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The
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MISSIONS**

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Evangelism the Supreme Opportunity of the
Christian Ministry and the Christian Church

By the Right Rev. James E. Freeman, D. D.
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*Issued Upon the Authority of the
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The Spirit of Missions

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Editor

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Assistant Editor

Vol. XCI

NOVEMBER, 1926

No. 11

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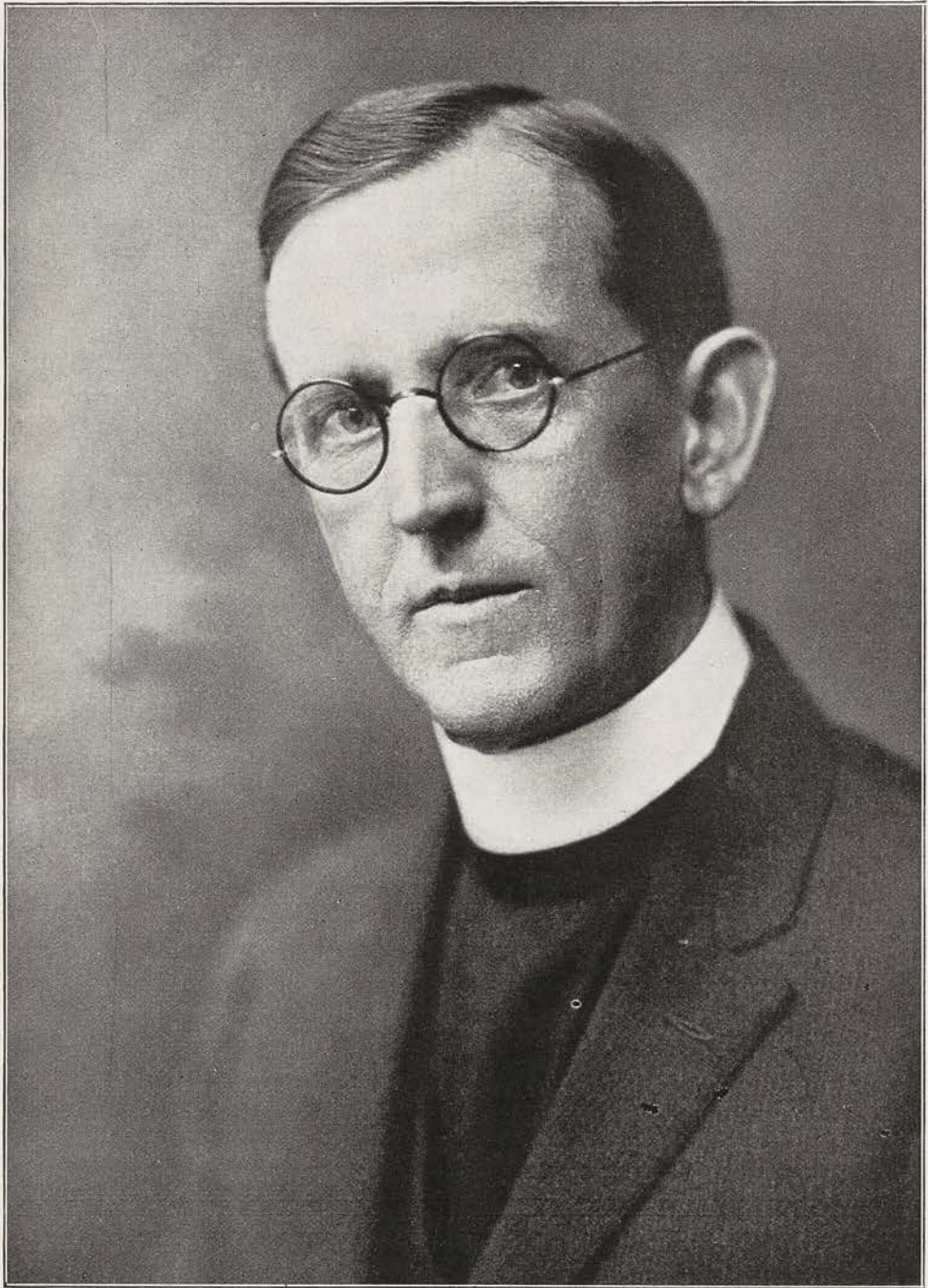
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THE RIGHT REV. THOMAS C. DARST, D. D.
Bishop of East Carolina
Originator and Leader of The Bishops' Crusade

Siege of Wuchang Raised

BISHOP ROOTS cabled from Hankow on October 11: Siege of Wuchang has been raised. Peace negotiations hopeful. All are well. Situation greatly improved.

