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The Spirit of Missions



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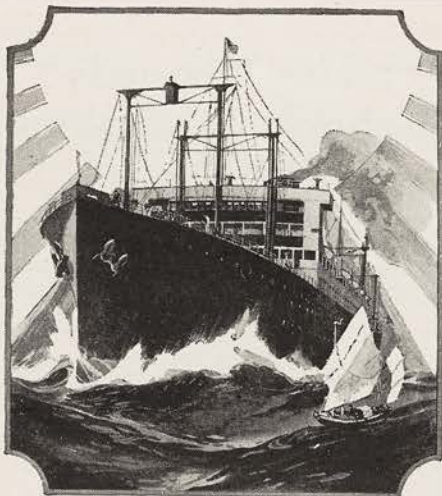
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The Spirit of Missions

G. WARFIELD HOBBS
Editor

KATHLEEN HORE
Assistant Editor

Vol. XCI

JUNE, 1926

No. 6

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THE WEST FRONT OF WESTMINSTER ABBEY, LONDON

On April 21st the venerable Society for the Propagation of the Gospel celebrated its 225th anniversary in this historic shrine. Bishop Brent was the preacher

The Spirit of Missions Salutes The S. P. G.

Marks Two Hundred and Twenty-Fifth
Anniversary of World-Famed Organization
by Telling Story of Its Work in America

In This Issue

The Beginning of the S. P. G., by the Rev. E. Clowes Chorley, D.D.,
Historiographer of the Episcopal Church

The Society in a Diocese, [*Connecticut*]
by the Hon. Burton Mansfield, D.C.L.,
Chancellor of the Diocese of Connecticut

The Society in a Parish, [*St. George's, Flushing, N. Y.*]
by Lewis B. Franklin, *Vice-President of the National Council*

*Excerpts from a Sermon Preached in Westminster Abbey,
by Bishop Brent, Celebrating the 225th Anniversary of the S. P. G.*

THIS issue of THE SPIRIT OF MISSIONS signalizes the two hundred and twenty-fifth anniversary of The Society for the Propagation of the Gospel in Foreign Parts, known to all the world as the S. P. G. Founded in 1701, this organization marked the awakening of missionary zeal in the Church of England. The first work undertaken has keenest interest for us at this day since it centered upon the Atlantic seaboard. Zealous young missionaries just from Oxford or Cambridge packed their carpet-bags and took the ninety-day voyage, bearing the Pentecostal torch.

The S. P. G. in the course of the years has extended its enterprise throughout the British Empire and beyond, and maintains today a vast establishment indicative of lusty old age. The two hundred and twenty-fifth anniversary was celebrated with imposing

ceremonies in Westminster Abbey. The American Church has a further interest because the anniversary sermon was delivered by Bishop Brent.

In recognition of this event THE SPIRIT OF MISSIONS, as indicated in the brief summary above, has secured a series of comprehensive articles giving the story of the original S. P. G. missionaries and their work, and citing a number of examples of their achievements within the bounds of present dioceses, together with particular stories of notable surviving parishes.

The magazine has been fortunate in securing the coöperation of a distinguished list of writers. A beginning only of this presentation has been made this month. Successive issues will complete what it is hoped will prove not only an interesting and informative series but a real fount of missionary inspiration throughout the Church.

The Beginning of the Society

The S. P. G. Organized to Meet the
Need of English Settlers in America

By the Rev. E. Clowes Chorley, D.D.

Historiographer of the Episcopal Church

THE Society for the Propagation of the Gospel in Foreign Parts was founded in 1701 to meet the religious needs of English folk who had settled in the American Colonies and in the West Indies. The settlement began in Virginia in 1607 and between that time and the beginning of the eighteenth century it spread over the then known portion of the continent. South Carolina, colonized soon after 1663, had in 1701 a population of above 7,000, not counting Indians and Negroes; North Carolina had a population of about 5,000, living without any form of divine worship. Pennsylvania was settled by the Swedes and the Dutch until Penn brought with him some 2,000 Quakers. New York was Dutch in the beginning with Swedes in the adjoining provinces of East and West Jersey.

Humphreys' *Historical Account of the S. P. G.*, published in 1730, gives some account of the religious conditions prevailing in the colonies prior to the organization of the Society. I can only summarize them. South Carolina had no minister of the Church of England, and but few dissenting teachers of any kind, "above half the people living regardless of any religion." Immediately to the north in North Carolina 5,000 souls were without any minister, "no public worship celebrated,

neither the children baptized nor the dead buried in any Christian form." Virginia had 40 parishes, Maryland 26, but in each case half the parishes were without a minister. Pennsylvania, with a population of 20,000, had not above 700 "frequenting the Church,

and some 250 communicants." The two Jerseys had the same number. New York government, with a population of 30,000, had about 450 communicants and 1,200 adherents. Rhode Island had some 30 communicants; Connecticut 35. In the Boston government some 120 "frequented the Sacrament."

The Mother Church of England was not unmindful of the religious needs of the American colonies. Some ministers had been sent to Virginia and Maryland, but outside that nothing

had been done by the English Church in her corporate capacity, but something had been set on foot by pious individuals. In 1685 Sir Leolyne Jenkins had endowed two fellowships at Jesus College, Oxford, for the support of two priests in "the foreign plantations." King William had established a fund of one hundred pounds per annum for the maintenance of a Church of England minister at Boston. William and Mary granted a charter for a college at Williamsburgh, but before "it was furnished with professors and stu-



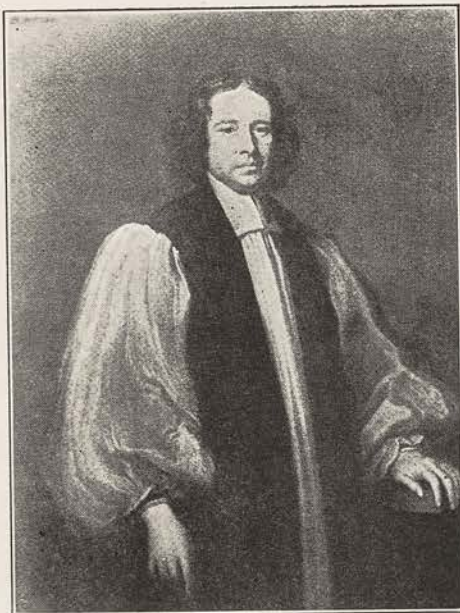
THOMAS TENISON
ARCHBISHOP OF CANTERBURY

Presided at the first meeting of the S. P. G.

THE SPIRIT OF MISSIONS SALUTES THE S. P. G.



HOME OF THE S. P. G. IN LONDON
*The cornerstone was laid by the Prince of Wales
in April, 1907*



ARCHBISHOP SHARP OF YORK
*Who paid the salary of the first missionary to
Jamaica, L. I.*

dents," it was destroyed by fire.

The oversight of the church in the colonies and plantations devolved upon the Bishop of London. It was an impossible task. A personal visitation was out of the question. Under the circumstances he did the next best thing and in the quaint language of Humphreys, Bishop Compton "for the more orderly settling of all Church affairs in Virginia, (he) appointed the Reverend Mr. James Blair his Commissary there; and soon after appointed the Reverend Dr. Bray his Commissary in Maryland."

Thomas Bray¹, by whose persistent effort the S. P. G. was organized, was born in Shropshire, England, in 1656. After graduating from Oxford University he entered the ministry and became rector of Sheldon in 1690. Six years later he was appointed Commissary in Maryland. Although three years elapsed before he was able to cross the sea he at once set himself to the task of providing missionaries and furnishing them with libraries. He foresaw that none but the poorer clergy

"could be persuaded to leave their friends and native country and go so far," and that such men could not afford to buy books for themselves. He therefore made it a condition of his acceptance of the office of Commissary that parochial libraries should be provided for the missionaries in the colonies.² Under his persuasion the Rev. Thomas Clayton went as missionary to Philadelphia and the Rev. Samuel Marshall to Charleston, S. C.

In 1697 he preached a sermon at the ordination of some missionaries. By this time Dr. Bray had conceived the idea of the organization of a Society for the carrying on of the work, but the time was not yet ripe. He did succeed, however, in organizing the Society for the Promotion of Christian Knowledge which has continued its admirable work down to the present time.

On December 16, 1699, Dr. Bray left England for Maryland, sailing from Gravesend. It should be noted that he had to dispose of his personal effects to defray the cost of the passage.

After what is described as "an extreme tedious and dangerous passage" he arrived in Maryland on the 12th of March following. On May 22nd he summoned all the clergy of the colony to meet him at Annapolis; seventeen responded. Returning to England after six months Dr. Bray was instrumental in the passage of a law establishing the church in Maryland. He immediately drew up a "Memorial representing the present state of religion on the continent of North America" in which he set forth the needs in forceful terms.

By this time the conviction had deepened that some corporate organization was necessary to carry on this work. The idea was warmly supported by Tenison, Archbishop of Canterbury, and seconded by Compton, Bishop of London. The former contributed fifty pounds per year during his lifetime and at his death left one thousand pounds towards the maintenance of the first bishop to be settled in America. A royal charter was granted in June, 1701, by William the Third. It forms interesting reading. I quote the first paragraph:

"Whereas We are credibly informed, That in many of Our Plantations, Colonies and Factories beyond the Seas, belonging to our Kingdom of *England*, the Provision for Ministers is very mean, and many others of our said Plantations, Colonies and Factories, are wholly Destitute and Unprovided of a Maintenance for Ministers, and the Publick Worship of God; and for the lack of Support and Maintenance for such, many of our Loving Subjects do want the Administration of God's Word and Sacraments, and seem to be abandoned to Atheism and Infidelity; and also for want of Learned and Orthodox Ministers to instruct our said Loving Subjects in the Principles of True Religion, divers Romish Priests and Jesuits are the more encouraged to pervert and draw over Our said Loving Subjects to Popish Superstitions and Idolatry".

When the Charter was read it was resolved that "thanks be returned to

Dr. Bray for his great care and pains in procuring the grant of the said letters patent."

The remainder of his life was spent in good works. Rawlinson's *Short Historical Account of the Life and Designs of Thomas Bray, D.D.*, thus records his end: "He dy'd February 15, 1729, and as he did not live to himself so neither did he die to himself his faith and patience appearing to all who were observers of them at that trying juncture most exemplary and Heroical."

The first meeting of the Society was held on June 27, 1701, at which the officers were chosen. At a subsequent meeting rules were framed and two hundred pounds were subscribed to defray the expenses of organization, and five hundred copies of the Charter were printed. Among the early benefactors of the Society were such well-known men as Beveridge, Bishop of St. Asaph; Burnet, Bishop of Salisbury; Wake, who afterwards became Archbishop of Canterbury, and Gibson, who was to succeed Compton in the see of London.

The Society soon saw that its work would consist of three branches: The care and instruction of the English settlers in the colonies; the conversion of the Indian savages, and the conversion of the Negroes. Of these the care of the settlers was given first place.

A later article will deal with the sending of the first missionaries.

¹ See Rev. Thomas Bray, *His Life and Selected Works Relating to Maryland*, edited by Bernard G. Steiner, Maryland Historical Society, Fund Publication, No. 37, Baltimore, 1901.

² The writer of this article has in his possession one of the books of the Bray libraries. It is a folio edition of Dr. Bray's *Catechetical Lectures* published in London in 1703 and contains the bookplate of the Society for the Propagation of the Gospel.



Foundation of the Church in Connecticut

Forty-Two Colonial Parishes
Aided by the S. P. G., 1707-1770

By the Hon. Burton Mansfield, D.C.L.

Chancellor of the Diocese of Connecticut

THE Rev. E. Edwards Beardsley, D.D., in his *History of the Episcopal Church in Connecticut*, says: "The Society for the Propagation of the Gospel in Foreign Parts was chartered in England, June 16, 1701, and among its first acts was that of sending to this and other British Colonies on the American continent, a missionary to itinerate and make personal observations."

The Rev. George Keith and the Rev. John Talbot visited many different places. The first and only place mentioned which was located in Connecticut was New London, where they spent a Sunday and preached in the pulpit of the Congregational Church, upon the invitation of the pastor, Mr. Gordon Saltonstall, afterwards Governor of the Colony. Mr. Talbot preached in the morning and Mr. Keith in the afternoon. They were both well received.

This was undoubtedly the first time that the services of the Church of England were publicly held in the Colony.

The introduction of the Episcopal Church into Connecticut, however, is more closely related to the Rev. George Muirson and Col. Caleb Heath-

cote, a member of the vestry of Old Trinity, New York, than to any others, perhaps. Col. Heathcote was a member of the Society; in 1705 he wrote to its secretary and said: "My principles and natural temper lead me to do the Church all the service I can everywhere; but I dare not promise for more than this County (N. Y.) at present, and my best endeavors in the westernmost towns in Connecticut. I am and have been pretty conversant with it there and always was as much in all their good graces as any man."

In 1705, the Rev. George Muirson came to Rye, New York, which up to 1683 was a part of the Colony of Connecticut. Rye, by the way, was the first parish of the

present Bishop of Connecticut. In the summer of 1706, Mr. Muirson and Col. Heathcote visited the shore towns in Connecticut from Greenwich to Stratford, where the clergyman preached and baptized about twenty-four adults.

The church people of Stratford had become a parish, with duly elected officers, when Mr. Muirson again visited that place in 1707. This was the first organized parish in Connecticut and had at the time of its organization some thirty communicants.



DR. SAMUEL JOHNSON
Justly called "the Father of the Church in Connecticut"

THE SPIRIT OF MISSIONS

Of course, at this time and for many years before, the people for the most part who came to this Colony, although they had been brought up in the Mother Church of England, soon ceased to call themselves members of that Church; among their ministers were fourteen or fifteen men who had been ordained in England, but after they came here the people began to ordain their own ministers. There were, however, many who still adhered to their old allegiance and longed for the things for which it stood. A few copies of the Book of Common Prayer had been brought into the Colony, and the use of these, by those who were their fortunate possessors, did much to stimulate and extend the influence of the Church. Our old Bishop—that great and wonderful John Williams—the fourth in line—once said the Prayer Book was the first and best missionary of the Church in Connecticut.

The reception of Mr. Muirson and Col. Heathcote, at Stratford, was very different from that of Mr. Talbot and Mr. Keith at New London. Mr. Muirson, though threatened with fine and imprisonment, preached to a considerable assembly and baptized about thirty-five persons. Many Church of England people were actually imprisoned for failure to support what was then "The Standing Order" in the Colony. In 1708 the S.P.G. granted the request of the parish for the appointment of Mr. Muirson as missionary, but he died before his appointment became known in this country. After many vain appeals, a clergyman named Phillips was sent to Stratford, but he proved unfit and remained only a few months. Not until 1722 did this parish again obtain a settled missionary, in the person of the Rev. George Pigot. He proved very acceptable and established the parish on a fairly strong and firm foundation. Here the first church building in Connecticut was completed and opened for service on Christmas, 1723.

In 1724, wardens and vestrymen

were chosen not only for Stratford, but for Fairfield, Newtown and Ripton, now Huntington. Fairfield also had its town church edifice and was a fairly well-established parish at this time. The Rev. Samuel Johnson served for many years as rector here, but left in 1754 to become the first president of King's (now Columbia) College in the City of New York. Dr. Johnson was for much of his time the only Church clergyman in the Colony, but when he retired he left behind him at least ten other clergymen and some twenty-five churches. He has justly been called, "the father of Episcopacy in Connecticut." He was one of those men who went out from Yale College in 1722 to seek ordination in England, because they were not satisfied that their Presbyterian ordination was valid. I have given much space to this old parish at Stratford, because it was the mother parish in the Colony.

Christ Church, West Haven, then a part of New Haven township, was organized in 1723, and the same Dr. Johnson, who was originally a Congregational Minister, began his labors there in that year; he could hold services there occasionally only, as he had many other places to care for. The church building at West Haven was built in 1741 and was the oldest church building in Connecticut, when it was destroyed a few years ago, to give place to a fine new stone church of excellent design. It is interesting to know that Bishop Lines, the present Bishop of Newark, and a great missionary himself, began his ministry here. The little group of Church people at West Haven formed the Mother Church in New Haven County.

I cannot go into the history of each of the Colonial parishes in Connecticut. Out of Trinity Church, New York, through Rye, came Stratford, Fairfield, Stamford, Greenwich, Danbury, Redding, Norwalk, Ridgefield and Startfield (now Bridgeport), Newtown, Woodbury and others. The parish at Newtown, established in 1732, came in time to be one of the strongest par-

FOUNDATION OF THE CHURCH IN CONNECTICUT

ishes in Connecticut, so strong that about one hundred years ago its roll of communicants was well-nigh the largest in the Diocese. The Rev. John Beach was its first rector. He was a missionary of the Venerable Society, and began his work in the north-western part of the Colony in the face of strong opposition. The fourth house of worship was located here. It was built over night as it were, being raised on a Saturday, covered with a roof in the evening and used for divine service on Sunday, those attending sitting on the timbers and kneeling on the ground.

Through the little parish of West Haven came Derby, Hartford, Plymouth, Wallingford, Waterbury, Guilford, Middletown, New Haven, Milford and many others, occupying what we may well call, in a general way, Central Connecticut. More than twenty churches were built in the Col-

ony before an Episcopal Church was begun in New Haven, although New Haven then, as afterwards, led all other towns in population.

A few words as to the parish at Derby (St. James's) must be written here, for it is one of the shining examples of the Society's endeavors. This parish was the child of the S.P.G., established in 1737 under the leadership of the Rev. Jonathan Arnold, who also was in charge of the Church at West Haven, while serving in Derby. What is particularly worthy of note, however, in this connection is the fact that the fourth rector of this parish was the Rev. Dr. Richard Mansfield, who was born in New Haven in 1724 and graduated from Yale in 1741. He

became a Churchman soon after graduation and was ordained a priest in London in 1748. His first charge was at Derby, the parish then being called Christ's Church, and this with several other towns constituted his field.

Here, under the auspices of the S. P. G., Dr. Mansfield remained in charge for seventy-two consecutive years, dying in Derby in 1820, aged ninety-six. He was elected coadjutor Bishop to Dr. Seabury in 1787, but declined to act. During his long rector-

ship, almost, if not quite, unequalled in the annals of the Church, and in his parish church, Bishop Seabury in 1796 set forth his Communion office, which came to be substantially the office in our Book of Common Prayer. It was also here in 1797, that the second Bishop of Connecticut was chosen, the Rev. Abraham Jarvis. The old house in which Dr. Mansfield lived during his long rectorship



PLACE OF BISHOP SEABURY'S ELECTION
This house in Woodbury, Connecticut, is still standing

is still standing and should be made a shrine for Connecticut Churchmen, at least, and a place where they may reverently and gratefully assemble.

