIONS* appeared at one of the meetings and made an urgent plea for an increase through parish effort, of subscriptions for the missionary magazine of the Church. As *THE SPIRIT OF MISSIONS* gives information arousing interest in the Mission of the Church, resulting in gifts of money, service and life, efforts to insure its wider reading are a most practical form of missionary service. The Auxiliary passed a resolution pledging its coöper-

ation in building the circulation of *THE SPIRIT OF MISSIONS* through the appointment of representatives in every parish throughout the Church.

Church Services

In addition to the beautiful Sunday services, four special services were arranged for the Woman's Auxiliary whereby spiritual effort was sustained and grace received for the carrying out of the task before the members. There were the Preparatory Quiet Hour, on the day before the opening of the Convention, when Bishop Bennett of Duluth conducted the meditations; the United Thank-Offering Service; the Day of Intercession when meditations for the home and family, the nation, racial contacts, Church Unity and world peace were given by six Bishops, and the closing service on Thursday, October 22, when Bishop Darst, of East Carolina, at a Celebration of the Holy Communion, summed up the tasks assumed in re-dedicating life to Christ for future service.

In Lighter Vein

In order that those in the rear might hear the speakers from the stage and platform, Jerusalem Temple was provided with amplifiers, which, when they worked, served their purpose, but no one had foreseen the terror that overcame the speakers when they were confronted with this "inhuman voice" as some one called it. Almost invariably every speaker in the first few days, prefaced her opening remarks with the statement that "never before had she spoken in one of these things!"

New Orleans Hospitality

Deep sympathy was felt for the hosts and hostesses of the Convention city over the great disappointment caused by high temperature through the greater part of the visit of the delegates

in the beautiful and hospitable city of New Orleans. Unstintingly had the Church people and the citizens given of themselves and their gifts to entertain the many thousands housed in their midst for three weeks. The members of the Woman's Auxiliary had their own individual share of hospitality and courtesy, for several entertainments were provided for their special pleasure.

Especially to Mrs. M. McBride, president of the Louisiana Branch, who was the gracious presiding officer of the Triennial, were the thanks of the delegates tendered in a rising vote at the closing business session.

The invitation presented by Mrs. W. D. Hurd, president of the Washington diocesan branch, to hold the next triennial in the Nation's Capital, was accepted.

Study Classes Crowded to Capacity

Many Turned Away for Lack of Space—Men As Well As Women Enroll

LONG before the time announced for the registration for study classes crowds of applicants began to arrive in Jerusalem Temple. The hours for registration had been announced as Tuesday, October 6th, from 10 a.m. to 4 p.m., and Thursday, October 8th between 11 a.m. and 12 noon. By noon on Tuesday, October 6th, five of the classes were filled to the limit of the capacity of the classrooms, and by noon on Thursday 595 members had been enrolled, both men and women, while at least as many more had been turned away because of the lack of classroom space.

In spite of the heat and rain and the crowded convention program, the members of classes were faithful in their attendance at the sessions from the beginning to the end. Four sessions of each class were held in Trinity Church, New Orleans, at the same hours, 9:30 to 10:45 in the morning; on the same days, Saturday, October 10th, and Tues-

day, Wednesday and Thursday, October 13th, 14th and 15th. They drew together men and women from all parts of the country. The registration cards show a membership representing at least 80 dioceses.

In addition to the study classes, two educational conferences were held on Monday morning, October 12th, from 9:30 to 10:45. One of these conferences was planned for diocesan educational secretaries only, and was led by Miss Laura F. Boyer, Assistant Educational Secretary of the Woman's Auxiliary to the National Council. The other was planned for parish educational secretaries, members of parish educational committees and others interested in adult education, and was led by Mrs. Reginald H. Williams, educational secretary of Newark. At these conferences practical plans and methods were discussed for the conduct of educational work among adults in parishes and dioceses.

The Pastoral Letter of the House of Bishops Old and Young Alike Urged to Seek for Divine Help and Guidance—The Church Called to a New Preaching of the Gospel of Jesus Christ

The Convention closed with a service at which the Right Rev. William T. Manning, D.D., Bishop of New York, read the message which follows—a message which in no uncertain terms calls for the preaching of the whole Gospel to the whole world.

BRETHREN OF THE CLERGY AND LAITY:

As those upon whom rests the responsibility of Chief Shepherds in the Church of Christ, we send our message of love and counsel to you at this time.

We look out upon a world in which vast changes are taking place. In China, and elsewhere among the peoples of Asia and Africa, movements and forces are at work which must have momentous consequences. Some of those best able to judge the signs of the times are warning us of the danger of racial conflicts more disastrous than any that this earth has yet known. It is no longer possible for the races of men to dwell separate and remote from one another. A power must now be found strong enough to bind men together in world brotherhood if they are not to consume each other in world strife. Throughout Europe there is deep disquiet with widespread threatenings of social disintegration. And here in our own land, favored as it is beyond any deserts of ours, we see much that must give us grave concern. We see an amassing of wealth such as history has never known, without a corresponding growth in sense of stewardship and obligation though there are many noble examples of generous giving. There is still much to be done to bring our industrial and economic conditions into accord with the spirit and law of Christ. We see a weakening of the ties, and a lowering of the standards, of home life due to lack of proper parental control and to the absence from our homes of definite religious influence. We see a widespread revolt against the Christian ideals of morality and purity expressed in much of our literature, advocated openly by some of those whose position gives them hearing and influence, hailed by many as the advent of a fuller freedom and a larger self-expression, and, in correspondence with this, the appalling and still increasing growth among us of Divorce.

We see in our land tens of millions of men and women who acknowledge no connection with religion, and, as a result of this, a large proportion of our children growing up without religious influence, or religious teaching, of any sort. Can we fail to see the connection between this situation and the spirit of lawlessness, the startling increase in crime, and especially the increase in the number of youthful criminals, which is now challenging our attention?