Missionaries All Safe After the Siege of Wuchang

Dr. Wood Summarizes Situation in China Following Latest Outbreak of Civil Strife

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

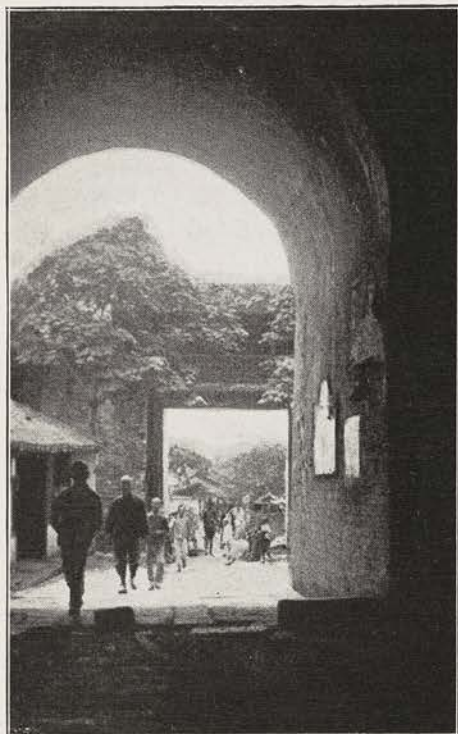
Executive Secretary Department of Missions

LA TE in August, after some weeks of comparative quiet, the theatre of civil strife in China was shifted from the Peking area to the region about Wuchang and Hankow. The character of the conflict changed from fighting between rival Northern generals for possession of Peking and Shanghai to what appears to be a fight to the finish between the South and the North. In general, that may be described as a contest between the radical and reactionary elements in China. The Southerners, with Canton as their capital, are the aggressors. Canton, for several years the stronghold of the late Sun Yat Sen, has been a fertile field for Soviet propaganda.

In August a large and fairly well-equipped and officered Southern army started north along the line (partly built and partly projected) of the Canton-Peking Railroad. It met little opposition until it reached the Yangtse at Yoehow, about one hundred miles south of Wuchang. Yoehow offered little resistance and the army swept on to Wuhan, the name given to the three cities of Wuchang, Hankow and Han Yang. They form practically one community. Marshal Wu Pei-fu had proceeded from the Peking region to head off the advance of the Southerners. His defense of Hankow was feeble.

Southern troops crossed the Yangtse, took Hankow and Han Yang and held them while the main body of the army began the siege of Wuchang on September 3.

The following members of our staff were in Wuchang when the gates piercing the strong walls were closed and the lines of the besiegers were tightened about the city: Bishop Gilman, Mr. E. P. Miller, the Rev. R. E. Wood, Miss E. C. Stedman, the Rev. A. S. Kean, Miss M. E. Sibson, Miss C. T. Barr, Miss W. E. Steward, Miss C. M. Bennett, Dr. Theodore Bliss, Miss N. G. Johnson, Dr. M. L. James, Miss J.



THE LITTLE EAST GATE OF WUCHANG

M. Ravenal, Miss M. G. Cabot, Miss M. E. Buchanan.

Fortunately all the mothers and children were still at Kuling or Kikungshan. Until September 9 telephone connection was maintained with our mission office in Hankow. Members of the Hankow mission served in turn day and night at the Hankow end of the wire. Then the line was cut and for a fortnight or more there was no communication except by occasional messengers who managed to slip out of Wuchang and make the precarious trip across the Yangtse. By this means Bishops Roots and Gilman were able to keep the Department of Missions assured by cables of the safety of the mission staff.