Another old parish deserving a word or two is St. Paul's, Woodbury, organized in 1740 by the Rev. Mr. Beach, to whom we have already referred. It is generally supposed that services were held in Woodbury as early as 1722 or 1723 by Mr. Pigot and Dr. Johnson, who included in their visitations the country about Stratford for many miles. What makes this old parish worthy of more than passing attention, however, is that here the first Bishop of the Church in Connecticut and the United States was elected in the person of the Rev. Samuel Seabury

THE SPIRIT OF MISSIONS

The Rev. Mr. Marshall was rector at the time and during his rectorship a glebe was purchased and occupied by him, and it was in the old glebe house here in secret session that the Bishop was elected in 1783 by ten of the fourteen clergymen then in the Colony. He was consecrated in Aberdeen, Scotland, in 1784. The house is still standing today, renovated and restored as it was of old, and this also is a shrine to be cherished not only by the Church people of Connecticut but by all the Church people in the land. It is the place where the Episcopate in the American Church began, and as such should be cherished and revered.

While the Church was pushing ahead in the western and central portions of the Connecticut Colony, missionaries of the Venerable Society were working and planting in Eastern Connecticut. I have already mentioned the visit to New London in 1707 of the Rev. George Keith and the Rev. John Talbot. In 1732 Samuel Seabury, a Harvard graduate, was commissioned by the Society to exercise his office at New London. He remained there for over a decade, and was then transferred to Hempstead, Long Island. This Seabury was the father of Bishop Seabury, whose final resting-place is under the pavement of the chancel of old St. James' at New London. The fourth church building in Connecticut was erected here. Out from New London in those Colonial days went the parishes of Poquetanuck, Norwich, Brooklyn, Hebron, Lyme and other places. The parish at Hebron, St. Peter's, was organized in 1735, and came immediately under the guidance of the Rev. Mr. Seabury. After his retirement this parish sent four candidates for Holy Orders to England before they succeeded in obtaining a rector. This man was Samuel Peters, who took charge of the parish in 1760. The Society for the Propagation of the Gospel gave the parish financial aid and sent a church library to them, remnants of which may still be found there at this day, I am told. Here the

sixth church building in the Colony was erected. Peters, like so many of the clergymen of his time, was a Loyalist and as the Revolution came he and they found it very hard to preserve sympathetic relations with their parishes. The Church suffered greatly by reason of this not unnatural situation and it took many years for her to recover from the sufferings which she thus endured. Dr. Peters, who, in his Colonial days carried on his missionary work in New Hampshire and Vermont, as other of the Colonial clergymen did, was elected Bishop of Vermont in 1794 at a convention in which only nine of the twenty-four parishes were represented, but, happily for the Church, he was never consecrated. His papers are preserved among the archives of General Convention.

It is quite impossible for me, as I have said before, to trace in any detail the history of each of the Colonial parishes in Connecticut. I have, of course, chosen only a few and omitted many that deserve a more extended notice. On page 362 is a list of Colonial parishes, taken from *Sketches of Church Life in Colonial Connecticut*, edited by Miss Lucy Cushing Jarvis, a great-granddaughter of the second Bishop of Connecticut, and published in 1902 upon the two hundredth anniversary of the Venerable Society. To Miss Jarvis and her book I am greatly indebted. In all, there were forty-two of these parishes which were aided by the Society; and they form the foundation upon which the Church in Connecticut rests.

The Diocese of Connecticut joined in the celebration of the two hundredth anniversary of the old Society in 1901 and it is fitting now, twenty-five years later, that we again pause and review to some extent the wonderful works which God has performed in this land throughout her long and memorable career. Well may we give thanks for her faithfulness and zeal in carrying the Gospel to her American Colonies in the days when they needed her help.

St. George's Church, Flushing, New York

Long Island Parish Started in 1704 One
of the Earliest S. P. G. Beneficiaries

By *Lewis B. Franklin*

Vice-President of the National Council

From the history of the parish written by the Rev. J. Carpenter Smith, S.T.D.,
and edited by the Rev. Henry Davey Waller, both former rectors of the parish.

THE first white settlement in Flushing in 1645 was by a band of English planters who had been living in Holland, probably because of religious persecutions. They called the settlement Vlissingen. The Rev. Francis Doughty, described as an "ecclesiastical firebrand", was the first minister to preach in the settlement. He had been ordained in the Church of England but had been silenced for nonconformity, emigrated to Massachusetts in 1637, and some eight or nine years later was called to be minister at Flushing. He was not very popular, as we read of William Garretse being sentenced to be tied to the Maypole for singing libelous songs against him. A little later the church closed and shortly afterwards Doughty left for Virginia.

In 1657 a group of Quakers settled in the village and were roughly treated by the Dutch. This, however, did not deter them from making Flushing their home and in 1661 John Bowne, whose wife was a Quaker, built the home which still endures. Bowne became a Quaker and in his house the sect worshiped for over thirty years until in 1695 the meeting-house was built. There is a difference of opinion as to whether the house now used for "First Day" meetings is the original building.

In 1702 the Society for the Propaga-

tion of the Gospel in Foreign Parts sent the Rev. George Keith on a mission of inquiry to the colonies. Upon his arrival in Flushing he endeavored to preach against the Quakers in their own meeting-house with stormy results.

At this time the parish comprised all of Queens County. The first real work of the Church was begun in 1704, when the Rev. James Honyman took charge of Jamaica, Newtown and Flushing. After a few months' service he was succeeded by the Rev. William Urquhart. The salary of the rector of these three places at about this time consisted in a grant of £50 a year from the Missionary Society and \$150 per annum from the people, the latter often unpaid.

It was in 1746 that the first church building was erected in Flushing, and, as was the custom, was

probably at this time named St. George's. The building occupied the site of the present church. In writing to the S. P. G. for the usual gift to new churches of a Bible and Prayer Book, Mr. Colgan, the rector, says: "Certainly there can be no set of people within the Province who are greater objects of the Society's pity and charity than those belonging to the town of Flushing."

"Error and impiety greatly abound." The Bible and Prayer Book arrived and are still preserved.



BISHOP SEABURY

Who began his ministry in Flushing, Newtown and Jamaica

THE SPIRIT OF MISSIONS

In 1755 Samuel Seabury, later the first American Bishop, took charge of the three towns and under his leadership and the aid given by Mr. John Aspinwall the work prospered. The charter of St. George's as a separate parish was granted in 1761 to "The Inhabitants of the Township of Flushing, in Queens County, in Communion of the Church of England."

A reminder that raffles at Church fairs are not a modern invention is found in the record of the purchase of a glebe through the proceeds of a lottery, a common custom in those days.

During the Revolution Flushing was almost continually occupied by the British, but as the rector, Joshua Bloomer, was a Royalist, services were interrupted for only a short time. Francis Lewis, a signer of the Declaration of Independence, was a warden at this time, and his wife's death was due to the effects of her capture by the British.

Despite his earlier sympathy with the King's cause, Mr. Bloomer took an active part in the work of preparing for the formation of the American Church.

The war left the membership of St. George's greatly depleted and the Rev. Mr. Hammell in 1790 found but thirteen communicants. On June 22nd, 1802, was held the first confirmation service, with Bishop Provost administering the rite. The class numbered ninety-seven and representatives of three generations were included. Masters and slaves knelt together.

On November 1st, 1809, the Rev. Bargillai Buckley was installed as the first rector of Flushing, all the former rectors having served Jamaica and Newtown as well. His salary was fixed at \$550.00.

A new church which is still being used for the Sunday School was built in 1820-21. From the old building the weather vane and ball were removed and the old rooster is still there after one hundred and eighty years of service.

A notable rectorship was that of the Rev. William A. Muhlenberg, from 1826 to 1829. He it was who started the "Flushing Institute," a famous boys' school, and was largely responsible for the first Church Hymnals. He was an ardent champion of free pews and declined an invitation to preach the sermon at the consecration of the new church because pews were sold and leased. It is not pleasant to write that in 1926 the free pew idea has not yet prevailed.

About 1830 under the Rev. William H. Lewis appears the first record of definite missionary activity in work at "Cookie Hill" which eventuated in the establishment of the parish of Grace Church, Whitestone. This missionary zeal was continued under the leadership of the Rev. Robert B. Van Kleeck and was accompanied by large attendance at services and many new members. Records of 1837 show offerings of \$105 for foreign and \$202 for domestic missions, huge sums in those days. The Rev. J. Carpenter Smith, S. T. D., was installed as rector in 1847. At this time there was much discussion of the need of a larger church, which resulted in the erection of the present building, the cornerstone of which was laid in 1853 and the building completed the following year at a cost of \$32,222.80. The sale of pews brought in \$6,751.60.

During its early history St. George's received a large measure of support from time to time from Trinity Church, New York. Part of the aid consisted in certain lots in the Chambers Street district. One of these was sold in 1757 to pay the debt on the new building. Others provide today a substantial income to the parish.

In 1860 missionary work was started at College Point where the parish still maintains a chapel. St. George's Brotherhood was organized in 1870 and the laymen of this organization immediately started work at the Town Farm and later at Queens. The Brotherhood also assisted at College Point and in 1874 started work at Bay-

side which resulted in the incorporation of All Saints' parish and the building of a church in 1892. In 1894 the work at Murray Hill was started by the Brotherhood and continued until the formation of St. John's parish. Thus St. George's is directly responsible for the erection of three independent parishes in its neighborhood.

The rectorship of Dr. Smith continued for over fifty years until his retirement in 1898 because of the infirmities of age. His death was an occasion of grief to all of the people of the town

to whom he had endeared himself by his loving pastoral care and Christian example.

Upon the retirement of Dr. Smith the Rev. Henry D. Waller was elected rector and served his people faithfully until his resignation because of ill health in 1921. During his rectorship the church was beautified by the extension of the chancel and the facilities of the parish improved by the erection of the parish house.

The present rector is the Rev. George Farrand Taylor.

Bishop Brent is Anniversary Preacher

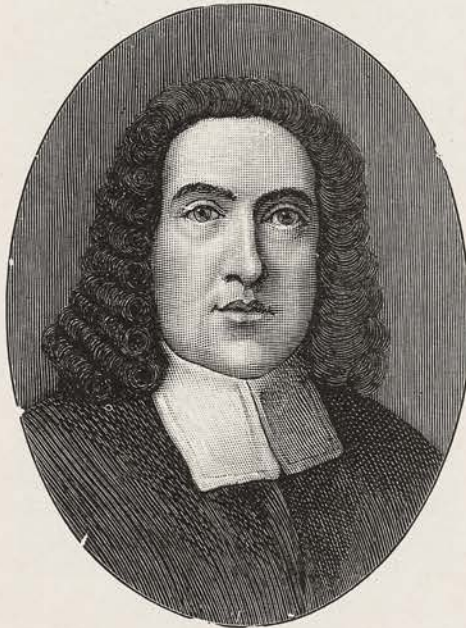
Excerpts from the Sermon Preached in Westminster Abbey, April 21, 1926, at the 225th Anniversary Service of the Society for the Propagation of the Gospel, by the Right Rev. Charles H. Brent, D.D.

THERE is a passion which towers above all other emotions or movements of life and makes them its vassals. It has as its prototype and source God's love for the human race, which drove Jesus Christ into the world, seeking and saving, with outstretched arms to embrace every man everywhere. At the flame of His passion, which is as intense as it is steady, we light our own living fires, and there is born the missionary motive and purpose which we are here today to exalt and intensify.

The missionary passion—I cannot use a milder term—is a chief part of the Church's catholic character. A Church must be universal in order to be deeply

local, catholic before it can be safely national. Its aim must be to reach the human race in order effectively to reach the individual. The Church is universally social or nothing.

It is sometimes argued that we are so constituted that a purely unselfish motive is incapable of permanently and successfully inspiring and energizing man. Facts contradict the contention. . . . The existence of the Church today bears witness to the truth of what I say. . . . The Church, which for nineteen centuries has been a potent force in civilization, has been kept alive by its love and labor for others. It may be written down as a law of life proven by experience, that



THE REV. THOMAS BRAY, D.D.

By whose persistent effort the S. P. G. was organized

THE SPIRIT OF MISSIONS

they save life who give or lose or use it for others.

In the Society for the Propagation of the Gospel in Foreign Parts, whose 225th anniversary we celebrate today, the truth of what I have said is exemplified. In the preface to the *Historical Account of the Incorporated Society for the Propagation of the Gospel in Foreign Parts up to the year 1728*, by Dr. Humphreys, the secretary of the Society, it is stated that "the end proposed is of the highest importance: the propagation of the Christian Faith, and the salvation of men's souls . . . and though the present age is greatly indebted to this Society, their posterity will be exceedingly more so."

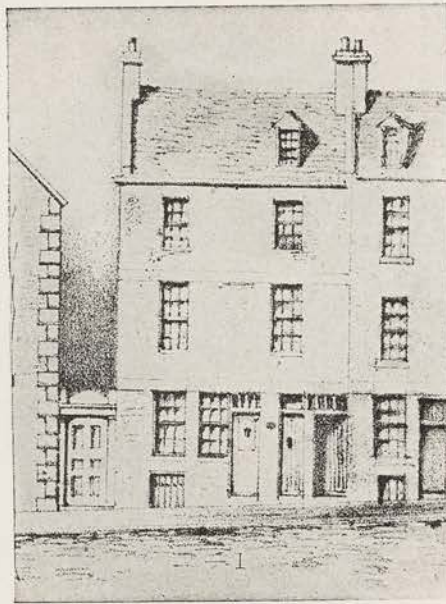
Two centuries later than these words were written, in a vastly greater world, I stand to bear witness to their truth. In the most literal sense I am in your midst as a grateful beneficiary of the work of the Society. From the small missionary beginnings of 225 years ago there has been built up a Church in communion with the Church of England of 1,193,321 communicants, 151 bishops and 6,140 priests, compassing the territory of a great nation, and with missions of its own in China, Japan, Liberia and the isles of the sea. We above all men should be as missionary in fact as we are in name. By the Canons of our Church every baptized member is *ipso facto* a member of its missionary organization, which is coterminous with itself. We do not depend upon voluntary societies to promote the missionary

cause, which is accounted the Church's main duty and function. . . .

I doubt if there could have been among professing Christian men more deplorable moral and spiritual conditions than when the Rev. George Keith and the Rev. John Talbot began their labors in America in 1702 as missionaries of the S. P. G. Then came that ploughing and seeding time of three-quarters of a century during which the foundations of the American Church were so solidly laid that a stately edifice stands secure upon them. . . .

I have read with appreciation and gratitude, as a citizen of the United States, of the early days of the S. P. G. when its attention was centred on the American Colonies with their problems of youth and adventure, with their growing slave population and with the ever-present difficulty of the Indian. . . . Early in its career the S. P. G. faced the evangelization and education of the black slave and the red Indian, problems which still confront America of today. . . .

Today the case of the Negro is steadily improving. Kept down through centuries by having it impressed upon him that he had very inferior capacity, it is only recently that he has begun to accept the full challenge of life and disprove his inferiority. His pathetic plantation songs are immortal in their plaintiveness, telling of his unquenchable spiritual yearnings, and he has still a long way to travel, but a thousand years of progress separate him from the aboriginal tribes of Africa



WHERE BISHOP SEABURY
WAS CONSECRATED
*The residence of Bishop Skinner of Aberdeen
in 1784*

from which he sprang. He is rapidly ceasing to imitate the white man. Under the beneficent educational enterprises of Tuskegee, Hampton and our own Church Institute for Negroes, he is evincing undreamed-of capacity. A definite and loyal type of American civilization is emerging among his people. He handles his institutions with ability and is producing men and women who grace the learned professions and promise well for the future.

Our relations with the Indian do not arouse emotions of satisfaction in Church or state. The injustices done him mar our history. But few remnants remain of the tribes with whom the S. P. G. missionaries dealt. On one reservation of Senecas in my diocese one-half remain stubbornly and miserably pagan. Our best Indian work is in the West among tribes unknown to the S. P. G.

Of course all traces of the work of the S. P. G. among Negroes and Indians have disappeared, but in addition to such parishes as those which were actually founded by the Society there abides that intangible influence which forms the permanent background of the Church in the United States. . . .

After the confusion of the American Revolution and the treaty of 1785 the clergy were left "in great difficulty and embarrassment." . . . At the breaking out of the war the Society was contributing towards the maintenance of nearly eighty missionaries, at an average little exceeding £40 a year for each. With the consecration of Bishop Seabury in 1784 begins the history of the American Church built on its solid missionary foundations. . . .

At the same moment the S. P. G.,

relieved of its main responsibility, began to turn its attention to other parts of the growing British Empire, eventually overleaping these vast obligations and ministering to the needs of the uttermost parts of the earth. It could not remain merely an imperial society and so it has developed into a great catholic agency touching every continent and clime with its 1,470 missionaries scattered through fifty-five dioceses with a budget of £342,501—a royal record of a Society bent on the King's business! Its missionary character may be intensified by the fact of national and imperial obligation, but even if these did not exist at all, the obligation to do all that the Society is now doing would remain unimpaired. . . .

At no moment in history has it been more important than now to recognize the fact that the Christianity of the world is due to the love unto death of a dozen Jews 1900 years ago; that in England, from whatever source her evangelization came originally, it came

from the blazing meekness and the yearning tenderness of missionaries who sought nothing for themselves, reinforced later by such men as Augustine of Canterbury and Theodore of Tarsus; that in America, as the Preface to our Prayer Book says, our Church owes you of England "under God, for her first foundation and a long continuance of nursing care and protection." . . . No organization which has such clear evidences as the S. P. G. has of the presence of the Holy Spirit in all its operations has reason to doubt or fear. Let us, therefore, gird ourselves anew to the King's business.

S. P. G.

"VENERABLE and venerated the world over, because it has always listened for and heard the call 'Come over and help us'; across seas. . . through wildernesses, trackless until they were trodden by the feet of men shod with the preparation of the Gospel of Peace; and over continents whose primæval forests the missionary blazed with the sign of the Cross."

From a sermon delivered in St. Paul's Cathedral, London, by the Rt. Rev. William Crosswell Doane, D.D., Bishop of Albany, on June 16, 1900, to mark the Bicentenary of the Society.

S. P. G. Parishes in Their Third Century

Parishes Now Existing Which Owe Their Origin,
Wholly or in Part, to S. P. G. Missionaries

This list has been compiled from the best available sources. Corrections or additions will be welcome.

