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# The Spirit of Missions

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Editor

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Treasurer of The National Council, Lewis B. Franklin  
281 Fourth Avenue, New York, N. Y.





"SUFFER THE LITTLE CHILDREN TO COME UNTO ME"



## From the Presiding Bishop to his Children of the Church:

**D**EAR boys and girls:  
I am writing you a loving word of Lenten greeting and encouragement. What a mighty multitude you are! You are half a million strong! You have more than fifty thousand officers and teachers in our Church Schools alone. Under the stars and stripes in America, Alaska, Hawaii, Porto Rico, the Canal Zone and the Philippines; and also in Mexico, Japan, China, Haiti, Brazil, Cuba, Dominican Republic and Liberia, you are marching under the banner of the Cross.

What a wonderful array, and what an inspiration and encouragement to all us grown-ups to know that on the threshold of another Lent, with prayers for perseverance and performance, you are preparing for great service and willing sacrifice in gathering your contributions for a Glorious Easter Offering to God and His Church.

During the Christmas Season, just ended, you have received many gifts from others. You know the joy of receiving. Now you are looking forward to that greater joy of giving, for "It is

more blessed to give than to receive," and the supreme joy of all life is that of service and sacrifice.

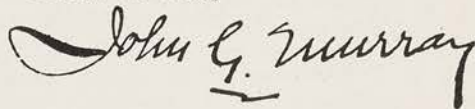
In this way, you found great happiness last year. I want you to find greater this year. Stand on tip-toe waiting for Lent to begin, so you may make a good start on the race that is set before you.

Patiently and perseveringly day by day, run that race until the Easter goal is reached. You know how you ran last year. It was a great race. How we older people enjoyed it with you. The training and exercise you got then, make you stronger and swifter now.

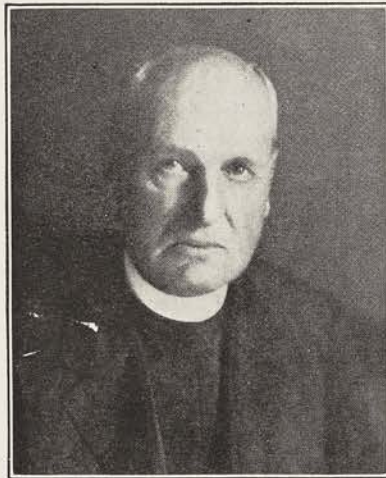
I want all of you to outstrip yourselves, so that you will finish your forty-day course in great form, and happy in the joy of victory.

God bless you, everyone, and believe me

Affectionately your friend, and  
Father in God,



Presiding Bishop.  
New York. January 14, 1926



THE PRESIDING BISHOP



## To the Dioceses

THE National Council, at the call of the Presiding Bishop, has today met in special session to consider the reports made by the dioceses indicating what amount they, respectively, expect to pay to the National Council for the Budget of 1926. Reports have been received from all the continental dioceses except four. Quotas were allotted to 97 dioceses and districts, including all the extra-continental domestic districts and all of the foreign districts except those in China and Japan. The reports show that 48 out of 97 will pay 100 per cent of the budget quota, with others so near the goal as to make almost sure their eventual success.

The aggregate of amounts reported, together with conservative estimates for dioceses not yet reporting and miscellaneous gifts, is \$2,918,507. As the amount apportioned to the dioceses by the General Convention was \$3,510,000, this indicates a shortage of \$591,493 in expected income for the Budget.

General Convention ordered the National Council to bring appropriations within the limits of expected income at its first regular meeting of the year. Therefore, on the basis of these reports, unless the estimated lapsed balances are discounted in advance, the Council will be obliged to stop work costing \$591,493 at its meeting on February 24. Stoppage of work means not mere suspension but disintegration of organization and loss of opportunity.

It is to be remembered (1) that in calculating the amount to be apportioned to the dioceses all expected income from interest on invested funds and from the United Thank Offering was first deducted from the total of the Budget; (2) that the General Convention reserved undesignated legacies for permanent equipment save in a dire emergency; and (3) that the Convention directed that lapsed balances, which are unexpended portions of appropriations, be kept as a margin of safety. The only other source of income is the offerings of the people.

The National Council is confident that the general sentiment of the Church is against any crippling of the work or the withdrawal from missionary fields and projects, which would necessarily be involved in any reduction of an operating Budget prepared with such economy that the General Convention found it necessary to increase it. There is no way of averting the unhappy necessity of reducing the missionary work except by securing larger contributions from the Church.

The National Council appeals to the dioceses which have reported expected payments less than the amount of their budget quotas to secure prior to February 20 from individual givers additional pledges or underwritings to the amount of the apparent deficiency, and expresses the hope that in all the dioceses there are those who in loyal devotion to the Church's Mission will be glad to come forward with aid in time to prevent curtailment of the work.

THE NATIONAL COUNCIL,

*Attest:*

FRANKLIN J. CLARK, *Secretary.*

Jan. 20, 1926.

JOHN GARDNER MURRAY,  
*President.*

LEWIS B. FRANKLIN, *Treasurer.*





ARCHDEACON AND MRS. WYLLIE  
IN FRONT OF THEIR HOME IN  
SANTO DOMINGO

## Dominica, the Republic of Great Opportunities

This Slumbering Land Awaits the Quickening  
Touch—Our Missionaries Valiantly  
Struggling Against Difficulties

*By William Hoster*

Editorial Correspondent, THE SPIRIT OF MISSIONS

The following article is the second of three by Mr. Hoster which will give comprehensive glimpses of the mission work of the Church in Porto Rico, Virgin Islands, Haiti, San Domingo, Cuba and the Panama Canal Zone. Publication in January, February and March, it is hoped, will prove of service to Mission Study Classes interested in Latin America.

THE Bishop of Porto Rico ranges all over the Spanish Main. In a different sense, however, from that in which the late Captain Kidd operated. Though you may have toured around and across Porto Rico proper and journeyed hither and yon over the temperamental Caribbean to the Virgin Islands and thence back to San Juan, you still have not seen all of the Christianizing and harmonizing work which Bishop Colmore has in hand.

There remains San Domingo—La Republica Dominicana—the Hispaniola of Christopher Columbus, and the largest of all the units in the Porto Rico District. It is reached by another ship voyage—westward, this time, out of Guanica, Porto Rico, at sundown, reaching La Romana, San Domingo, at day-break the following morning.

A marked difference between Porto Rico and San Domingo is that Porto Rico with an area of 3,750 square miles and a population of 250,000, has thirty people to the acre; whereas there are thirty acres to each resident of the Republic of Dominica, with a territory of 18,000 square miles and a population of 750,000. Besides that, Porto Rico is developing rapidly, while Dominica is static and awaits the awakening touch.

It is a land of mahogany, cacti, lignum vitae, palm and pine; of fallow, though fertile, soil; of wide open spaces, green mountains and smiling valleys; tropical verdure, torrid days and restful nights, and of memories and monuments of departed glories. It is also a land of great spiritual opportunities, and the Church is hard at work.

It is not possible within the limits of this article to touch intimately upon all that Archdeacon William Wyllie and the Rev. A. H. Beer, under the jurisdiction of Bishop Colmore, are doing in the Republic of Dominica; and much more impossible to tell what could be done, and what would be done, if Church folk in the States realized the vast possibilities of the field here, as indeed throughout these islands of the Caribbean. In this slumbering land, in a former age, flourished the transplanted civilization of mighty Spain. In the stately Cathedral in Santo Domingo City, founded by Ferdinand and Isabella, Columbus sleeps today—this is the Dominican claim, at least—symbolizing at once the past and the present of the land. The temporary occupation of the country by the United States Marine Administration, which was terminated a few years ago, did much toward furthering the progress



which is making. More is in prospect. There is much to be done.

Here is La Romana, for illustration, in the far southeastern corner of the island, two-thirds of which comprises Dominica; the other third the Republic of Haiti. It is on the edge of the sugar country, and not a little of our work here, as in Porto Rico and Cuba, is among the sugar workers. In La Romana there is a population of 10,000—Dominicans, Haitians, English-speaking negroes and a sprinkling of whites—and not an ordained minister in the community. Up in the heart of the disconsolate little settlement—typically Spanish at its worst—our effort is carried on, under the supervision of Archdeacon Wyllie, by Charles Alexander Beach, an elderly West Indian, formerly a cigar maker, now a layreader, and a product of the mission, who is sturdily pushing forward his work among a mixed population, with a weekly congregation of sixty and a Sunday school and day school for the young.

It seems a pitifully small effort, but strung out north and west of La Romana are a score of preaching stations, beholding which, All Saints Chapel in La Romana is palatial by comparison. You ride hard out of the town over a rutty road just recently carved out of the heart of the jungle, fording streams, skirting deep gullies and, ultimately, reach a low, flat sugar country. In succession you reach La Guna, Prieta, Pico Blanco, Jegual, Soco—mere names for the most part, a few scattered, thatched huts, a happy group of naked native children, their elders only a trifle more clad, but each a place where Mr. Beach at stated intervals, and Archdeacon Wyllie whenever he can, visit the people and hold service in some humble cabin or barn, or gather the village folk together at the water hole to hear the simple story of the Master.

Thence still travelling west, the journey is through a wilderness until the city of San Pedro de Macoris is reached. There are only three or four cities of importance in the Republic,

and this is one of them; the others being Santo Domingo City, the capital, Santiago, Porto Plata and Monte Christi, the two latter facing the Atlantic Ocean on the north. San Pedro de Macoris is a wide-awake community with 15,000 population and a large sugar center. Potentially it is one of the strategic points for Church work in Dominica. Under the administration of the Rev. A. H. Beer, St. Stephen's Church in Calle Sanchez has a congregation of 350, largely negroes, though all of the influential whites in the city are associated with the Mission. In point of fact, St. Stephen's, which is a made-over store, has outgrown its meager quarters. Within the city there are 8,000 West Indians, whose natural affiliation is with the Anglican Communion, and the effort which Mr. Beer is making to bring this population back to decent living is deserving of the highest encouragement. It is an evidence of the earnestness of the following which Mr. Beer has gathered about him, that last year these humble Churchmen contributed \$120 through the duplex envelope for the general work of the Church. There is a Sunday school enrollment of 130 at St. Stephen's, in connection with which also two small, but flourishing day schools are conducted for negroes and whites.

Here, as elsewhere in the Islands, the problem of education is uppermost, and the work which Mr. Beer's schools are doing, conducted on the best American standards, has been highly commended on all sides, for the educational needs of the people in and around Macoris are great.

Nor is it only the natives who are in need of education along both religious and secular lines. Here and elsewhere in the Islands there is a migration annually of some thousands of families from the States who come to work in the sugar *centrales* during the grinding season. For six and nine months at a time communities of two and three thousand inhabitants cluster about the sugar mills. There is the Consuelo Centrale, for illustration, ten miles out



## DOMINICA, THE REPUBLIC OF GREAT OPPORTUNITIES



A NATIVE FAMILY OUTSIDE ITS HOME IN SAN ISIDRO

*It is easily seen that Dominica is the land of opportunities. San Isidro is a sugar estate near Macoris*

of San Pedro de Macoris. A colony of three thousand, including many Americans, lives here during the grinding season.

On the Consuelo Centrale, St. Gabriel's Church has been erected by the sugar company and turned over to Mr. Beer, who has gathered about him a congregation of 350, largely West Indian, but with a considerable American membership including a Sunday school of which Mrs. E. J. Kilbourne, wife of the administrator of the Company, is superintendent. And here is a fact regarding the work of the Church in the West Indies which those in the North who are unfamiliar with existing conditions may seriously ponder. Gathering the white children of St. Gabriel's about her at the opening of a session of the school recently, Mrs. Kilbourne discovered thirty, not natives of the Republic of Dominica, but the offspring of American parents, and hailing from various states in America, whence they had but recently come, who knew absolutely not one word of the Lord's Prayer, the Ten Commandments or the

Creed. This is almost incredible!

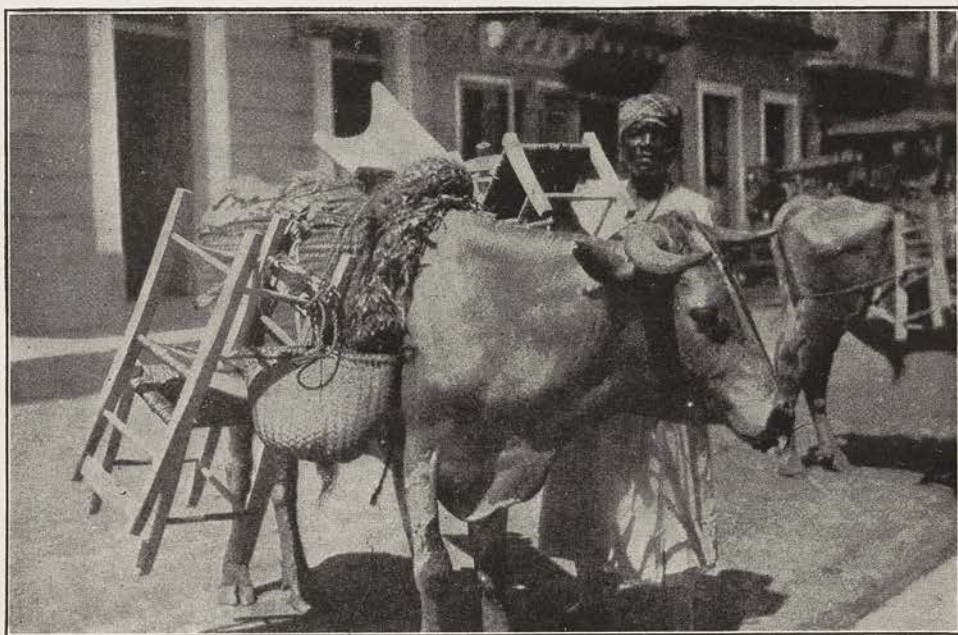
There are several other sugar centrales in the vicinity of San Pedro upon which churches like St. Gabriel's might be located to advantage, for an undeniably valuable work is going on here at the Consuelo Centrale. Conditions out in the bush are as bad as those in the stretch of wilderness between La Romana and Macoris. The villages are sordid groups of thatched huts, with naught but the earth for flooring, and largely one-room affairs. The natives live in a condition of semi-savagery, and no effort is made, because it can't be made, through lack of resources, to reach them with the message of the Christ, save on the occasions when Archdeacon Wyllie or Mr. Beer is able to penetrate to these jungle habitats for a brief service.