But in our own country, and elsewhere, another movement is manifest. Driven by the pressure of the world's need men are with new earnestness looking towards Jesus Christ. Evidences of this are coming from the farthest corners of the earth. Faced by the issues of this present time men are feeling the need of Divine help and guidance. They see the inadequacy of human statesmanship to meet the present world situation. With a new reality they feel their need of God. More widely than ever before they are beginning to see that the one hope of the world is in Christ. But their faith in Him is vague and uncertain. The call to the Church is now for a new preaching of the Gospel in all its Divine truth and power. We give thanks for the results of the Nation Wide Campaign inaugurated six years ago. This movement has not only increased our contributions for the work of the Church, it has aroused us to a new consciousness of our corporate life and responsibility. We call for a still larger and more loyal participation by every diocese, every parish and every member in this great common

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undertaking of the Church. But we need now something still deeper and more vital than this, something without which all our efforts will be of no avail. Organization, machinery, methods of administration, have their importance, but the supreme need of the Church today is a fresh realization of the meaning and power of the Gospel itself. We need a new conversion to Christ so that we may preach Him to men with the same love and power with which the Apostles preached Him. What is now needed is that Christ Himself shall be accepted, that His grace and truth shall be made known, that we shall preach Him to men as the New Testament shows Him to us, as He is now at God's right hand, in all His majesty and glory. It is this message for which men are longing and waiting. It is this Faith which has power to save the world. It is this which will fill the ranks of the Ministry with the best and noblest of our sons, and will carry men and women to the ends of the earth to share with others the joy and light and love that they themselves have found in Christ. If there seems to be today any lack of enthusiasm, of joy, of adequate response to the missionary challenge of the Church, it is because of the lack of evangelical fervor in our preaching of Jesus Christ.

The very heart of the Gospel is that it was the Eternal Son of God Himself who came in the Person of Jesus Christ to dwell among men. With the Apostles, with the New Testament, with the whole Catholic Church throughout the world, we believe that it was He by Whom the heavens and the earth were made. "Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man".

Let us make it clear that our acceptance of the Christian Creed is not a matter of mere assent to intellectual propositions. Our faith is in Christ Himself, which is an infinitely simpler, and an infinitely greater thing. We believe in Him, we pray to Him, we strive to follow Him, we look to Him as our Saviour and our Lord. It is our faith in Him which explains, and justifies, the prayers, the hymns, the Sacraments, the whole Faith and worship of the Church.

We would especially warn our people against the superficial and false antithesis, just now often dwelt upon, between the religion *of* Christ and the religion *about* Christ. No such differentiation can be made by those who believe in Jesus Christ as God. There is no such antithesis in the New Testament. We need both the religion about Christ and the religion of Christ and the Church and the Scriptures give us both. If we are to have a living faith in Christ, we must know the truth about Him.

Brethren: the love of Christ constraineth us—that love, which poured itself out in entire self-surrender for our sakes, is the challenge to us, and to all men, to redeem the discord and failure of the world, to abolish war and bring in peace, by unselfish service in His Name and power. On Him, and on faith in Him, depends the whole world's hope and salvation. It is Christ alone Who brings comfort for the sorrow of human life, Who can overcome the sin in the world, and in each of us. It is Christ alone Who can give us the strength that we need for the tasks now facing us. It is Christ Who has given us those visions of truth, of justice in all human relationships of world brotherhood, which are now before men's minds. It is Christ only Who can bring these visions to fulfilment.

We who send this message to you pledge ourselves to new devotion in His Name and service. With most affectionate care for them, we call the young people of the Church to new adventure in the faith and service of Him Who is more modern than any of the movements of our day. We call the whole Church, clergy and laity, old and young alike, to repentance and new life, to prayer and sacrament and worship, to faith in Jesus Christ the Son of God, that we may be His true disciples and may bear our faithful witness of Him to the world.

Sanctuary of the Church's Mission

O GOD, within Whose sight
All men have equal right
To worship Thee,
Break every bar that holds
Thy flock in diverse folds!
Thy will from none withholds
Full liberty.

Lord, set Thy Churches free
From foolish rivalry!
Lord, set us free!
Let all past bitterness
Now and for ever cease
And all our souls possess
Thy charity!
—JOHN OXENHAM.



FOR THE BISHOPS-ELECT

O GOD, we pray Thee to pour down Thy blessing in full measure on those who have been called to be chief pastors over Thy flock. Touch their lips with fire from Thine altar; give them strength of body and mind to do Thy will and grant them grace ever to be true interpreters of Thy word. All this we ask for the sake of Thy son, Jesus Christ. *Amen.*



FOR THE FUTURE

O ETERNAL GOD, with whom one day is as a thousand years, and a thousand years as one day; Temper our human impatience, we beseech Thee, with Thy divine compassion for the sons of men; and while we await the fulfilment of Thine ancient promises, arouse our pity for a world unconscious of redemption, and send us forth as eager messengers of Thy love; through Jesus Christ, our Lord. *Amen.*



FOR GUIDANCE

GRACIOUS FATHER, we humbly beseech Thee to bless Thy Holy Catholic Church, and fill it with truth and grace. Where it is corrupt, purge it; where it is in error, direct it; where anything is amiss, reform it; where it is right, strengthen and confirm it; where it is divided and rent asunder, heal the breaches thereof, O Thou Holy One of Israel; for Jesus Christ's sake. *Amen.*



OUR FATHER, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*



It is something to be a missionary. The morning stars sang together and all the sons of God shouted for joy when they saw the field which the first missionary was to fill. The great and terrible God, before whom angels veil their faces, had an Only Son, and he was sent to the earth as a Missionary Physician. It is something to be a follower, however feeble, in the wake of the Great Teacher and only Model Missionary that ever appeared among men, and now that he is head over all things, King of Kings and Lord of Lords, what commission is equal to that which the missionary holds from him? May I venture to invite young men of education, men laying down the plan of their lives, to take a glance at that of missionary? We will magnify the office! For my own part, I never cease to rejoice that God has appointed me to such an office.
—DAVID LIVINGSTONE.

Progress of the Kingdom

PROGRESSIVENESS, fellowship, education, dedication are the four notes which were struck again and again in great Triennial in New Orleans. Fellowship made us one great family and the family was eager to learn and eager to go forward in ever larger ways, but best of all was the eagerness to "re-dedicate ourselves to the service of our Lord Jesus Christ, to making our deeds the measure of our Faith; to a sincere and simple effort in our daily living to follow with humility the example of our Saviour."

GRACE LINDLEY.

I CAME to New Orleans with two words in my heart, Faith and Responsibility. They were there as a

The Gist of the Convention closes the hope has been realized. The faith of the Church in its ability to achieve has been strengthened by achievement. The burdensome debt inherited by the National Council and to some extent increased during its administration is in process of liquidation. Some dioceses have already secured their share, others have made a strong start, and the whole Church is inspired with new life because of this splendid evidence of faith and loyalty.

With this has come a deeper sense of responsibility on the part of the several units of the Church for the work of the whole. On every hand renewed efforts are being made to achieve full success in meeting missionary quotas.