- CONNECTICUT
St. Andrew's, Bloomfield.
Trinity, Branford.
St. John's, Bridgeport.
Trinity, Brooklyn.
St. Peter's, Cheshire.
St. James', Danbury.
St. James', Derby.
Christ Church, Easton.
Christ Church, Greenwich.
Christ Church, Guilford.
Christ Church, Hartford.
St. Peter's, Hebron.
St. Paul's, Huntington.
St. Michael's, Litchfield.
Trinity, Middletown.
St. Peter's, Milford.
Trinity, New Haven.
St. James', New London.
St. John's, New Milford.
Trinity, Newtown.
St. Andrew's, Northfield.
St. John's, North Guilford.
St. John's, North Haven.
St. Paul's, Norwalk.
Christ Church, Norwich.
St. Peter's, Oxford.
St. Peter's, Plymouth.
St. James', Poquetanuck.
Christ Church, Redding.
St. Stephen's, Ridgefield.
Christ Church, Roxbury.
Christ Church, Sharon.
Trinity, Southport.
St. John's, Stamford.
Christ Church, Stratford.
Christ Church, Tashua.
St. Paul's, Wallingford.
St. John's, Waterbury.
- Christ Church, Watertown.
Christ Church, West Haven.
Emmanuel, Weston.
St. Paul's, Woodbury.
- DELAWARE
St. Peter's, Lewes.
St. Anne's, Middletown.
Immanuel, New Castle.
St. James', Stanton.
- GEORGIA
St. Paul's, Augusta.
Christ Church, Frederica.
Christ Church, Savannah.
- MAINE
St. John's, Dresden.
Christ Church, formerly St. Ann's, Gardiner.
- MASSACHUSETTS
Christ Church, Boston.
St. James', Great Barrington.
St. Luke's, Lanesboro.
- NEW HAMPSHIRE
Queen's Chapel, later St. John's Mission, Portsmouth.
- NEW JERSEY
St. Mary's, Burlington.
Trinity Cathedral, Newark.
- NEW YORK
Queen Anne's Chapel, later St. Ann's, Amsterdam.
St. George's, Flushing.
Grace, Jamaica.
St. John's, Johnstown.
St. James', Newtown.
- NORTH CAROLINA
St. Thomas', Bath.
St. Paul's, Edenton.
Christ Church, Newbern.
- PENNSYLVANIA
St. Paul's, Bloomsburg.
St. James', Bristol.
St. John's, Carlisle.
St. Paul's, Chester.
Bangor Church, Churchtown.
St. John's, Compass.
St. John's, Concord.
St. Gabriel's, Douglassville (formerly Morlatton).
St. Peter's, Great Valley.
St. James', Lancaster.
Christ Church, Leacock.
St. Martin's, Marcus Hook.
St. Thomas', Morgantown.
St. James', Perkiomen.
Christ Church, Philadelphia.
Trinity, Oxford, Philadelphia.
St. David's, Radnor.
St. Thomas', Whitemarsh.
- RHODE ISLAND
St. Michael's, Bristol.
Trinity Church, Newport.
St. John's (originally King's Church), Providence.
St. Paul's (Old Narragansett Church), Wickford.

In Later Issues

ALTHOUGH THE SPIRIT OF MISSIONS obviously cannot attempt to tell the whole story of the work of the S. P. G. in this country, a number of further articles will appear in later issues. Among those already received are the following: the story of St. Paul's Church, Edenton, North Carolina, by the Rev. Dr. Robert B. Drane; the story of St. Thomas' Church, Bath, North Carolina, by the Rev. J. N. Bynum; articles about Christ Church, Gardiner, Maine, by the Hon. Josiah S. Maxcy, St. John's, Johnstown, New York, by the Rev. W. W. Ellsworth, Grace Church, Jamaica, New York, by the Rev. Dr. H. O. Ladd, and an account of S. P. G. work in Pennsylvania by the Rev. S. E. Neikirk.

The Fighting Line on the Fading Frontier

Three Counties in Colorado Without Religious Ministrations of Any Kind a Challenge to the Church

By the Very Rev. William McM. Brown

In charge of the Western Deanery of Colorado

ACROSS the Rockies on horseback, over thirty years ago, rode Sylvester Tuttle, a young Missionary Bishop, into a land of wildest beauty, of massed and massive grandeur, known as part of The Great American Desert where the fringe of civilization was valiantly pushing westward. Here the sun paints the evening sky with lavish splendor and mountain peaks challenge the ascendancy of the sun; here stars hang low in the cañons in the indigo of night and the wonderful moonlight silvers the sky-soaring crags. Into this region of mountain majesty the young Bishop came, the Apostle of the Lone Outposts, later to become the Presiding Bishop of the Church.

The western deanery of the diocese of Colorado is the larger portion of the former missionary district of Western Colorado and Eastern Utah, and though but a deanery it embraces a territory in which several eastern dioceses would remain uncrowded and have lots of room to grow. Its altitude averages over a mile high, and in Leadville reaches nearly two miles above sea level. Here, on the top of the world, Bishop Ingley journeys to

celebrate the Easter and Christmas Festivals. Close by is the great peak known as the Mount of the Holy Cross. The snow which fills the mammoth crevices which form the Holy Cross never melts,—a perpetual reproduction in

virgin snow of the most venerated symbol of the Christian world. At an altitude of 13,000 feet, the cross is 1,200 feet long by 200 feet wide, dominating a scene of rugged grandeur which is unsurpassed. Bishop Leonard erected an altar near the base of this cross and celebrated Holy Communion, after several days had been spent in the ascent.

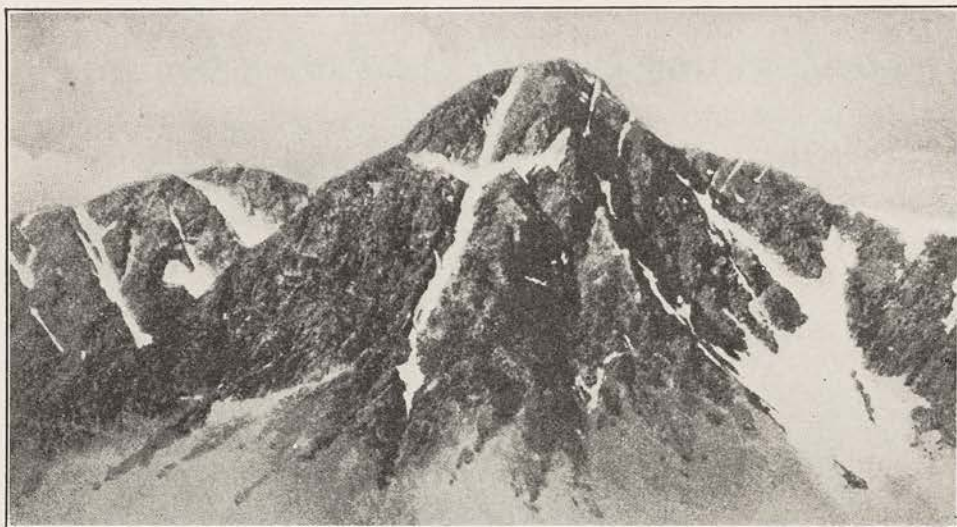
Sixteen church buildings, each a romance in itself were its story unfolded, mark the arsenals of God on these lonely outposts of the fading

frontier and serve as the rallying centers of this fighting front. When fully officered nine clergy lead the faithful who often travel many miles to make their communions. Many missions are conducted where no buildings exist. Three counties in the state are devoid entirely of religious ministrations of any kind. Such is the field that challenges the Church to bring Her message and gather into Her fold as ster-



PARSON AND COWBOY SHAKE HANDS ON THE FADING FRONTIER
The Rev. R. C. Topping welcomes a visitor to St. James' Meeker

THE SPIRIT OF MISSIONS



THE MOUNT OF THE HOLY CROSS IN COLORADO

At an altitude of 13,000 feet the snow which fills the crevices forms a cross which never disappears and is a land mark for many miles around

ling a type of robust American manhood as our country owns.

The center of this deanery is Saint Matthew's Church in Grand Junction, a city of 12,000 in the heart of a great valley where the Rio Grande and Gunnison rivers meet. Not so long ago the oxen struggled to pull a buckboard through the mud of the main street and Rough Riders shot up the town as a daily relaxation. Today dance halls and gambling houses have given way to picture theatres and glass-fronted stores, yet the cowboy in his colorful dress may still be seen. But their number grows daily less.

All is progress. The frontier fades. The need of the Church for a great spiritual dynamo in Grand Junction to energize the entire length of the Western slope of the Rockies, is the most urgent demand, but other missions also claim our interest.

St. Barnabas, Glenwood Springs, Christ Church, Aspen, and St. John's, New Castle, compose a group of missions in charge of the Rev. Edwin Johnson.

Aspen, forty-five miles from Glenwood Springs, is a silver mining camp whose activities are almost altogether

at a standstill. Here we have a parish church and rectory, but only four or five families of the mission remain.

New Castle is a small town, thirteen miles from Glenwood. There is an attractive church building of concrete. Services are regularly held, with a hearty response from this group of faithful Church people.

Glenwood Springs, a town of 2000 people, is chiefly a summer resort. Its hot sulphur springs, immense swimming pool, hot caves and sulphur baths, the fine hotel, and above all, the grandeur of its mountain scenery, attract many summer visitors. The mission has a pleasing church building.

The Rev. John S. Foster is in charge of a group of missions in the Uncompaghere Valley, with St. Paul's Church, Montrose, as the center. With a membership of less than one hundred, it has in the last few years built its own church and rectory. The work here is devoted to ranchers and tradesmen and in a town where twelve other denominations hold sway its work shows a steady and healthy increase.

Grace Memorial Church, Olathe, with a membership of eighty, devotes its work entirely to a farming com-

THE FIGHTING LINE OF THE FADING FRONTIER



MAIN STREET, GRAND JUNCTION, COLORADO

Grand Junction is the metropolis of Western Colorado and is on the way to attaining skyscrapers. As will be seen, it has already been conquered by the automobile

munity. Very few members live less than five miles distant from this little church. At an early Eucharist one may see at any time more than thirty members present in spite of the difficulties offered by farm work. They have a beautiful little church, built as a memorial to Bishop Knight who gave his life in the missionary work of the West, with a thriving Church School, a branch of the Woman's Auxiliary, and an active guild.

St. John's Church, Ouray, is set in the heart of the Rocky Mountains. Like the grains of gold glistening in the bottom of the prospector's pan, lies Ouray, surrounded by lofty peaks and mountain ranges. Tens of millions of dollars have been taken from the mines in time past. In the last four years the market condition in ores has practically brought the town to a standstill. However St. John's refuses to give up while all other denominations have given up the battle to exist. Here a faithful membership under a layman, Mr. Charles Bennett, remains true to its trust. Our Church here ministers to all denominations and is patiently waiting for the mining industry to revive the town.

St. James Church, Meeker, in charge of the Rev. Robert C. Topping, has an interesting history. The town was originally a government fort, the center of the Ute Indian Reservation and the scene of many conflicts with the Indians. At the request of the pioneer citizens, Bishop Spalding sent the Rev. A. L. Williams, afterward Bishop of Nebraska, to establish a mission here. Mr. Williams succeeded in winning the hearts of cattle raisers and cowboys and obtained a large following, with the result that the church, which has been in use continuously since that time, was built and under the leadership of the Rev. O. E. Ostenson, of blessed memory, was made free from debt.

St. James is one of the few missions of the west which enjoys the distinction of having entertained one of the presidents of the United States, Theodore Roosevelt having made his headquarters at St. James Rectory while he was in this part of the country hunting big game in 1902.

Paonia, a town of a thousand population, situated in a beautiful fruit growing valley eighty miles northeast of Grand Junction, struggled for years

THE SPIRIT OF MISSIONS

to maintain some form of church services. In 1922, some of the number took heart and through the starting of a Church school and later, a resident minister, regular services were instituted and since that time the work of the church has greatly prospered, under the Rev. E. A. C. Smith. Except for the Ladies' Guild and the constant interest of the Bishop's Committee, as well as for the help received from the National Council, the Church could never have attained such success.

Every active mission in the western deanery has done its bit in full to meet the deficit of the National Church, and stands on record to meet in full the Church's apportionments for diocesan and national needs. Such is the "Spirit of Missions" in Western Colorado where the distances are so great that the clergy are isolated from much contact with their brethren except for the official visits of Bishop Johnson, the annual council, and the midsummer conference under the direction of Bishop Ingle. And, though enjoy-

ing the munificent salaries of missionaries, most of the clergy tithe their incomes and give one-tenth or more back to the Church and Her work.

Years of toil, years of sacrifice, years of prayer, years of devoted and noble service must be lost if with the return of activity to this western country our Church should fail to keep pace and go forward. Our assured position in the spiritual life of Western Colorado is dependent on our ability to establish and maintain a vital throbbing Church center in Grand Junction. This would be in the heart of the Western Deanery and would be a radiating center of spiritual power and energy.

New life, new hope, new opportunity are calling for new endeavor. Can we be true to our purpose and fail to advance? The call is urgent, the need is patent, the appeal is vital, for the immediate upbuilding of a dynamic center in the deanery's heart to vitalize and carry on the spiritual warfare on the Fighting Line on the Fading Frontier.

Conference of Outgoing Missionaries

THE conference of outgoing missionaries, under the auspices of the Department of Missions of the National Council, which for the last two years has proved so helpful, will be held for the third time on June 12th to 15th at the Church Missions House, 281 Fourth Avenue, New York.

The time will be given to meetings combining worship and conference, at which there will be addresses covering topics about the world enterprise in which we are all so vitally interested. These cover the aims and work of our Church abroad, differing conditions in the countries where we work; present-day problems, difficulties and encouragements; spiritual, physical and intellectual life of the workers; the organization at the home base, etc.

It is hoped that some missionaries who are in this country on furlough may also attend and give the benefit of

their experience to those starting out on an unknown venture.

Immediately following, there will be a week's course of study in phonetics which will be invaluable for those planning to go to a field that requires the acquisition of a difficult foreign language. This will be given by Prof. Thomas F. Cummings from June 16th to 23rd, at the Biblical Seminary, 540 Lexington Avenue. It is expected that those going to China and Japan will take this course.

WE wonder how many people know of the beautiful lace and weaving which are being done in our girls' school under the Sisters of St. Mary.

Prices for the lace or weaving can be had on application to the Sisters in Sagada or by writing to the convent at Peekskill, New York.—*The Diocesan Chronicle*, P. I.

Is This Mountain Work Worth While?

Girls Into Whose Lives a Great Light
Has Been Brought Answer "Yes!"

By *Deaconess Maria P. Williams, U.T.O.*

Worker in the Mission at Dante, Virginia

Dante is a large soft coal mining camp in the Allegheny mountains, diocese of Southwestern Virginia, where Deaconess Maria P. Williams has worked for fourteen years. Miss Peters is her helper at present.

THE day begins with small red-headed Kermit, who brings the mail on his way to school. Then, often, visitors come thick and fast, and varied are their problems and requests. For eight months a frequent caller was a man trying to find a home for his six little girls under ten years old. When the mother died he let different relatives take the children, but in time all were sent back to him, and when he developed tuberculosis last spring, the doctor told him he must ask me to find homes for the children. After many difficulties all six at last are satisfactorily settled in Bethany Home, Glendale, Ohio.

It is a far cry from a mountaineer born and bred in the Baptist Church to an Episcopal Sisterhood. The first time I took the man there with his children I trembled over the outcome and wondered if he would leave them. Since then I have learned that the Sisters' Christ-like love and understanding of children wins the heart of any parent. Six little girls growing up in that beautiful, happy, normal home life instead of in a motherless home with no training or religious teaching of any kind! Was my time wasted?

Then there are the girls who have come for advice—just to talk out their

dreams. "Deaconess, what can I do?" Now some have finished their training as nurses; others have finished High School, attended Summer Normal School, and are teaching; still others, never having gone as far as High School, are taking training as practical nurses.

To some of these our Diocesan Auxiliary has given scholarships at a Church School; others I have helped with their outfits. With others it has been advice and planning, urging the parents to let them go, and helping them to get a larger vision for their daughters.

I find there are two classes among the mountain mothers, and I wonder if they are not just like

mothers the world over. One says:

"Law, I couldn't let my girl go that fur from home. I think too much of her. She might git sick and they wouldn't let me know nuthin' 'bout hit. She knows enough. I couldn't let her go." The other says:

"Well, I married when I was fourteen, en I was in the Fourth Grade. I left right out of school to git married, and I don't aim for my girls to do like that. If they don't git an education, why of course they'll take the first boy that comes along. Hit's a mighty poor kind of love that will keep your girl



THREE BOYS AT THE DANTE
MISSION

Anglo-Saxon—Italian—Roumanian

THE SPIRIT OF MISSIONS



THE MAIL CARRIER FOR DANTE
*Kermit's morning visit is eagerly watched for
by the missionaries*

with you when she'll do better by being away from you."

There was Hungarian Emma who joined the Girls' Friendly. She was seventeen, and had worked for a year in the Hungarian boarding house and elsewhere; had been out of school several years. She asked if there wasn't some way she could go to school so that she could be a nurse. Her parents wanted her to marry, and one aspirant for her hand offered to send her to school first if she would promise to marry him, but Emma decided to go to Berea, and her first year she took the prize for the best Bible Note Book in her class. She had never had a Bible until I gave her one when she left for school. She is in her second year now, making a fine record.

Elsie graduated at one of our Church schools last June. After a Summer Normal course she secured a place in the public schools here, and is living next door in the Teachers' Cottage. She has breakfast with us Sunday mornings and goes up to Bear Wallow Hollow Sunday School with Miss Peters; is President of the Girls' Friendly, and helps with the Young People's Service League. Besides this, she is always

ready to help with the dishes and cleaning when one of us is sick or there is extra work to do. Is the educational work worth while?

The public school is just at the foot of the hill, and soon after the noon whistle blows there is a scamper of small boys through the yard and into the Community Room. Then up they come for games and to borrow books. From ten to eighteen come every day, which means that that hour must be devoted to them. One rainy Sunday recently I counted forty-six boys in the Community Room during the day. In addition there were twenty-one girls who came just for the Young People's Service League from four to five-thirty.

We have just had to divide the candidates' group, girls under twelve years old. We thought the attendance would drop off after Christmas, but still more than fifty come. And there is the Junior Girls' Friendly, more than thirty probationers from twelve to fifteen years old; and still fourteen girls between fifteen and twenty years in the older Girls' Friendly.

And I haven't mentioned my other daughters who are so dear to me—the dozens of girls who have come from



BESS, WHO FOUND HELP AT THE MISSION
*One of the reasons why Deaconess Williams finds
her work a privilege*

IS THE MOUNTAIN WORK WORTH WHILE?