Where it is possible to reach the native population as, for instance, on one of these centrales, the effect is quickly discernible. Here, too, disregard of the sanctity of wedlock is appalling. But it has been found not impossible to touch the sensibilities of the natives





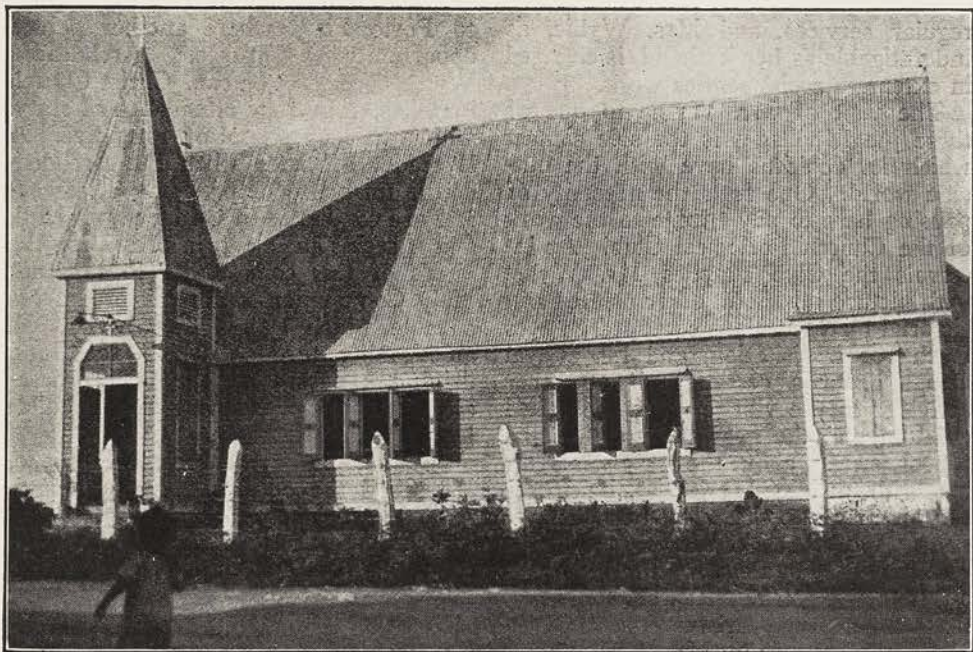
ARCHDEACON WYLLIE PREPARING FOR BAPTISM AT BOCA CHICO  
*The so-called church, which consists of uprights, a roof and some benches, is built entirely of palm branches*



A TRAVELING DEPARTMENT STORE IN SANTO DOMINGO CITY  
*This native French woman lives by selling her wares in the streets of the capital. Her stock is a varied one*



## DOMINICA, THE REPUBLIC OF GREAT OPPORTUNITIES



ST. GABRIEL'S CHURCH, CONSUELO SUGAR CENTRALE, NEAR MACORIS, SANTO DOMINGO  
*This is the only Church building of our mission in the republic. Its Sunday School is attended largely by the children of Americans working on the sugar estate*

by the expedient of cutting a street through the native quarters on one of the centrales, on one side of which humble, but presentable cabins are erected and set aside for couples living in lawful wedlock, while those who are living out of wedlock are banished to the other side. And the simple demonstration is bearing fruit in a constant increase of thatched homes on the right side of the street.

There is another broad stretch of jungle wilderness between San Pedro de Macoris and Santo Domingo City, where Archdeacon Wyllie has established his headquarters. Considering the dignity of the Church and the opportunities which are presented for the furthering of its cause in this community, we are most inadequately represented, in this capital of the Republic. Archdeacon Wyllie's home stands on Avenida Independencia, the most important thoroughfare in the city, and immediately adjoining the residence of the President of the Republic. Between the two houses stands Epiphany Chapel

—a low one-story, frame structure, whose capacity would be taxed by the presence of 100 worshipers, and which might well be mistaken for a garage. Here, in the week following President Harding's death, Archdeacon Wyllie was compelled to welcome at a memorial service the President and other high officials of the Republic, as well as the entire diplomatic corps.

It is saying little to point out that the rectory dwarfs the church, while Epiphany School, which stands fifty yards in front of the chapel on the lawn of the rectory, is twice as large. Yet, laboring under these disadvantages, Mr. Wyllie's work is making headway in Santo Domingo City. It is the center of life among the English-speaking blacks, and of course the meeting place of the foreign population of the city. It extends too, as does the work in Macoris, out into the surrounding country, among the sugar workers, to Bonito, to San Isidro, to Boca Chico, fronting the sea—small native settlements where the Archdeacon holds



## THE SPIRIT OF MISSIONS

regular services, and Mrs. Wyllie, as indefatigable as her husband, is engaged in extensive social service work.

The visit of Mr. Wyllie to one of these jungle villages is the sole contact which its denizens have with the outside world. One feels the necessity of pausing here to pay tribute to the work of the Church Periodical Club. At intervals the Club supplies Mr. Wyllie with picture cards and other printed and pictorial matter. Thus equipped he goes forth for a visitation, and his arrival brings about a cessation of all other activities in the village while the naked children and the grownups, with equal fervor, swarm about the car and scramble with delighted cries as he tosses the pictures into the midst of the wriggling crowd. Entering the rude, thatched cabins one is amazed to find all four walls covered throughout with these Easter and Christmas cards, pages from THE SPIRIT OF MISSIONS and the *Church at Work*.

It is an all day ride in a lumbering train over the mountains from Santiago

to Porto Plata where another golden opportunity languishes. Archdeacon Wyllie does what he can. Christ Church here has an average attendance of sixty, with a Sunday school of forty-five. A layreader officiates when the Archdeacon is unable to be present. The services are conducted in Odd Fellows Hall, and it seems sufficient, in presenting the needs of this community, to say that Holy Communion is administered from a table which stands directly beneath an opening through which food and drink are passed on the festive occasions which are frequent in the building.

And so, journeying back to Santiago, we board the *guagua* once more and, over the wretchedest road in the world, lumber on to Monte Cristo, of which the same depressing story is to be told. Thereafter south to Dejebon, on the banks of the Massacre River, across which we are carried on the backs of natives into Haiti and the jurisdiction of Bishop Carson, which must be dealt with in another article.



CHARLES A. BEACH, LAY READER OF ALL SAINTS', LA ROMANA

The building, part of which is shown at the right, serves as living quarters for Mr. Beach, who carries on an extensive work among negroes



# In Praise of the Agricultural Missionary

## Cabinet Officer Includes the Rev. Mr. Chu of Our Mission in China Among Others Doing Notable Work

By William M. Jardine

Secretary of Agriculture in the Cabinet of President Coolidge

IT has become generally recognized in recent years that religion embraces not one single part of life, but all phases of life. It includes not only responsibility for individual conduct, but social and economic obligations. The aim of religion today is to come constantly closer to building an economic, social and moral Kingdom of God here on earth.

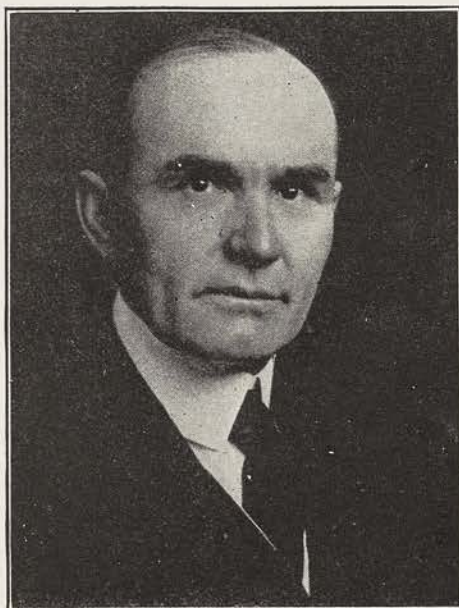
In this ideal agriculture must occupy an important place. It is the basis of the economic life of the world. Moreover, a great proportion of the people of the earth live in the country, and their opportunities and viewpoint are determined by the conditions of rural life. In bringing to people's minds progressive agricultural practices and better rural conditions, we are laying the foundation for the development among these people of a well-balanced religious life. At the same time we are carrying out the New Testament ideal and unselfish service to all persons regardless of race, color, or belief.

The agricultural missionary work done by such men as the Reverend Morton Y. T. Chu in China, represent-

ing the Episcopal Church; Dr. Samuel Higginbottom in India, representing the Congregational Churches, and other leaders in similar activities, has challenged the attention of thoughtful people both in the United States and abroad. At the same time, hundreds of less well-known but equally devoted men have been preaching the rural gospel in all parts of this country.

Both of these facts suggest to our minds not only that there is a vital relationship between religion and agriculture, but that that relationship demands a more adequate interpretation. The Old Testament is the record not only of the religious development of a people; it is also the record of their

agricultural progress. The great figures in the books of the Old Testament—Job, Moses, Ruth, Isaiah, and many others—were interested in agriculture. When we come to the New Testament we find constant reference to the work of the husbandman. A great proportion of the parables, such as those of the shepherd and the sower, are steeped in agricultural lore. Our religion has its roots in a rural society, and it will



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THE HON. WILLIAM M. JARDINE  
Secretary of Agriculture



## THE SPIRIT OF MISSIONS

lose much if it does not keep those country foundations sound and secure.

Religion must keep its touch with the soil if it is to be deep and vital. Religion is one of the deepest and most vital instincts of the human race and it should reach its highest fruition when it is associated with other deep and ancient instincts. One of the most conspicuous of these is love of the soil and of natural things which owe their life to the soil. We all of us have some spark of creative power given to us by the great Creator. Some express it in preaching powerful sermons, some in creating characters that live before us in the pages of books, some in painting, some in the building of bridges and other great engineering achievements. The farmer, however, expresses the creative instinct perhaps more clearly and naturally than any of these. In his contact with livestock and with plants he is able not only to express his own creative desires, but also vividly the greater creative power that comes from divine sources. Moreover, he has time to think and meditate upon this. Religion comes home to him in a different way from that in which it appeals to men and women who are surrounded by artificial city life. Religion which is founded on the reverence and understanding of country people has a strength which it could never obtain from urban sources.

I do not believe that cities are of necessity evil or irreligious. They are an essential part of the development of such a civilization as our nation is now growing into and as other nations have grown into in the past. The cities make their contribution to religion, as they do to every other instinct and interest. Their contribution is a different one from that made by the country. We need them both. We are, however, in no danger ordinarily of overlooking the contributions made by urban life, while there is somewhat of a tendency to neglect what rural life may offer. As the farmer and farming are a vital part of our economic, political, and social life, so are they

necessary factors in our religious life. They offer us something which can be obtained nowhere else.

We are today in all phases of our national life passing out of the period of extreme sectionalism and individualism. In religion we find a growing emphasis on social duty, responsibility, and privilege. This has not yet been fully interpreted to the farmer. We need emphasis in our rural churches not only on the farmer's duties as an individual, but on his duties to society. What are the farmer's responsibilities and duties as a producer? What are his duties to his fellow farmers, in cooperating with them for the betterment of agriculture, in production, in marketing, and in every other phase of the agricultural industry? What are his responsibilities to his hired help? What are his duties to his community, in education, social life, even means of transportation? What specific contribution can farmers make to our national life?

A few years ago these would have seemed strictly secular questions. They are recognized as such no longer. Deeper study of the Bible and a deeper realization of the unity of all mankind have convinced us that religion has its place in every avenue of life. Religion is not something standing by itself—a matter of refraining from certain prohibited things. It is an impelling force in our family, business, and social life. In a modern civilization a person cannot make religion strictly an individual matter. He is a member of society, and everything he does has social implications. He must expand his religion to include every relationship which he has.

This is the type of religion that needs to be presented more and more in our rural communities—a religion that does not speak in general terms, but that ties up religion with all that is good in farming and rural life. Religion can in this way make a genuine contribution to farming and the farmer, and they in their turn, inspired by this new religious conception, will give their fundamental solidity and strength to the religious life of the nation.





WEDDING PARTY ON A RANCH AT CECIL IN THE DISTRICT OF EASTERN OREGON  
*Weddings are not such formal affairs in the Golden West as they are in more thickly settled districts. The whole community gathers to rejoice with the happy pair*

## Lengthen the Cords and Strengthen the Stakes

The Rural District a Problem for the Whole Church—Lack of Trained Officers Makes Guerilla Warfare Necessary

*By the Right Rev. William P. Remington*

Bishop of Eastern Oregon

THE Army of the Church under whose banner we serve cannot always be attacking. It is sometimes tempted to do so because the forces of evil are like the poor: they are ever with us, and because, unlike the poor, they are exceedingly active and always on the rampage. Every now and then our army has got to go into camp and then comes the time to make all tents secure, to lengthen the cords and strengthen the stakes. Every good officer and every good soldier knows well the necessity for organizing the home base, for recruiting the army, for creating a proper morale and for setting everything in order, so that when the command comes to go into battle, a united, disciplined, healthy army may go forward cheerfully. Battles are not

won on the battlefield; they are won back in the camps where training and discipline and order have had their day long before the battle has been joined.

Perhaps one of the most important factors in a well regulated tent life is the proper setting up of the tent. I recall one of my early experiences in a Church Army. I was chaplain of a parish battalion which was encamped at the seashore for its annual summer outing and training. Unfortunately, we had to make camp upon very sandy soil. One day a severe thunderstorm, with torrents of rain, came along. Most of us were amateurs in the business, so tent after tent went down because stakes were washed out. It was like the parable of the man who built his house upon the sand. If every tent had



## THE SPIRIT OF MISSIONS

lengthened its cords and strengthened its stakes, it would have survived the onslaught of wind and rain. Both precautions are necessary; you can't do one without the other.

I am convinced from my observations in the missionary work of the Church that we fail, when we do fail, first, because our army is waging a guerilla warfare. It is chasing the enemy from place to place, organizing sudden attacks upon strategic positions or unguarded towns, and not creating sufficient permanent camps where the army can be trained and power generated to launch an effective campaign when the zero hour has arrived. Sporadic guerilla warfare is being carried on by many Churches under the revival method. I often wonder why we have to revive so many people in our small western towns. Will they all drown when you leave them alone, and would they not be saved if the town had a real "Life Saver" on the job the year round to teach them how to swim?

The Episcopal Church is not overzealous in the holding of revivals; that is not our trouble. Our guerilla warfare is carried on under a different handicap. We shift the attack and move the camp because of a lack of trained officers who will stay on the job long enough to build an organization. Ask any bishop of our Church as to his annual turnover in the personnel of the missionaries in small towns and rural districts. It has become very evident that the Church has been training officers who volunteered for city service only. God be thanked for the noble missionaries of the past, who endured the hardships of rural life cheerfully and loved it, and who were not ashamed to tackle the problems of Main Street. However, the proportion of men who are seeking this type of service in the Church is far less than that number who are offering for China and Japan. There is not much romance in the Domestic Mission field, unless you have an eye to see it and ears to heed its call.

Now we come to our second point. You can't strengthen the stakes in our larger parishes in the cities or towns without lengthening the cords in the rural districts. If the Church would just throw out a line to the isolated rancher or farmer, then the individual tents or parishes would be safe when they start to drive their stakes into the ground. Accompanying this article you will find a picture of a rural wedding held on a ranch at Cecil, Oregon. The father of the bride, Mr. Thomas Lowe, I visited the first year I arrived in Eastern Oregon. He owned a store, was postmaster, and previously helped build the highway in from Heppner Junction to Heppner, and a good highway it is. Over the store is a hall, used sometimes for dances, for burials, for lectures, for Church services, for moving picture shows, and occasionally for a bout of the manly art of self-defense. Here is where we held the wedding, followed by the luncheon, a feast to gladden the hearts of cowboys and ranchers alike. The bride was lovely in white dress and orange blossoms and veil. Mrs. Remington played Lohengrin and Mendelssohn on the hall piano, and we all processed up the aisle of the hall in good order underneath the happy paper wedding bells and Dennison decorations, to an improvised altar, where I joined Annie Lowe and Eugene Krebs as man and wife. Would you call this lengthening the cords or strengthening them?

After the first Church service I held in Cecil, at which the whole town of fifty were present, men, women and children, I stood out in front of the store watching the sage-clad hills under the moonlight, when Mr. Lowe joined me and delivered himself of this profound observation: "Bishop, when I was a lad of fourteen in a Boys' Brigade in England, our Army Chaplain held a drumhead service for us. During his talk he pointed to the Union Jack and said, 'Remember, boys, wherever that flag flies you will always find the services of the Church of England, and can receive her Sacraments.' I



## LENGTHEN THE CORDS AND STRENGTHEN THE STAKES



THE VESTED CHOIR OF TRINITY CHURCH, WALL STREET, BEND, OREGON

*The clergyman is the Rev. A. C. Tebeau, D.D., our first missionary in Central Oregon, who established the first surpliced choir in Bend*

thought the same was true of the Stars and Stripes, but I have been in this country fourteen years and have never had Holy Communion in that time."

"When will it be?" I replied. My little army altar was in the car, so the next morning Mrs. Remington and I drove six miles down the road to the Jack Hynd ranch, and there celebrated Holy Communion for a group of eight Church of England people, who greatly rejoiced in the privilege. That was the beginning of our Church work in Cecil. Since then I have had two weddings, the Archdeacon one, and occasional services have been given. Now Mr. Lowe and his family have removed to Portland, but their stake in the Church has been strengthened because we lengthened the cords.