Our friends in Wuchang behaved admirably, as our missionaries always do in times of danger. Regular work was suspended. The schools could not open. The streets were almost desert-

ed, except for fear-stricken Chinese who sought protection for themselves and their valuables in mission compounds.

In spite of rumors to the contrary none of our friends has suffered bodily harm. As indicated in Dr. Sherman's graphic report elsewhere in this issue, St. Hilda's School, Boone University, the Church General Hospital and St. Andrew's Church have been damaged by shells and bullets.

On October 10 Wuchang surrendered. It was the fifteenth anniversary of the beginning of the revolution for the overthrow of the imperial dynasty and the setting up of a republic. To the credit of the Southern army it seems to have refrained from the pillage that usually characterizes a victorious army in China.

What of the immediate future? The best informed hesitate most to predict. The outlook for peace and unity is not bright. The war lords of the north who were waging a triangular fight a few months ago are all in eclipse. Chang Tso-lin confines himself to the Peking region and seems to be inactive. Feng Yu-hsiang disappeared some time ago. There is reason to believe he has been in Moscow and may now be somewhere in Northwestern China. Wu Pei-fu is retreating northward from Hankow. There seems little likelihood that these three will compose their differences for the purpose of repelling the Southern forces. It is quite possible that the Canton army will push North and West and eventually unite with General Feng's army. In that case Wu Pei-fu and Chang Tso-lin will probably be dealt with separately and decisively. That would mean the supremacy of the Southern government for a time at least.

One thing seems clear. With the victory at Wuchang there emerges a new and powerful military leader, Chiang Kaishek, commander of the Southern army. Will he prove to be the strong man China has been waiting for?

Story of a Beleaguered City

Thrilling Account of the Siege
of Wuchang by an Eye-Witness

By the Rev. Arthur M. Sherman, D. D.

Principal of Boone College, Wuchang

I WAS in Kuling when the siege of Wuchang began, but returned on the assurance that negotiations for its surrender were just about concluded. This belief proved premature. On September 8, as our steamer approached Hankow, we were fired upon by some of the Southern soldiers just below the Standard Oil installation. One Chinese passenger was killed and another wounded. We retired to a place of safety on the steamer, but knew by that that peace and order had not yet been restored. On landing in Hankow we found that Wuchang was still unsundered and all of our own people were bottled up in the city, as well as the whole civilian population, about 500,000 people, and 4,000 or 5,000 Northern soldiers.

The city had been entirely closed since September 2, the heavy city gates not only being barred, but reenforced with paving stones and sand bags. One gate on the river, the Hanyang gate, is opened a few inches every day to allow the entry and exit of mail.

The Southern Army now almost completely surrounds the city, and some of the suburbs such as the northwest suburb where St. Andrew's Church is located have been burned, probably by the Northern troops dropping fire from the city walls in order to clear out the

Southern snipers. A big battle occurred at this gate on the night of the 4th in which it was reported there were about 1,000 casualties.

St. Andrew's compound was at first

a refugee camp for the people of the neighborhood, but it proved too dangerous, as fifteen soldiers were killed there by gun fire. There is a machine gun on the church porch and the gun man operates from the nave. There is also one machine gun or more in the upper story of the Parish House. The whole place is of course riddled with bullets. We do not know yet how much damage has been done. Mr. Cotter left just before the severe



THE REV. ARTHUR M. SHERMAN, D.D.
Principal of Boone College, Wuchang

fighting began, going to Kikungshan to get his son, Taylor, in order to take him to the American School in Kuling. Mr. Cotter is now in Hankow as are also the native pastor and catechist. These latter were able to get across the river, coming after the most violent fighting was over, St. Andrew's being located outside the city. Many civilians have been killed in this northwest suburb. Anyone showing himself on the street has been fired upon from the city wall by the Northern soldiers.

St. Hilda's, outside the city to the East, has been in the direct line of fire between the city and the Southern soldiers on Pagoda Hill. There was no



ST. ANDREW'S CHURCH IN A SUBURB OF WUCHANG WHERE A MACHINE GUN, OPERATED FROM THE NAVE, WAS STATIONED ON THE PORCH

one left there but four servants, Miss Buchanan being in the city at the hospital and the other ladies being detained in Hankow. For many days we were uncertain as to the fate of St. Hilda's and the servants who were left there, but two days ago to our great relief the cook and another servant came across the river to get food and to report. They left before daylight and took a long and roundabout road in order to escape being fired upon. They reported that one shell had burst in the attic of the Ladies' House, that one door of the sacristy of the chapel had been blown in and the whole place is riddled with bullets.