SOME PROBATIONERS FOR THE GIRLS' FRIENDLY SOCIETY

Deaconess Williams is proud of her G. F. S., and we think she has reason to be so. She says these girls are "Highland lassies al."

North and South, East and West, to give of their time and talents for a month or more during the summer. Some are teachers, some school and college girls, all more than eighteen years old. They do whatever comes to hand, relieving the regular workers from the routine of the year, so that they are free to do the many extra things that are always waiting to be done. Friends often ask "Aren't they more trouble than they are worth?" But there is never any hesitation in my answer. That they also get something is shown by the number who have gone into mission and church work.

Bess was a quaint child, with a wretched background, who lived with me several years. One night she asked:

"Deaconess, what does them three arches in church put you in mind of? They puts me in mind of the three crosses. That big arch where the cross sets and the flowers set and the most light is, is our Lord's cross. And that little arch where the choir sets and there ain't so much light is the good thief's cross. And that little dark room, where there ain't no light at all, is the bad thief's cross; but there's a little door where the good kin git in to him if he wants hit!"

To be a United Thank Offering worker in the Virginia mountains where, as I have tried to show, there are so many children who are eager and responsive, is a blessing and privilege beyond words to express.

St. Philip's School, San Antonio, Goes Forward

ST. PHILIP'S Normal and Industrial School for Negro Girls in San Antonio, Texas, is working to secure an industrial building. This school was started twenty-five years ago by the late Bishop Johnston. It has steadily gone forward in its good work and has aroused so much interest in San Antonio that the Community Chest,

which has been recently launched in that city, has included this school among the worthy causes to receive aid. Miss Artemisia Bowden, the principal, has been relieved from her duties in the school this year so that she may fill speaking engagements and interest friends in the proposed building program.

A "Captain Courageous" and a Churchman Faithful

Remarkable Life Story of One Who Remembers Being Blessed by Bishop White

By the Right Rev. William P. Remington D.D.

Missionary Bishop of Eastern Oregon

A UNIQUE and unusual event occurred in St. Mark's parish house, Hood River, in the missionary district of Eastern Oregon, on the evening of March 22nd, when Charles Alexander Schetky was given a reception in honor of his ninety-ninth birthday.

When I first came to Eastern Oregon I expected to face frontier conditions among people without traditions or Church training. In some places that is exactly what I did find, as the following incident will bear witness. On one of my visits to a mission church, a cowboy, desiring to have two children baptized, approached me in this manner: "Are you the guy that is going to work on my kids?" On the other hand, however, I was amazed to discover some of the richest treasure chests of Church history and experience in all my acquaintance with missionary work in the west.

Story of Captain Schetky

Among them is the story of Captain Schetky. I first visited this, our oldest, communicant, three years ago at the home of his daughter, Mrs. Scott F. Aitkin, whose husband's ranch and beautiful orchard nestle among the foothills of glorious Mt. Hood, and are watered from the perpetual snows of that peak. I found the Captain rather deaf, and almost blind, but with his vigorous personality unchanged, and his remarkable memory without a flaw. I had been assured that on the two Christmas mornings before my coming, Captain Schetky had stood at the lectern of the Church and had repeated

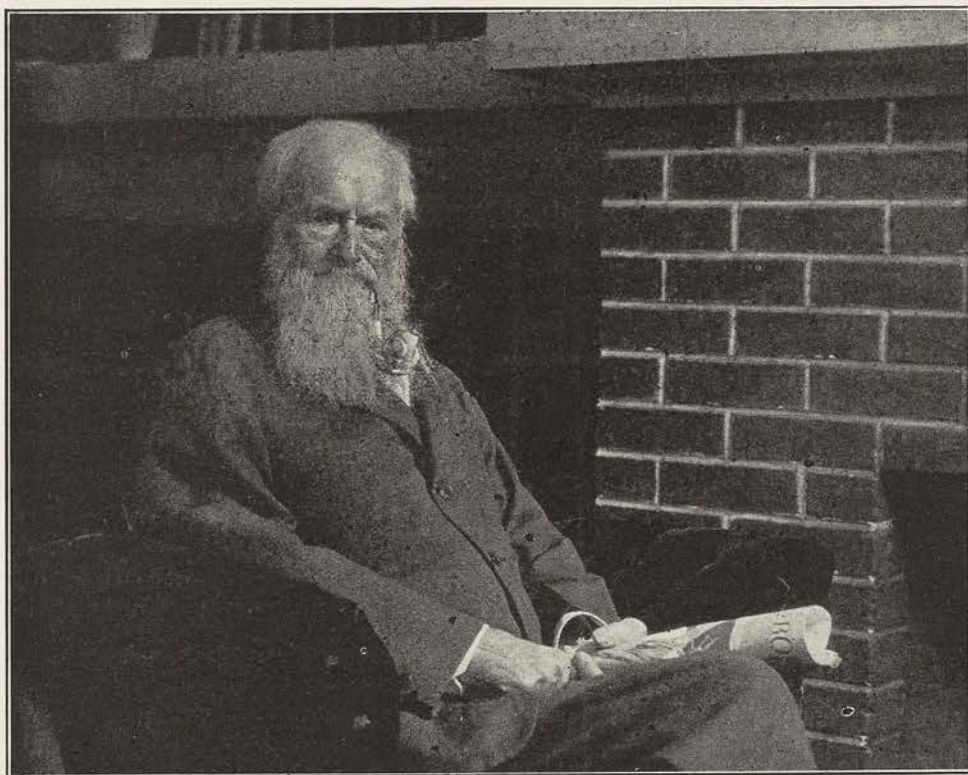
from memory and in stentorian tones, the beautiful message of glad tidings from St. Luke's Gospel. This in itself was sufficient to awaken within me great anticipations. I was not disappointed. When the Captain and I made the mutual discovery that we had both been born in Philadelphia, there came a flood of questions and very soon I was in touch with one of the most remarkable bits of personal history in this country.

Blessed by Bishop White

Born March 22nd, 1827, Captain Schetky was baptized in old St. Peter's Church, Philadelphia, where his father was organist. Benjamin Carver and the elder Mr. Schetky were associated in the business of organ building. The memory that is dearest to Captain Schetky, and one which has brought him strength and comfort on distant voyages and during the long days of his later life, is the day when Bishop White, the first Bishop of Pennsylvania, walked down the aisle of St. Peter's catechising the children. When he passed the young boy, who was at that time between three and four years old, the Bishop's face lightened up and he laid his hands upon the child's head and gave him a blessing, which has remained an indelible memory throughout life. After telling me this incident, the dear old man knelt down before me and asked the blessing of the new Bishop just come to Eastern Oregon.

The Captain knows all of the services of the Church and whole chapters of the Bible by heart, a great tribute

"A CAPTAIN COURAGEOUS"



CAPTAIN CHARLES ALEXANDER SCHETKY, U. S. N. (RETIRED), OF HOOD RIVER, OREGON
Captain Schetky has just passed his ninety-ninth birthday. He has had a distinguished career in the Navy and has all his life been an earnest Churchman

to his early training and excellent memory.

On his first voyage at sea, he was the youngest of eight boys aboard an old sailing vessel. He was out seventeen months with a captain notorious along the Atlantic Coast as being a hard task-master. In spite of hardships and brutal treatment, he immediately started on another voyage. For twenty-one years Captain Schetky was in the merchant service; he went through many strange and exciting experiences, with storms, shipwrecks, mutinies and piracy. Some of the trips across the Atlantic in those times required eighty days. The ships carried no doctors and Captain Schetky, following a natural gift, was medical man for the crews on all the ships on which he sailed. He accomplished some remarkable surgery and medical

cures. He was a keen and skillful navigator and on numerous occasions saved his ship from disaster. In 1863 he volunteered for service in the United States Navy. Until the end of the Civil War he was on gunboat duty on the Mississippi, serving also aboard the *New Era*, a converted merchantman. He took part in an engagement at the massacre of Fort Pillow, when the *New Era* at the end of a fight had only eight rounds left to serve its four guns.

In 1872 Captain Schetky was sent as executive officer to make a survey of the route of the proposed Nicaragua Canal. In 1873 he was ordered as navigator to survey the east coast of Mexico, which had not been charted for 200 years. He found many errors, discrepancies in cases being as much as forty miles. Captain Schetky's

THE SPIRIT OF MISSIONS

charts are in use today. During this Nicaraguan survey, the Captain went suddenly blind because of the blazing sun on the dazzling white sand, and because of the close observation work required. He was blind for many months and was ordered home on sick leave. He never fully recovered his sight.

Achievements at Sea

There are many other interesting incidents of his long service at sea. On two occasions he was formally thanked for saving his vessels. He brought the merchant barque *Texas* from Bordeaux to New Orleans, weathering severe storms and with a cargo valued at \$170,000. On a second voyage, he saved the *City of Houston*, bound from New York to Galveston, when the vessel was caught in a hurricane. Later he was sent by the Naval Department with a draft of thirty-eight men and two junior officers to Key West, Florida; after a narrow escape from foundering, he made port at San Ferdinand. For this work he received formal thanks from the Navy, and a gift of \$500 to be used in purchasing a new uniform. The achievement was incorporated in the Naval records.

Truly this man was a Captain Courageous, and his long record of service belongs to the unwritten annals of American merchantmen and of the United States Navy. On my visit to him, he laid aside a seaman's hammock which he had been making, and upon learning my interest in the game of tennis, he immediately offered to make me a tennis net. Thus the hands must be busy, while the memory is occupied with many incidents of a long career and in recalling the words of Church services and passages out of the Bible.

Perhaps the most interesting part of Captain Schetky's career, to the reader of *THE SPIRIT OF MISSIONS*, is his long life in the Episcopal Church. He links up Eastern Oregon, one of our youngest missionary districts, with the be-

ginnings of our Church in the old diocese of Pennsylvania with Bishop White. Captain Schetky remembers well several others of the rectors of St. Peter's Church, Philadelphia: Dr. Abercrombie, the Rev. W. H. DeLancey, afterwards first Bishop of Western New York, and the Rev. H. Odenheimer, afterwards Bishop of New Jersey. He grew up in the Sunday School of St. Peter's Church under the tutelage of James Newbold. At that time, John Welsh, afterwards American Minister to London, was Superintendent of St. Peter's Sunday School. Captain Schetky never had over three years' training in public schools, but with a naturally keen mind and with the world as a teacher, he acquired a breadth of knowledge and experience which many a college graduate would envy.

Nearing the Century Mark

The Captain came to Oregon in 1907 and to Hood River in 1911. He has been a most regular communicant, and on occasions lay reader. He is an honorary member of the Bishop's Council of Advice. Almost a centenarian, his faith is still that of a little child, and that, after all, is a commendation of which we all might be proud. Captain Schetky reports that he was one of his mother's most delicate children. Today as he nears the century mark, Eastern Oregon's oldest communicant, the Dean of the Nation's retired Naval Officers, he still bears many signs of extraordinary vitality. His deep chest, broad shoulders, upright carriage, and big booming voice, bear witness to the virility and vigor which a sea life developed, and which clean Christian living sustained. His long life in the Church is a remarkable testimony to the value of early training and Christian leadership. If I were going to preach from this text, I should like to start out by quoting Ecclesiastes: "Remember now thy Creator in the days of thy youth."

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures From the Field



DEACONESS WILLIAMS AND SOME OF HER PEOPLE

These were the first real mountain people confirmed at Dante, Virginia. The older woman liked the Church because "it takes care of folks."



THE RT. REV. SHIRLEY H. NICHOLS, RECENTLY CONSECRATED THIRD BISHOP OF KYOTO
The bishop's chaplain, the Rev. Norman Binsted, holds the pastoral staff. The Japanese clergyman is the Rev. R. Takuma. The young woman at the left is Miss Hittle, of Hirosoiki.



THE KINDERGARTEN AT OTSU, JAPAN, ON A PICNIC

This kindergarten was opened by Miss Marietta Ambler, a Kyoto missionary now in this country on furlough, who has been most successful in kindergarten work in many places in Japan.

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THE PRESIDING BISHOP AND MRS. MURRAY, MEMBERS OF NATIONAL COUNCIL, SECRETARIES AND MEMBERS OF DEPARTMENTS, AT RACINE.

In accord with the policy once followed by the Board of Missions, the National Council held its May session at the National Center for Devotion and Conference at Taylor Hall, Racine, Wisconsin, a beautiful spot on the shores of Lake Michigan, easily accessible from Chicago and Milwaukee. From left to right the group includes: The Rev. R. Bland Mitchell, Mr. Lewis F. Monteagle, the Rev. G. Warfield Hobbs, Mr. William G. Peterkin, Dr. John W. Wood, the Rev. Carroll M. Davis, the Rev. Franklin J. Clark, Mrs. George Biller, Superintendent of the Center, the Presiding Bishop, Mrs. Murray, Dean Chalmers, Bishop Rowe of Alaska, Mr. Harper Sibley, the Rev. W. H. Milton, Bishop Francis of Indianapolis, Bishop Reese of Georgia, the Rev. Charles N. Lathrop, Mr. Lewis B. Franklin. Second row, just back of Mrs. Biller, the Rev. William C. Emhardt, the Rev. George Craig Stewart, Miss Frances H. Withers, Miss Elizabeth Matthews. On the steps behind Dr. Emhardt, Miss McCausland, Miss Bussey. Then the Rev. John W. Suter, Jr., the Rev. F. B. Bartlett, the Rev. W. P. Witsell (dark hat), the Hon. Richard I. Manning (light hat), in front, Mr. Charles A. Tompkins. Rear row, the Rev. Harwood Sturtevant, rector of St. Luke's Church, Racine, Wisconsin, Mr. Burton Manning, Mr. E. H. Hager, Dr. R. M. B. Taylor, Mr. J. J. Jones, Bishop J. H. Johnson of Colorado, and Bishop Burleson of South Dakota.

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ST. MARK'S SCHOOL, NENANA, ALASKA, CAMPING OUT

When one is far from stores, three meals a day are a problem. These girls are busy plucking wild ducks which the boys have brought in for supper



SALMON FISHING TIME ON THE YUKON RIVER, ALASKA

A great part of the winter supply of food for both dogs and men consists of dried salmon. The fish is cut into strips and hung up in the sun to dry



A VERY IMPORTANT PART OF EASTERN OREGON'S STAFF

From left to right: Mrs. Creasy, wife of the Archdeacon, Miss Coleman, a visitor, "our dear Mrs. Remington" with the famous "Duffy" and Miss Robertson, secretary to the bishop



PLAYTIME AT THE CATHEDRAL SCHOOL FOR GIRLS, ANKING

We are indebted to Miss Margaret K. Monteiro, a teacher in the school, for this pretty picture. We hope other friends in China and elsewhere will follow her example



LALIAH B. PINGREE
Anking
From Massachusetts



THE REV. WILSON
MACDONALD
Philippines
From New York



GRACE W. BRADY
Shanghai
From Los Angeles



VAUGHAN KEELEY
Philippines
From Newark

Introducing
Some
Recent Recruits
for the
Distant Missions
(For details see the
opposite page)



MARGARET ROBERTS
Hankow
From Massachusetts



THE REV. FRANCIS
C. BROWN
Shanghai
From Kentucky



CHARLOTTE C. ANDERSON
Hankow
From Chicago



THE REV. LEICESTER
F. KENT
Alaska
From North Carolina

Recruits for the Mission Fields

Short Sketches of a Few of Those Who
Have Lately Joined the Missionary Staff

ALL three districts of China are represented by the recruits we present this month. The Philippines will receive two additions to the staff in the Mountain Province, and the mission at Cordova, Alaska, will once more open its hospitable doors.

Alaska: The Rev. L. F. Kent has gone to the field and is now serving as a missionary in charge of St. George's Church, Cordova. Mr. Kent is from Leaksville, N. C. His education was secured at Pratt Institute, Brooklyn, New York, and at Virginia Theological Seminary. He also had experience in teaching and in boys' work with the Y.M.C.A., with special experience in summer camp work. Mr. Kent will cover outstation work with Cordova as a base of operations. He is giving valuable service as assistant editor of *The Alaskan Churchman*, and as director of the famous Red Dragon Inn is helping to make the Church influential in the whole community.

Anking: Miss Laliah B. Pingree is a graduate of Wellesley College, holding a master's degree from Columbia University. She has had experience in teaching and goes to reinforce the staff at St. Agnes' School in the missionary district of Anking. She has for a number of years been looking forward to missionary work in China. She comes from St. Paul's Church, Brookline, Massachusetts.

Hankow: Miss Margaret Roberts is a graduate of Milton Academy, Boston, Mass.—B. S., 1925, and has taken graduate work at Columbia, Harvard and Massachusetts Institute of Technology. She has been appointed teacher at St. Hilda's School, Wuchang. Her sister is on the staff of St. Mary's Hall, Shanghai. Miss Roberts

has had extensive work as athletic director in summer camps and in teaching. She comes from St. John's, East Boston, where her father, the Rev. W. D. Roberts, is rector and holds a firm place in the regard and affection of the diocese of Massachusetts.

Miss Charlotte C. Anderson is a native of Iowa, but is an appointee from the diocese of Chicago. Miss Anderson is a graduate of Grinnell College, 1923, since which time she has been in secretarial work in the commercial world in Chicago. She goes out to serve as a secretary in the district of Hankow.

Shanghai: Miss Grace W. Brady has been appointed as a United Thank Offering worker in the district of Shanghai, having offered as a communicant of St. Paul's Parish, San Diego, California, in which city she was born. She is a graduate of the San Diego Normal School, 1916, and has had wide experience in teaching in the schools of California. Miss Brady received her interest in missions from hearing a returned missionary tell of the needs in China but had previously known the Chinese through teaching Chinese boys in her home city. This is a clear example of the way in which friendly work among the foreign-born may deepen one's purpose to serve in foreign lands.

The Rev. Francis Craighill Brown is finishing language school studies at Nanking, China, preparatory to taking up work in the district of Shanghai. He offered for service while at the Virginia Theological Seminary where he was known as a student of high rank. He had previously graduated from the schools of Pensacola, Florida, and the University of the South (B. A., 1922). Mr. Brown takes a great

interest in athletics and as a widely read student should find in China an unlimited field for expression of his life vocation.

The Philippines: The Rev. Wilson MacDonald answered Bishop Mosher's appeal for Sagada, Philippine Islands, where he is now serving at the mission of St. Mary the Virgin. He is a priest from the diocese of New York, where he has served as Canon of the Cathedral of St. John the Divine, and at St. James Church, Bronx, New York City. He is a graduate of Amherst, 1915, Union Theological Seminary, B.D., 1918, Columbia University, M.A., 1919. Mr. MacDonald was at one time master of the Choir School of the New

York Cathedral, the experience of which has led naturally to his assignment to the headmastership of the School for Boys at Sagada.