Some of our clergy do not care for this kind of work, but they would if they only knew about it and its real joys. I fervently hope that my words may lead some of our young and vigorous clergy to follow in the steps of the great pioneers and leave the metropolitan centers to seek out the lost sheep upon the mountains and the sage-clad hills. Also, may it inspire some of our wealthy churchmen and churchwomen to give of their substance for our Ad-

vance Building Program, which includes among other things, five thousand dollars for a Bishop's House in Pendleton, another five thousand for a house for the archdeacon, and churches and parish houses in Bend, Klamath Falls, Baker, Hermiston, Ontario, The Dalles; all of which makes up a budget of \$45,000, which must be raised for Eastern Oregon in the next three years, if we are to lengthen our cords and strengthen our stakes.

Three years ago I was first introduced to the town of Bend which is on the Deschutes River in Central Oregon. Bend is a good sized lumber town in the heart of a great pine forest, surrounded by the lovely snow-capped Cascades. I met a very fine group of Church people eager to go ahead but they had no clergyman and they had neither church nor equipment. Here seemed to me to be a great opportunity to put a man in and to centralize our efforts. Dr. Tebeau, a graduate of Virginia Seminary, became our first missionary in Central Oregon and within a year the Parish House shown in this issue of *THE SPIRIT OF MISSIONS* was built at a cost of approximately \$7,000 most of which was contributed by our people in Bend. When Dr. Tebeau had to return



## THE SPIRIT OF MISSIONS

to the east on account of a delicate operation to be performed on his little daughter another Virginia man took his place immediately, the Rev. Francis H. Ball.

From the beginning the work has made remarkable progress. Last Palm Sunday twenty-five were confirmed, congregations have grown monthly, a well graded Church School was established and a surpliced choir of thirty was trained by a devoted Churchwoman to render really beautiful music. This Mission has paid up its share of salary pension and quota regularly and now has reached the place where its present equipment is altogether inadequate. They are overcrowded in every way. The Main Street of Bend is called Wall Street and the mission was named Trinity. Trinity Church, Wall Street. Doesn't that sound grand and glorious!

Now we want some of our friends to help us build a fine stone church to stand at the head of Wall Street, Bend, and become a constant witness to the dominance of things spiritual, over things material in a western lumber town. Our people will do their share, but they cannot do it all. The project is on the Advance Program, but we won't get it unless we ask and someone becomes interested. What a fascinating thing it is to see your money lengthening its cords from the East to the West in the assurance that the stakes will be strengthened at the same time for the House of God!

I wish I might write definitely of other projects, but this one seems to me the most compelling for the present and others will have to wait for another time.

### Indian Churchmen Hold Unity Conference

*By Joseph Paints Yellow*

Catechist and Publicity Director, Corn Creek, South Dakota

**O**N the first evening Prayer by Clergy, Catechist and Helpers. Address of Welcome by Fred Bissonette. Response by Peter Bull Bear. Each district brings in their collections for the unity meeting which come to \$107.05.

Friday Morning: Prayer by Chester R. Kettle and Daniel Red Eyes, and addresses were made by Howard Around and Edgar Fire Thunder.

Noonday: Prayer by Rev. Hugh Charging Bear. Dinner was given by the Men's Society at Church of the Inestimable Gift. Afternoon: Prayer by Joseph Paints Yellow. Addresses by Department of Finance, director, Clarence Three Stars.

Saturday morning: Prayer by Allen Last Horse and Sam B. Rope. Lecture by Rev. Dallas Shaw; "Mission and Church Extension" by Henry Turning Holy, and "Woman's Auxiliary" by Mrs. Emily Shaw.

Noonday: Prayer by Rev. P. C. Bruguier. The women guild served dinner at the Guild Hall.

Afternoon: Hymn and Prayer by George Poor Bear. Everybody was glad to see Rev. Dr. E. Ashley here with us during the meeting. He gave an address on the Christian Social Service, 7.00 P. M. Preparation in Holy Communion by Rev. Dr. E. Ashley.

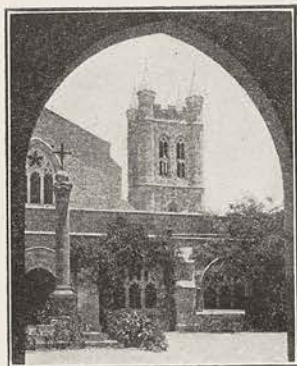
Next was an entertainment by the Evergreen Literary Society. The following program was given: Columbus Evergreen Glee Club.

Sunday October 29th, 10.00 A. M. Holy Communion by Rev. Dr. E. Ashley, Rev. Dallas Shaw and Rev. P. C. Bruguier.

Noonday Prayer by Rev. Dallas Shaw. Dinner was given by the Evergreen Literary Society. There were 149 persons present. Monday, October 30th. At 7:00 A. M.—corporate Communion by Rev. Dallas Shaw, for St. Andrew Brotherhood. Morning Prayer and Final Blessing by Rev. Dallas Shaw.

Close meeting with shake hand.





ENTRANCE TO THE CLOSE OF  
CATHEDRAL OF ST. GEORGE,  
JERUSALEM

## In Palestine With Our American Educational Chaplain

Many and Varied Activities Fill His Days—The New World Proves a Friend in Need to the Old Churches of the East

*By the Rev. Thomas Burgess, D.D.*

Secretary Foreign-Born Americans Division of the Department of Missions

LYING on the surface of the Dead Sea in bathing suit, puffing his pipe and peacefully reading the Saturday Evening Post, thus does a snapshot just received at the Church Missions House portray our American Educational Chaplain, the Rev. Charles Thorley Bridgeman. Thus, he writes us, he occasionally takes respite from his busy days accompanied by some of his students at the Armenian Seminary or by his colleagues, the staff of the English Cathedral. The remainder of the time he teaches English, pastoral theology and preaching at St. James Armenian Monastery on Mt. Zion; assists at St. George's English Cathedral; attends various services, feasts and functions, Armenian, Greek, Syrian, Russian, Coptic, Abyssinian, English and American; marries, baptizes, celebrates special services, etc. for Americans, and gives advice and courage to ecclesiastics of all the Eastern Churches. Sometimes his duties call him elsewhere in the Holy Land or as far as Aleppo, and Damascus.

Thus, for the first time in history, our American Church is officially and efficiently represented in the land of our Lord. He lives in the Holy City, Jerusalem, on the close of St. George's Cathedral. The chief object of his unique mission is to help the Eastern Churches train their clergy, the spiritual leaders of the future, but his very presence there is bringing through-

out these Churches new courage, reorganization, and the realization of fellowship with their sister Church across the Atlantic. It also is bringing us closer to our Mother Church of England. Mr. Bridgeman is under the double jurisdiction of our Bishop McCormick of the American Churches in Europe and Bishop MacInnes, the English Bishop at Jerusalem. The work is under the supervision of Dr. Emhardt of the Department of Missions.

This coming Good Friday all our parishes are earnestly asked by the Presiding Bishop and the National Council to give their offering for this our American Church's work in the land where our Lord was crucified, jointly with the English work of the Jerusalem and the East Mission. Fifteen thousand dollars of this offering is pledged to the latter as in former years. It is a great established work centering in St. George's Cathedral, a college, schools, institutions and social service for the many races in the Holy Land and an effective mission to our Lord's own people, the Jews.

Mr. Bridgeman has now been in Jerusalem almost two years. Bishop McCormick, our Bishop in charge of the American Churches in Europe, who took the work of our American Educational Chaplains to the Eastern Churches under his jurisdiction at the request of the National Council, and Dr. Emhardt, who is the Department



## THE SPIRIT OF MISSIONS



IN THE COURTYARD OF THE CONVENT OF THE HOLY NATIVITY, BETHLEHEM  
*The Rev. C. T. Bridgeman stands in the center. At the right is Canon J. A. Douglas talking to some Arabs*

of Missions Secretary, together visited Jerusalem last year and reported most excellent results and progress and most cordial coöperation and commendation from both the English and Eastern ecclesiastics and people. A number of visiting tourists, including some of our Bishops, tell the same story. Incidentally let us state that it is a good thing for American tourists to find our American Church on duty in Jerusalem.

A few extracts from Mr. Bridgeman's letters to his family will show the scope and variety of his activities.

"The past week has been busy. S. being away I was due for a full week with all the services, but at the last moment the Bishop too got a cold and wanted me to preach, and H. of the English college did likewise and shifted Morning Prayers on Sunday to me. Then to cap the climax Queen Alexandra's death made necessary an informal service of mourning at Morning Prayer on Sunday. My day was pretty full; Holy Communion early, a service at the Russian Convent of the Mount of Olives, which I had promised

the Bishop to attend, Morning Prayer and sermon at ten o'clock with a brief obituary for Queen Alexandra (not an easy task, but apparently satisfactory) a baptism, dinner with the Armenian Sunday School at the German colony, tea, and another hour with the Armenian students at six-thirty o'clock.

"Tomorrow is Thanksgiving Day. We shall begin with Holy Communion, the American Liturgy, and at ten I preach at the American Church.

"December 8th there was a service in commemoration of the surrender of Jerusalem by the Turks, a big affair in St. George's Cathedral to which all Churches sent representatives. Last Tuesday there was a celebration of the opening of the British war cemeteries at Gaza and Deir el Belah. As we drew up in the bright morning sun we detrained along the right of way, and the hundred or so of dismounted lancers formed a lane for the procession. I walked behind Bishop MacInnes, as he asked me to be his chaplain.

"The service was most impressive followed by the Dead March from Saul,



## OUR EDUCATIONAL CHAPLAIN IN JERUSALEM



OPENING OF THE BRITISH WAR CEMETERY AT GAZA

*General Allenby (center) is making the address, Bishop MacInnes stands at the right, Mr. Bridgeman is acting as his chaplain*

and the Last Post, which is the same as our Reveille. The picture of the long line of lances at attention, their pennants fluttering from their spears, and swords by their sides, the large crowd of men and women, many service men with their medals, and the little group of officials about General Allenby and the Bishop with the clergy, was truly impressive. Off on the hill nearby where one of the lines had been was a camel chewing his cud in his usual sardonic manner. I could not but think of how many generations of armies his race had seen come up this coastal plain, struggle to the death, win through, and then with the passage of time fade away before other conquerors.

"The Church Periodical Club has been doing nobly. Almost as soon as I think of a book I need, and before they can get a letter about it, it comes along. It is uncanny, and as for magazines, I have great numbers which I read and then take to the school."

Mr. John R. Voris, a Presbyterian and a leading authority on the Eastern Churches, in an address, at a General

Convention dinner in New Orleans, made the following striking statement. He had visited Jerusalem and seen the work:

"Mr. Bridgeman is undoubtedly making himself felt in Jerusalem. He is working quietly, and slowly, and conservatively, as one must work in order to get anywhere with those Eastern Communion. But he is proceeding on wisely chosen roads. He teaches practical theology in the seminary and has an opportunity to impress the students with some of the features of strength common to Western evangelical communions which have not been emphasized by the Eastern Churches. I was told by the Patriarch at Jerusalem and by Bishop Papken that he has the confidence of the Armenian Church leaders. I only wish that there were several Bridgemans there and not merely one."

There can be, if all our people in all our parishes will this *Good Friday* make their offering for this great mission of restoration in the land where our Lord was crucified.





A CHURCH SCHOOL WHICH BELIEVES IN MISSIONS

This is a group from the *South School of the Church of the Advent, Birmingham, Alabama, holding copies of the last year's Lenten Offering Number of THE SPIRIT OF MISSIONS. The sale of this issue helped materially to increase their Lenten Offering*



# The Privilege of the Lenten Offering

Plans for the Coming Lent—Services of Consecration and Presentation  
Give the Right Note—A Poster Contest Is Inaugurated

By Frances H. Withers.

Secretary for Church School Service League

AT the present moment the Lenten Offering is uppermost in the minds of the boys and girls of the Church. Now is the time when through their self-denial and efforts they give expression to their desire to carry out our Lord's Command that they love their neighbors. The offering is increasing year by year as teachers and leaders realize more and more its spiritual and educational value. The poster shown on this page, which has gone to all parishes and missions, is to present to the Church schools a picture of the world-wideness of the Church's Mission.

Two years ago the boys and girls learned, through the medium of the series of Lenten Posters issued by the Department of Religious Education, that a neighbor is anyone anywhere who needs their help. A year ago they found, through the posters, that where Christ is children are made happy, the neglected are taught, the homeless are sheltered, the hungry are fed, and the lame are made to walk.

This year the poster will lead them to pray that "everywhere beneath the sun, as in heaven, God's Will be done." They will realize that only through the efforts of the followers of Jesus Christ can this be accomplished; that as mem-

bers of Christ each one is pledged to do God's Will, which is to carry on the work left to us by His Son.

To help the boys and girls in this work a leaflet called *My Prayers During Lent* will be given to each one. This gives a Bible text, Thoughts, and

Suggestions for Prayers for each of the six weeks in Lent. As they think through the questions they will be brought face to face with their privilege and responsibility to carry forward the Church's work of worship, teaching, and healing.

The offering is not to be limited to members of Church schools but is to be shared in by parish

children who do not belong to any Church school, wherever they live, in cities, towns, isolated homes, boarding-schools or institutions. Every child in the Church should have his share.

## The Poster Contest

The Lenten Posters issued by the Department of Religious Education have been greatly appreciated and have proved the value of this means of education.

For Lent of 1926, however, with the exception of the poster that sets the keynote, the boys and girls are asked to make their own. At the Sunday session or at week-day services these





## THE SPIRIT OF MISSIONS

posters may be the subjects for talks by those who made them. They are to express the idea of the Church's mission, that is, the Church's privilege and responsibility to carry to the whole world the religion of Jesus Christ in worship, teaching, and healing. In order to stimulate interest and to find out what really appeals to young people these posters are to form a part of a nation-wide contest in which any child or young person under twenty years may take part. For details send to 281 Fourth avenue, New York, for leaflet on *Lenten Poster Contest*, No. 4548.

### *Mission Study*

To assist the boys and girls to a deeper knowledge of the Church's mission it is suggested that Mission-Study groups be formed. This year the special field of study is Latin America. The suggested books are interesting and should help the boys and girls to a truer understanding of their Latin American neighbors. The books are:

For Primary Grades: *Latin American Picture Stories*.

For Grammar Grades: *Building the Americas*.

For Junior High School: *Mañana*.

For Senior High School: *Looking Ahead with Latin America*.

### *Consecration Service*

The actual Boxes cannot make a deeply religious appeal if they are just "handed out." A Service of Consecration is provided (Leaflet No. 3000) to be held on Quinquagesima. Usually a special speaker gives a missionary talk at this service. It is recommended that the boxes be given from the chancel. This adds respect for them, which is deepened if the children use the prayer that is on the box each time they put in an offering.

### *Presentation Service*

Just as the Service of Consecration gives the right beginning to the campaign, so the Service for the Presentation gives the right ending. This service is usually held in the parish on Easter or on Low Sunday. In the dio-

cese the great presentation is generally made on a Saturday or Sunday afternoon four or five weeks after Easter.

The following are excerpts from letters sent in from parishes:

A small rural mission without a resident pastor is St. John's, Prairie City, Oregon. There are many such missions, unable for the same reason to have the service of the Church on Easter Day.

"The Service for the Presentation of the Lenten Offerings of the Church School, prepared by the Department of Religious Education of the National Council, was held by our Church School as their Easter service. It is a simple but beautiful and impressive little service. Based on the message of the seven Lenter Posters, 'With the Cross Around the World,' it presents an attractive and appealing story of the themes represented by the posters and taught each Sunday during Lent.

"The light in the eyes of the little ones from the Primary class, as they presented their offerings, saying 'Mother Church we are sorry there are so many hungry children in the world and here is our offering to help feed the children of Japan,' was as bright as the light of the candle in 'Mother Church's' hand as she lighted the candle of 'Japan.'