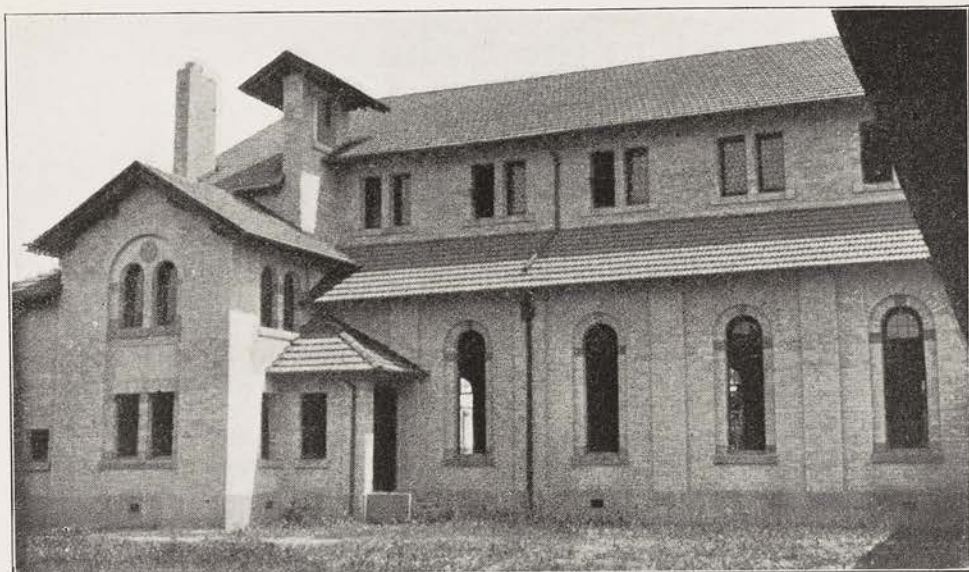
A scouting party of Southern soldiers came in to St. Hilda's compound, but behaved very decently as in fact we have been informed they behave everywhere they go. They wanted to take some almsbasins from the Chapel, but when the servants protested, saying that these were "Holy Things," they desisted. While there two of their number were killed by gun fire and the others retired, deciding St. Hilda's was not a safe place for residence. Our Chinese servants got military permis-

sion to take the two men out for burial. It has been fine the way these servants have stuck to the place through all these days of danger and bloodshed.

Dr. Wakefield reports a great number of dead visible from the city wall of Wuchang lying outside. The condition of the wounded must be terrible, as there is no relief work being undertaken among them by the army as far as we can find out. Those who can crawl away to Wesley College beyond St. Hilda's do so. Others must just lie in the torrid sun until they die and the heat has been terrific. Anyone attempting to rescue the wounded or anyone venturing out into the spaces beyond the city wall is immediately shot. There is no time given for the bringing in of the wounded.

At the hospital the foreigners sleep in the Chapel which is on the lower floor in the middle of the building, though there has not been much sleep possible from 2 a. m. on as that has been the time for the heaviest bombardment. A shell burst in a house next to the hospital killing one woman. A shell also burst in Boone Library where our Chinese teachers' families

STORY OF A BELEAGUERED CITY



THE CHAPEL OF ST. HILDA'S SCHOOL, WUCHANG. ONE OF THE DOORS OF THE SACRISTY, SHOWN AT LEFT, WAS BLOWN IN

are quartered. That it did not injure anybody is a marvel. There has been some heavy machine gun fire on the city wall right next to one corner of our compound, the Northerners firing outside the city.

The Southerners have captured Hanyang and Hankow. Wu Pei Fu has retreated with his Northern soldiers some distance up the railway line north from Hankow. One report says that he is at Kilometer 18 where there was a battle yesterday. It would seem that Wuchang cannot hold out much longer. Negotiations have been going on for three or four days, but the one Northern general inside the city is unwilling to accede to the Southern terms, that the soldiers disarm when they evacuate the city.