Miss Vaughan Keeley is now teaching at the Easter School for Igorot children at Bagiuo, Philippine Islands. She comes from Ridgewood, New Jersey, where she is a communicant of Christ Church. Her education was secured in the Ridgewood High School and Mt. Holyoke College, B.A., 1921. She has also taken postgraduate work at Columbia and Boston Universities, where she has specialized in sociology and psychology. She has had wide experience in teaching and has gone to the Philippines because of her conviction of the special need there.

Good News From St. Andrew's Hospital, Wusih

SOME months ago THE SPIRIT OF MISSIONS told of the good work carried on in the free clinic connected with St. Andrew's Hospital, Wusih, China, and the possibility that it would have to close because of lack of funds. Several good friends have rallied to Dr. Lee's aid and have sent him gifts that will make possible the continuance of the work for another twelve months anyway. Miss Gertrude Selzer, our American nurse at St. Andrew's, says:

"Dr. Lee is able to again carry on in behalf of the many poor people who come here seeking aid. However, although he did make an admission charge of five coppers, which is equal to one and one-half cents gold, Dr. Lee still gave medicines free of charge to those who had no money with which to pay, so the work of the free clinic did not cease to function entirely. At a recent clinic, Dr. Lee gave forty bottles of quinine mixture to patients, free of charge. There is a great deal of malaria in this section at the present time, and over half of our medical patients are suffering from this malady.

"I wish it were possible to show our home friends the work carried on by a mission hospital and its value to the community, and would be glad to have

any who visit China pay us a call. It seems to me that what we write on paper is so meaningless when compared with what actually takes place."

MISS GERALDINE RENNIE of Wusih, China, has recently established a small workroom in Wusih in connection with her work among women and girls. The object of the workroom is twofold; first, to give employment to a few needy women and then, as Miss Rennie says: "I want to bring the Christian message to them. We now have six women and two of these have been Christians for several years. Of the remaining four, one has become an enquirer and one was baptized on Christmas Eve and the other two have expressed the desire to be enquirers. Daily they have a half-hour of Bible instruction and we require them to attend Church on Sunday. We are to have a new worker after China New Year and she is coming because she wants to be a Christian.

"In spite of all the discouragements of the past year, we had a wonderful service on Christmas Eve. Thirty-two were baptized and two of these were from the Girl's Day School. Also, five of our school girls became enquirers.

Kyoto's Third Bishop Consecrated

Japanese, American, Canadian and English
Bishops Unite in the Laying on of Hands

By the Rev. J. Armistead Welbourn

Missionary in the District of Kyoto

“AS Tokyo is the political center and Osaka the industrial center of Japan so is Kyoto the religious center of the Japanese Empire”, said Bishop Naide in his sermon at the consecration of Bishop Nichols. Continuing, the preacher remarked that within the diocese of Kyoto the west coast was the stronghold of Buddhism today; that there was Nara, for so long the capital and near which Buddhism began, and the Shrines of Ise, where the Sun Goddess, ancestress of the Imperial House, is worshiped.

Pleasure loving as the Kyoto people have the reputation of being, yet religion has always played, and still does play, a large part in their lives. In every direction are magnificent and historic temples where many a noble abbot in his gold brocade has been installed. In one great temple are superb apartments from the palace of the famous warrior, Hideyoshi, formerly in the suburbs of the city; in another a tiny room where emperors and princesses were shorn when entering the religious life. All the chief temples have a throne room where the Emperor may be received in state, and to each one come each year thousands of devotees from all over the country.

Christianity is not without its historic traditions, too, for St. Francis Xavier and his works made many converts three hundred years ago, and as time goes on that period will prove of greater interest in the religious history of the country. However, as far as one knows, Bishop Tucker was the first Christian bishop to be consecrated in this city.

Now twelve years after comes the consecration of the third Bishop of

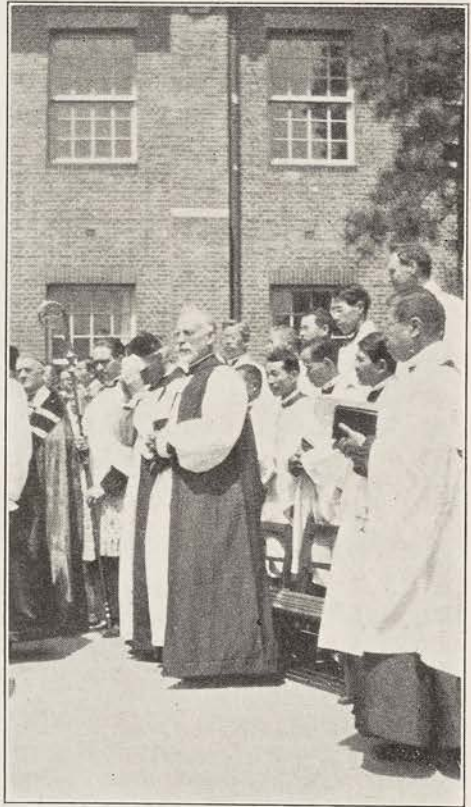
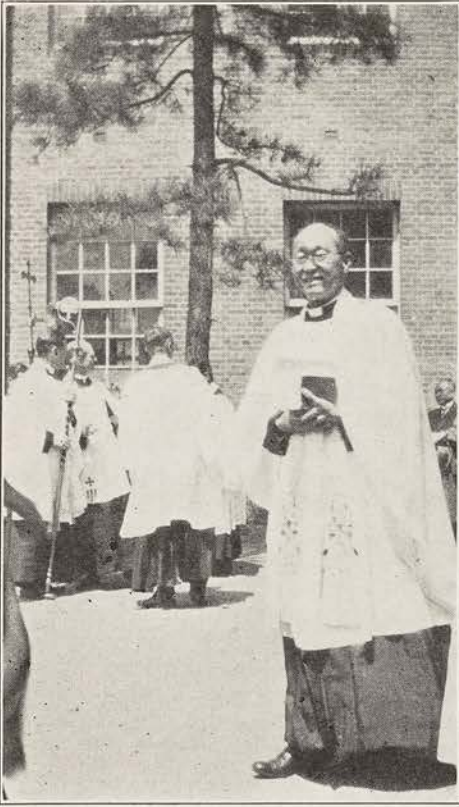
Kyoto. Tuesday, the thirteenth of April, was a beautiful day, cold but sunshiny. There were Celebrations of the Holy Communion in all the churches of the city at seven o'clock, and at nine Morning Prayer was said in Holy Trinity Church. Already people from country and city were assembling, until altogether there were about five hundred people crowded into the church.

Soon after ten o'clock the procession entered the church, the crucifer leading the choir of St. Agnes' girls singing *The Son of God Goes forth to War*. Next came the long line of clergy and catechists, headed by the masters of ceremony, the Rev. T. Takamatsu and the writer. The visiting clergy came first and they were from all the dioceses of the Church, from Hokkaido, the northern island, to Kyushu, the southern one. Then came the workers of the diocese of Kyoto, the Rev. T. Kan, President of the Standing Committee, and the Rev. P. A. Smith, Chairman of the Council of Advice, bringing up the rear.

A second crucifer preceded the bishops. The bishop-elect came first accompanied by his attending presbyters, the Rev. W. F. Madeley of Sendai, and the Rev. R. Takuma of Aomori, and followed by Bishops Motoda and Reifsnider, the presenting bishops. Next came Bishop Basil, the new Bishop of Kobe, and Bishop Heaslett of South Tokyo; the preacher, Bishop Naide; the co-consecrators, Bishop Lea, of Kyushu and Bishop Hamilton, of Mid-Japan,—one representing the English Church and the other the Church in Canada.

Following, there came the Most Rev.

THE SPIRIT OF MISSIONS



SOME SNAPSHOTS AT THE CONSECRATION OF THE THIRD BISHOP OF KYOTO
The picture at the left shows the Rev. Mr. Hayakawa, Principal of St. Agnes' School. At the right the bishops and clergy are seen assembling to have their photographs taken.

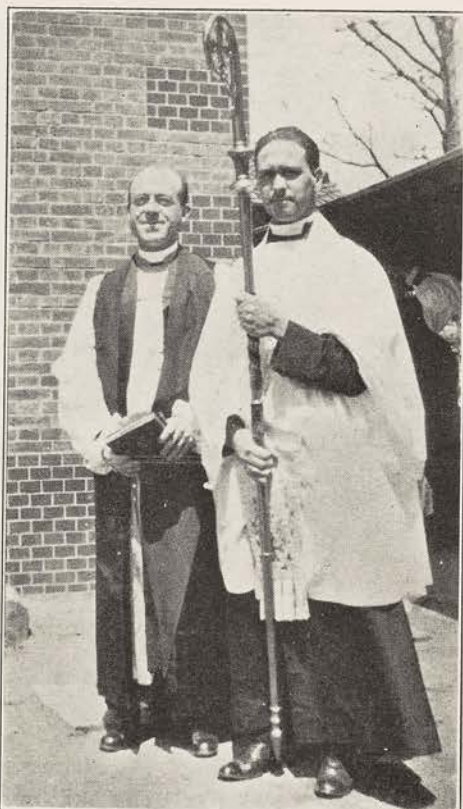
Sergius, Archbishop of the Russian Orthodox Church in Tokyo, who, like his predecessor, the great Archbishop Nicolai, is very friendly with our bishops and comes as a guest on occasions of great ceremony. Last of all came the Presiding Bishop of the Church in Japan and the Consecrator, the Rt. Rev. John McKim, D.D., preceded by the chaplain, the Rev. N. S. Binsted. As Bishop McKim's own staff was destroyed in the earthquake the chaplain carried the beautiful gold-plated pastoral staff of the new bishop. The procession was not all black and white, for many of the clergy, besides the bishops, wore their hoods, and two of the English bishops had on their scarlet chimeres, while Bishop McKim wore the handsome cope of yellow brocade made for him by the

English Sisters of the Epiphany in Tokyo. The bishops proceeding into the sanctuary, the Kyoto clergy followed into the choir; the guests occupying the first few seats in the nave.

The Communion Service was then begun by the Presiding Bishop, the Epistle being read by Bishop Basil and the Gospel by Bishop Lea. After the Nicene Creed *The Church's One Foundation* was sung before the sermon.

The presentation of the bishop-elect followed immediately. The Mandate from the Presiding Bishop of the Church for the Consecration to the Episcopate of the Rev. Shirley Hall Nichols was read by the Rev. James J. Chapman, the senior American priest of the diocese, and the translation by the Rev. Mr. Kan. The testimonials

CONSECRATION OF BISHOP NICHOLS



IMPRESSIVE CEREMONIES MARK THE CONSECRATION OF BISHOP NICHOLS
The imposing figure in dark robes is Archbishop Sergius of the Russian Orthodox Church. In the picture at the right is the newly consecrated Bishop Nichols with his Chaplain, the Rev. Norman S. Binsted.

of ordination to the diaconate and priesthood were read in Japanese only by the Rev. H. Yamabe; testimonials from the House of Bishops, in English by the Rev. J. Hubard Lloyd, and in Japanese by the Rev. K. Hayakawa; testimonial of the consent of the House of Deputies of the General Convention, in English by the Rev. P. A. Smith, the Deputy Registrar of the occasion, and by the Rev. J. D. Yoshimura, of Nara, in Japanese.

After the promise of conformity of the bishop-elect Bishop Heaslett recited the Litany, and during the vesting the hymn *How high the office, hard the task* was sung. The *Veni Creator* was sung antiphonally by the consecrator and the congregation, before the laying on of hands of the eight bishops representing the American, English,

Canadian and Japanese Churches.

During the offertory, which was for the Episcopal Fund, the choir sang in English the Easter anthem *Christ our Passover is sacrificed for us*. This anthem, as might be said of all the singing, added much to the impressiveness of the service and reflected great credit upon Miss Margaret Paine, who has so carefully trained the girls.

Those communicating besides the bishops were the clergy and other workers of the diocese, the family of Bishop Nichols and the members of the Hirosaki Church. After the *Nunc Dimittis* the procession left the church while the recessional hymn, *At the Name of Jesus*, was sung.

When the procession reached St. Agnes' School yard, before a photograph was taken, some of the girls of

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BISHOPS AND CLERGY PRESENT AT THE CONSECRATION OF BISHOP NICHOLS
The bishops seated, from left to right are: Bishop Naide, Bishop Motoda, Archbishop Sergius, Bishop McKim, Bishop Nichols, Bishop Hamilton (Canadian) Bishop Lea (English), Bishop Reifsnider

the school greeted the new bishop.

Lunch was then served to the clergy and special visitors.

There were present forty-five of the clergy and catechists of the diocese, and twenty-five to thirty from outside. There were also present about twenty of the pastors of other churches in the city. The governor and mayor were absent, but there did come the postmaster, the heads of the telephone and other government bureaus and the heads of the wards, besides the managers of the Mitsui and Sumitomo Banks, with which the mission has dealings. These and other non-Christian visitors expressed themselves as much impressed with the service, while some of the guests who had left our Church felt like coming back. Various members of the mission from Tokyo and the north came for the occasion and representatives of other missions in the city were present.

The new Bishop's robes were presented by the workers of the diocese, Japanese and foreign. The episcopal ring was the gift of his family, and the pectoral cross, of his church at Hiro-

saki. The pastoral staff was given by the Altar Guilds of St. James' Church, Upper Montclair, and St. Luke's Church, Montclair, New Jersey. Upper Montclair was Bishop Nichols' home town.

At three o'clock a meeting of the Diocesan Convention was held when the new bishop was introduced by Bishop Reifsnider, acting for Bishop McKim, who had been in charge since Bishop Tucker's resignation. Bishop Nichols gave his first charge to the diocese and various speeches of welcome and felicitation were made.

Immediately after the Convention Bishop Nichols left for Nagoya, where the Triennial Synod of the Holy Catholic Church in Japan was to be held on the following day. His episcopal duties began on Sunday morning, April 18th, when he confirmed a class of twenty St. Agnes' girls. Already by words and manner is he making a favorable impression on the flock of which he will be the chief shepherd, and he begins his work with many prayers for God's continued blessing on a work so auspiciously begun.

Bishop Creighton Holds His First Convocation

Declares His Belief That Mexico
Knows What Is Best for Mexicans

THE whole Church is watching the progress of events in Mexico as the new Bishop takes charge. Bishop Creighton held his first Convocation on April 7th, soon after his arrival in the field. As part of his Charge to the clergy and laity he briefly summed up the situation of the Church in Mexico as he had found it in the two months of his residence.

From Bishop Creighton's Journal

The morning of February 14 was spent in Christ Church Cathedral, Mexico City, where we preached. This church, the symbol of a common faith, the center of English-speaking work in Mexico, has the unique distinction of having been erected by the Mother Church whose priests and laymen have consecrated it by their lives of devotion, later to become the seat of a Bishop of the Daughter Church and by his act of formal Episcopal Consecration to pass under his authority and rule. Such a blending of the people of two great nations into the common expression of a common Faith is symbolic of the true Catholicity of our Historic Church.

The evening of the same day was spent at Hooker School, probably the best known, in the States, of any work in Mexico. An inspection of the spacious grounds, well appointed buildings, modern in every detail, offering every facility for educational purposes, disclosed a condition which amply justifies the interest aroused. Hooker School is not only a credit to the Church but it is a credit to Mexico. The curriculum includes all the government requirements and is of the highest standard. Frequent governmental inspections have elicited nothing but praise, every effort has been made

to conform to the merest suggestion of government officials interested in the welfare of our students and we feel sure that our pride in Hooker School is shared by all who are interested in the great cause of education.

The illness of Deaconess Newell, which has given us great concern, is of such a nature that we look for her return to her duties after a period of complete rest. We need her fine Christian spirit, her zeal for the education of the heart as well as of the mind, her love for her students and her administrative abilities. But she has builded upon firm foundations an organization which is stronger than any one person, however capable.

On Sunday, February 21, we visited St. George's Church, Pachuca, officiating three times, celebrating the Holy Communion and preaching at Morning and Evening Prayer, all well attended and characterized by heartiness and spontaneity. Our buildings at Pachuca, consisting of a well-appointed church, a spacious parish house and a rectory, are within a large compound giving ample space for the activities of children and young people which have been developed to a remarkable extent, under the direction of the Rev. Mr. Nash, whose work receives the universal acclaim of the community and countryside.

On Sunday, February 28, we again preached at Christ Church Cathedral.

On March 7 we visited the Church of St. John the Baptist at San Pedro Martir and were greeted by a large native congregation. There, as required by law, we did not officiate but sat in the congregation. No words of ours can describe the fervor and devotion of the members of this church who themselves built and restored their edifice which is now not large enough to hold

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the people who attend it each Sunday. This work is under the direction of the Rev. Daniel Romero and is a credit to him and his people.

On Sunday, March 14, we attended celebrations of the Holy Communion at 7:30 and 11 o'clock and visited the Church School at St. José de Gracia, Mexico City. This venerable building, completely renovated and restored under the direction of Archdeacon Watson, lends itself admirably to its present use. Its congregation of about one hundred people, under the direction of the Rev. Mr. Orihuela, loyally gather from all parts of the city.

On Sunday, March 21, we began a visitation of the Nopala field whose widely scattered missions are ably taken care of by the Rev. Samuel Salinas and the Rev. Ruben Salinas.

Time will not permit a description in detail of the splendid work being done by these missionaries, ably assisted by Mrs. Samuel Salinas, the president of our Woman's Auxiliary. Our first visit was to the Church of the Transfiguration at Popala where we attended the eleven o'clock Celebration and found a splendid congregation, many of whom were young people whose hearty singing of the hymns and responses evidenced careful and sincere training and proper Christian education.

Tuesday, March 23, we visited St. James' Church at Santiago de Loma, where services are ordinarily held every second Wednesday.

On Wednesday, the 24th, we attended a Celebration at 7 a. m., at the Church of the Saviour at Chapantongo and later one at San Bartolo.

On Thursday, the 25th, the Feast of

the Annunciation, we visited San Francisquito and later St. Paul's Church, Encinillas. At the latter place we have a splendid edifice and a large congregation greeted us.

Friday, March 26th, found us at the end of our journey—in Humini. There nearly 200 people had gathered from the countryside for the services of the Holy Communion, Holy Baptism and the dedication of a bell. These inspiring services of the Church were a fitting climax to a visitation

which at every point evinced the Church's response to a real need and the unique appeal this Church makes to our native brethren in Mexico.

At several places candidates for confirmation were introduced, in some cases schoolmasters and outstanding people of the village.