"After the offering, amounting to \$20.00, had been placed upon the altar, and the procession marched out of Church with their lighted candles, singing "The Day of Resurrection," we felt very grateful to the Department of Religious Education for helping our Church School to have such a beautiful and helpful Easter Service."

Another Church School wrote: "We made quite a ceremony of our children's Presentation of their Lenten Offering. As a part of it we have a large cross which will hold 55 boxes (the number in the school is 55). A small bouquet is fastened to each box and the boxes placed on the cross. When finished the boxes are hidden and the cross is one mass of flowers."

Another school made "Sacrifice Offerings": "On Quinquagesima each



## THE PRIVILEGE OF LENTEN OFFERING

child in the school signified some sacrifice that he or she desired to make during Lent. He wrote this on a slip of paper which was then fastened to a rude cross which stood in the sanctuary. Through Lent he strove to be true to his pledge. The results of the sacrifices of all the children were placed in the offering boxes. Their goal was \$138.00—the offering was \$200.”

### *Methods That Have Been Used*

To make the raising of money an educational and spiritual undertaking, in one school each class was urged to write an essay on the field upon which they were specializing during Lent.

The requirements for these essays were a description of the field, the people, their religion, the founding and growth of our Church's work, with its outstanding characteristics. The culmination was the answer to the question "Why should we help?"

The chart below speaks for itself. Church Schools are urged to make a similar one, wall size, so that the boys and girls may visualize the growth of their offering and realize their part in its advance. In the chart we see the growth of the Offering in fourteen years. We see how it advanced from \$160,000 in 1911 to nearly \$500,000 in 1925. *What will it be in 1926?*



# Some Timely Suggestions for Lenten Reading

Bishop Fiske and Dr. Sturgis, at the Request of The Spirit of Missions,  
Give Lists Well Calculated to Suit Every Taste

THE SPIRIT OF MISSIONS stands for year round reading but ventures a special stress upon this mode of mental and spiritual growth in the Lenten Season. In response to its urgent request two lists are presented in this issue. The Right Rev. Charles Fiske, D. D., Bishop of Central New York, graciously consented to prepare a list of general as well as religious books, while William C. Sturgis, Ph. D., Secretary of the Educational Division of the Department of Missions, whose frequent summaries of timely reading lend distinction to this magazine, has contributed suggestions from his wide reading. It may be noted that any books mentioned here may be ordered from the Book Store, 281 Fourth Avenue, New York City.

## Lenten Reading Suggested by Bishop Fiske

FOR lay people who would like to read a small and easily digested book, I would recommend again *The Deity of Christ*, by Gore. There is also a little book of his which gives seed thought for a readjustment of ideas on Biblical inspiration, entitled *The Doctrine of the Infallible Book*. I think lay people will also be interested in a book by Dr. Jacks, *The Faith of a Worker*, and I hope some of them already know a little book of his entitled *Religious Perplexities*.

I wish all the younger clergy might read a book by the Rev. H. P. L. Shepard, *The Human Parson*. Most of them know of his work at St. Martins-in-the-Fields, London. The clergy will also be interested in a new book by the Rev. W. Cosby Bell of the Virginia Seminary entitled, *Sharing in Creation*. Although it has now been out nearly a year, I recommend again *Christ the Truth*, by Bishop Temple. It is somewhat stiff reading, but well worth while. *Creeeds or No Creeeds*, by Dr. C. Harris, ought to be in every clergyman's library even though it does cost \$5.00 and is not to be read with the ease of light literature. For the laity, I would recommend again Studdert Kennedy's books, all of which are quite well known.

I am just reading a book by Lord Charnwood, *According to St. John*. What a wonderful people the English are! How many laymen are there in

America sufficiently interested in Biblical historical criticism, or for that matter in the historical and doctrinal basis of Christianity, to dream of writing on the authorship of the Fourth Gospel? I do not agree with Lord Charnwood's conclusions, but the book is admirable in its clarity and common sense and is always interesting—which cannot often be said of the theological writings of theologians of the clerical order! While not attributing the Fourth Gospel to St. John, Charnwood places it very early, attributes it to the "school" of the Apostle, accepts its historicity and claims it to be a portrayal of the actual Jesus as John knew Him.

For myself I am very fond of biography. One of the very best works I have read during the past year is rather monumental in size, even for a definitive biography, but it is a fascinating work and a remarkable character study, viz., *The Life of Sir William Osler*, by Dr. Harvey Cushing. It is not a book that will interest physicians only, but is for general readers as well. Of course everybody will want to read Lord Grey's *Twenty-five Years*, and also the third volume of the *Letters of Walter Hines Page*, which includes so much of his correspondence with Mr. Wilson and adds illuminating personal touches to the story of his work as an ambassador revealed in such fascinating form in the earlier volumes of his official correspondence. It is a little late now



## SUGGESTIONS FOR LENTEN READING

to recommend Professor Pupin's book *From Immigrant to Inventor*, but this ought to have a place in every library. I suppose everybody knows Gamaliel Bradford's sketches of historical characters. The latest of his books is about the wives of good men and great, or bad men and near-great. It is entitled *Wives*. It is by no means as clever as his other sketches. There is a very fascinating book by Weigall which is somewhat older, *The Life and Times of Cleopatra*. Weigall has just begun a *History of the Pharaohs*, of which the first volume is now out.

Then, if you are interested in American history as the younger men are rewriting it, read *Jefferson and Hamilton*, by Claude G. Bowers, an intensely dramatic and fascinating story of the struggle between democratic and aristocratic ideas in the formative period of the nation's life. Mr. Bowers is a partisan of Jefferson, and if you would have the whole truth you should not read the book without studying again Beveridge's *Marshall*. The truth lies midway. It is to be hoped that Mr. Bowers will give us another volume on Jefferson as President, since the present work ends with his inauguration. If such a book is written, it will call for highly interesting "arguments for the defense," especially in connection with the Burr trial. And, by the way, there is a new *Life of Aaron Burr*, by Wandell and Minnerode which you ought to read.

I know of no reason why people should not read novels in Lent, provided they read some that are worth while instead of sentimental trash. To my mind *The Perennial Bachelor*, by Anne Parrish, is the best American novel of the year. It is a beautiful and touching story of American life during the period immediately following the Civil War, and in a most remarkable way pictures the mistaken self-sacrifice of a mother and three daughters in their devotion to the only son and brother, who is a spoiled boy, an incompetent young man and in the end a ridiculous beau.

Of course everybody knows John Galsworthy's short stories. They are collected into a fat volume which certainly gives one full money's worth. It is entitled *Caravan*. Everybody who has read *The Forsyte Saga* will want to read *The White Monkey*, if they did not read it last year. It is good to see old Soames Forsyte holding up the standard to the last. If one wants to read very light and frothy short stories, there is *Women*, by Booth Tarkington. If you want a clever novel of manners and morals and are not afraid of finding that it leaves an occasional bad taste in the mouth, there is *The Ladies of Lyndon*, by Margaret Kennedy. It is just as clever as *The Constant Nymph* and by no means so unpleasant. If you have discrimination to find a real moral underneath some very unpleasant facts of life, you might read *The Painted Veil*, by Somerset Maugham. It is by far the best thing that he has done. I do not like to recommend it, because somebody may buy it and leave it on the study table with a note that it was purchased on my recommendation; but it is a very clever artistic piece of work and the lady of light morals, whose situation is unpleasantly described in the opening chapter, seems at the end to be approaching a real spiritual conversion.

I feel guilty about recommending a novel because it has artistic beauty, when I know that many will see only the ugly things pictured in the book and not the essential moral; yet who that has read Tolstoi's *Anna Karenina* now thinks of its unpleasant pictures without remembering its significant motto, "Vengeance is mine; I will repay, saith the Lord"? I had far rather recommend a decently written book than such a mushy bit of sickly sentimentality as Hutchinson's *One Increasing Purpose*, which has the added vice of being written in abominably distorted and involved English. When one remembers *If Winter Comes* (even with its weak ending) one sighs and says "What a fall was there, my brethren!"



## Lenten Reading Suggested by Dr. Sturgis

I HAVE been asked to suggest some books "for Lenten reading." Apart from purely devotional books, I know of none which are more suitable to Lent than to any other season. However, I suggest a few which, in my opinion, ought to be part of the intellectual equipment of any educated Christian.

In the line of the greatest of all sciences, I place Bishop Gore's three volumes, *Belief in God*, *Belief in Christ*, and *The Holy Spirit and the Church*, all published by Scribner. There is nothing better if a person wants simple and direct teaching in Theology. To supplement these, I suggest Bishop Temple's somewhat more difficult, but thoroughly readable book, *Christ the Truth* (Macmillan).

Dr. Paterson-Smyth never wrote a dry sentence, and everyone delights in his two books *A People's Life of Christ* (Revell), and *The Story of St. Paul's Life and Letters* (Pott).

*Men of the Way: Stories of the Master and His Friends* (Morehouse), is written in the breezy, graphic, yet reverent style which no one but Louis Tucker seems able to compass. Along the same line is Miss Sturgis' *Simon Peter—Rock* (D. & F. M. S.), a quite unique fancy based on fact.

In these days when people who know least about Evolution talk most about it, I would commend three recent books: *What Evolution Is*, by Professor C. H. Parker of the Department of Zoology at Harvard—a very small book (Harvard University Press); *The Coming of Man*, by Tyler (Marshall Jones, Boston), really "reads like a novel"; and Simpson's *The Spiritual Interpretation of Nature* (Doran)—interesting, but not as popular as the old stand-by, *Natural Law in the Spiritual World*. Some of the clergy would find food for thought in *Science, Religion and Reality*—a symposium, with introduction by Earl Balfour and conclusion by Dean Inge, a Macmillan book.

A history of Missions is, of course, merely an account of those rare periods during the past nineteen centuries when the Church has really been on her proper job. No better account of this has been told recently in small compass than White's *The Story of Missions* (Presbyterian Board of Missions).

If I could force an intellectual pill down a man's throat, and be perfectly sure that he would give thanks after it, I would put it in one of several forms—*The Cost of a New World*, by MacLennan (Edinburgh House Press, London); or *Christianity and World Problems*, by Orchard (Doran); or Patton's *The Business of Missions* (Macmillan).

Some months ago I read with joy *A Short History of our Religion* by Somervell (Macmillan). For condensed and eminently readable history, there is nothing quite like it. It's the whole story—Jewish and Christian—in 330 pages.

Comparative Religion is a dry topic, but essential to any well-informed Christian. Try one of two very small books, with oddly similar titles—*The Living Religions of the World*, by Maynard (Morehouse), or *The World's Living Religions*, by Hume (Scribners). Both are admirable.

In conclusion, I would suggest for daily reading, two excellent books—Weymouth's *New Testament in Modern Speech*, (Pilgrim Press, Boston); and *The General Church Program, 1926-1928* (National Council). The two supplement each other, and should both be read together, a whole section at a time.

In the above list, there is nothing very expensive, as books go in these days. Most of the books suggested cost \$2.00 or less.

[Further suggestions for Lenten reading will appear in March. Among the contributors will be the Rev. Dr. G. C. Stewart, of Evanston, Illinois, and Secretaries of National Council.]



# The Spirit of Missions

PICTORIAL SECTION  
Eight Pages of Pictures From the Field



TWO OF OUR THOUSANDS OF VALUED FRIENDS  
*The Sunday School of the Church of the Advent, Birmingham, Alabama, enlarges its  
Easter Offering and helps us in the way shown*



A VETERAN MISSIONARY WELCOMES VISITORS IN ALASKA  
*No, this is not a Christmas card. It is a bona fide picture of St. Peter's rectory, Sitka, with Mrs. Molineux standing in the gateway*



EASTER SCHOOL, BAGUIO, PHILIPPINE ISLANDS  
*This school has furnished teachers, nurses, doctors, superintendents of hospitals and other workers of their own race to the Igorot people of the Mountain Province of Luzon*





THE REV. CHARLES T. BRIDGEMAN AND A GROUP OF ARMENIAN FRIENDS  
*Our Educational Chaplain in Jerusalem has been brought in contact with many of the refined and cultivated members of this unhappy race.*



EXECUTIVE COUNCIL, SCHOOL OF METHODS, COVE, OREGON,  
 SEPTEMBER, 1925

*Mrs. Remington, wife of the Bishop of Eastern Oregon, sits in the center; Bishop Remington stands behind her. Next to Mrs. Remington (at her left) is Judge William A. Smith, Chancellor of the district*





PROCESSION AT THE CONSECRATION OF THE CHURCH OF THE LOVE OF GOD, TOKYO, JAPAN, APRIL 17, 1925

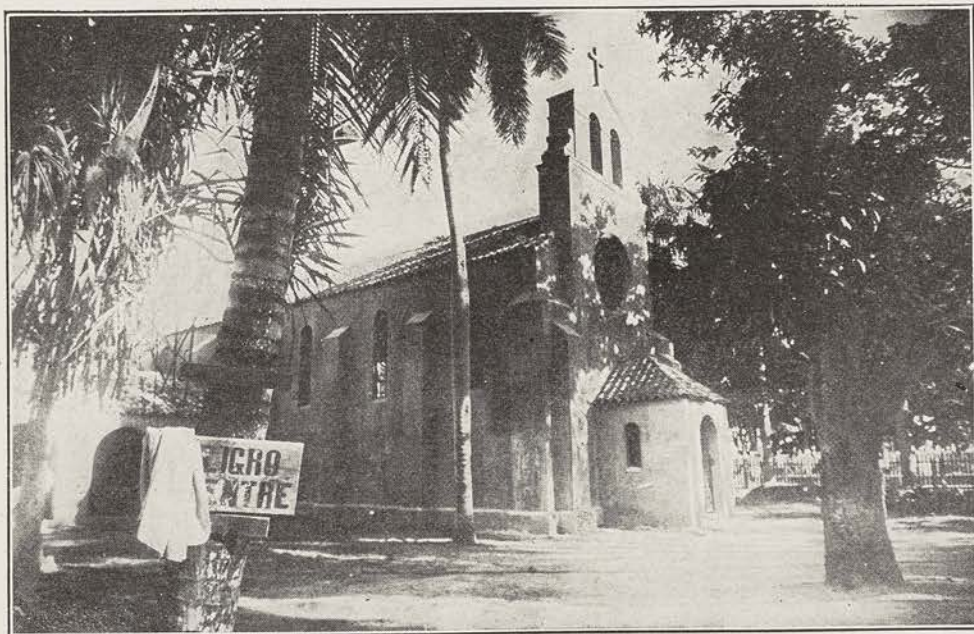
*No fewer than four bishops took part in this ceremony. The Right Rev. Joseph S. Motoda, first Japanese Bishop of Tokyo, is next but one to the crucifer. Next to him is our veteran of the Japan mission, Bishop McKim. The third bishop is the Right Rev. Charles S. Reifsnider, D.D., Suffragan Bishop of North Tokyo. Next after him is the Right Rev. Samuel Heaslett, D.D., of the English diocese of South Tokyo. The Rev. P. K. Goto, rector of the church, is the fifth from the end. Next to the end, almost hidden, is Professor Peder-  
sen, an American layman who took part in the service*