Much of this new spirit is due to the masterly report of the Joint Committee on the General Church Program, which was adopted by unanimous vote in both Houses. This report commends the work of the National Council in no un-

certain terms and suggests ways in which the work of the Council can be made even more effective.

The most important feature of the report is the provision that immediately after January 15th the Council shall make a careful estimate of its probable income for the year, and shall if necessary readjust its appropriations so that expenditures shall not exceed receipts. Except to the extent of a possible variation from the estimates, this will insure against deficits in the future. The Convention thoroughly appreciated the seriousness of this step, which means that if the quotas are not met, missionary, educational and social service work will be in danger of curtailment. The dioceses have accepted this responsibility without a dissenting voice and have charged the National Council to carry out their mandate.

Another important matter suggested by the Committee, and adopted, provides for the appointment by our Presiding Bishop elect, of a Committee of three Bishops, three Presbyters and three Laymen to make a thorough study of the work under the care of the Council, and to report to the Council thereon. Thus the Council will have the valuable assistance of this Committee in determining policies, making appropriations and carrying on its work. Another Committee to study methods of apportionment is also provided for.

Relying on the effort already started, the Convention has eliminated from the budget the item for reduction of debt, but has added certain smaller items, making a net reduction in the quotas of ten per cent. Despite the reduction it is the hope of the Council that none of those dioceses which have so splendidly met all of the larger quota will be content to do less than heretofore in actual

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money to meet budget needs.

Throughout the whole period of the Convention there has been manifest a deep feeling of mutual understanding and fellowship. Differences, instead of being fought out have been worked out, and as to the Program especially the conclusions reached have been the conclusions of the whole body. Such a spirit fills us with strong hope for the future.

LEWIS B. FRANKLIN.

New Orleans, October 23, 1925

UNDERNEATH all the discussions and activities of General Convention one felt the power of the missionary motive. That accounts in large measure for the unity of spirit and purpose that marked those busy days in New Orleans. Consciously or unconsciously nearly every proposal was tested by the question, "Will it aid in the upbuilding of the Kingdom of God on earth?"

The conferences on October fifth and sixth between members of the National Council and the bishops of home dioceses and districts and of foreign districts were an excellent preparation. Careful consideration was given to present conditions and needs in their bearing upon large questions of policy.

The crowded hall on the evening of October eleventh, when the bishops from the Orient interpreted the significance of the new day that is slowly dawning there, evidenced clearly the attractive and inspiring quality of the missionary message. It was the best meeting during the convention session. So, too, the four well-filled churches on the evening of October eighteenth when sixteen speakers were asked to tell the story of the Church's varied work, the enthusiastic meeting on behalf of the schools under the American Church Institute for Negroes, the meetings on rural work and work under the care of the Foreign Born American Division, showed how eager people are to know the facts of the Church's mission.

For nearly an hour on October twelfth, the Convention in joint session listened to the presentation of the budget of the Department of Missions, as part of the whole program for the Church, so effectively set forth by Mr. Franklin. It was gratifying that neither the Convention nor its committee that studied the budget for nearly a week, proposed any reduction. That fact is an indication of the vigorous and convincing way in which Bishops Bennett, Burleson, Overs and Roots interpreted the work for the maintenance of which the missionary budget provides.

Fine as other missionary occasions were the outstanding peaks of missionary spirit were found in the services and meetings of the Woman's Auxiliary. No one present can ever forget the communion service at which the United Thank Offering was given or the gathering under the trees in Audubon Park when the amount was announced. Then there were the frequent sessions when missionaries from far and near told of progress and opportunity, and the twelve charming simultaneous garden parties where New Orleans women extended characteristic hospitality and eagerly listened to the reports of the missionary pioneers. The decision of the Woman's Auxiliary to make a corporate gift during the next three years of not less than \$100,000 for six missionary projects included in the list of "Advance Work" objects is a fine venture of faith.

The reality and success of the Church's missionary work were vividly revealed by the presence and the addresses of Bishop Motoda of Tokyo, the Rev. Dr. Hayakawa, of St. Agnes' School, Kyoto, and the Rev. P. L. Tsen, first General Secretary of the Board of Missions of the Church in China.

So one looks back gratefully to New Orleans as a Convention that revealed missionary spirit and purpose, registered progress and gave promise of still greater things to be done in the days to come.

JOHN W. WOOD.

THE General Convention has deliberately put upon the members of the Church the responsibility of determining whether or not the missionary work of the Church is to be curtailed. The Convention refused to adopt the suggestion that the operating budget of the National Council be cut in order that the budget quotas of the diocese might be reduced. Instead of cutting down the proposed budget, the Convention has ordered what is tantamount to a referendum. By the middle of January each year the dioceses are to notify the National Council what amount of money they expect to pay during the year for the National Program, and the National Council is directed to adjust its appropriations for the year to the income thus prognosticated.

How will a diocese discover what amount it can expect to pay? Obviously, it must base its estimate chiefly upon the results of the "Every Member Canvass" in the fall. That is, the diocese will base its expectation of payment upon the pledges which the individual members of the parishes have made. It is, therefore, the individual giver who will decide, when he signs his pledge, whether or not we shall retreat or go forward in the missionary work of the Church. It is hoped that this fact will be made known so clearly that it is driven home to the heart and mind of every member.

But there is no reason why the estimate of income made by the dioceses should be based solely upon the pledges made in the parishes for the parish quota. There are thousands of parishes which have individual members who are able and willing to give much more than the amount they regard as their reasonable share of the parish quota. A man does not want to pauperize his parish by assuming all, or too large a part, of the parish responsibility. At the same time, he will not want to permit the parish quota to limit his giving as a member of the diocese and as a

member of the National Church. The Convention adopted a resolution urging the devising of proper methods of securing additional offerings from such persons. It ought to be comparatively easy for a diocese to obtain in this way the full amount of the budget quota. If the diocese will do this, the National Council will not be compelled under the mandate of the General Convention to discontinue any missionary work, withdraw from any missionary field, or otherwise cripple the national work.

Let those of modest means do their very best when making their annual pledges. Then let those of larger means claim the happy privilege of so supplementing the regular parish giving that the diocese may be proudly able to promise the full amount of its national quota, and that the National Council may be able to carry on the National work of the Church without diminution, and without the haunting fear of a deficit.