During this visitation of the native field we took no part in the services and rigidly adhered to the requirements of the present law.

After the services and in the homes of the people there was opportunity for response to addresses of welcome and felicitation but beyond that we were limited to meeting individuals and family groups.

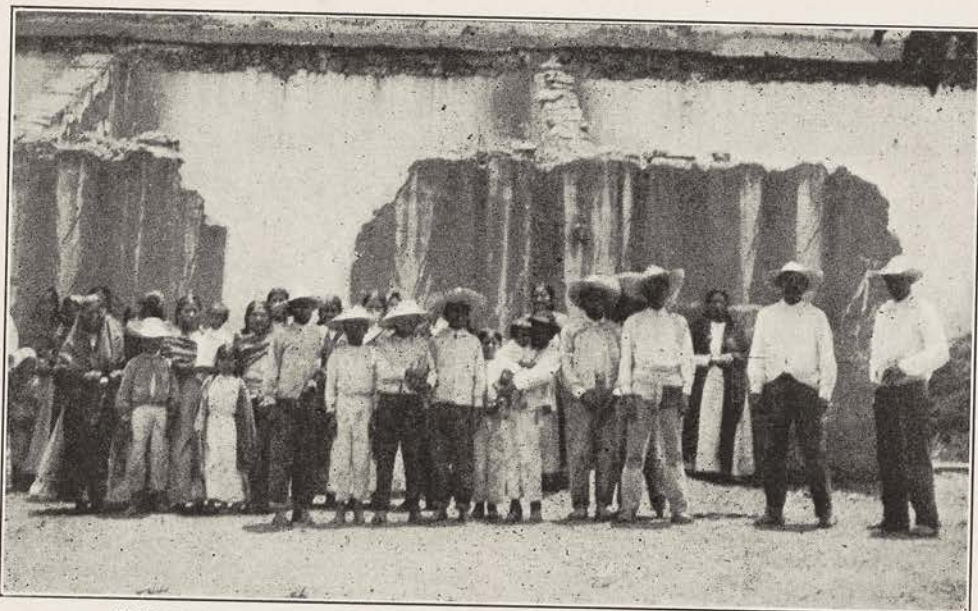
Our relation and that of the English-speaking clergy to the native work is perhaps unique in the history of the Church. The Bishop is inhibited from ministering to a part of his people and the English-speaking clergy are denied an exercise of their offices in native church which, more than anything else, would manifest the Christian fellowship which is in all our hearts.

Native work may be done by our native clergy and by them alone. Hence there is thrown upon them the sole responsibility for the zealous



BISHOP CREIGHTON

CONVOCATION IN MEXICO



THE RUINED CHURCH OF SAN PEDRO MARTIR NEAR MEXICO CITY
During the revolution the Indians fled to Mexico City for shelter. When they returned they found their little church in ruins. Before they built their own houses they began to restore the church

prosecution and enlargement of that work. Upon each one of these, our brethren, rests an unusual obligation for the care of the souls of the faithful and for the extension of the blessings of our Holy Religion to those who are not receiving them.

From Bishop Creighton's Charge

WE wish we had space to print the whole of the Bishop's Charge which made a deep impression and proved conclusively that the Church has made a wise choice in placing a man full of "sanctified common sense" at the head of this large district. "Our Mission," he declared, "has nothing to do with diplomacy, industry, or politics. From these, obviously, it is one of complete total detachment. Nor is it within the purview of our thought to express any opinion upon the limitations of our work. We believe that we adequately express the ideas of those who are responsible for our presence here at this time when we say that Mexico knows what is best for Mexicans.

"Our desire and duty are to so comport ourselves as to be an example to our people in respect for the law and obedience to its provisions. We believe with all our heart, in the destiny of this great Nation. We believe that the Church has the same contribution to make to Mexico that she has made to England for over a thousand years and to the United States from the day of the landing in Jamestown in 1607. We believe that this is a contribution that Mexico will welcome as we show our good faith and our complete aloofness from things which are not of our concern. And we rely on the traditional courtesy of this Nation for such a willing extension of our duties (as may be compatible with the constitution) as will eventually enable us to perform them under her aegis and authority."

THE last annual report of the New York Bible Society showed the largest distribution of the Scriptures ever made, amounting to 958,461 copies.

A Valedictory From Dr. Pott

An Appeal for Help to Conserve the
Work of St. John's University, Shanghai

By the Rev. F. L. Hawks Pott, D.D.

Principal of St. John's University, Shanghai

CHINA is at the cross roads. She is wide open to all the influences of world thought, both good and bad, and strong Bolshevik propaganda is now in progress.

The regrettable incident of May 30th, 1925, gave great impetus to anti-foreign and anti-Christian feeling. St. John's University, Shanghai, became the center of attack by certain elements in China desirous of destroying the influence of the Christian College.

In the past St. John's has depended very largely for its support upon student fees. I believe there is no higher educational institution in the United States so nearly self-supporting as is St. John's.

For the present we need increased aid. Inability of parents because of the civil strife in China to pay for the education of their sons, combined with the wave of nationalistic feeling, has reduced the number of students temporarily.

We closed in June, 1925, with 750. In September we reopened with 435. We began our second term in February, 1926, with nearly 500. There is no doubt we will steadily get back to our normal enrollment.

This temporary falling off in students means a heavy decrease in income. Our contracts with teachers had been made for the academic year. We felt in honor bound to fulfill them.

We must have additional income for this academic year of at least \$10,000. I know not where to find it except from the people of the home Church.

Christian education for China's young men is the surest way to spread Christian ideas. St. John's University has a remarkable record for training men who are helping to shape public

opinion and to give China Christian leadership.

After forty years of service in China I am more convinced than ever of the value of the Christian College to the work of the Church.

As Bishop Graves has said: "To train men able to help the cause of education in China, moral in life, honest in private and public business, and sincere lovers of their country, has been the aim of St. John's. For nearly half a century the University has carried on this work because this is the way in which China can best be served and saved. Such work must go on."

The vital work St. John's is doing must not be crippled for lack of \$10,000. Limitations placed on the National Council by the General Convention in New Orleans prevent it from guaranteeing what is needed. The burden of securing it falls on me.

I go back to China in a few weeks to put in my remaining years of service at St. John's.

Will the readers of *THE SPIRIT OF MISSIONS* help me during this critical period to conserve and extend the work in which I have been so long engaged?

With their help St. John's can and will win still greater victories for our Lord and His Kingdom.

Gifts sent to me in care of the Department of Missions, 281 Fourth Avenue, New York, will be forwarded immediately to China.

FROM Manila comes the good news that on Easter Day the Cathedral of St. Mary and St. John was crowded with not seats enough to accommodate the congregation. The children's offering at the Cathedral School was the largest in its history.

Brief Items of Interest

BISHOP BRENT, in charge of European churches, is now on the continent filling a number of engagements. On Easter Sunday he preached at Holy Trinity Cathedral, Paris, in the morning and gave an address at the children's service in the afternoon. On the morning of April 11th he confirmed at the Cathedral and in the evening visited the U. S. Students' and Artists' Club. On the 18th he finished his Paris engagements by preaching in St. Luke's Chapel.

From April 19th to 22nd he was in London, during which time he preached at the 225th anniversary of the Society for the Propagation of the Gospel in Westminster Abbey. On the 23rd he returned to France to visit Chateau Neuvic School. In April he also went to Nice and Rome. May found him in Italy, Switzerland and Germany.

He will be in Dresden during the first week in June and Prague for the second week; in Berlin for the third week in June, from where he goes to Paris until June 10th, when he returns to England.

DEACONESS LUCY N. CARTER, who for so many years has done such wonderful work among the Piute Indians in Nevada and who before that was a most efficient worker among the Utes in Utah, has volunteered to take up residence at the Moapa Agency, among the Piutes at Moapa, Nevada. Until now for many years she has been at Nixon, Nevada. Her many friends will be exceedingly interested to learn of her new address and new venture.

REV. H. A. McNULTY, Headmaster of Soochow Academy, Soochow, China, writing at the end of March, says: "The general situation here this year is satisfactory. We have opened with our full number of students, and there has been nothing but good feeling

both on the part of students and faculty. We have a class of eighteen preparing for confirmation.

A BRIEF message from Bishop Carson says that he had just returned from a long and hard trip to Port de Paix, in the northern part of Haiti, and was about to leave for the Island of Gonave. He says: "Both fields are rather hard to reach, the former requiring a good bit of horseback riding, crossing of some eight or ten good-sized rivers, and sleeping under the trees at night. The little mule with my baggage and my boy carrying it all went under one of the rivers but, fortunately, I was able to salvage most of my belongings. The trip to Gonave is still harder but both are worth while."

BISHOP CAMPBELL writes from Liberia, "Please be sure to spread the news that I am well and hard at work. I have heard echoes to the contrary."

MISS LOIS FORD writes enthusiastically about the work at St. Timothy's Hospital, Cape Mount, Liberia: "It sure has been a busy month for us and we have had some very interesting cases. We have had everything from setting broken bones and pulling teeth to amputating fingers. We have a dental clinic every Monday afternoon. Mr. Meyette is getting to be quite an expert at pulling teeth—and the best part about it is he seems to enjoy it! He is certainly a handy man around here!"

DOES anyone who happens to read these lines know of a mission that needs a silver communion service? The Executive Secretary of the Department of Missions feels it a satisfaction to be able to offer a gift instead of soliciting one. Will anyone interested please write to Dr. John W. Wood, 281 Fourth Avenue, New York?

SANCTUARY

WE beseech Thee, O God, for the coming of Thy Kingdom throughout the whole world, through the spread of the knowledge of Jesus Christ; and for the overthrow of all tyranny and darkness, all cruelty and strife, by His Spirit, through the same Jesus Christ our Lord. Amen.



O GOD our heavenly Father, Who didst manifest Thy love by sending Thine only begotten Son into the world that all might live through Him: Pour Thy Spirit upon Thy Church that it may fulfil His command to preach the Gospel to every creature; send forth, we beseech Thee, labourers into Thy harvest; defend them in all dangers and temptations; and hasten the time when the fulness of the Gentiles shall be gathered in, and all Israel shall be saved: through Jesus Christ our Lord. Amen.

—Collect used by the Archbishop of Canterbury at the Celebration of the Holy Communion in Westminster Abbey in April, 1926, for the 225th Anniversary of the S. P. G.



THANKSGIVING, 1701-1926

WHEN one hundred Anglican Bishops met for the second Lambeth Conference, in 1878, Bishop Littlejohn, of Long Island, addressed a missionary meeting held by the Society for the Propagation of the Gospel and said in part:

"For nearly the whole of the eighteenth century this Society furnished the only point of contact, the only bond of sympathy, between the Church of England and her children scattered over the waste places of the New World. . . It is with joy and gratitude that we, the representatives of the American Church, greet the venerable Society on this occasion as the first builder of our ecclesiastical foundations, and lay at her feet the golden sheaves of the harvest from her planting. . .

"Verily, in that comparatively narrow coast belt along the Atlantic, which in the eighteenth century bound the Christian endeavors of this Society, the little one has become a thousand, and the small one a strong nation. . . And this, thank God, is the return we make this day for the seed sown by the Society beside some waters in the New World more than a century ago. It speaks its own moral, and with an emphasis which not even the most eloquent tongue could rival. . .

"May God speed the work of this Society in the future as in the past. . . May it continue to be in the years to come, as in those which are gone, the workshop of Churches, the treasury of needy souls all over the world, a chosen instrument of the Holy Spirit for upbuilding and guiding the Missions of the Holy Catholic Church in all lands and among all peoples which as yet know not God and Jesus Christ whom He has sent to be the Saviour of the World."

The National Council

The National Council meets regularly five times a year. Its work is conducted and promoted through the Department 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.

Appointments of the Presiding Bishop

- Sunday, June 6—St. James', Parkton, Maryland.
 Tuesday, June 8—St. Paul's, Sharpsburg, Maryland, 8 p. m.
 Wednesday, June 9—Confirmations, St. Mark's and St. James', a. m. Commencement, St. James' School, near Hagerstown, Maryland, p. m.
 Friday, June 11—Ordinations in Maryland.
 Sunday, June 14.—Trinity College, Hartford, Connecticut, a. m. Commencement.

Meeting of the National Council

MAY 14-15, 1926

IN accordance with the vote of the National Council at its meeting January 20, 1926, the spring meeting was held at Taylor Hall, Racine, Wisconsin, May 14 and 15, 1926. This is the Center for Devotion and Conference, established by the Council in February, 1924. Mrs. George Biller, at one time a Secretary of the Woman's Auxiliary, is in charge. All the members of the Council and the departments were accommodated in Taylor Hall, having their meals together, worshipping in the chapel at Racine College, and altogether the meeting proved a most successful and helpful one. It was regretted that only fourteen of the members were able to attend. The conventions of the dioceses of New York, Delaware, and other diocesan meetings, prevented a number of the members from being present. Still, every Province was represented. The departments met on May 13 and the Council on May 14 and 15.

The president, in his opening address, stated that he had been able to visit twenty different dioceses; one Provincial Synod, that of New York and New Jersey; had attended the consecration of three bishops—Bishops Mitchell and Creighton, for Missionary Districts, and Bishop Dallas, for the Diocese of New Hampshire. He wished to place on record his thanks to the members of the various Departments at the Church Missions House, and especially to Mr. Franklin, for the way in which they had carried on the work during his illness.

Mr. Lewis B. Franklin, the treasurer, submitted the following report for the year 1925:

Budget appropriations.....	\$4,128,066.80
Unused appropriation (lapsed balances)	309,480.90
Budget expenditures	3,818,585.90
Budget receipts	3,325,236.65
Deficit for the year.....	493,349.25
Previous deficit	1,040,954.74
Deficit as of Dec. 31, 1925.....	1,534,303.99
Toward this deficit there has been received in cash, pledges, or definite assurances the sum of \$1,233,117, of which \$1,042,755.63 has been paid in cash.	

Current receipts from the dioceses to May 1, show an increase of \$166,624.74 over the corresponding period of last year.

Because of the improved current collections and the large receipts for the deficit fund the Missionary Society is out of debt to the banks, with the exception of one loan of \$60,000 secured by collateral from one of our Reserve Deposit Accounts. Thus the drain of interest payments has stopped. We still owe the Reserve Deposit Accounts \$728,000, including the loan mentioned above.

With the approval of the president the treasurer has concluded a contract with the Hong Kong and Shanghai Banking Cor-

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poration, Shanghai, whereby the bank will supply our requirements for China exchange for the second six months of 1926 at a cost of approximately \$5,900 over the two-for-one basis which we guarantee to the missionaries.

It is estimated that the cost of such exchange for the first six months of the year will not exceed \$12,500. As the Council has appropriated \$65,000 for this purpose for the year 1926, there is indicated a saving in this item of more than \$45,000.

The treasurer reported that there was a balance of \$32,634.23 in the fund created by the bequest of Julia C. Stout for work among the Indians of South Dakota and Minnesota. With the approval of the bishops concerned, the Council appropriated \$11,000 of the fund to the Diocese of Duluth to provide part of the cost of a new Indian school at Cass Lake, Minnesota, and the balance of the fund to the Missionary District of South Dakota for work among the Indians.

A most interesting plan for protecting our Mission properties against fire was reported by the treasurer. Further details will be given later.

The Council gave long and careful consideration to the report of the committee appointed at its February meeting to recommend further steps to be taken in connection with the rebuilding of the Church's work in Japan. A line of procedure was finally worked out and the President and Executive Secretaries were authorized to arrange for all necessary detail. When this has been done, full information will be given to the Church.

The Department of Christian Social Service announced with great regret the resignation of the Rev. Alfred Newbery as an assistant secretary. The Department also announced with great regret the resignation of the Rev. F. D. Goodwin as Secretary for Rural Work.

These resignations were accepted with expression on the part of the Council of its deep appreciation of the work which these men had done and its best wishes for their success in their future work.

The Department also requested the Council to approve the creation of the office of Secretary of Industrial Relations, which request was approved.

The Department of Religious Education brought in a most interesting plan for the formation of an Adult Division to include all those from eighteen years and up. The Council approved the formation of the new division.

Mr. Samuel Thorn, of New York, was appointed an additional member of the Department of Missions, which appointment was approved by the Council.

The following Minute was adopted by a rising vote:

RESOLVED: That the National

Council has learned with sorrow of the death of Mrs. Frederick R. Graves. For forty-five years she gave herself to the service of God in China. Her intimate knowledge of China's needs, her clear thinking, her ability to plan and then to achieve have resulted in the establishment and successful development of numerous agencies for the benefit especially of Chinese women. Her faith and love overcame difficulties and awoke faith and love in those with whom and for whom she worked so joyfully for the spread of the Kingdom of God. She was indeed a living expression of the Christian Gospel. For her life of service the Church thanks God.

To Bishop Graves and his children the Department of Missions sends the assurance of its deep and affectionate sympathy. It rejoices with them in the inspiring memory of a life lived for the glory of God and the welfare of His children.

A committee of the Council had been studying the By-Laws with the idea of bringing them up to date and making them conform more nearly to the needs of the Council at the present time. This committee reported and recommended various changes, all of which were adopted. Chief among these changes is a provision to have the Departments organized at the first meeting after January 1st following the General Convention, and a change in the membership of the departments, and eliminating the meeting provided for in July.

Greetings were received from the Provincial Conference of Young People assembled at Milwaukee, welcoming the National Council to the Province, and assuring the Council of their loyalty.

Bishop Rowe of Alaska was present, and in a most interesting address outlined the conditions in the various stations of our Church in that Missionary District.

Mr. John R. Voris, an associate general secretary of the Near East Relief, addressed the Council.

At the conclusion of the sessions a unanimous vote of thanks was given to Mrs. Biller and all others who provided so satisfactorily for the comfort and convenience of the Council and its departments at this meeting.

The Council voted to advance the October meeting, which ordinarily would be held October 13 and 14, to October 6 and 7, the departments meeting the 5th of October, this meeting to be held in New York.

The concluding feature of the meeting was the Church Club banquet in Milwaukee, given in honor of the members of the National Council. Bishop Murray, Bishop Reese of Georgia, Lady Surma Khanim of Assyria, Bishop Rowe and Mr. Franklin were the speakers.

THE NATIONAL COUNCIL

Meeting of the Department of Missions

MEETING in Racine, the Department of Missions was inevitably deprived of the presence and counsel of most of its additional members. The surroundings and admirable arrangements, however, made possible concentration upon the work in hand, and much was accomplished for the welfare of the Church's Mission.