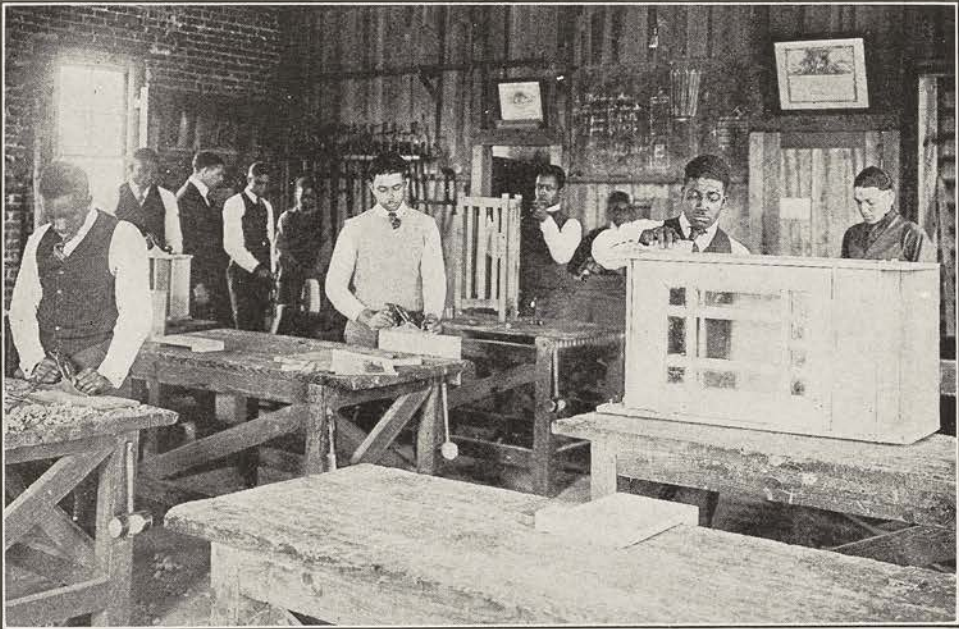


A "SWEET GIRL GRADUATE" OF HOOKER SCHOOL, MEXICO, AND FOUR ATTENDANTS

*The graduate in the center carries lavender orchids, which in Mexico do not mean a visit to the florists. One of the attendants is fitting herself to be a teacher in the Domestic Science Department of the school*



THE NEW CHURCH OF THE HOLY TRINITY, PONCE, PORTO RICO  
*Ground was broken for this beautiful building on January 7, 1925. It replaces a church erected at the request of Queen Victoria in the '70s.*



CARPENTERS AT ST. AUGUSTINE'S SCHOOL, RALEIGH, NORTH CAROLINA  
*Manual training has a prominent place in the curriculum of this institution for the education of negro youth*



A CLASS IN CANNING AT FORT VALLEY, GEORGIA  
*The high character of the work at the Fort Valley School has called forth a gift of \$100,000 for equipment from the Rockefeller Foundation*





THE TWELFTH ANNUAL SYNOD OF ANKING ASSEMBLED IN THE PARISH HALL, ST. MATTHEW'S CHURCH  
*Bishop Huntington stands in the center in front of the Cross Bearer. The American woman seated in the center of the second row is Miss Alice H. Gregg, superintendent of secondary schools in the diocese of Anking*

# St. Matthew's Church Realizes Its Ideal

The Gates of Nanchang Have Been Opened to Seekers After the Light Which Lighteneth Every Man

By the Rev. Lloyd R. Craighill

Missionary at Nanchang, China

CHINESE architecture for the Chinese Church,—that is the ideal towards which we have been working in planning the new St. Matthew's, Nanchang. It has been our effort to provide a church where our Chinese brethren could feel at home—a place both Christian and Chinese in atmosphere. This effect has been attained by utilizing certain architectural features of the Chinese, and by the use of their written character in decoration.

Unlike many mission stations, it has been possible in Nanchang to construct this entire unit of equipment at one time, and so attain a certain unity of planning and design. This was made possible by a fund of \$25,000, given in part as special contributions from many friends, and in part from the Centennial offering of 1921, which commemorated the one hundredth anniversary of the founding of our Missionary Society.

Church, parish hall, schools, and Chinese clergy residence, with adjoining playgrounds for boys and girls, comprise the present equipment.

Entering from the thronging street of jostling 'rickshas and squeaking wheelbarrows we go through a massive arched gateway into the boys' school, a three-story building for one hundred and fifty pupils, which is surmounted

by a bell tower with a pagoda roof. The two side wings of this building adjoin the west front of the church to form a Chinese courtyard. In entering this courtyard from the school we pass through a round doorway or "moon gate", the kind so typical of Chinese gardens. The high red columns and balconies surrounding the courtyard with the cream-colored stucco of the walls and the grey tiles of the projecting eaves give a pleasing oriental effect, which is heightened by the Chinese lattice work of the windows.

From the courtyard we may enter directly the parish hall which forms the lower story of the church. This hall is a well-lighted auditorium with a seating

capacity of about four hundred, which is fitted with a stage at one end. This assembly room is already proving its usefulness for Sunday School, lectures, games, and social gatherings. Two heavy doors behind the rostrum, when opened, reveal a simply furnished chancel, making it possible to convert this room into a chapel or preaching hall for special evangelistic services.

At the extreme rear there are three more classrooms which will be used for a lower primary girls' school.

Returning now to the courtyard we may mount the stairway on either side to the church above. On entering the



ST. MATTHEW'S CHURCH, NANCHANG  
*This simple and dignified entrance leads into a beautiful compound*



## THE SPIRIT OF MISSIONS

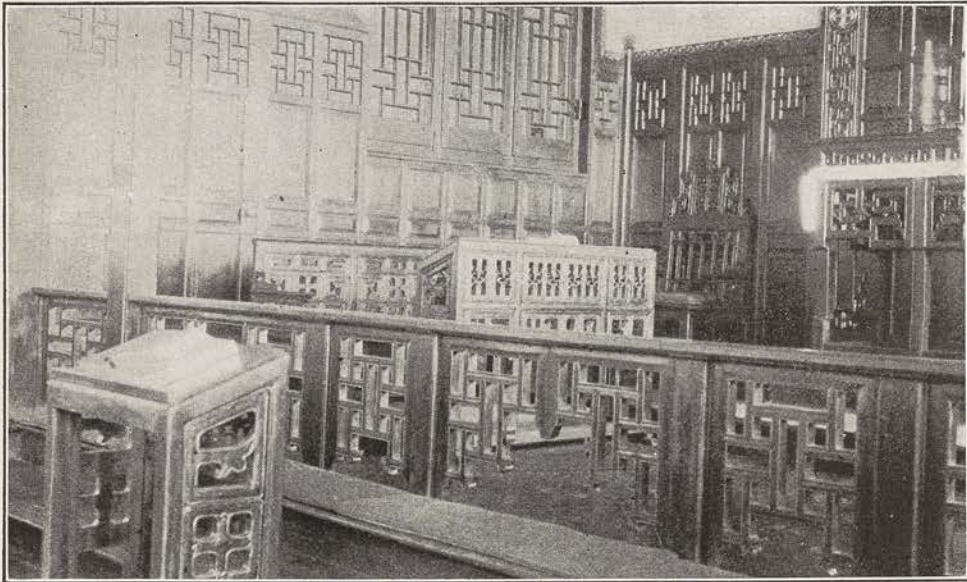
church we are at once struck by its Chinese features, though along with that impression comes the immediate realization that we are in a house of worship. The altar, bishop's seat, clergy stalls, and other chancel furnishings are of carved camphor wood, and are modeled after the Canton type of Chinese furniture, whereas the chancel paneling, pew ends and window lattices all follow a simple Chinese grill-work pattern.

The two rows of red lacquered columns along the side aisles support the round timbered roof trusses, which are made up of horizontal and vertical members only and give a Chinese effect quite different from the triangular truss of western construction. The ceiling and the interior woodwork are finished in a deep mahogany red, which, relieved by the cream tint of the walls and gold of the carved characters, gives an effect of dignity without being somber.

For symbolism we have relied mainly on the Chinese written character. In this respect our oriental churches have

a real advantage over those of western lands. It is true that in the West Scripture quotations, Latin or Greek mottoes and monograms of various kinds have been used in ecclesiastical decorations, but the Chinese character is a word picture in itself, with a perspective and richness of association that far surpasses the Roman letter. Moreover the Chinese ideograph is a highly developed work of art, though to the average westerner, whose only familiarity with those "hen tracks" comes from the Chinese laundryman's cryptic slip, this may be hard to realize.

The use of these Chinese symbols begins at the entrance to the compound, and continues with a definite progression to the inscription above the altar. The theme of this progression is the preparation through the Chinese classics for the revelation of God in Jesus Christ. Or as the author of the Epistle to the Hebrews has expressed it to men of a different age and race, God, who in ancient days spoke to our forefathers in many distinct messages and by various methods has at the end of these



THE CHANCEL OF ST. MATTHEW'S CHURCH, NANCHANG

*All the chancel furniture and other fittings were elaborately carved out of camphor wood by native artists in the Canton type of architecture.*



## ST. MATTHEW'S CHURCH REALIZES ITS IDEAL



BEFORE THE CONSECRATION OF ST. MATTHEW'S CHURCH, NANCHANG  
*The procession forming in the parish hall, the two deaconesses near the head. Bishop Huntington stands in the center waiting to fall in at the end*

days spoken to us through His Son.

Above the entrance archway appear the characters for *Chung Hwa Sheng Kung Hwei*, or the "Chinese Holy Catholic Church",—a name which has behind it the idea of historic Christianity expressed through a National Church. Carved in granite above the doorway into the school appears a quotation from the classics which means, "By Abundant Courage we Achieve the Way". This quotation was chosen because it embodies the two characters which make up the Chinese name of the church and school. This Chinese name may be translated, "The Church (or School) of the Abundant Way of Life". Over the next gateway, the Moon Gate, appears the legend, "The Door of Entrance into Virtue", another familiar Chinese quotation, expressing in this setting, at the entrance to church and school, the idea that through worship and education we attain virtue. No sooner have we passed through this round doorway than our eyes are lifted to a large gold charac-

ter in high relief on the west wall of the church just opposite us, the character for love, thus giving the church's interpretation of virtue in terms of the central motive of the life of Christ.

Within the church just above the chancel hangs an emblem done in gold characters on a black lacquer background, which means, "The True Light which Lighteneth the World". On either side hang scroll boards done in similar fashion which read in beautifully balanced phrases,

"The Gospel awakens the dreams of a thousand autumns"—

"The Heavenly Teaching is able to make anew ten thousand nations".

These artistic pieces of lacquer work were presented by the congregation. The writing was done out of courtesy by one of the foremost scholars of Nanchang. In accordance with an old Chinese custom these gifts when presented were borne through the streets swung from a bamboo pole by red bunting, and accompanied by the church mem-



bers in procession, headed by the band.

In the paneling of the reredos are engraved the characters which mean, "The Word became flesh", and in the carved border above the characters for "Saviour" are beautifully done in a sort of monogram of the ancient seal character. In the body of the church between the five columns and the walls appear another series of characters. Above the left aisle as we enter we see the five Confucian virtues with which every schoolboy of China is familiar, "Benevolence, Righteousness, Propriety, Wisdom, Faith". Balancing these over the right aisle are the Christian virtues, "Love, Faith, Hope, Joy, Peace". Thus we have represented in symbols that immediately strike home to the Chinese mind the idea that Christ "came not to destroy but to fulfill," and that the "Light which lighteneth every man coming into the world" was

through the truth revealed to the Chinese sages of old, preparing the way for that day when the Word should be made flesh and dwell among us.

During the week after Easter the Synod of the Diocese met in Nanchang for the first time. On Sunday morning, when all the clergy, Chinese and foreign, as well as representatives from nearly every church of the diocese were present, Bishop Huntington consecrated the new church. It seemed to be the feeling of the Chinese clergy present that in these days when the Chinese Church, along with the nation, is coming to a fuller selfconsciousness and is desiring to preserve all that is best in the ancient culture of the East, it is most fortunate that in St. Matthew's, Nanchang, there is expressed the idea that Christianity is not the denial but the fulfillment of all that is most worthy in China's past.

## New Chapel of St. Luke's Hospital, Tokyo

ST. LUKE'S Hospital makes a splendid social contribution to the life of Tokyo but is as well a definite center for evangelistic missionary effort. To assist in this work an attractive new chapel has been erected in the midst of the great collection of hospital buildings, and there under the direction of the Rev. Norman S. Binsted and with the unflinching interest and coöperation of Bishop McKim, a most successful work is conducted.

The new chapel was opened recently with impressive morning and evening services. There were forty communicants at the celebration of Holy Communion at six-thirty a.m., which service formally opened the chapel. At ten o'clock the congregation filled the place to overflowing while at seven-thirty p.m. another large congregation enjoyed the concluding service of the day.

The chapel is the center of a daily celebration of Holy Communion for nurses of the hospital, and evening service is held once each week followed by

separate classes of instruction for Christian and non-Christian workers, the most effective phase of evangelistic effort.

In a letter describing the new chapel and the part it now is playing in the life of the hospital, Mr. Binsted says of Dr. Teusler: "He has been indefatigable in his efforts and has spared neither time nor energy to the chapel, giving it the same minute attention he would give the building of an operating room. The gift of the chapel in itself would only have meant a structural addition to the hospital, but his zeal has made it a living thing."

At the same time a new chapel on the grounds of St. Paul's University has been opened, impressive services marking that event. It is typical of the deeply religious spirit in which educational effort is conducted at St. Paul's University and social service effort at St. Luke's Hospital that the offerings taken at the opening services of each were sent as thankofferings to the Department of Missions.





THE NEW CHURCH OF THE LOVE OF GOD, TOKYO, JAPAN

*Destroyed in the great earthquake and fire of September, 1923, this beautiful little church has been rebuilt largely through the help of friends in America*

## New Church of the Love of God Consecrated

Four Bishops Officiate — An Every - Member Canvass in  
Tokyo Brings Good Results

*By the Rev. Peter K. Goto*

Founder and Rector of the Church of the Love of God, Tokyo

OUR consecration happened on the 17th April, 1925. The Right Rev. J. S. Motoda, the Bishop of Tokyo, presided at the service. Bishop Reifsnider preached and Bishop McKim said benediction. It was quite a solemn service attended by four Bishops and nine clergy and one American layman, Prof. Pedersen, of New York, who read the second lesson in English. Nearly one hundred and fifty attended the service, representing twenty-four Episcopalian churches in Tokyo.

The total sum spent for the church, rectory and the land and all is \$34,-

616.05. The majority of the sum was given in America for which we give our hearty thanks.

Bishop McKim appointed three architectural committees, Mr. Gardiner, Bishop Reifsnider and Dr. Teusler. Mr. Gardiner was very keen from the beginning to end and helped me a great deal in everything. I heartily offer thanks for the committees.

The church stands as the only light-house in this district and it is really the best building of Nippori after the earthquake and calling the attention of the people. It is only half a year since the consecration. Yet the influ-



ence is great. From the fourth to the eleventh of this month we had protracted evangelical meetings and during these days our Christians organized a kind of social canvass and inquired into the religious attitude of our neighbors. They investigated 1,340 houses and the result was that 168 families showed their desire to study Christianity. The nearer the church, the greater is the percentage of the inquirers. This fact tells us that the Church influence is greater in the neighborhood.

Some thirty families were connected with the Church as definite inquirers as the result of these special evangeli-

cal meetings. Of course it takes skill and task to bring them up in the knowledge and faith of the Son of God after their decision and we can not tell what percentage of these families will come out as real members of the Body. But we can not help but express our gratitude for the great help of the building to this success. The time is short yet after the consecration and I am not enabled yet to tell much, but as time goes on the fruits of the church building will be abundant and I send our hearty thanks for the help of the Mother Church in building this Church of the Love of God.

## Our Arctic Hospital as Others See It

An Unsolicited Tribute From an English Man of Science  
Follows Visit to Fort Yukon

WE are indebted to a traveler from England for a just estimate of the work Dr. Burke and Mrs. Burke are doing in their lonely outpost in Alaska. The Church would know little of their labors were it not for such chance visitors, for they are both too busy *doing* to spare time for writing. In his recent book, *The Arctic Forests* (published by Hodder and Stoughton, London), Michael H. Mason, F.R.G.S., F.G.S., F.Z.S., says:

"The most beneficial establishment in the country (the Arctic of the Mackenzie and Yukon rivers) is the American Mission at Fort Yukon. It was founded many years ago by Archdeacon Macdonald and carried on for the last twenty years up till 1920 by Archdeacon Hudson Stuck, whose friendship I was privileged to enjoy during the last months before his untimely death from bronchial-pneumonia. Since that time it has been carried on by Dr. Grafton Burke, resident for fourteen years, and his wife. They have a small hospital up there, and have

probably saved more lives than they can count, including my own.