NEW Orleans captured the hearts of every Convention visitor. The Convention was indeed the guest of the whole city, since organized groups and the people individually without limitation of any kind opened their hearts and their homes to the stranger. The efforts of Bishop Sessums and the General Chairman of the Diocesan Executive Committee, Mr. Warren Kearny, and of the members of the Committee, bore fruit in the convenience and comfort of the Convention and the Woman's Auxiliary and of the thousands attracted to their city. Country Club, Yacht Club, palatial homes were the settings for incidental entertainment. Leaders in every phase of the city's life served in many humble and trying capacities, as luncheon managers, for instance, to uphold a code of hospitality. Flowers abounded, supplying a fitting setting for innumerable acts of graciousness and courtesy. The standard of generous, self-sacrificing effort will remain classic in the annals of General Convention.

The National Council

Is the Board of Directors of the

DOMESTIC AND FOREIGN MISSIONARY SOCIETY

Which Is Composed of All the Members of the

Protestant Episcopal Church in the United States of America

Presiding Bishop, The Rt. Rev. Ethelbert Talbot, D.D.
and is also the Executive Board which carries into execution the general lines of work prescribed by

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Whose membership includes all the Bishops of the Church, four clerical and four lay deputies from each diocese, and one clerical and one lay deputy from each missionary district. The General Convention meets triennially, the next session being in Washington, D. C., in October, 1928

OFFICERS AND MEMBERS

President, The Rt. Rev. Thomas F. Gailor, D.D.
Vice-President and Treasurer, Lewis B. Franklin

Secretary, The Rev. Franklin J. Clark
Assistant Treasurer, Charles A. Tompkins

ELECTED BY GENERAL CONVENTION

The Rt. Rev. Thomas F. Gailor, D.D.
The Rt. Rev. Wm. C. Brown, D.D.
The Rt. Rev. E. S. Lines, D.D.
The Rt. Rev. T. I. Reese, D.D.
The Rt. Rev. William T. Manning, D.D.
The Rev. W. H. Milton, D.D.
The Rev. E. M. Stires, D.D.
The Rev. Thomas Casady
The Rev. George Craig Stewart, D.D.

Lewis B. Franklin
Stephen Baker
John Stewart Bryan
Burton Mansfield
Samuel Mather
Harper Sibley
H. C. Wyckoff
George W. Pepper
Philip S. Parker

ELECTED BY THE PROVINCES

I. The Rt. Rev. J. deW. Perry, D.D.
II. William J. Tully
III. The Rt. Rev. J. G. Murray, D.D.
IV. The Rt. Rev. F. F. Reese, D.D.

V. The Rt. Rev. J. M. Francis, D.D.
VI. James H. Pershing
VII. The Rev. W. P. Witsell, D.D.
VIII. The Rt. Rev. L. C. Sanford, D.D.

DEPARTMENTS

MISSIONS AND CHURCH EXTENSION

John W. Wood, D.C.L., Executive Secretary and Acting Foreign Secretary
The Rev. A. B. Parson, Assistant Foreign Secretary
The Rev. Carroll M. Davis, LL.D., Domestic Secretary
The Rev. Arthur R. Gray, D.D., Secretary for Latin America
The Rev. Edwin B. Rice, Registrar and Custodian of Archives

Educational Division

William C. Sturgiss, Ph.D., Educational Secretary
Wm. E. Leidt, Assistant Educational Secretary
Foreign-Born Americans Divisions
The Rev. Thomas Burgess, D.D., Secretary
The Rev. William C. Emhardt, Ph.D., Field Director

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The Spirit of Missions

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Miss Emily C. Tillotson, Educational Secretary
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Miss Ellen I. Flanders, Office Secretary

Address all communications to the Church Missions House, 281 Fourth Avenue, New York, N. Y.
Telephone number for all Departments, 3012 Gramercy

The National Council

The National Council meets regularly five times a year. Its work is conducted and promoted through the Departments of Missions and Church Extension, Religious Education, Christian Social Service, Finance, Publicity and Field, and the Woman's Auxiliary. Under the Departments there are Divisions, Bureaus and Commissions.

All communications for the Council, or for any Department, Auxiliary Division, Bureau, Commission or officer should be addressed to the Church Missions House, 281 Fourth Ave., New York, N. Y.

All remittances should be made payable to Lewis B. Franklin, Treasurer.

Meeting of the National Council in New Orleans

A MEETING of the National Council was held in New Orleans on the morning of October 6, prior to the opening of the Convention. On the previous afternoon, the Council and the Department of Missions had conferred with the foreign bishops and those of Latin America; on the afternoon of October 6, a like conference was held with the continental domestic missionary bishops and diocesans receiving appropriations from the General Church. All these meetings were held in the First Methodist Church of New Orleans, which was courteously given for the use of the Council.

The vice-president called attention to the two books, the *Triennial Report* and the *General Church Program*, and a resolution of appreciation for the careful and painstaking work done in preparing these books was adopted.

Most of the business transacted was of a routine character. The treasurer stated that some money had been received to be applied on the priorities without designation and asked the judgment of the Council as to what should be done with it. The Department of Finance brought in the following resolution which was adopted:

Resolved: That the undesignated money for priorities now available be applied in order of precedence as published in list of priorities presented to General Convention in 1922 and approved by that body, and

Further resolved, that in carrying out the above resolution the Department of Religious Education be requested to present a plan for the use of the moneys available for priority number 2.

Department of Missions: Mr. Charles O. S. Howard was appointed treasurer of the Panama Canal Zone in place of Mr. Courtney K. Page resigned. The Rev. W. A. Thomas, of our Point Hope mission in Alaska, was given permission to rent the build-

ing known as Browning Hall to the United States government for a school for Eskimo children. The request received from the Bishop of Southern Brazil that he be given the assistance of a suffragan was approved.

Department of Religious Education: The Rev. John W. Suter, Jr., the new executive Secretary of the department, was presented to the Council and made a brief address.

Field Department: Two new general secretaries of the department, the Rev. Elmer N. Schmuck and the Rev. Charles E. McAllister, were presented to the council. The appointment of the Very Rev. T. R. Ludlow, dean of the Cathedral at Topeka, Kansas, as a general secretary of the department, was confirmed.

Woman's Auxiliary: At the request of Miss Grace Lindley, Miss Grace H. Parker was appointed a secretary of the Woman's Auxiliary to fill the place made vacant by the appointment of Mrs. Biller as head of the National Center for Devotion and Conference at Racine, Wisconsin.

Meeting of Department of Missions

THE Department of Missions held its meeting in New Orleans on the morning of October 5. The following missionaries were appointed:

Alaska, the Rev. Frederick W. Goodman, M.D.; Cuba, The Rev. F. C. P. Hurd, Miss Geraldine M. Huntley; Honolulu, the Rev. J. Len Martin, Miss Dorothy L. Petley; Liberia, Dr. Lloyd Robert Fowzer; North Tokyo, Miss Marian Jean Crawford; the Philippines, the Rev. Wilson Macdonald, Miss Vaughan Keeley; Porto Rico, Miss Margaret Rebecca Brown, Miss Catherine Rose Parr, Miss Marion Lucretia Pinckney.