Domestic Field

In the domestic field the following women workers were appointed to fill vacancies:

Eastern Oregon, Miss Charlotte L. Brown; South Dakota, Miss Myra C. Sturgis; Western North Carolina, Miss Frances L. Drinker. Arrangements were also made to continue the long and self-sacrificing service of Deaconess Carter among the Indians of Pyramid Lake, Nevada, and for the extension of the employment of Mrs. Simpson-Atmore at the Helen Dunlap School, Winslow, Arkansas.

From the Elizabeth Fowler Fund, given especially for the purpose, provision was made for the education of young minor children coming under the regulations of the Fund.

Much time was given to consideration of the immediate needs and the future of St. Michael's Indian Mission, Wind River, Wyoming. The Department worked out an arrangement which was finally accepted by the National Council.

Latin America

Three important matters were dealt with in the Latin-American Division. Aid was provided for the committee of which Bishop Hulse is chairman for the production of a service book in Spanish, based upon the Book of Common Prayer. It will be specially useful in the interval that must elapse between the present and the time when a new translation of the revised Prayer Book can be issued. It will be permanently useful in opening work in new stations.

Bishop Carson submitted plans for the new Holy Trinity Church, Port au Prince. These were approved. The bishop was authorized to proceed with construction up to the amount in hand, \$25,000.

General approval was also given to Bishop Carson's plan to secure the assistance of the members of a Sisterhood in work among women and girls.

Two appointments to fill vacancies were made in Porto Rico: Miss Hildreth Cronshey to begin work next autumn as a teacher, and Miss Minnie Leary to fill a vacancy of long standing as aide to Bishop Colmore in his administrative work.

The Department also recommended and the National Council approved of the purchase of property now used for St. Catherine's Training School. This has been made possible by the sale of other property and

recent gifts of certain Church people who visited Porto Rico during the winter.

Alaska and Liberia

Vacancies at St. John's-in-the-Wilderness, Allakaket, and St. Mark's School, Nenana, Alaska, were filled by the appointment of Miss Helen K. Lambert and Miss Adelaide E. Smith.

Action taken in the Foreign Division was chiefly for the purpose of filling vacancies caused by the retirement of members of the staff for health or other reasons. The Rev. John Kuhns, an American clergyman now serving in England, goes to Liberia.

The Philippines

Philippine vacancies were filled by the appointment of Mr. Bayard Stewart as Superintendent of St. Luke's Hospital, Manila; Mr. J. H. Roblin to teach in the Boys' School, Sagada; Rev. B. H. Harvey for evangelistic work, and Miss Doris Glazebrook for Easter School, Baguio.

Japan and China

To North Tokyo, there go Mrs. Iola Clifford for the Training School at Sendai, and Miss M. P. Russell for St. Luke's Hospital, Tokyo.

Vacancies in the educational work in Shanghai and Hankow were filled by the appointment of Miss Frances Markley and Miss Sophia Igo. The Rev. Claude L. Pickens fills a vacancy in evangelistic work, and Miss Regina Lustgarten received regular appointment after two years of employment in the field, both in Hankow.

Provision was made for the training in this country for future service of three young women volunteers.

Through the generous gifts of friends, the Department was enabled to authorize the sinking of an artesian well to provide a proper water supply for an important station in Zangzok, China.

The Department learned with much interest of the decision of the committee controlling the use of the funds placed at the disposal of China through the cancellation by the United States of further obligation to make payments on account of the Boxer indemnity, in allocating \$5,000 gold a year for three years to Boone Library School for the training of Chinese librarians.

Miss Mary E. Wood, with the approval of the Department, comes to the United States on a brief visit this summer to attend the semi-annual meeting of the American Library Association. She will be the only representative of China.

Action was taken providing for the continuation of the Department's relation to the Home Missions Council and the Foreign Missions Conference.

Missions and Church Extension

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

Recruiting Division

Rev. A. B. Parson, Secretary

THE following list gives the present most pressing needs for workers in the various mission fields:

Nurses are needed at the Hudson Stuck Memorial Hospital, Fort Yukon, Alaska, at St. James' Hospital, Anking, China, and in the Philippines.

A young man for the business office in Hankow, China, expert bookkeeper, preferably single.

Teachers are needed for St. Lois' School, Hankow, China, St. Margaret's School, Tokyo (music, physical culture and high school grades).

Religious workers. (Our present most needed workers in the foreign field. Young people seem to specialize in everything except religion, today. It is desired to have persons trained to teach others the Christian faith.) Three such workers are needed in Shanghai, China, four in the district of Kyoto, Japan, and three in the District of Tokyo, Japan.

A doctor to teach bio-chemistry at St. John's University, Shanghai, China.

Two headmasters for schools for boys are desired in the Philippines and in Cuba.

Young clergymen are needed in the Philippines, China and Japan.

Two efficient housekeepers are desired for Alaska and the Panama Canal Zone.

It is not because it is the age of youth but because these posts call for the vigorous health, the open mind and the adaptability of the early years of life that makes it necessary that those who apply should be young persons. They should be qualified by study and experience in the work of their chosen calling.

It may well be borne in mind that future needs of a like kind in different fields will certainly arise and the Department of Missions solicits in the name of Christ the offering of the choicest of its young men and young women for the spread of our faith throughout the world.

Across the Secretary's Desk

ON May 11th a cable went to Bishop Mosher of the Philippines, that he might proceed to build the new house for Deaconess Routledge at Tukuran. So much of the needed \$2500 had been received that I felt perfectly safe in guaranteeing the balance. One can't begin to thank sufficiently all the good friends who lent a hand. Some of the gifts were accompanied by interesting letters.

Take warning from the experience of this friend in a Virginia country parish and do not neglect your duty for the pleasure of reading *THE SPIRIT OF MISSIONS* the moment it arrives. A friend writes:

My Spirit of Missions has just come. The dishes are waiting to be washed but I just must read it a little first. In my egg basket are five dozen eggs, so I am taking them to the store and enclose you the small sum of one dollar for the new house for Deaconess Routledge. Somehow the ones who leave home and friends make me feel and wish I were rich, so I could help, but I hope all the other readers will feel as I do, so she can have her house.

If that temptation to read *THE SPIRIT OF MISSIONS* had been sternly resisted, the five-dozen eggs might have been in the family larder and the fund for the ant-proof house would have been one dollar poorer.

Many tender personal memories are going to be built into the house for Deaconess Routledge, as the following letters from two friends in Virginia show. A daughter writes:

The enclosed \$5 was found after my beloved mother's death a few weeks ago, and I feel sure she would like it to go to help build the house for Deaconess Routledge. My mother was a devoted Auxiliary worker and especially interested in the United Offering.

A mother sends this message:

I have a little daughter who has gone home to Our Father and I give her birthday present each year to someone who needs it. So I enclose a check for the ant-proof house for Deaconess Routledge. With my prayers for all our workers in mission fields.

Has your birthday occurred this year? If not, here is an idea:

I have read in *The Spirit of Missions* of the need for an ant-proof house for Deaconess Routledge. Since this happens to be my birthday I am sending a small thank offering for the account marked "Mission Residence at Tukuran". I wish I could write a check for many times this amount for I know just how much a new ant-proof house will mean to Deaconess Routledge.

Arrivals and Sailings of Missionaries

Anking

Miss Emeline Bowne, returning to the United States on furlough, sailed from Shanghai April 14 and arrived in Seattle April 29.

Hankow

Miss Eva E. Mathewson, returning to the United States on furlough via Europe, sailed from Shanghai April 11.

Shanghai

Rev. Dr. and Mrs. F. L. H. Pott, returning to the field after furlough via Europe, sailed from New York May 14.

Mr. and Mrs. M. P. Walker and family, returning to the United States on furlough, sailed from Shanghai April 5, arriving in Vancouver April 19.

Miss Margaret E. Bender, returning to the United States on furlough, sailed from Shanghai March 22 and arrived in Vancouver April 5.

Kyoto

Miss Hallie R. Williams, returning to the United States on furlough, sailed from Yokohama April 19 and arrived in Seattle April 29.

Philippines

Rev. and Mrs. Leo G. McAfee and son, returning to the United States on furlough, sailed from Manila March 28 and arrived in Vancouver April 19.

Miss Winifred E. Mann, returning to the United States on furlough via Europe, sailed from Manila April 7.

Miss Evelyn Diggs, returning to the United States on furlough via Europe, sailed from Manila April 7.

Mrs. Alice I. B. Massey, returning to the United States on furlough via Australia and South America, sailed from Manila February 5.

Miss Frances E. Bartter, returning to England on furlough, sailed from Zamboanga for London May 5.

Canal Zone

Bishop Morris arrived in New York on furlough May 17. His family will follow him to the United States.

Dominican Republic

Mrs. A. H. Beer and son arrived in New York on furlough April 28, and sailed for England May 1.

Educational Division

William C. Sturgis, Ph.D., Secretary

The Silver Bay Conference

BEGINNING on May 31, when The Summer School of Methods opens for its annual twelve-day session at Norman, Oklahoma, and continuing until September 14, when the first Church conference of Oriental students will be brought to a close at Taylor Hall, Racine, Wisconsin, the eyes of the Church will be upon the countless summer conferences conducted throughout the United States. For three and a half months Church people everywhere will be intensively engaged in better equipping themselves to serve Christ and His Church. During this period over fifty conferences, to say nothing of a dozen Brotherhood camps for boys and young men (for a complete list, see *THE SPIRIT OF MISSIONS*, May, 1926, p. 323-4.) will be held in various parts of the country from Massachusetts to California, and from Oregon to Texas. What power houses are these conference sessions lasting a week, ten days, two weeks or even three, when Church people—young and old, men and women, laity and clergy—gather together under competent leadership to study and discuss the problems of life in the world today, especially in their Christian bearings and relationships! Thus the Church responds to our Lord's "call to intelligence".

A tremendous power house are these conferences with their courses and lectures and discussions on all phases of the Church's Mission—adventure at home and abroad, religious education, Christian social service, and best methods of work in general and specialized activities. No Churchman can longer plead ignorance because of lack of opportunity. The Summer Conference provides the means of answering the call to intelligence.

It may be of interest to recall something of the events which have brought about this happy situation. A quarter of a century ago, the summer months were idle days throughout the Church; it was a period of suspended animation—Church Schools were closed, parish societies and organizations of all kinds were inactive, Church buildings were shut. Religion was on a vacation, although the World carried on. Five years later a little group of Church people met for a week in a small Massachusetts city for what was called a "Conference on Church Work", and on the shores of Lake George, N. Y., an interdenominational conference was giving admirable instruction in missionary education. It was this same conference at Silver Bay conducted under the auspices of the Missionary Education

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Movement that gave inspiration to many Church people and encouraged them to establish summer conferences for the training of Church people everywhere.

This year, from July 3 to 13, at Silver Bay, N. Y., will be held the twenty-fifth annual conference of the Missionary Education Movement. As it was the pioneer in summer conferences a quarter of a century ago and was in large measure the impetus to the admirable Church conferences scattered throughout the land today, it remains a pioneer in advanced methods and specialized training. It remains an admirable place for Churchmen to attend who have been for a year or two at a Church conference and desire to obtain advanced training in leadership and to receive the stimulus that contact with people of all points of view always gives.

Ten years ago, a report of the Silver Bay Conference showed that the largest delegation, numbering 161, was from the Episcopal Church. This group, composed of men and women, included several priests and one bishop, a few deaconesses and three missionaries. On the faculty, the Church was represented by a bishop and a prominent layman. The rapid rise of Church conferences with their excellent courses and faculties has diverted the Church's attention from this interdenominational conference until, during the past few

years, the delegates of the Episcopal Church can easily be counted on one hand. This is a great pity as Silver Bay has something to offer which no Church conference can provide.

It is hoped that Church people will again turn their attention to this conference which was so important a factor in developing our own. It is a particularly suitable place for leaders who have been at a Church conference for a year or two to go to, to round out their training and experience.

The Silver Bay Conference this year should be especially attractive to Church people. On the faculty will be two Churchmen, who in addition to their courses will also direct the activities of the young people, and at least one of the evening addresses will be delivered by a priest of the Church. An effort is also being made to secure a prominent priest to conduct the opening service of the Conference on Sunday, July 4. Church people who are going to study the Church's rural work during the coming year will have the opportunity of meeting several experts on this field at Silver Bay.

Conference programs and registration blanks may be secured from either the Missionary Education Movement, 150 Fifth Avenue, New York, or The Educational Division, of the Department of Missions, 281 Fourth Avenue, New York.

Foreign-Born Americans Division

The Rev. Thomas Burgess, Secretary

A New Opportunity for Service Opens

THE sympathy of the Church has always gone out to the sick, especially to those who are separated from their friends for long periods of time in hospitals. Few of us, perhaps, know the dreariness of long convalescence in an institution. If the patient is friendless, confined to a municipal hospital, the time is often shortened by interested organizations, which supply periodicals and other reading material.

There are some, however, who have so far not been thought of,—the friendless folk of foreign birth, who read no English, whose mother tongue perhaps is one not frequently found in many communities.

Only recently, the Foreign-Born Americans Division had a request for some stories in Arabic for a woman on Welfare Island, New York City. With some difficulty a book was supplied, eagerly read, and a request followed from the same patient for a copy of the "Count of Monte Cristo" in the same language.

Of course it is impossible for the Division to meet such requests, especially as there would be an increasing number in course of time; but the very impossibility

of the situation suggested a new field of service. The proposition of a lending library of books in Russian, Syriac, Polish, Greek, Roumanian, Serbian and many other languages, to be given or loaned to people confined in institutions throughout the United States, was too interesting to be permitted to drop. The matter was taken up by a representative of the Division with the Rev. Dr. Sunderland, of the New York City Mission, who in turn has discussed it with the many chaplains who serve in that organization. In this way the actual needs are being ascertained.

At the same time, the interest of the American Library Association in various centers has been enlisted, and there is every indication that in this way a nation-wide service can be extended to our foreign-born Americans, who for a short or long time are detained in our hospitals.

Chaplains or other workers who are in touch with people of this type are asked to write to the Secretary of the Division, giving such advice as actual experience dictates.

Field Department

The Rev. R. Bland Mitchell, Executive Secretary

Episcopal Crusade in Southern Ohio

By the Rev. B. H. Reinheimer

Executive Secretary of the Diocese

IN preparing its plans for the autumn of 1925, the Field Department of Southern Ohio felt that the greatest contribution it could make to the strengthening of the efforts to promote the Church's Program would be through some plan that would stir the motives and incentives that give power to the Christian and the Church. There appeared to be nothing new to be recommended in the way of methods to be applied to the autumn intensive period in the parishes, and the clergy and lay readers of the parishes, after four or five years, were fairly well trained and grounded in the methods already demonstrated as successful.

The Diocesan Field Department therefore undertook and put through a preaching mission which subsequently became "The Episcopal Crusade." When the clergy of the diocese (all but four were present) met at the Old Barn Club for the annual two-day conference, September 23 and 24, the proposal was laid before them and the details developed in the discussion at that time.

It became clear that a "preaching mission" in the comprehensive sense was not to be undertaken for two reasons, adequate preparation for such a mission was not possible and there were too few men available competent to undertake such missions.

It was finally agreed that each man should, in the best way he knew, proclaim a personal relationship to Jesus Christ and loyalty to His purpose for man and the Church to be the strength and the power of the Church's work in Parish, Diocese and Nation. "Christ Our Encouragement" was adopted as the slogan.

There are approximately eighty congregations in our diocese. The Field Department first considered a division of the diocese into four sections and the training of twenty men to spend a week in each section. Principally because twenty men who would give a month could not be found, the plan was modified, and forty men were called out for two weeks and the diocese covered in two sections.

When the laymen met for the annual conference at the Barn Club on September 25 and 26 they gave the plan their enthusiastic support and also furnished the name of "Episcopal Crusade" and copy for three large posters 130 by 40 inches.

Again the conference at the Old Barn Club provided the time needed for a thorough consideration of methods and materials. We

were especially fortunate in having as one of the leaders Bishop Darst, who conceived the idea of the Bishops' Crusade.

The two weeks November 8 to 15 were chosen for the Crusade and the men were furnished with copies of the two handbooks of the National Council *Preaching Missions—The Why and How* (September, 1922), and *Evangelism in the Church*, J. H. Schaad (October, 1923).

The Field Department chose the men and made the schedule of assignments. It was then left to the local clergyman and the missionary to work out a schedule of meetings suitable to the conditions of the particular parish. Eventually this resulted in programs that varied from three days to eight, including two Sundays.

Finally the forty missionaries met on the Tuesday preceding the opening of the Crusade for a day of devotional preparation conducted by the Bishop Coadjutor.

Now as to results. We have detailed reports covering the Missions in fifty parishes. The adding machine shows an aggregate attendance at these Missions of 17,000 people. We report less than 16,000 communicants.

It provided a fine demonstration of "the team spirit" of the clergy which is a product of "the Nation-Wide Campaign." The schedule involving eighty congregations and forty clergy was "desk made" by the Field Department but was accepted so generally that only one assignment was cancelled; only three clergy found it impossible to take Missions when called upon; and seventy-four out of the seventy-eight congregations were covered in the Crusade, the local clergy cooperating.

The above is hardly a result, more a revelation. The first result, however, had to do with clergy. Their lives were conspicuously touched. Let one man speak for all. He writes: "One thing is sure—the Mission was of untold help to me and I came back with new enthusiasm and renewed loyalty to Christ and His Church." The Mission did disclose to the clergy a faculty that they have never been called upon to exercise before and they are eager to use it again. "I want to thank the Field Department for sending me."

The exchange of clergy was effectual in awakening a feeling of relationship between the parishes and this is conducive to diocesan solidarity.

There were, of course, effects of purely

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parochial character. Quoting reports: "The Missions encouraged the real workers in the parish." "The canvassers found a splendid feeling throughout the parish and a more ready response." "It put another breach in the wall of parochialism." "It made possible the first real Every-Member Canvass in the life of the parish" and "More men helped with the Canvass than heretofore."

As one man wrote, "We won't know for a year what the real results are." But turning again to the diocesan aspect of the enterprise, we all feel that there is a valid connection between "the Episcopal Crusade" and what has happened since—(1) the returns from the annual canvass showed no slumps and several advances; (2) Our quota of the National Deficit (\$30,000.00) has been raised with practically all of our congregations participating (the Christmas offering was designated); (3) the delegates to the Diocesan Convention which met on January 26 and 27 adopted a resolution pledging the payment in full of the quota for the National Budget for 1926, which had never been done before.

But it does not end there. The Episcopal Crusade has paved the way for the Bishops' Crusade. It has been demonstrated to us and we are for the latter with all our hearts. The forty men who conducted this Mission of limited scope are keen to be sent again, and next time they want it to be a comprehensive Mission.