Since coming here I have been in close touch with the American Consulate to see if we could not get safe escort across the river by the Southerners and permission to have the gate opened by the Northerners so as to take out of the city any of our missionaries and Chinese staff who have no duties inside at this time. Of course Bishop Gilman would not leave until the city

surrenders and the hospital people and some of the others have work to do there, but there are some who could and should leave. The consulate has been trying for twenty-four hours to get in touch with the Southern commander in the endeavor to make this arrangement.

The question that is now uppermost in my mind is: Will Wu Pei Fu return with reinforcements and Wu-Han become a scene of severe fighting, and if the Southerners do come into possession of Wuchang will we be permitted to open our schools and college?

Southern airplanes have now arrived on the scene and have been visible this morning. It may be that bombardment of the city will be from the air, which would be far better for the civilian population, as the bombs can be dropped on the military camps and the populace saved. They have already dropped two bombs upon Hanyan Gate of Wuchang, evidently their objective. The Southern generals would long ago have demolished the city and effected an entrance by shelling had it not been that they had regard for the suffering of the non-combatants.

The Call to the Bishops' Crusade

Evangelism Declared Supreme Business of the Christian Ministry and the Christian Church

By the Right Rev. James E. Freeman, D. D.

Bishop of Washington

Issued upon the authority of the National Commission on Evangelism

*"He sent them to preach
the Kingdom of God."*

THAT there has been a deeper concern felt for a more definite preaching of the Gospel of the Kingdom was made evident in the action of the General Convention, in New Orleans, when it unanimously passed a resolution that there should be created a National Commission on Evangelism, to urge with all insistence the prosecution of a crusade for Christ and His Church. City clergy and country clergy alike have recognized the urgent need of placing a fresh accent upon those mighty teachings given to men by the Master Himself. Concern is very properly felt that the voice of the Christian Church shall bear to this age, in fullness and definiteness of utterance, what it believes to be the vital message of the hour. "Religion is the opiate of the people" is the challenge sounded by one group that has essayed the role of re-casting the habits and practices of a vast Empire. Reflected in other ways, this challenge presents itself in the life of prosperous America. The very enviable situation, from a material standpoint, in which this Nation finds itself, renders more urgent the pressing of the claims of Christ, upon whose teachings we believe our form of civilization is founded. "I spake unto thee in thy prosperity but thou saidst, 'I will not hear,'" was the solemn declaration made to an ancient people in the days of their seeming self-security.

We may well wonder whether a like solemn warning may not be addressed to this generation and people.

A SOLEMN WARNING

The "Gospel for an age of sin," the Gospel of hope for an age that has been disillusioned, is imperatively demanded. It is a Gospel boldly proclaimed, that is no respecter of persons, that is urgently needed today. We may well believe that the imperilling of Christian institutions may result in the imperilling of those things that secure to us life, liberty, and the pursuit of happiness.

The relation which the Church bears to the large concerns of our common life is intimate and immediate. The President of the Republic recently said, "the Government of a people never gets ahead of the religion of the people," and with striking significance he added, "you cannot substitute the authority of law for the virtue of man."

Stabilizing and strengthening men through the preaching of Christian virtues is the contribution which the Christian Church has to make to a period characterized by many and strange doctrines. The Church that will not dare to stand for the high teachings of its sovereign Master cannot and will not hold the confidence or respect, either of the vicious or the virtuous. On the other hand, a Church that has fixity of conviction and definiteness of faith, coupled with dignity in its administration and worship, still continues to hold its place of commanding influence, and acts as the Nation's first line of defense against those influences that, unchecked and unresisted, must ultimately destroy it.

THE PERILS OF A CHANGING ORDER

Our generation has witnessed many and far-reaching changes that have affected, for good or ill, the Church itself. With a lust for haste and a passion for change, various methods and agencies have been called into being, to be tried and then superseded by others that seemed more adaptable to Twentieth Century needs. In one period the accent has been on institutionalism, on those multiform agencies that have been used to interpret more fully the relation of the Church and its teachings to man's physical needs. Valuable as these agencies may have been, especially in reaching imaginative youth, they have laid burdens upon the clergy that in many instances are "too heavy to be borne."