THE SPIRIT OF MISSIONS

Missions and Church Extension

John W. Wood, D.C.L., Secretary

Educational Division

William C. Sturgis, Ph.D., Secretary

THE FORTY-EIGHTH TRIENNIAL CONVENTION OF
THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES
MEETS THIS MONTH IN NEW ORLEANS, LA.

	MEMBERSHIP	
BISHOPS 140	PRIESTS 320	LAYMEN 320
	REPRESENTING	
	87 DIOCESES IN THE UNITED STATES	
3 IN CHINA		3 IN JAPAN
	ONE EACH IN	
LIBERIA	DOMINICAN REPUBLIC	ALASKA
BRAZIL	PANAMA CANAL ZONE	HAWAII
CUBA	PHILIPPINE ISLANDS	MEXICO
HAITI	PORTO RICO & VIRGIN. IDS.	

THE PROTESTANT EPISCOPAL CHURCH
IS A PART OF THE
ANGLICAN COMMUNION

WHICH COMPRISES
THE CHURCH OF ENGLAND
THE CHURCH OF WALES
THE CHURCH OF IRELAND
THE EPISCOPAL CHURCH IN SCOTLAND
THE CHURCH OF ENGLAND IN CANADA
THE CHURCH IN INDIA
THE CHURCH IN AUSTRALIA AND TASMANIA
THE CHURCH IN NEW ZEALAND
THE CHURCH OF THE PROVINCE OF SOUTH AFRICA
THE NIPPON SEI KO KWAI (HOLY CATHOLIC CHURCH OF JAPAN)
THE CHUNG HUA SHENG KUNG HUI (HOLY CATHOLIC CHURCH OF
CHINA)
PROTESTANT EPISCOPAL CHURCH IN THE U. S. A.
TWENTY MILLION COMMUNICANTS
THE ANGLICAN COMMUNION IS CO-TERMINOUS WITH THE BRITISH
EMPIRE AND IN EVERY COUNTRY UNDER THE AMERICAN FLAG.
IT CARRIES ON WORK IN 63 COUNTRIES

THIS legend emblazoned in red and black on a large poster was exhibited during October in the window of the Church Missions House. It formed the central feature of a window display designed to inform the New York public about the Episcopal Church, its General Convention then in ses-

sion, and its place in the Anglican Communion. The exhibit included pictures of the General Convention held in Portland in 1922; of the Presiding Bishop, the Most Rev. Ethelbert Talbot, D.D.; and of the Archbishop of Canterbury. Copies of Church weeklies and the missionary maga-

THE NATIONAL COUNCIL.

zines of the Anglican Communion such as *THE SPIRIT OF MISSIONS*, *The East and West* (Quarterly of the S. P. G.), and *The Church Missionary Review* (Quarterly of the C. M. S.), as well as copies of the new *General Church Program 1926-1928*, the last *Annual Report of the National Council* and *The Triennial Report of the National Council*, were displayed. A chart showing the succession of the Bishops of the American Church from the Scottish and English Churches, and a map showing the countries in which the Anglican communion is at work, added greatly to the attractiveness and interest of the exhibit.

The display brought to New Yorkers—Churchmen and non-Churchmen alike—something of the flavor of the events then taking place in New Orleans. During November, with the help of the Commission on Army and Navy Chaplains, we hope to show their exhibit, which attracted such widespread attention in New Orleans during the Convention.

Bulletin of Committee on Adult Education

EARLY in the summer, the Committee on Adult Education issued its third annual bulletin on recommended study and discussion courses for adults—this year under the title *Courses on the Church's Mission* and with several innovations intended to increase the usefulness of the Bulletin and the effectiveness of the Committee. The most important of the new features is a questionnaire on the extent to which materials recommended by the Committee are used and the methods employed in their use. Already ten thousand copies of the Bulletin have been distributed to parish clergy, at summer conferences, and to program committee chairmen of the Woman's Auxiliary, Brotherhood of St. Andrew, Young People's Societies, and the like. But in spite

of this rather wide distribution, the number of questionnaires properly filled out and returned to the secretary of the Committee has been exceedingly small. Now that the autumn season has begun and groups are reorganizing for the year's work, cannot each group chairman or leader make a point of reporting on last year's work before the new season's work is undertaken? Such a report from every group would greatly facilitate the Committee's work.

The Committee has now been in existence a little over three years co-ordinating and developing the adult educational plans of the various Departments of the National Council. It cannot continue to do this to the best advantage unless it has positive data as to the extent to which its materials are used and the methods employed in their use. Those who have not received a copy of *Courses on the Church's Mission* for 1925-1926 may obtain one by writing The Book Store, 281 Fourth Avenue, New York City. Additional copies of the questionnaire may be secured from the Secretary of the Committee on Adult Education, Mr. W. E. Leidt, 281 Fourth Avenue, New York City, to whom the questionnaires, properly filled out, should be returned.

Handbook Supplements

During the past month, the 1924 supplements to the Handbooks on China, Japan, and Liberia were issued and distributed to all purchasers of the Handbooks. If anyone failed to receive his copy, it may be obtained by writing the Book Store, 281 Fourth Avenue, New York, N. Y. These supplements, together with the 1924 Supplement to the *Philippine Handbook*, issued earlier in the year, bring the stories of our missions in these fields down to the close of the year 1924. The supplements will of course be included in all Handbooks purchased in the future.

Field Department

The Rev. R. Bland Mitchell, Executive Secretary

A Parish Revived

St. Paul's Church, Des Moines, Iowa, the Rev. Elmer Nelson Owen, Rector

IN every parish certain conditions develop which tend to interfere with its natural growth and defeat its opportunity for spiritual leadership. In many instances these weaknesses are of a local character, but in our own parish up to the time that the Group System was introduced, there were some which are well-nigh universal. Some Familiar Problems: Our people

were not very generally acquainted and so lacked any sense of unity; they had never been instructed systematically and for this reason felt no responsibility for interests beyond the parish boundaries; our plans, of whatever nature, were carried out through societies which at best could represent only a fraction of our membership; we were not holding our young people.