New General Secretary

THE Rev. F. B. Bartlett, who became a General Secretary of the Field Department on May 1, has had a widely varied and rich experience in his ministry. He spent the first few years after his ordination in southern Oregon, where he had a riding circuit of about one thousand miles. Then he had six years of institutional work, in Brooklyn, N. Y., and was for five years dean of the Northern Deanery of South Dakota. While in Dakota he had charge of the Nation Wide Campaign, getting such splendid results that he attracted the interest of national leaders and his methods were copied for other dioceses.

About three years ago Mr. Bartlett went to St. Louis as rector of the Church of St. Philip the Apostle, and for the same length of time has been an Associate Secretary in the Field Department of the National Council.

He was a member of the Bishop's Council in St. Louis and was prominent in many phases of the Church's work there. His devotion to the Church's Program and interest in all departments of national work made him an outstanding figure in Missouri and he became recognized as a leader in the general work of the Church.

Speakers' Bureau

Miss Jean W. Underhill, in Charge

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

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

The secretaries of the various departments are always ready, so far as possible, to respond to requests to speak upon the work of the Church. Address each officer personally at 281 Fourth Avenue, New York City. For names see page 406.

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

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

CHINA

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

Miss Lucy Kent (Province 2).

Miss Mildred Capron (Province 1).

Rev. E. J. Lee (Province 3).

Rev. F. A. Cox (Province 4).

CUBA

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

JAPAN

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

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

ALASKA

Miss Bessie B. Blacknall (Province 3).

Deaconess Anna Sterne (Province 5).

LIBERIA

The Rev. H. A. Donovan (Province 3).

Miss Grace Meyette (Province 3).

NEGRO

Archdeacon Russell (Province 3).

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

Archdeacon Baskervill (Province 4).

Mrs. H. A. Hunt (Province 2).

PORTO RICO

The Rev. Ernest Pugh (Province 2).

MEXICO

Mrs. Ella N. Putman (Province 4).

Mrs. Estelle Millard (Province 8).

Miss Ruth Osgood (Province 6).

Religious Education

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

VI. Daily Reminders

This is the sixth of a series of articles by Mr. Suter dealing with missionary education for children.

IN helping children to develop missionary-mindedness it is well to show them as many connections as possible between the Church's missionary enterprise and objects or experiences which are already familiar to them in their every-day life. In order to do this properly we must keep constantly on the alert for suggestive points of contact. For example, many of the objects which we see and handle every day come from distant places where the Christian Church is striving to spread the Gospel. The lead (graphite) in our lead-pencils comes from Ceylon, the cedarwood from Florida, and the rubber from Brazil; firecrackers from China; sugar from the Philippines. By following up suggestions of this sort, and by stimulating the pupils to find additional cases in point, we can awaken in them an appreciation of the fact that the various parts of the world are associated with each other in an earth-wide process of give-and-take, and further that all the people who share in this exchange stand equal in the sight of God and are entitled to the joys and benefits of the Christian Gospel.

Another natural connection with the Church's missionary work is through the children's reading. There are many books, exciting and well-written, which children enjoy without being told to and which have the additional advantage of opening their eyes to the beauty and heroism of the Christian venture. Here are the names of a few: *African Missionary Heroes and Heroines*, by Kumms. Macmillan. *A Tale of Indian Heroes*, by Flora Annie Steel. Macmillan. *Missionary Explorers Among American Indians*, by Humphreys. Scribners. *More Than Conquerors*, by Ariadne Gilbert. Century. *Seven Champions of Christendom*, by F. J. Harvey Darton. Stokes. *The Labrador Doctor*, by W. T. Grenfell. Houghton. *The Story of David Livingstone*, by Vautier Golding. Dutton.

Several of the regular day-school studies which our children are pursuing contain vivid connections with Christian missions. The most obvious cases are found in history, geography and literature. We must find out what portions of these studies our pupils are engaged in, buy or borrow the books they are using, and discover appropriate cross-references. Every Church-School library should contain these books for all grades. In the case of geography it is very easy to start with the pictures and maps and awaken in the pupils an interest

in the spiritual and religious needs of the people whose country they are studying on the physical side. For further suggestions on spiritualizing a study like geography, read *Shackled Youth*, by Edward Yeomans. (Atlantic Monthly Press.) This book, by the way, should be read by every Church-School teacher, especially every mission-study leader. For younger children a wise mission-study leader will also use books like the *Twin Series* by Lucy Fitch Perkins. (Houghton Mifflin.) (For example: *The Japanese Twins*, *The Eskimo Twins*, *The Mexican Twins*, *The Filipino Twins*.)

Every Church School should be well equipped with illustrated magazines dealing with foreign countries. One of the best is the *National Geographic Magazine*, 350 Madison Avenue, New York, N. Y. Children should be sent to papers of this sort to collect pictures and data for the enrichment of mission-study. We should train ourselves and our pupils to keep our eyes open for every possible picture, map, or article that will increase our knowledge of the earth-wide family. We should encourage children to bring in clippings from newspapers and magazines, illustrations, and even posters. Sometimes really artistic and thrilling posters are found in railroad timetables and advertisements.

Many children collect stamps. Here is a very obvious point of contact with missions. If there is a boy in your class who has even a small collection of stamps, let him bring his album and show the class what he has collected. Here, for instance, will be a page containing three or four stamps from Liberia, and three or four from the Union of South Africa. Where are these places on the map? Who governs them? What do the natives look like? (Get pictures from the *National Geographic* or some other magazine.) What Churches are bringing them the kindly and healing influences of the Saviour of the world? What do the men, women and children who live there really need? Can we do anything to help? One of the special advantages of a stamp collection as a point of contact is the fact that it almost invariably brings to our notice some very distant or very small place which otherwise we might never hear of. What reader of this article can visualize the locality or the native connected with the following names: Ascension Island, Hejaz, Iraq, Tibet, Tahiti, Ivory Coast, Memel, St. Kitts-Nevis, Tanganyika, Nyassa, Azerbai-

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jan? Why should not a young stamp-collector write to a missionary (clergyman, doctor, nurse or teacher) partly to secure stamps and partly to establish a new friendship, sending perhaps a Christmas or Easter card? A world-wide mutual exchange of friendly courtesies may do much to make vivid and personal the missionary idea.

The April number of *Religious Education* (a magazine every Church-School library should contain) is devoted to the subject of world-mindedness. It is therefore filled with interesting ideas for mission-study. If we teach the theory of the Church's Mission properly, bearing in mind the earth-wide family, we shall do much to prepare our children to play their part in ushering

in an internationally minded civilization which will have no desire, no time, and no toleration for war.

World Friendship Stamps, published by Missionary Education Movement, 150 Fifth Ave., New York, come in a sheet of fifty-six small colored pictures, to be torn apart and pasted into a sixteen-page booklet. Each picture when pasted in has under it a few lines of description. This is an interesting and instructive accessory to mission-study, using, as it does, the instinct for play and the instinct for collecting. The missionary magazine called *Everyland* is now published in Massachusetts and may be obtained from P. O. Box 4, North Cambridge. A sample copy may be obtained on application.

Department of Publicity

The Rev. G. Warfield Hobbs, Executive Secretary

Newspaper Evangelism in Japan

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

Executive Secretary Department of Missions

HAVE you ever heard of "newspaper evangelism"? It would not be effective everywhere but it is remarkably effective in Japan, where daily and weekly papers are numerous and widely circulated, and where the percentage of literacy is so high.

In outline the method of "newspaper evangelism" is something like this:

Some member of a mission staff specially qualified by temperament and education is set aside for the work. In some papers brief statements are inserted in the advertising columns, asking readers who are troubled in mind, or who like to have some accurate information of the Christian Gospel, or who have questions that are troubling them about man's relations to the unseen, to write to a given address.

In other instances, articles are written setting forth some aspect of Christian faith or practice and ending with an offer of additional information. Such advertisements or articles invariably bring numerous inquiries.

One of the Church of England's missionaries in Japan has been set aside for this work. He wrote recently:

"The newspaper work shows no sign of decreasing. Applications come in steadily. We have 120 to date this week and it is only Thursday! We are now well over the 6,000 mark, of whom about 900 have joined the 'New Life Society'.

"We have been encouraged of late with our first baptisms and several more are coming along finely. The great bulk of our enquirers, however, are country folk

who have no church to go to, and are waiting for our correspondence course. I am glad to say that we are launching this soon."

Here are two instances of what this work has meant in the lives of two individuals:

A country home in Chiba Province.

Dear Sir:—

I have a humble request to make of you. I saw your article in the newspaper last October and as a result joined the New Life Society by which means I have received much help. Through reading the Bible and your library books I am now facing the path of faith.

I served as a soldier for seven years but unfortunately fell ill with the result that I abandoned all hope and future prospects and returned to the country to my old mother. All I can do now is to be cared for by her. My illness has been consumption and pleurisy, and a lack of means has made things more difficult. My friends and relations have left me alone more and more, so much so that I have more than once thought of suicide. I don't get much sympathy from my home folk and I am really very miserable. But I want to get on and get better and get rid of the idea that consumptives do not recover. I want to get further along the way of faith than I have done so far, but as the nearest church is many miles away and I have no one to talk to on this matter I am very worried. What do you think I had better do to get on to the path of faith? I should be more than grateful to you for your advice on this

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matter. Please forgive my rudeness in asking you so bluntly.

Yours sincerely,
M. I.

Dear Sir,—

I have been lying ill for four years, and have not yet found peace of heart. If it is God's will for man to be saved, please save me. It is rude of me to ask you bluntly like this, but I want to talk that way of salvation with you. Please be so kind, therefore, to let me have some tracts.

Yours faithfully,
O. S.

Eight months later:

Dear Sir:

It is getting colder and colder every day. I hope you are all in good health.

I was baptized today in the church here by Mr. Evans (our American missionary at Mito.—Ed.) As it is largely through your leading that I have been baptized I want to thank you most warmly. In future I hope with still greater earnestness and with all my might to make still more progress on the way of faith.

I hope to go to Tokyo in the near future, when I will call on you and thank you in person.

Yours sincerely,
O. S.

One of the larger Tokyo papers *The Yomuirri* has a special religious section and has agreed to insert a Christian article three times a week, free.

Finance Department

Mr. Lewis B. Franklin, Executive Secretary

Splendid Result From Diocesan Cooperation

I AM glad to report that with the exception of one loan of \$60,000 secured by collateral from one of the Reserve Deposit Accounts, the Missionary Society owes no money to the banks. Thus the drain of interest payments has ceased. We still owe the Reserve Deposit Accounts \$728,000, including the loan mentioned above.

This splendid result is due to the receipt of \$1,032,755.63 to May 7th on account of the deficit and to a gain over last year amounting to \$166,624.64 to May 1st in payments by the Dioceses on Budget quotas.

The preliminary report for 1925 presented in February indicated a deficit for

that year of \$525,438.20. It is gratifying to know that the final figures show a reduction in the year's deficit to \$493,349.25. The total deficit as of December 31st, 1925, is therefore \$1,534,303.99. Toward the wiping out of this deficit the Dioceses have undertaken to raise \$1,406,650 and of this \$1,233,117 has been definitely pledged or assured.

The response to the cuts in appropriations made by the Council at the February meeting has been most gratifying. While the cuts have made the carrying on of the work very difficult there has been a general disposition to accept them as necessary and to adjust work to meet new conditions.

Christian Social Service

The Rev. Charles N. Lathrop, Executive Secretary

Modesty to the Winds

A CORRESPONDENT writes, "Your organization is getting at this matter of Social Service, or Social Righteousness, in a manner more direct and practical than any other that I have seen or met with. I am taking the liberty of calling special attention to the book, *The Social Opportunity of the Churchman*, in a little pamphlet which I am sending to the printer today, for distribution among several hundred of our laymen."

The writer is head of a lay organization in another religious body. We quote the statement not to plume ourselves but to call attention to the literature of the Department of Christian Social Service, put out to be of service to the Church. It is our

business to produce it and our business to achieve its distribution. Therefore, what we say about it is very naturally and logically discounted much as one discounts what is printed on the jacket of a book. Being of the nature of propaganda, it is properly suspect. But this is a tribute from an individual whose loyalties run in another direction and whose efforts are aimed at serving his constituency. It is therefore not only gratifying to the Department to be able to quote this praise, it is a distinct service to the Church at large to put before it this objective appraisal.

Besides *The Social Opportunity of the Churchman*, the Department has other equally valuable presentations. *Social Serv-*

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ice Through the Parish is one of them. It is written by Dr. Jeffrey R. Bracket, of the Social Service Commission of the diocese of Massachusetts, and one time head of the Boston School of Social Work. It is a mine of suggestive information on social service stimulating the reader to discover similar avenues of expression in his own circumstances, and to adopt similar methods of work. These two books alone provide a sound basis for the education of a parish in social mindedness and for organizing the expressional activities.

A most provoking book published for the Department by Brentano's is Bernard Shaw's *Imprisonment*, maintaining the high level of Mr. Shaw's attractive method of

presentation and challenging the thought of serious citizens who are anxious to do something more than wax hysterical over "crime waves".

Social Prayers and Devotions also published by the Department, is what its title indicates and fills a need felt by priest and layman alike, a "form of sound words" that provide a channel for the aspirations and petitions of those who are on the outlook for the Kingdom of God.

We commend anew these and other publications of the Department to the Church at large as being in some sense tried and proven tools for the accomplishment of a most important task.

Woman's Auxiliary

Miss Grace Lindley, Executive Secretary

The Executive Board Meeting

FORTUNATELY for the Executive Board it meets at the time and place of the meeting of the National Council, although "time" is interpreted to mean immediately before, and once a year "place" has meant Bronxville, sixteen miles from New York. Since the National Council was to meet in May at Taylor Hall, Racine, the National Center for Devotion and Conference, the Executive Board had the delightful experience of meeting there, too, and the days spent together in those surroundings and in the care of Mrs. Biller were unforgettable ones for the members of the Board able to be there and made the enforced absence of some members all the more regretted.

Those present were: Mrs. Thorne, Miss Weed, Mrs. Tolman, Mrs. Burckham, Miss Bussey, Miss Davis, Mrs. Leete, Mrs. McGregor, Mrs. Randall, Mrs. Robins, Miss Lindley, Miss Boyer and Mrs. Wade. As Miss Matthews was staying at Taylor Hall for the meeting of the Department of Religious Education the Board induced her to attend the meetings when *The Message* was discussed, and gladly welcomed Mrs. Biller whenever she found it possible to attend. Miss Beardsley, whose appointment as a General United Thank Offering Worker was made at the following meeting of the National Council, was also welcomed to the meetings.

The days were full and many reports were made and considered, but while all were important the two which especially engaged the time and thought of the Board were those on *The Message* and *Publications*. That which the word "Message" connotes was again, as in the past meetings and at the Triennial, the heart of all that was done. Services, prayers and noon-day interces-

sions, all emphasized this, while next to the Celebrations of the Holy Communion in the Chapel, so full of blessed memories, were the Quiet Hours on Sunday, conducted by the Rev. Herbert W. Prince, who was the Board's kind and helpful Chaplain. A new realization of what God could do through those willing to be directed came in the meditation on Adoration and Companionship and the members were deeply grateful for all that Mr. Prince did for them.

It is not easy to "report" on *The Message*. A communication has been sent to diocesan presidents. Perhaps the general impression may be given as a determination that personal dedication leading into service must be an ever-deepening and an ever-new experience; that it is not the original "Message" sent by the Executive Board in 1924 to the National Council nor even the dedication of the delegates in New Orleans upon which we should put our emphasis, but present surrender to our Lord to be used by Him today. Besides this realization was the feeling that not haste but careful development of diocesan and parish plans for carrying out *The Message* is needed and that these plans should include the giving of *The Message*, to groups, preferably small groups, as well as to individuals. It was decided too that the outline used by Miss Matthews for her class in New Orleans should be published.

The Publications Committee had undertaken to prepare a *Primer* on Auxiliary work and the Chairman, Mrs. Tolman, had most happily invited Miss Porcher, Educational Secretary of the New Mexico Diocesan Branch, to write this *Primer*, an undertaking so well accomplished that the Board decided that instead of it being a

THE NATIONAL COUNCIL

Primer, it should be a *Manual* for parish leaders and branches, gradually replacing for them the *Handbook* of the Woman's Auxiliary. Since Miss Porcher has written each chapter exactly as the women in the small missions would best assimilate it, and making the most direct appeal to them the book should be helpful to all of us.

The Chairman of the Committee on the Corporate Gift, Mrs. Burkham, reported good progress and much interest in the work. The Committee on the United Thank Offering reported through Miss Davis, a member representing Miss Sturgis, the Chairman, who was unable to be present.

The Committees on the Emery Fund and the United Thank Offering appointments (there are two committees on the United Thank Offering; one on approval of appointments and one on development of the Offering) and the Foreign-born, reported. In connection with the latter, it is urged that each diocesan branch take up this part of our work more carefully and seriously than may have been the case in the past, and it is a satisfaction that a committee is to be organized to care for foreign students and other visitors in our country.

Other matters reported to the Board were the representation of the Woman's Auxiliary at the meeting of the Religious Education Association in Toronto through Dr. Case's kindness in herself representing us; Miss Tillotson's attendance at the Conference

for Mountain Missionaries held in Knoxville, and the regretful acceptance of the resignation of Mrs. Christler as a General United Thank Offering Worker. The Sixth National Conference on Social Service of the Protestant Episcopal Church, to be held in Cleveland, was reported and Mrs. Randall appointed as the Woman's Auxiliary representative, while appointment of representatives to the Inter-racial Conference to be held next September, were referred to the Executive Secretary.

An interesting letter from an absent member, Mrs. Boynton, had been received, giving an account of some of her experiences in India, and the Board heard with deep interest a report by Miss Matthews on the Church's work in Honolulu, which Miss Matthews had visited this winter.

One other delightful and instructive experience was also enjoyed when the Board listened to Mr. Musundjar's account of the Christmas house party for Oriental students which Mrs. Biller had held so successfully at Taylor Hall. Mr. Musundjar helped us to appreciate not only the service the National Center renders in such an effort, but something of the need that Orientals and Occidentals should understand each other and what the gain of such understanding may be.

After three days of work and inspiration, the Board adjourned on Monday evening, May tenth.

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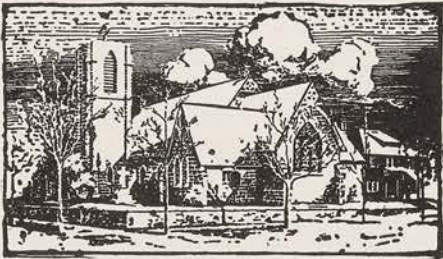
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