Again, under the compulsion of colorful and fascinating secular attractions, the Church, as an institution, has emphasized its place as the promoter of wholesome recreational activities and has become the sponsor for various forms of entertainment that were designed to counteract the baleful influences of commercialized agencies that were body and soul destroying.

Again, in an age of scientific research and investigation, with fresh and appealing disclosures, the emphasis of the Church's message has been shifted to accommodate itself to the fascinating and alluring modern point of view. The most cursory study of the Church for the past twenty-five or more years discloses the fact that it has proved itself singularly adaptable to the changed and changing moods of men.

No one is disposed to dispute the wisdom of some of these newer aspects of the Church's life and its activities. On the other hand, there is abundant evidence that a too great insistence upon the value of these agencies and instrumentalities has had a tendency to withdraw the clergy from the assiduous pursuits of study and from the more specific duties of a spiritual ministry, resulting in an over-occupation of secular activities and issuing in an

impaired genius for preaching with power the eternal and saving Gospel of Christ. The situation in which we find ourselves is somewhat analogous to that in which the early Church found itself, when its over-worked ministry determined to seek out men to look after the mechanical details of administration, while its accredited leaders gave themselves more continually to prayer, meditation, and the preaching of the Word.

THE NEED OF THE HOUR

We need to be solemnly reminded today that the only values that endure are spiritual values and that the supreme business of the Christian Church is to bring men to a saving knowledge of their Lord and Saviour. *No diluted or superficial Gospel pabulum will serve to meet the emergency that now confronts us.* It is literally true that men are at the gates of the Church demanding today, as they have never demanded before, "Sirs: we would see Jesus."

There are abundant evidences all about us in the secular world that there is a new and pressing demand for an exposition of the life and teachings of Him whose message is eternally new. That Christ has a message for the modern world, adapted to modern needs, is one of the most demonstrable facts of our time. The persistence of Jesus in human thought and affection excels even the originality of Jesus.

Mr. Chesterton maintains that "Christianity has not been tried and found wanting; it has been tried and found difficult." He and other great secular writers—and their name is legion—are urging increasingly that the world is facing Christ-ward, and that its chief interest is in His divine person and teaching. Even so cynical a writer as Bernard Shaw maintains that, "after having contemplated the world of human nature for nearly sixty years, I see no way out of its misery, but the way which would have been found by Christ's will, if He had un-

dertaken the work of a practical modern statesman."

H. G. Wells, another outstanding English writer, declares: "Religion is the first thing and until a man has found God and been found by God, he begins at no beginning, he works to no end. He may have his friendships, his partial loyalties, his scraps of honor, but all these things fall into place, and life itself falls into place, only with God. God who fights with men through blind fears and night and non-existence, who is the end and who is the beginning."

In the light of all this we may well wonder whether our preaching ministry has consistently and persistently presented Jesus Christ as the supreme need of men. Yes, we may well re-examine ourselves to discover whether our later methods and practices have been in demonstration of His life and power. Said the great Apostle concerning those to whom he ministered, "I determined to know nothing among you, saving Jesus Christ and Him crucified."

Evangelism rightfully considered is the supreme business of the Christian ministry and the Christian Church. All else is subordinate to it. The greatest reformations that have swept over continents, changing the course of history and freshening old enthusiasms for Christ and His Church, have had their genesis in a re-consecration to His divine personality and a fresh affirmation of His divine and saving truths. The power of the pulpit, yes, and its popularity, are made evident where thought and affection are focused on Him, and His message is brought to bear upon the difficulties and problems that attend the way of men the world over.

In a singularly engaging little book, entitled *The Archbishop's Test*, an appeal is made to the clergy of the Anglican Church to observe for a definite period of time, even to the disregard of all else, the well defined prac-

tices of the Church, as set forth in the Book of Common Prayer. It is an appeal simply to place the whole accent of the Christian ministry upon those things that are essential and indispensable. In fine, in the language of the Apostle, it calls upon the clergy to make "full proof of their ministry."