THE SPIRIT OF MISSIONS

People Not Acquainted: Church attendance had declined for various reasons and over a long period, so that about eight years ago there were only a few of the faithful left. Then, when the attendance at services began to increase through the building up of a new membership (our parish has more than doubled in the last seven years), we had no satisfactory method for assimilating them into a common parish life. They lived in various parts of the city and had no idea who were their nearest Church neighbors. They came to the church for a time and then dropped out because of the continued lack of friendly contacts.

Narrow Interests: Our enthusiasms were limited to parochial needs. When financial appeals came from the general Church, unsuccessful canvasses were made to raise the money. People would not respond. After repeated failures, we began to realize that little can be expected from an uninstructed parish. It is fatal to present financial appeals to men and women who have no personal knowledge of the programs which make financial canvasses so necessary. "If the magnitude of the cause could only be brought home to them!" we said. But to instruct a parish so un-united seemed a problem insurmountable.

Inadequate Parish Machinery: Such local plans as we had usually originated with the rector. They were presented to societies which were asked to cooperate with him in putting them over. This method was found to be wrong both in principle and practice. People are always interested in furthering their own ideas or ideas which they have had some share in developing, rather than those which have had their origin elsewhere. And when plans were constantly imposed on our societies from without it was only natural if at times they were received with no enthusiasm. The psychology of it is bad. Again, the membership of our Church societies usually represented only a small percentage of those who ought to have a working interest. Such practice is equally unsound. Often the thought arose, "Surely there must be some method by which we can relate all our people to a program arrived at by conference and acceptable to all."

What of the Young People: Our young people were growing up but not growing into the Church. What could be done about it? We might organize a society and ask them to join it. But the rector had been through that mill too often not to know the weariness of such effort, the smallness of the scheme and the ephemeral character of such a society when all but the rector shun responsibility for its continuance. Those who studied this problem felt that there must be some method sufficiently large and challenging to relate all our young people to the parish ideals and at the same time

vitality interest their elders in the enterprise.

Group System Adopted: The group system was adopted in St. Paul's to meet these and other problems. Our people welcomed it enthusiastically, to our great surprise! Today they are convinced of its value because of first-hand knowledge of its working.

We have two group organizations: (1) The Adult Grouping and (2) the Young People of St. Paul's. The Adult groups contain about ten families each. We have thirty-six groups which, because of the size of our parish, are arranged in six divisions. The head of the system is a Director, chosen for his outstanding personality and leadership, who has six division chairmen under him, and each division chairman is responsible for six group leaders—in all forty-three officers, mostly men.

In forming these groups, no juggling of names was permitted: they are real neighborhood groups. It was done as follows: (1) We secured a large blue-print of the city from the telephone company and drove tacks into it to represent family locations. About ten of these tacks that seemed most natural to group together were inclosed with a rubber band. We then made up group lists corresponding to the banded tacks. (2) Out of each group we selected its leader. Men or women were chosen on the basis of ability and willingness to spread information, help to develop a group consciousness and solicit funds when necessary. (3) The Young People of St. Paul's is a similar organization of eighteen groups, containing young people between the ages of ten and twenty. (4) Each member of the parish is given a booklet in which names of members and officers are arranged according to divisions and groups with their addresses and telephone numbers.

All money is raised through the group system and our programs arrived at by conference are carried out on the basis of the whole membership.

In raising funds every individual is apportioned. We know what the need is and so are in a position to suggest in a general way what his proportionate share should be. It is evident from this that each group, therefore, has a quota. Canvasses are easily completed by this method. The division chairmen insist that each group leader report his group 100 per cent responding, even though in some cases it be for an inadequate amount. It means that such people have at least made a beginning.

The Parish Council which with the rector develops all programs, and aids the rector in securing leaders, is made up of two representatives from each existing organization in the parish, together with certain individuals who have had large experience in philanthropic and educational work.

THE NATIONAL COUNCIL

"I Didn't Know You Belonged": One first result of our reorganization was the astonishing way in which people began to investigate the membership of their groups. One woman called on all the other women. Others invited the women to their homes for a social afternoon. Meetings of families were held. Many of these people had never met before. In one instance the women of a group were invited to an afternoon tea. All came but one. No one seemed to recognize her by name. So it was agreed that before separating they would call on her and enlist her interest. Mrs. A rang the bell and when Mrs. B opened the door they promptly fell into each other's arms. The caller cried "Why, Helen, I didn't know it was you they meant!" "I didn't know you belonged to the Church!" They were fellow members of a lodge and knew each other intimately in that connection but neither knew the other's address or that they were members of the same parish! Now they have a common interest in their group and meet together at the services of the Church. Fellowship is spreading and a group consciousness is forming. New people are assigned to their neighborhood group, become acquainted and develop enthusiasm for the work.

Spreading Information: A splendid prospect for group conferences and mission study has been opened through the group meetings. Even the rector's parish calling has acquired a meaning it formerly lacked. He now calls on the groups, instead of individuals. Thirty-six visitations are made in the spring and again in the fall. In turn, each home represented in the group becomes the place of meeting. It will not be long before each home will thus have been visited not only by the rector, but by all Church people in that neighborhood. Such meetings are not merely social, but purposeful, as a carefully planned message is carried to each gathering for discussion. We now know from experience that our people can be instructed and their loyalty deepened toward one common task.

Mobilizing Our Forces: The Parish Council now develops our parish programs under the rector's leadership. These programs are approved by the organizations, whose representatives make up the Council. This involves the whole parish in a common responsibility.

Two examples will be of interest:

Woman's Auxiliary Covers Parish: The few devoted women who made up the Auxiliary were not satisfied with its position in the parish, nor with its results. It was reorganized. The women in each adult group

were made the basis of the new organization.

We selected a president, six division chairmen and thirty-six "Auxiliary representatives"—forty-three officers in all. The six division chairmen are vice-president, secretary, treasurer, educational secretary, box secretary and United Thank-offering treasurer of the Auxiliary, and each is responsible for six "Auxiliary Representatives".

These last are responsible for the women of their group. Each conveys messages and plans of the Auxiliary to the women of her own group, gets her women out to the meetings, distributes and collects Blue Boxes, and apportions the group share of the Box Work assigned to the parish. The plan is working with remarkable success.

Shall We Have a Kindergarten?: This question was asked frequently. Our children live from two to three miles away from our "downtown" church. A number of good Church Schools intervene and are a great lure to mothers of very young children.

The Council decided we should try out a kindergarten in the West End. The plan was approved. A committee of forty-three was called; one for general chairman, six for the executive committee and division chairmen and thirty-six to work through the groups. These women guaranteed the backing of their groups and decided to open an "Economy Shop" the proceeds of which will be used partly for this purpose. The whole parish is involved and not just a society.