"Their door is always open, and they have a cheery welcome for any stranger, be he bishop or ex-convict. Their house is always full of about a dozen Indian children who have either lost their parents or are being kept to attend the little Indian school while their fathers are out on their hunting grounds. Mrs. Burke does all the cooking for them,—caring also for their clothing and religious training. The doctor told me once: 'When Mrs. Burke and I had been married three months, we had fourteen children.'

"If the doctor and his wife were to leave Fort Yukon, a light would go out of the place which would never be replaced. The Indians in the village would all go to pieces, the mortality would increase one hundred per cent, and the white people would lose two very good friends.

"If ever two people gave up their lives to ministering to the needs of others, it is Dr. and Mrs. Burke."

# Our Hospital for Women and Children in Shanghai Crowded to the Doors

Seven Hundred Babies Arrive Each Year—The Nurses' Beds Are Occupied Day and Night—If Only the Roof Were Flat!

By Maurice E. Votaw

On the Staff of St. John's University, Shanghai

MANY friends of the China Mission have doubtless heard of or have even visited St. Elizabeth's Hospital for Chinese women in Sinza, Shanghai. Nevertheless, let me again introduce you to St. Elizabeth's and her work, not by weaving a romantic tale for you, but by giving you a running narrative of the events in the wards and the splendid work of the doctors and nurses.

On the surface the subject is a prosaic one—a hospital for Chinese women—and when the chance visitor arrives at the entrance into the hospital compound beside St. Peter's church, and takes in the hospital building at a glance, he still has little or no inkling of the dramatic recital of daily work one can hear for the asking.

As for the physical plant, the hospital is composed of two connected buildings, the main building and the dispensary, and was erected in 1900. The buildings, of brick, are utilitarian and are far from attractive in their lines. St. Elizabeth's was built to accommodate about seventy-five beds. Instead of that number, there are one hundred and fifty beds in constant use and a few more placed around here and there,

Housed in these two buildings are six wards, a number of private rooms, and the nurses' home. There is a ward for tuberculosis, one for maternity, one for medical cases and one for children (both medical and surgical) besides

two wards for surgical cases. The children's ward was built for twenty beds; it harbors forty three. The other wards have double the number of beds originally planned for each to hold. The verandas are used for wards, and if the roof were only flat it could be used for convalescents or for patients needing sun and open-air treatments.

The cost of operating St. Elizabeth's each year amounts to about \$36,000 in

Chinese currency. The income comes from sources in China, with the following main exceptions: From the Board of Missions, gold, \$750 for the nurses' training school, gold, \$1,200 for the hospital, and the salaries of the foreign members of the staff. There are two large regular contributions obtained annually in Shanghai. The sum of *Taels* 1,000 is granted the hospital by the Shanghai Municipal Council for medical and surgical attention to the wives of the Sikh police of Shanghai. A wealthy Chinese, a Roman Catholic



FOUR HAPPY PATIENTS AT ST. ELIZABETH'S



## THE SPIRIT OF MISSIONS

layman, gives all the coal needed for the kitchen and for heating the operating room and office. The wards and private rooms are not heated, as there is no central heating system.

The majority of the patients pay twenty cents (Chinese) a day, yet it costs the hospital more than one dollar a day to care for each patient. Those who have private rooms can afford to pay more, so the income from the private rooms about makes up the deficit from the charity cases, of which there are many.

During the calendar year of 1924-1925 there were 2,400 in-patients cared for, and 750 babies were born in the maternity ward. In the dispensary clinic more than 30,000 cases were given treatment for a few coppers each. At the present time there are more than 200 coppers to the Chinese dollar, which is equal to about fifty-six cents in America.

The hospital staff is composed of one foreign surgeon, Dr. Ellen C. Fullerton; two foreign nurses, Miss Laura Wells and Miss Blanche Harris, and one Chinese physician, Dr. Tsoong. The Chinese nursing staff, including the nursing school, totals forty-five and fifteen additional probationers were expected on September 1. Miss Wells is superintendent of the nurses' training school. Miss V. A. McGoldrick, another American nurse, has been attend-

ing the language school at Soochow for a year, and was expected to join the staff in September.

With such a small staff for such a big undertaking, there is small wonder that no time has been found since 1914 to get out a report of St. Elizabeth's, except for the yearly report to the Bishop of Shanghai. Dr. Fullerton and her assistants are so busy with their work that they have no time to write of it or of their needs; they labor tirelessly and have faith that they are not laboring in vain.

Those at St. Elizabeth's hope some day to have a dormitory for nurses. The present nurses' home is in a part of the main hospital, but it is so small that one bed had to be made smaller so that five could be crowded into each room. Some of the beds are occupied both day and night, since there are not enough for all the nurses. And when this is read there will be fifteen new student nurses to crowd in some way!

Great difficulty is experienced in keeping up the hospital supplies. Sheets, hot-water bags, cups, saucers, and patients' bed-dress, all disappear as if by magic. They are slipped out by the family and friends of the patients, who do not consider it morally wrong to help themselves to these articles given over to the use of their ill relative or friend. Naturally, the visitors cannot be searched for hospital property when leaving.

Many are the customs and superstitions of the Chinese seen each hour of the day and night at St. Elizabeth's. The Chinese nurses at night always hear evil spirits flitting around the hospital, and would feel much more secure were there spirit bells at the corners of the roof, to tinkle with each gust of wind. These evil spirits are hovering around, it is declared, to get the souls of those patients about to die.



NURSES AND CHILDREN AT ST. ELIZABETH'S

*The prevailing note at St. Elizabeth's is cheerfulness. Note the expression on the faces of both nurses and children*



## OUR HOSPITAL FOR WOMEN IN SHANGHAI

Visitors are frequently discovered burning paper money under the bed of a patient, placing food there to appease the hunger of the demons, or saying incantations to ward off the spirits. Not long since there was a loud commotion at the gate. The altercation continued, and when a foreign member of the staff went to investigate, the gatekeeper was found holding a man by the nape of the neck and saying: "Don't you know this is the Holy Catholic Church? How dare you burn money inside this gateway?" All the poor captive had been doing was burning paper money so that the wrath of the spirits would be softened and would not follow his sick wife into the hospital.

To the Westerner the most amazing side of life at St. Elizabeth's is the maternity ward, where yearly more than 700 Chinese babies first see the light of day. Here there is no question of size or beauty of the infant. Most important of all is the question of sex. If a girl baby arrives, the mother frequently returns to her home without her, unless there are already several boys in the family.

The maternity ward is turned into a baby-trading and selling market very often. If a baby boy is particularly good looking, he is worth from fifteen to twenty dollars. Should a boy be traded for a girl, the mother of the boy receives money or other valuables, since the boy is worth far more than the girl. If a woman has several children, she is often glad to be rid of an added burden, and sells her baby to a mother whose child has not lived—she does not tell anyone she has disposed of her baby to another, nor does the woman whose baby died tell her family that the one she brings home is not her own, and both families are pleased.

Not so many years ago infanticide was common in

the case of girl babies, but times have changed, with the result that a large percentage of the girl babies are left in the hospital when their mothers leave, and infrequently a boy baby is deserted. The French sisters in Shanghai have a home and convent for foundlings, and they always try to make room for the infants left at St. Elizabeth's.

Should a baby have teeth at birth, the parents refuse to have it, saying that it is a devil. They kill such infants when they take them home, since they consider them deformed, and they have no scruples against getting rid of deformed babies. Some time ago in one of Dr. Tsoong's confinement cases, the child, a girl, was minus a thumb. The relatives, especially the father, wanted to mob the doctor, because without a thumb, when grown, the daughter could not marry since she would not be able to hold her rice bowl gracefully.

Women prisoners, generally kidnapers, from the International Mixed Court in Shanghai are sent to St. Elizabeth's. A recent patient from the court was a country woman who had been arrested while trying to drown her baby in the Whangpoo, Shanghai's harbor. She protested that she was ignorant of the fact that it was not Shanghai custom to drown one's baby if it were not wanted!



IN THE CHILDREN'S WARD AT ST. ELIZABETH'S  
*There is never any lack of children in this hospital where seven hundred babies arrive every year*



## THE SPIRIT OF MISSIONS



ST. ELIZABETH'S HOSPITAL FOR WOMEN AND CHILDREN, SHANGHAI

*This hospital was opened in 1903. It began as a ward for women in St. Luke's Hospital and immediately filled a great need*

No account of St. Elizabeth's would be complete without a few words about the devoted work of two Chinese of far different stations in life, one a man, the other a woman.

The man is the same Roman Catholic who furnishes all the hospital coal. He comes to the hospital twice a week and visits each patient, doing good deeds in various ways. He always gives coppers to the poor patients and preaches to all on Christianity. When a death occurs and the family has no funeral money, he buys the coffin and sees to the burial. This service alone amounts to hundreds of dollars each year and is invaluable, for there is no such thing as a public morgue or potter's field in China, and the hospital would be forced to bury the poor at its own expense. During last summer this philanthropist was abroad, so his eldest son took his place, coming twice each week to distribute coppers.

The other benefactor is a poverty-stricken Buddhist holy-woman, who for some years has been visiting the sick, massaging the sore spots and singing incantations. About four years ago she was converted to Christianity, and is now a mendicant friar in reality. She spends her entire waking time in the hospital, from early morning to late at night, making her way around the wards, praying over the sick, spreading words of faith and hope and ministering to the patients. She has no money whatever, and her daily food consists of what the patients give her from their meals. Some of the better-off women give her a copper or two.

Many women who seek to be admitted to the hospital are not taken in; but if it is necessary for the patient to remain, a place is found by sending a convalescent patient home. If only the roof were flat the convalescents could stay till they are entirely well!

# Deficit Fund Passes the Million Dollar Mark

Six More Dioceses, in Addition to the Eighteen Already Reported, Have Gone Over the Top

By Lewis B. Franklin

Vice-President and Treasurer of the National Council

The following statement concerning payment upon account of the deficit is dated January 13. It has seemed wise to give the utmost possible publicity to the progress of this Churchwide effort and to that end the coöperation of Church weeklies has been a kaid in the name of the National Council and graciously granted. THE SPIRIT of MISSIONS gladly lends its aid with each monthly issue.

**M**ORE than a million dollars is now in hand in cash and pledges for the deficit of the national Church. For the week New York reports an increase of \$22,000; Ohio, \$14,000; Southern Ohio, \$10,000; Pennsylvania, \$10,000; and Kansas \$2,500.

Six more dioceses have gone over the top. Vermont with 160% paid in cash leads the list, while New Hampshire, Maine, Central New York, Southern Ohio and Honolulu have also earned a place on the honor roll of 100% dioceses, making twenty-four dioceses which have reached their goal.

Cash receipts to date at the Church Missions House are \$597,830.35, an increase of \$99,654.23 during the week.

The total in cash, pledges and definite assurances is \$1,014,097.

## Report of Payments and Pledges on National Deficit

(Corrected to January 13, 1926)

(The amounts in the column "Amount Assumed" are the objectives of the several dioceses)

	Amount Assumed	Pledges and Cash to Jan. 13
<b>PROVINCE 1—</b>		
Connecticut .....	\$50,000	\$30,090
Maine .....	3,000	3,029
Massachusetts .....	100,000	100,000
New Hampshire .....	2,000	2,133
Rhode Island .....	30,000	16,500
(Full amount assured)		
Vermont .....	2,000	3,242
Western Massachusetts .....	20,000	9,800
	207,000	164,704
<b>PROVINCE 2—</b>		
Albany .....	\$20,000	\$20,000
Central New York .....	25,000	25,000
Long Island .....	100,000	25,000
Newark .....	80,000	5,112
(Campaign starts Jan. 24, 1926)		

	Amount Assumed	Pledges and Cash to Jan. 13
New Jersey .....	35,000	15,000
(Balance in budgets 1926-7-8)		
New York .....	250,000	188,000
Western New York .....	40,000	27,473
Porto Rico .....		
	\$550,000	\$305,585

<b>PROVINCE 3—</b>		
Bethlehem .....	\$18,000	\$12,327
Delaware .....	15,000	5,000
(Balance in 1926 Budget)		
Easton .....	2,000	1,244
Erie .....	3,000	3,000
Harrisburg .....	5,000	3,725
Maryland .....	35,000	
(Full amount assured)		
Pennsylvania .....	160,000	120,000
(Full amount assured)		
Pittsburgh .....	40,000	28,910
Southern Virginia .....	5,000	3,756
South Western Virginia .....	5,000	1,000
Virginia .....	25,000	
(Campaign later)		
Washington .....	30,000	15,000
West Virginia .....	6,000	5,000
	\$349,000	\$198,962

<b>PROVINCE 4—</b>		
Alabama .....		\$2,450
(Working on basis of \$6,000)		
Atlanta .....		
East Carolina .....	5,000	5,000
Florida .....	5,000	3,750
Georgia .....		5
Kentucky .....	8,000	2,400
Lexington .....	1,500	1,500
Louisiana .....		
(No pledges because of General Convention Expense)		
Mississippi .....	1,000	
(Assured)		
North Carolina .....	10,000	10,000
South Carolina .....	4,000	104
South Florida .....	5,000	5,000
Tennessee .....	2,500	1,005
Upper South Carolina .....	5,000	978
Western North Carolina .....	2,000	1,000
(Full amount assured)		
	\$49,000	\$33,192

<b>PROVINCE 5—</b>		
Chicago .....		\$ 20
Fond du Lac .....	\$3,000	
(Total assured)		
Indianapolis .....	3,000	2,370
Marquette .....	2,000	2,000
Michigan .....		1,100
Milwaukee .....	12,000	7,186
Northern Indiana .....		
Ohio .....	100,000	34,121
(Total guaranteed)		



## THE SPIRIT OF MISSIONS

	Amount Assumed	Pledges and Cash to Jan. 13		Amount Assumed	Pledges and Cash to Jan. 13
Quincy .....		510	Alaska .....		
Southern Ohio .....	30,000	30,000	Arizona .....	1,000	800
Springfield .....	3,000		Eastern Oregon .....	800	129
Western Michigan .....	4,000	200	Honolulu .....	500	500
	\$157,000	\$77,707	Idaho .....	1,000	500
<b>PROVINCE 6—</b>			Nevada .....	500	230
Colorado .....	\$ 8,000	\$ 6,000	San Joaquin .....	1,500	1,500
(Balance assured)			Spokane .....	2,000	
Duluth .....	3,000		(Total assured)		
Iowa .....		521	Philippines .....		150
Minnesota .....	1,000	1,150	Utah .....		350
Montana .....	1,500	1,360		\$37,600	\$29,459
Nebraska .....	2,000	311	<b>FOREIGN—</b>		
North Dakota .....	800	631	Brazil .....	\$1,000	\$1,000
South Dakota .....	1,500	1,500	Cuba .....	500	445
Western Nebraska .....	2,000	608	Haiti .....		206
(Total assured)			Japan .....	1,000	985
Wyoming .....	1,500	1,500	Panama Canal Zone .....	500	500
	\$21,300	\$13,581		\$3,000	\$3,136
<b>PROVINCE 7—</b>			Province 1 .....	\$207,000	\$164,704
Arkansas .....	\$ 750	\$ 750	Province 2 .....	550,000	305,585
Dallas .....	5,000	4,000	Province 3 .....	349,000	198,962
Kansas .....	3,000	2,500	Province 4 .....	49,000	33,192
Missouri .....	4,000	3,661	Province 5 .....	157,000	77,707
Texas .....	7,000	2,662	Province 6 .....	21,300	13,581
West Missouri .....	4,000	2,903	Province 7 .....	31,750	20,320
West Texas .....	2,000		Province 8 .....	37,600	29,459
New Mexico .....	1,500		Foreign .....	3,000	3,136
North Texas .....	500	500	Miscellaneous .....		680
Oklahoma .....	4,000	3,344		\$1,405,650	\$847,326
Salina .....			Cash and pledges to January 13 .....	\$ 847,326	
	\$31,750	\$20,320	Additional positive assurances or guarantees .....	166,771	
<b>PROVINCE 8—</b>			Grand total, January 13 .....	1,014,097	
California .....	\$12,000	\$11,000	Previously reported, January 6 .....	961,796	
Los Angeles .....	10,000	10,000	Increase since January 6 .....	\$52,301	
Olympia .....	5,000	3,000			
(Balance assured)					
Oregon .....	2,000				
Sacramento .....	1,300	1,300			

## Brief Items of Interest At Home and Abroad

**H**AMPTON and Tuskegee, the two admirable and most widely known Negro schools, number among their friends and donors many Churchmen who have been interested in the continuance of their excellent work. The following figures, from the new Negro Year Book, as to the enrollment and income may be of interest. With them may be compared the figures for our Negro Church Institute Schools.