Young People of St. Paul's: This is a separate group now in the process of organization. Responsibility for it is not confined to the rector alone. Like all of our work, its conception and development rest with the rector and Parish Council. One of our prominent business men was invited to the Council meeting and successfully challenged to head this organization. This is another instance of the whole parish concentrating its attention on one of our most vital problems, and an example of our method of securing strong leaders.

The general purpose in the mind of all is not merely to provide entertainment for our young people, but to supply what may have been lacking in their family training—a real devotion and loyalty to the ideals of the Church.

Two Observations: Two observations stand out in our minds after testing out the group method: (1) The whole parish can be centered around a common problem until it assumes responsibility for its solution. (2) The rector and Council with their united influence can challenge and secure the services of the strongest men and women who often successfully resist the appeal of the rector when working alone.



THE REV. CHARLES E. McALLISTER

A New Secretary

THE Rev. Charles E. McAllister, rector of St. John's Church, Hampton, Virginia, whose appointment as one of the field secretaries of the Field Department took effect October 1, is a native of Providence, R. I. He graduated from St. Stephen's College, took a Master's degree at Columbia, graduated from General Theological Seminary, and was ordained priest in 1918. He was rector of a Maryland parish before going to Hampton, and has served on a number of diocesan

commissions in Washington and Virginia.

Elizabeth City Parish, to which St. John's Church, Hampton, belongs, is said to be the oldest continuous parish in the American Church. Its 315th anniversary was celebrated at St. John's in July, 1925.

St. John's is a center of worship and instruction, and pays its apportionment for general Church work. The Confirmation class last spring numbered 46, the largest in the parish history, with a total of 159 in the two years of Mr. McAllister's rectorship. The Church school now has over 300 members.

Words Like This Help Us

BISHOP REMINGTON, of Eastern Oregon, recently cheered us by writing: "I want to express to you, and to the authorities of the Church Missions House through you, my deep appreciation and grateful thanks for sending the Rev. Elmer N. Schmuck and Mr. Edward Sargent to us this year to take courses in our Summer School. Both of them were of the utmost help and inspiration. Mr. Sargent particularly gave us courses which were just what we all felt we needed. We had only a small school, about forty of us in all, but the spirit of it was excellent, and I think a great improvement over what we had last year, when we had no representatives from the National Council as leaders."

Speakers' Bureau

Miss Jean W. Underhill, in Charge

FOLLOWING is a list of missionaries now in this country who are available for speaking engagements.

It is hoped that, so far as possible, provision will be made for the travel expenses of the speakers.

The secretaries of the various departments are always ready, so far as possible, to respond to requests to speak upon the work of the Church. Address each officer personally at 281 Fourth avenue, New York City. For names see page 718.

Requests for the services of speakers, except Department Secretaries, should be addressed to Speakers' Bureau, 281 Fourth avenue, New York City.

Note: The Bureau cannot guarantee that a speaker is available at every place in the Province indicated after his or her name.

CHINA

The Rev. F. G. Deis and Mrs. Deis (Province 5).

The Rev. Dr. and Mrs. L. B. Ridgely (Province 8).

The Rev. E. J. Lee (Province 2).

The Rev. L. R. Craighill (Province 3).

The Rev. Dr. and Mrs. B. L. Ansell (Province 3).

The Rt. Rev. D. T. Huntington, D.D. (Province 1).

Miss Lucy Kent (Province 2).

The Rev. E. H. S. Ling (Province 2).

CUBA

The Rev. W. W. Steel (Province 3).

JAPAN

Bishop H. St. G. Tucker (Province 3).

The Rev. C. F. Sweet, D.D. (Province 2).

Miss C. G. Heywood (Province 1).

Miss H. J. Disbrow (Province 2).

ALASKA

Miss Bessie B. Blacknall (Province 4).

Archdeacon Drane (Province 2).

PORTO RICO

The Rev. L. M. A. Haughwout (Province 2).

MEXICO

Mrs. Charles H. Boynton (Province 2).

NEGRO

Archdeacon Russell (Province 3).

The Rev. S. W. Grice (Province 3).

Archdeacon Baskervill (Province 4).

Christian Social Service

The Rev. Charles N. Lathrop, Executive Secretary

The Church in Rural Communities

By the Rev. F. D. Goodwin

AT the recent meeting of the General Convention more than one inquiry was made of the Division of Rural Work as to what plan should be followed in developing the church in the country districts where now it is so weak. There is, of course, no blue print that can be followed. Country parishes and missions differ as widely as the communities in which they are situated differ. But many with whom this has been discussed have agreed on this fundamental statement.

The rural church, more than the town or city church, touches community life intimately. Where social organization is not so fully developed, the church, through its members and especially through its leader, priest or layworker, touches life in the home, and school, in its pleasures and sorrows, as the religious and social leader. Nothing of humanity is alien to its interest. This means that, in an unusual degree, *personality* in leadership is the essential thing in successful rural work. It was God's way of making himself known to us. The church must make large use of this same means in reaching the unchurched multitudes of our countryside. Where organization can count for little, personality must amount to more.

How can we get this element of strong, Christian personality into our rural fields?

It must be approached from two sides, that of the individual and that of the Church. For the individual priest or layworker who looks forward to doing rural work, this demand upon personality means some very definite things.

First: Complete consecration to the task in hand. This is as essential as it is trite. But where work must be done in so many places without organization, personality counts more; and there is but one source where personality can renew itself.

Second: Length of time of service. The rural worker must live in a community long enough to know personally his people, to call them by name; then they will begin to trust him and follow his leadership. It is not too much to say that every piece of successful rural church work was caused by some consecrated individual willing to stay on the job. We need to lift up our eyes to the hills and not to the cities.

Third: Suitable training. A worker in a rural community, touching its life, as he

should, at every point, needs to know that community and the ways to serve it. These things are not always learned in seminaries or training schools. But the State Agricultural Colleges and Universities have it as part of their task to study community needs and how they may be met. Our Church is now coöperating with other religious bodies and with state institutions to provide such opportunities in Summer Schools for Rural Workers.

From the viewpoint of the individual, these are the necessary things—Personality, Consecrated Personality, Trained and Consecrated Personality. This will hold one, competent and contented, in the rural field until a task is done.

So much for the individual's side. But the Church worker is not an individualist. He is a member of a Divine Institution and that institution, to be honest, must answer the individual's consecration with a worthy care.

First: On the Church's part, there must be a fuller recognition of the dignity and worth of the rural work, and hence of the rural worker. The Church, through its authorities, must send to this field where personality counts so much, not the less, but the more attractive and the better fitted men—and for these men, in simple justice on the Church's part, there must be a worthy appreciation of their missionary work.

Second: The Church must make the material circumstances so that the worker, consecrated to the rural task, can serve in that field in reasonable justice to his family. But foreign missionaries are not overlooked in this regard, and of course it helps them tremendously to stay in their appointed place. Many a rural worker in a field where educational facilities were meagre, lacking the means of sending his children to school, has had to leave his country work and follow the well-worn trail to the city. One diocese in the Church has a minimum salary of \$2,400.00, a rectory and car for its rural workers. How many others can match it?

The building or rebuilding of the church in any diocese in the rural sections is no easy task. It is none the less imperative. Each diocese must study its own conditions—we recommend a Diocesan Conference of Rural Workers and others interested as the first step to meet the problem.

THE SPIRIT OF MISSIONS

Woman's Auxiliary

Miss Grace Lindley, Executive Secretary

Some Special Features of the Triennial

DURING the Triennial days at New Orleans, the activities of the Woman's Auxiliary could be listed under the following heads: Meetings—Conferences—Missionary Talks—Study Classes—Services.

Three committees were appointed to present reports for discussion by the delegates. These committees were as follows: One on the Executive Secretary's Report, another on the United Thank Offering and a third on Miscellaneous Resolutions.

It was voted that the Minutes of the meetings be published and a copy given to each delegate.

Additional copies can be secured from the Church Missions House, 281 Fourth Ave., New York, price 10c.

A feature of the business sessions which should be especially noted was the period of Noonday Intercessions conducted by Miss Lindley. These beautiful intercessions, based upon Isaiah 6:1-8 and following in their spirit the petitions of the Lord's Prayer, will always be a treasured memory. Coming as they did in the midst of the strain and stress of busy sessions they brought a sense of peace, of power and of grace sufficient unto every need for which every woman present will always be grateful.

A motion passed unanimously called for the publication of the intercessions thus making available for all the women of the Church the help which brought such a blessing to the Triennial delegates.

Many conferences gave opportunity for a full consideration of important subjects. There were two under the Field Department on Church Work at which constructive and practical plans for forward work were considered.

In addition to these Conferences there was a series arranged especially for diocesan and parish officers which proved to be most helpful, giving these officers an opportunity for the discussion of their particular problems as well as for an interchange of experiences between those engaged in the same type of work.

These Conferences followed the same general plan—they were opened by the Chairman who outlined the subject, then asked for the discussion. The response from the floor was most gratifying, contributions from the delegates showing a grasp of the subject and an interest and enthusiasm which was most inspiring.

The Missionary Talks were a most happy feature of the days at New Orleans. There were three such talks at Headquarters at which missionaries from fields both at home

and abroad told of their work.

In addition to the Missionary talks arranged at Headquarters, there were a series of Garden Talks from Missionaries for non-delegates. These were held in some of the most charming of the many delightful New Orleans gardens.

Including both types of meetings the women at the Triennial had the opportunity of hearing in all forty-seven Missionaries. Their simple, vivid stories, told with so much modesty and self-effacement, were most inspiring.

It is difficult to write of the services held at the Triennial as one would like. Elsewhere in this issue will be found an article descriptive of the great United Thank Offering Service—the beauty and inspiration of which were beyond all words.

Those who were privileged to be present can never forget the Day of Special Intercession.

This day began with a celebration of the Holy Communion at which Bishop Lloyd was the celebrant. From ten o'clock until three there were offered intercessions for Home and Family—The Nation—Racial Contacts—Church Unity and World Peace—conducted by Bishops Cook, Oldham, Tucker and Roots.

Bishop Lloyd closed the day with a service unforgettable in its power and simplicity, in which he led the Auxiliary to a new realization of the greatness of the task before them and of their utter dependence upon the source of all strength if it is to be accomplished.

The closing service at the Triennial was a celebration of the Holy Communion at which Bishop Darst was the celebrant. The Bishop made an address of great beauty in which he reminded the women of their responsibility to give to others in full measure the blessings received at this great Triennial, remembering always that they were workers together with God and channels of His grace.

In closing, the congregation on their knees repeated the last part of the resolution on *The Message* adopted unanimously by the delegates. This most truly sums up the spirit of the Triennial and is as follows:

Realizing that only through personal dedication to Jesus Christ. Our Lord, can we hope to bring to fruition our human endeavors, we re-dedicate ourselves to the service of Our Lord Jesus Christ, to make him the strength of our deeds, the measure of our Faith; to a sincere, simple effort in our daily living to follow with humility the example of our Saviour.

Say It With Pictures

By the

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Make a thorough search through attics and store-rooms for old letters mailed from 1845 to 1870. Keep the letters if you wish, but send the envelopes (or folded letters) to Mr. Harold C. Brooks, Box 284, Marshall, Michigan. Mr. Brooks, who is mayor of his city, is a private collector and is said to pay better prices than a dealer. During the past twelve years he has paid thousands of dollars for envelopes bearing old stamps. He specializes in United States and Confederate stamps, but also collects Canadian and other foreign issues, provided they are on the original envelopes and mailed not later than 1870. Loose stamps he does not buy except very old issues unused or mounted collections formed before 1880. Revenue stamps such as found on old photographs, mortgages, deeds, etc., are not wanted. Other things like old coins, Confederate money, old relics, may have value, but he is not interested in these.

Shown below are illustrations of a few rare stamps and the amounts Mr. Brooks agrees to pay to anyone who may find them. Besides these are many others of equal value.

Besides the rarities, Mr. Brooks buys many of the commoner stamps, so nothing should be thrown away even though many stamps appear to be exact duplicates. Stamps should not be cut off as any stamp on the original envelope is worth more, collectors being interested in the postmark as well as the stamp. Nothing should be written on the face of the envelope. When making up a bunch of envelopes, be sure they are well wrapped and protected with cardboard to prevent their becoming wrinkled in transit. If you have reason to believe your envelopes are of special value send them by registered or insured mail.

On receipt of envelopes Mr. Brooks will examine them and report promptly their value. If they are not purchased he guarantees to return them in good order.

If you have no old letters written during or before the Civil War, show this notice to your friends—especially those whose families have lived in the same house for several generations. Many old families, old banks and law firms still have stored away hundreds of letters, waiting either to be burned or sold for large sums. Before destroying such envelopes or folded letters *investigate their value.* Mr. Brooks' address is as follows:



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