Tuskegee, enrollment, 1,624. Income, exclusive of boarding department, \$468,138.

Hampton, enrollment, 901. Income, exclusive of boarding department, \$442,144.

American Church Institute for Negroes, ten schools, enrollment, 3,673. Maintenance cost, \$380,000.

**T**HE Church Building Fund Commission reports that twenty-one borrowers have this year received over \$90,000 in loans which with returns from other loans have made possible thirty-one gifts of over \$23,000, and asks the following question: "What will be done for forty others waiting for loans now unavailable?"

**G**OOD work has been done by the Indian Bureau for the Indians of New Mexico. Already about 28,000 head of sheep have been furnished to them on the reimbursable plan, to encourage them to become self-supporting. Further encouragement is given these Indians by the expenditure of an additional \$16,000 for the purchase of sheep to enlarge their herds.

BRIEF ITEMS OF INTEREST

The Indian Bureau has also made a splendid record in its campaign against trachoma; it has a large corps of expert physicians.—*Indian Truth*.

✱  
**T**HE Rev. Henry H. Chapman, who is in charge of St. Matthew's Church, Fairbanks, Alaska, writes that he is constantly embarrassed by the fact that mail intended for him is addressed to Eagle, instead of to Fairbanks. The letters are in large part from members of the Woman's Auxiliary in the States and deal with supplies which are being sent to the mission. St. Paul's Mission at Eagle is vacant for the time being, and Mr. Chapman asks that correspondents, for their own sake as well as for the sake of the long-suffering postmaster at Eagle, will note this correction.

St. Matthew's has entered on a new era of prosperity under Mr. Chapman. Several new members of St. Matthew's Guild have been added during the past year. At the last annual meeting Mrs. Charles E. Bunnell was elected president and Miss Ada C. Chapman chairman of the Library Board.

✱  
**B**ISHOP GARDINER has sufficiently recovered his health to enable him to resume his visitations in Liberia. He has recently been to Monrovia visiting the several parishes in Montserado County. A confirmation class of forty members, many of whom were adults, was presented by the Rev. Dr. G. W. Gibson. The Bishop was joyously received throughout his trip.

✱  
**T**HE Hon. Yen Hui Ch'ing, the newly appointed ambassador of China in Great Britain, is the son of a clergyman of the Church in China and was graduated from St. John's College, Shanghai, and Yale University.

✱  
**T**HE Fanny Schuyler Memorial School for girls at Bahlomah, Liberia, is almost completed. The main building is already occupied by the school. During Miss Seaman's absence on vacation last summer the work

was faithfully carried on by Mrs. Cietta Freeman, the native girl, who, as Cietta Williams, was well known to those who have followed the work done at the House of Bethany.

✱  
**T**HE demand for our January issue has been so great that the edition is exhausted and we have been unable to fill all our orders. We shall be grateful if any of our subscribers will return their copies to us after they have read them. The magazine should not be rolled but mailed *flat*. Any response to this appeal will be much appreciated.

✱  
**P**ERSONALLY we could not get along without the Church press. We need it, if for no other purpose than to correct the point of view which we find in other publications. And for sheer interest, we could give up many periodicals before we would part with *THE SPIRIT OF MISSIONS*. The December number was fascinating, with its articles about the real situation in China from men who are right on the ground, and its account of the wonderful manner in which our hospital in Alaska was able to be of real service during the recent "flu" epidemic. Not only are the articles in this ably edited Missionary magazine well written, but the illustrations are well selected, and give one a real eye acquaintance with the Missionary work of the Church. And then we gain so much from the brave, heroic and unselfish attitude which is unconsciously reflected in all of the descriptions of the problems of the Missionary in the School, Hospital and the Church.

Only one in forty-four in our Church read our Church papers. Well, it is a sad commentary on our Church and its membership, but it explains a good many conditions which exist in the life of the Church today.—*St. Paul's Messenger*, Minneapolis, Minn.

✱  
**W**E regret that the continuation of Mr. F. C. Brown's story of "Drought in Changsha" has had to be postponed. It will appear in March.



## Sanctuary of the Church's Mission



“AND A LITTLE CHILD SHALL LEAD THEM”

**D**EAR Father, I thank Thee for sending Thy Son, our Lord Jesus Christ into the world. Accept this gift and use it for the children whom He loves.—Amen.

✱  
**O** ALMIGHTY and most merciful Father, bless, we humbly beseech Thee, the children of Thy whole family with healthful bodies and good understandings, with the graces and gifts of Thy Holy Spirit, and with sweet dispositions and holy habits. May Thy mercy and providence lead them through all the dangers and temptations of this evil world, and sanctify them wholly in their bodies, souls and spirits, and keep them unblamable unto the coming of our Lord Jesus Christ. Amen.

✱  
**O** LORD without Whom our labour is but lost, and with Whom Thy little ones go forth as the mighty; We humbly beseech Thee to prosper all works in Thy Church undertaken according to Thy Holy will, and grant to Thy labourers a pure intention, patient faith, sufficient success upon earth, and the blessedness of serving Thee hereafter in heaven; through Jesus Christ our Lord. Amen.

✱  
**A** LMIGHTY GOD we give Thee humble thanks for all the great things Thou hast done and art doing for the children of men; for the opening of heathen lands to the light of Thy truth, for making paths in the deep waters and highways in the desert, for knitting nation to nation in the bonds of fellowship and for the planting of Thy Church in all the earth. O merciful Father, in whom the whole family is named, fill full our hearts with grateful love for this Thy goodness, granting us grace henceforth to serve Thee better and more perfectly to know Thee; through Jesus Christ, our Lord. Amen.

✱  
**O** UR 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.

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# Progress of the Kingdom

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**W**AY out where the West begins they must be losing the classic idea that Wall Street smells of sulphur and that its denizens

**A Wall Street Out West** wear horns and hoofs. In this issue Bishop Remington tells of the

town of Bend, a lumber town, in the heart of the snow-capped Cascades, that has, right down through the middle of it, Wall Street and, strangely enough, capping the Wall Street stands Trinity Church. "Doesn't that sound grand and glorious?" asks the Bishop. The answer is, so far as we can see, "It does!" We further believe that there are those who, for the sake of that far Western Wall Street, will come to the rescue of the good Bishop so that presently, over against the Bend item in the Advance Program, the magic word "taken" will appear.

Bishop Remington's whole article throws light upon the problem faced by our missionary districts in the domestic fields, all of which justly command the interest and loyalty of the whole Church.

**T**HIS is the Lenten Offering Number of THE SPIRIT OF MISSIONS. Thousands of children are engaged in

**This the Lenten Offering Number** loyal effort to make their contribution to the missionary work of the Church this year larger

even than the wonderful total of \$480,000 which they achieved last year. THE SPIRIT OF MISSIONS gladly makes a definite contribution in offering single copies of the magazine at five cents each. When these are sold at the regular ten cent rate, five cents is retained, yielding fifty percent profit to the young salesmen.

The greatest need of the magazine is

a greatly increased family of readers. The children this year have been asked to secure annual subscriptions and of the one dollar thus invested, twenty-five cents remains to swell the Lenten Offering. Every possible effort has been made to make these terms clear to parochial clergy throughout the Church. Order blanks have been published on the back cover of various issues of the magazine and we approach the campaign hopeful that a material addition to the subscription list of the magazine will result.

In that connection it is of interest to note that the present circulation of the magazine is the greatest in its history. Nevertheless the ratio of such circulation to the communicant strength of the Church yields a fairly ridiculous figure. This is all the more unfortunate in a day when the utmost knowledge of the missionary enterprise is necessary among the men and women of the Church.

The Church has entered simultaneously upon a new triennium and upon a new fiscal era. The effort inaugurated at New Orleans which is wiping out the deficit, together with the adoption of plans which will prevent further deficit, make an annual balanced budget a very definite imperative. The Church must pay as it goes. Its people must give each year the full amount demanded by its program, else retreat. To achieve this result nothing is more necessary than thorough comprehension on the part of the Church of the Program, the uses to which the funds they give are put, and something of the results achieved.

This responsibility falls upon every agency of the Church which disseminates information. THE SPIRIT OF MISSIONS as the official organ of the National Council of the Church as well



as its missionary magazine, has a splendid privilege as well as an exacting responsibility, and now, as throughout the ninety years of its history, makes earnest effort to measure up both to opportunity and responsibility. Its message needs to reach the largest possible number of our people. To that end it feels well within its rights when it asks cooperation on the part of the whole leadership of the Church.

At this moment the children are yielding the finest sort of loyal aid. May we urge that in their efforts they have the sympathetic support of rectors everywhere. They will learn a type of stewardship of utmost importance to themselves and to the Church.

In advertisements in the Church weeklies and elsewhere we are urging that orders for a generous number of copies be rushed to the headquarters of the magazine at 281 Fourth Avenue, New York.

**L**ATIN AMERICA is the subject for study classes this year. The basic book is *That Freedom*, written by the Rev. Arthur R. Gray, D.D., Secretary for Latin America in the Department of Missions, whose earlier volume,

**Suggested Readings for Lent**

*The New World*, has long been a standard presentation of missionary opportunity in this field. The popularity of the study class has increased from year to year, and one of the most striking features of the General Convention at New Orleans was the fact that six hundred attendants were enrolled in the various groups which studiously approached various phases of the Church's Program.

THE SPIRIT OF MISSIONS gladly lends its aid to promote interest in these classes. Mr. W. C. Leidt, assistant secretary in the Educational Division of the Department of Missions, summarizes in the departmental pages available material concerning the whole Latin American work and outlines a course in four sessions.

Less technical than a list of books is a continuation of the series of articles on all of Latin America except Brazil and Mexico by Mr. William Hoster, who, as editorial correspondent of THE SPIRIT OF MISSIONS, visited Porto Rico, Virgin Islands, Dominican Republic, Haiti, Cuba, and the Canal Zone.

In the matter of general reading we are fortunate enough to be able to present suggestions by Bishop Fiske and Dr. Sturgis. Bishop Fiske's notes for readers in *The Messenger*, official publication of his diocese, have in the past been eagerly read by many who love books and seek guidance in reading.

Dr. Sturgis, secretary of the Educational Division of the Department of Missions, is, in a sense, official guide to the readers and students of the Church. In addition to many other services rendered in this cause he contributes frequent summaries of suggestions to readers of this magazine.

These lists cannot help but be of profit to all who would seek spiritual help through mental channels during Lent. Lists by others of authority will appear in the March issue.

**T**HE situation in China seems entirely freed from the overt as we go to press. The various militaristic

**Quiet for the Moment in China**

leaders have reached a momentary lull. The anti-foreign and anti-Christian movement, while proceeding apace, lacks dramatic features. The problems remain. These so far as they affect educational institutions of the various Christian forces at work in China are grave, not as affects the welfare of an individual school but with regard to the relationships of the whole missionary educational work and the Chinese Government itself. In early issues THE SPIRIT OF MISSIONS will recount developments in this field. In the meantime from all of our dioceses there and from all branches of the work in each come reassuring reports.

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# The National Council

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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.

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## Appointments of the Presiding Bishop for the Current Month

Tuesday, February 2—Chicago for Diocesan Convention.  
Thursday, February 4—Denver, Col., for Diocesan Convention.  
Sunday and Monday, February 7, 8—Topeka for Kansas Diocesan Convention.  
Tuesday, February 9—Kansas City for West Missouri Missions Meeting.  
Wednesday, February 10—St. Joseph, Mo., Missions Meeting.  
Sunday and Monday, February 14, 15—St. Louis, Missions Meeting.  
Tuesday and Wednesday, February 16, 17—Cleveland, Ohio, for Church Club dinner.  
Sunday afternoon, February 21—Sermon Epiphany Church, Washington—Anniversary observance District Columbia Chapter of the Sons of the Revolution.  
Tuesday, Wednesday and Thursday, February 23 to 25, inclusive—National Council meeting, New York.  
Sunday, February, 28, morning—St. Agnes' Chapel, New York City.

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## Missions and Church Extension

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

### Across the Secretary's Desk

MISS Ethel M. Robinson, who is conducting one of the most successful pieces of work we have ever had at Porto Rico in the training of young women, asks me this question:

"Do you suppose that possibly some of our friends in the U. S. might have some musical instruments they would like to give us? I would like two ukeleles, two banjos, two guitars and two mandolins. I intend to stress the music work this year as there was no time for it last year and I want the girls to have as much training along these lines as possible. We are not going to keep to the frivolous side, as the call for instruments suggests, but will have training of church music as well. The girls are all very musical but unfortunately have never had any music opportunities. We can purchase all music instruments here and a great deal of music so the money would be quite acceptable."

I will be glad to put any one who may have such instruments as Miss Robinson desires into communication with her.

IF any American friend ever has any doubt about St. Mary's Hall, Shanghai, being a real school for girls, let him read the 1925 issue of the *Phoenix*, the school's annual publication. It is full of those touches of everyday life that do not get into missionary reports and articles. Through the thoughtfulness of Miss Fullerton, Principal of St. Mary's, a few extra copies have been sent to this country and can be procured from my office at \$1.00 each.

✱

THE Japanese friends of the late Miss Leila Bull have issued an interesting booklet telling the story of her life and work for the people of Japan. It is called, "A Saintly Friend of Japan." That phrase describes Miss Bull's character perfectly. Certainly, her life gave her friends a better understanding of what real saintliness is. Japan has had no more loyal, hardworking and self-sacrificing friend than Miss Bull. Unfortunately for those of us who live in the United States, the book is printed in Japanese characters. The illustrations, how-



## THE SPIRIT OF MISSIONS

ever, speak a universal language, and enable us to understand a little why our Japanese friends loved and trusted Miss Bull.

**R**ADIO promises to revolutionize life in Alaska. Dr. John W. Chapman of Anvik says: "My transmitter is now working satisfactorily and I am in daily two-way communication with the wireless operator at Holy Cross, 50 miles below. I have passed the examination necessary to secure an operator's license. I have not yet been able to get my wave down low enough to be within the range of the amateurs in Seattle, but expect eventually to get through to them. I have heard over one hundred amateurs on the Pacific coast and elsewhere, including Oklahoma, San Diego and Hawaii. I am ready to predict that the Missions House will soon have its operator and will be in direct

communication with every missionary district, except that relays to China, Japan and Africa may be necessary."

**H**ERE is a passage from a letter from one of my missionary friends in Shanghai: "During the recent scare in Yangchow Magill was besieged with requests from high and low, even from some of the government school students, to be allowed to take refuge in the mission compounds in case of trouble. His congregation, thinking that their American flag was rather small, set to work and made a larger one to be run up in case the 'Allied Army' as the Chekiang troops are called, should come to Yangchow. And yet these same people persuade themselves into thinking that they want extra-territoriality and other treaty rights abolished."

### Arrivals and Sailings of Missionaries

The Right Rev. Daniel Trumbull Huntington, D.D., and family, Anking. Returning after General Convention.

The Right Rev. and Mrs. John McKim, North Tokyo, to Honolulu. Returning after General Convention.

Miss Elizabeth W. Graves, Shanghai. Returning from furlough.

Mr. and Mrs. J. VanBergamini and family, Hankow. Returning from furlough.

The above missionaries sailed January 9th on the S.S. *President Pierce* from San Francisco.

The Rev. Dr. and Mrs. L. B. Ridgely, Hankow. Returning from furlough.

Miss Ruth Burnside, North Tokyo. Returning from furlough.

The above missionaries sailed January 10th on the S.S. *President Jackson* from Seattle. Miss Laura Moffatt, Shanghai, Secretary, St. Andrew's Hospital, Wusih.

Miss Mary S. Wright, Shanghai. Trained nurse, St. Andrew's Hospital, Wusih.

Mr. Ellis N. Tucker, Shanghai. Returning from furlough.

The above missionaries sailed January 16th on the S.S. *President Garfield* from San Francisco.

### Educational Division

William C. Sturgis, Ph.D., Secretary

### How to Teach "That Freedom"

By WILLIAM E. LEIDT

**I** HAVE been told that the recommended book for study this year, *That Freedom*, by the Rev. Arthur R. Gray, D.D., is difficult to teach—and not only difficult to teach but difficult to read, to study, and to discuss. New and different things, things that break away from the traditional beaten paths and blaze fresh trails are likely to be regarded as difficult. The unfamiliar ideas do not fit easily into the grooves of the mind established through long continued habit of thinking along customary lines. As a people we are prone to be mentally lazy—not inactive, our minds are active enough along usual channels, but we do not often look beyond that horizon to new and unexplored intellectual fields. It is because of this that *That Freedom* has been labelled difficult. *That Freedom* is not the ordinary mission study

textbook. While not neglecting as unimportant the subjects usually dealt with in missionary textbooks, the author has deemed of far greater importance the fundamental ideals and ideas upon which this superstructure of facts has been built. Thus we find the sub-title of *That Freedom* to be *A Study of Democracy in the Americas* and no less than three-fifths of the book devoted to a careful consideration of the ideals and ideas upon which the nations of the New World have erected their national life and the responsibility of the Church toward bringing actual fact more closely into harmony with these professed ideals.

The author is primarily concerned with the rights and duties of Christian citizenship in every State and in the relations of Christian States with one another. That, I believe, is



## THE NATIONAL COUNCIL

the thesis of *That Freedom*; the description of the Church's work in Latin America is only by way of example of the great responsibilities resting on Christian citizens in democracies which profess to call themselves Christian. This fact is essential to a proper grasp of *That Freedom*. But how to teach it is another problem; does it not make it even a more difficult book to understand and to teach? I think not. And for those who would read intelligently or teach *That Freedom* in the light of a study in Christian democracy or as a course in actual Christian citizenship, the following teaching suggestions may prove helpful:

### What Is Democracy? Session I.

1. Do you believe in democracy?
2. What, in your opinion, is democracy?
3. How does democracy work in New York City?
4. Is this typical of its working everywhere? The United States? Great Britain?

Are democracies necessarily Republics? France? Latin America?

Are Republics necessarily democracies?

See James Bryce: *Modern Democracies*, especially volume I chapters 17 and 26 and volume II, chapters 38, 41, 52, 67, 68, 78 and 80.

5. What is real democracy?

See *That Freedom* pp. 5, 6, 7, and 34, Paragraph 2.

### What Is That Freedom? Session II.

1. What were the democratic ideals of the American and French Revolutions?
2. How did these ideals influence the movements for liberation in Latin America?
3. What elements in Latin America and among Latin-Americans determined the course which the development of democracy took there?

Racial characteristics or temperament? Previous political experience? Climatic conditions? Education? Religion?

4. What essential lacks have hindered the fruition of democracy?

### The Tools of Democracy. Session III.

1. What conditions are necessary to the creation of a true democracy?
2. What in Latin-American life is leading in this direction?

Communications—railroads, telephones, etc.? Education—for a more abundant personal life and the development of native leadership? Sports? Newspapers and books, Church printing press? International relations? National idealism, Contribution of a national Catholic Church? Personal ideals?

3. What has the Church to do with the development of real democracy?

### Our Responsibility. Session IV.

1. What effect has the democracy of New York City and the United States upon that of Latin America?
2. What has a Christian in New York City to do with the development of democracy in Latin America?

The part of a Christian in New York City itself? The part of a Christian in developing and shaping American Foreign Policy? Central American Court of Justice? Monroe Doctrine? Marines in Haiti and Dominican Republic?

The part of a Christian in Latin America?

3. How is the American Churchman going to meet this responsibility in Mexico? Brazil? The Caribbean? Colombia? Canal Zone?

In the above outline the last question of each session is intended to point the way to the next session as well as to draw together the session just ending.

The student or reader of *That Freedom* will find his reading greatly enriched, if along with the book he reads some of the Epistles of St. Paul.

The above outline is intended as the merest hint on how *That Freedom* may be taught. The actual teaching will require considerably more preparation along the lines indicated in the questions. A careful reading of the textbook and the outline will make this a comparatively easy matter, but if anyone hits a snag, I should be very glad to be of all possible help if he will write to me.

## Foreign-Born Americans Division

The Rev. Thomas Burgess, Secretary

### Forty-three Varieties in the U.S.A.

Your Lenten Offerings, Boys and Girls of our American Church, are going to help our Church do its duty to boys and girls and their fathers and mothers of 43 different nationalities all over the United States, our neighbors who came from Europe and Asia, Armenians, Greeks, Italians, Norwegians, English, Russians, Poles, Assyrians, etc., etc., etc. This is an important part of the Church's great Program.

### Our Church in Palestine

Your Good Friday Offering, Men and Women and Boys and Girls, too, is asked to help the people and Churches of some of these nationalities in the land where our Lord was crucified. On this special offering alone depends the work of our American Educational Chaplain in Jerusalem. Read the account of it that I have written in this number, "In Palestine", on page 91. And remember this when Good Friday comes.



## Religious Education

The Rev. John W. Suter, Jr., Executive Secretary

In this space for several months, beginning in January, 1926, will be found a series of articles by Mr. Suter dealing with missionary education for children.

### II. The Unknown Date

WE have said that our own attitude toward the Church's Mission will influence the attitude of children. As is usual in such cases, what we take for granted, what shows itself in our casual remarks and general bearing, will influence their views more than our formal teaching. Let us then include in our stock of missionary ideas a recognition of the fact that the Church-extension enterprise will some day come to an end. I refer not to the coming of the Kingdom or millennium, but to the fulfillment of our present aim to plant Christ's Church throughout the world.

There are parts of the earth today that are what we call Christianized, that is, where Christ is known; where His Church enjoys a fairly wide membership; where Christian influences pervade humankind with some degree of success; where Christian ideals are prominent. Such a place is England, for example, and a large part of the United States. But there are other parts of the world where Christ is absolutely unknown, and others where only a very small fraction of the population have heard of Him.

Now it is a simple matter of arithmetic (and geography and psychology) to see that some day every corner of the inhabited earth can be given the light of the Gospel. When that day comes it will be possible to say that every man, woman, and child lives within reach of the transforming power of Christ; knows (or can know) who He is and what He does; has, in short, the opportunity of joining the congregation of His flock and receiving the ministrations of His Church through Sacrament, Prayer, Preaching, Teaching.

Not that everyone on that day will be good. The "Kingdom" will not have "come." (Witness the parts of the earth where the day has arrived already!) But it will be a definite situation, new and recognizable. That situation now lies in the future. We believe that it will actually come to pass.

In what century? In what decade? When a preacher ascends his pulpit in some Christian church in the United States in the year of our Lord 1995, will he be able to say to his congregation: "My friends, there is today no human being on the face of the earth who cannot join a Christian parish and hear the Bible read and receive the Sacraments in his own language?" Or will it not be possible to say this until 2050? This is a real question.

The answer is unknown to us, but it is not indefinite. There will be an exact answer.

There will be a certain year when a preacher can first make that announcement. *And the date depends upon us.* That is the point. We can make it come sooner or later according as we put forth more or less effort. Our laziness, selfishness, and negligence postpone that day; our energy, generosity, solicitude hasten it. We are helping to determine the date; we are making history; we are answering the question.

Do we want the day to come sooner? Then let us pray more earnestly, give more generously, do more work, use more brains.

The foregoing ideas represent an attitude toward the Church's Mission that we can adopt if we want to. And if we do, it will affect the children with whom we associate ourselves in their offerings, in their mission-study, and in their general cultivation of missionary-mindedness. How will it affect them? Try it and see. Perhaps it will lend to the whole missionary endeavor a touch of excitement and a new sense of reality. For here will be a definite "job" to which we invite the children to set their hands; one full of zest and plot, calling for ingenuity, zeal, and even haste. A story is being written into real history, and we are helping to write it. It has its moments of anxious suspense, it turns critical corners, it has crucial situations where success hangs in the balance, it proceeds toward a climax, it has an ending! What we call upon the children (and ourselves) to do is not simply to make a gift or offer a sacrifice, but to *do a piece of work* for Christ. And we can honestly tell them that the better they do this work, the sooner "the earth will be filled with the knowledge of the glory of God as the waters cover the sea."

### Notice

During this coming Lent the Department of Religious Education will conduct a Poster Contest. Full information is now available. Watch the Church papers and also inquire of your diocesan executive of Religious Education and your rector, both of whom will be kept informed. All persons below twenty years of age will be eligible. The poster is to embody the general idea of the Church's Mission. The best posters will be used in connection with the annual Lenten Offering of 1927. Posters may be submitted up to May 1, 1926. Send to 281 Fourth Avenue, New York, for Leaflet 4548.



## The Late Edward Sargent, M.A.

### The Cause of Week-day Religious Education Suffers a Great Loss—His Associates on the Staff of the National Council Mourn a Loyal Friend

**E**DWARD SARGENT, M.A. Secretary for Church Schools in the Department of Religious Education of the National Council, died suddenly on Monday, January 4, 1926, at his home in the Hotel Irving, Gramercy Park, New York City, thus bringing to an end a career marked by great distinction in the realm of secular education and a notable contribution to the work of the Church in this field and particularly in the cause of week-day religious instruction.

Mr. Sargent is survived by his wife, his parents, and an only living brother, the Rev. G. P. T. Sargent, rector of St. Paul's Church, Grand Rapids, Michigan.

Mr. Sargent was born in 1873 at Ypsilanti, Michigan, a son of the Rev. Christopher Sargent. He graduated at Sewanee with gold medals for Greek and for being the best all around man in his class. He completed the Western Theological Seminary Course in 1897, was valedictorian of his class, but entered educational work and was never ordained. He took a Master's Degree at the University of Chicago in 1904. He was principal of schools in Marinette, Wisconsin, Chicago Heights, Illinois, Ludington, Michigan, and Gary, Indiana. In the last-named city he developed much of the so-called Gary Plan, while the famous Gary Building was the result of his effort. He was superintendent of various high schools in Pennsylvania, and from 1914 to 1920 was superintendent of public schools in Meadville, that state, lecturing on educational subjects at the State Normal School, Edinboro, Pennsylvania.

Mr. Sargent has been a recognized leader in the effort to establish week-day religious education. It was in that connection that he accepted election in 1920 as one of the secretaries of the Department of Religious Education. At that time there were only five cities in which school boards had permitted religious instruction under Church auspices in school time. Within a few months of his death he had the happiness to report that at least a thousand cities had adopted this plan, its growth presenting a problem of considerable difficulty inasmuch as teachers were not employed who could not fulfill necessary educational requirements. It was upon this problem that Mr. Sargent was earnestly at work at the time of his sudden death.

In a statement announcing the death of Mr. Sargent the Rev. John W. Suter, Jr., Executive Secretary of the Department of Religious Education, wrote:

"It is with profound sorrow that I write to inform you of the sudden death in New



EDWARD SARGENT, M.A.

York yesterday of our friend and associate, Mr. Edward Sargent.

"You know what splendid service Mr. Sargent has rendered to the Church during the past five years. Personally I have enjoyed a very happy friendship with him during the entire time of his connection with the Department. From October, 1924, to October, 1925, while there was no Executive Secretary, Mr. Sargent had charge of this office, and probably you know even better than I with what devotion and skill he managed the affairs of the Department during that difficult year. It was a delicate and trying position, and he gave of his unique gifts unsparingly and with wonderful success. Since my coming to New York I have been continually grateful to Mr. Sargent for his generous and unerring spirit of cooperation. We always enjoyed working with each other, and less than a week before his death he expressed to me his satisfaction in our harmony of purpose and ideals."

The funeral services, which were largely attended, were held at the Church of the Transfiguration, New York. Interment was made at Spring Grove Cemetery, Cincinnati.



## Field Department

The Rev. R. Bland Mitchell, Executive Secretary

### This Particular Rector Had Courage

Rectors have to have courage, but here is the story of a certain rector in the Diocese of Fond du Lac who seems to have had an unusual amount of courage. For some time his parish had shown a considerable lack of interest in the work of the General Church. He determined upon the following method for bringing his people to a realization of their full responsibility for the Church's Program:

"This morning at both Eucharists I said, 'For thirty years or more members of this congregation have tried to build up a good work here. Good work has been done and a reasonable showing is being made today. However, in the interest of economy I now propose that we abandon our work (in this community) and turn it bodily over to the Roman Catholics or Methodists.'"

The Rector then paused for a long time to notice the various reactions in his congregation. There undoubtedly were some of astonishment, as old parishioners gasped at

this declaration. Others must have smiled in puzzled amusement. He then told them of the deficit of the National Council and the present plan of abandoning work in the fields already begun and successfully conducted, if each communicant does not do his full share. He pointed out that every single communicant in that parish should give something regularly to prevent this calamity, if only ten cents a week.

What were the results of this dramatic presentation? In 1925 twenty-five per cent. of the people in this parish made a pledge of any kind. As a result of this Rector's leadership and courage, ninety-two per cent. of the communicants have pledged for 1926. Every communicant but one pledged through both sides of the envelope and the Rector advises that even that one will pay something for Missions. The Rector expected action and he got it, after the people thoroughly understood the seriousness of the situation in terms of their own experience.

## Speakers' Bureau

Miss Jean W. Underhill, in Charge

**F**OLLOWING 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.

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The Rev. E. H. S. Ling (Province 2).  
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Miss Ruth Osgood (Province 8).  
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THE NATIONAL COUNCIL

**Christian Social Service**

The Rev. Charles N. Lathrop, Executive Secretary

**Prepare for Cleveland**

THE annual conference of social workers in the Church held by the National Department, has proved itself a serviceable institution, and this is a good time to sound its praises. For now begin the diocesan conventions. A number of them will as a matter of course provide for sending a delegate to the next annual conference. But in a number of others, the subject may fail to get attention unless interested persons take care of it.

We have a right, as a Church, to feel proud of this conference. Leaders of social thought and social action have been our conference speakers year after year, and in choosing them we have sometimes anticipated the trend

of the country's interest. Our proceedings represent a genuine contribution to social problems. Our meetings are having an effect on priest and layman which is distinctly noticeable to those who see us from an unaccustomed angle.

So we are beginning to tune our pipes, and we want you to help us. The next annual conference will be held in Cleveland, May 22-26. As usual it precedes the great National Conference of Social Work. It will maintain the standards set up by the previous conference. Will you help to keep alive in your diocese and parish the subject of sending a delegate?

**Woman's Auxiliary**

Miss Grace Lindley, Executive Secretary

THE plan for the Conferences for this year seems to be very satisfactory from all standpoints but one, that of attendance at these meetings. The December meeting was attended by representatives from the Long Island, Newark, New Jersey, New York, Pennsylvania and Tokyo Dioceses. Miss Gertrude Heywood presented most interest-

ingly the subject of education for women in Japan. It is a great satisfaction to be able to give our missionaries adequate time for the presentation of such subjects with an opportunity for the officers to ask questions.

The February meeting will be held on Thursday, the eighteenth. Miss Bessie B. Blacknall, of Alaska, will be the speaker.

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