THE CALL OF THE CHURCH

The National Commission on Evangelism, assuming the obligation laid upon it by the general Church, makes a like appeal to Bishops and Clergy over the Nation today. The Commission feels that no responsibility or obligation that devolves upon the ministry exceeds in importance that now commended to it, in placing its whole accent upon the Saviour-hood of Christ and the need for a re-consecration to Him and His Kingdom.

The Commission has no desire to multiply machinery or to set up a rigid system of organization, a procedure that would but further contribute to burden those upon whom the administration of the Church now rests. The Commission will earnestly seek to avoid making this a purely sporadic movement designed to stimulate the Church for a brief space and then to die.

Again, it would not identify it with any other effort put forth, however worthy it may be, for the purpose of increasing the Church's material well being. The Commission is reminded that "if this work be of men, it will come to naught," but on the other hand, "if it be of God, it must prevail." That Jesus Christ is sending men forth today to preach the Gospel, empowering them with His Holy Spirit, is, we believe, conspicuously evident. The criticalness of world conditions makes the fulfillment of our obligation a matter of supreme and urgent importance. "Woe is me if I preach not the Gospel of Christ," was the heart searching cry of a great Apostle. Greater than the "call to the colors" is the call of the divine Master to His Church today.

How Shall We Best Promote the Crusade?

Some Practical Suggestions on Preparation For Dioceses, Parishes and Individuals

IN ORDER that the great ideals of the Bishops' Crusade, so ably set forth in the preceding pages by the Bishop of Washington, may be realized, it is necessary that some practical plan of campaign be followed. The Holy Wars of the Middle Ages would have come to a more successful conclusion if the crusading legions had been better organized and more efficiently equipped.

PREPARATION IN THE DIOCESE

The advance work of the National Commission on Evangelism includes the assignment of a Bishop, a presbyter and wherever possible a lay man or woman as Crusaders in each diocese. It is planned to give each diocese a six days' Crusade, the details to be arranged between the Bishop and the Commission, the entire Crusade, however, to take place between January 6 and March 1, 1927.

Already about three-fourths of the dioceses have begun to organize by appointing Diocesan Commissions. These Commissions are urged to promote the general observance of St. Andrew's Day, November 30, 1926, as a day of penitence and prayer in preparation for the Crusade.

PREPARATION IN THE PARISH

Parish committees, with the coöperation of the rectors, should inform the people of the plans and aims of the Crusade, and should organize groups for prayer and study. It is a work to be done by individuals. The failure of one may mean the failure of all. Therefore each and every member of the Church must feel his responsibility as "Christ's faithful soldier and servant" to enlist in the work of making known to his fellow creatures Christ's message to the world.

"What is my part in the Bishops' Crusade?" is the question invariably asked whenever and wherever this great advance movement of the Church is discussed. The part of the individual Christian should be made known to everyone, and there should be no delay in the preparation and training of individuals for their share in the movement. "Try to look upon this Crusade with real enthusiasm and joy," says the Commission's statement. "Look forward to it as an opportunity, not a task. Try to realize its immensity. The Church must move forward with all her power consolidated back of a plan which seeks the salvation of human souls through Christ and His Church."

IN CONCLUSION

It cannot be emphasized too strongly that the Crusade is not a campaign to raise money, but an effort, in the words of Bishop Darst, "to arouse the Church from its lethargy and send it out clad in the shining armor of a great Faith to complete the task committed to its hands."

The Crusaders will receive no remuneration, but necessarily there will be an outlay of money involved for travel, printing, etc. The offerings presented at the services will be used to defray the expenses of the Crusade.

The Commission undertakes to supply suggested orders of services, conferences and meetings, prayers for use at these gatherings and in the family, and matter for diocesan and parochial papers, including cuts. Printed matter for general distribution is to be supplied at cost.

All requests for information, leaflets, or material for publicity, should be addressed to the National Commission on Evangelism, Mount St. Alban, Washington, D. C.

Appeal for Aid Follows Florida Disaster

Destruction of Churches Added to Personal Losses of Our Florida Church People

A TELEGRAM of sympathy and inquiry was sent by Bishop Murray to the Bishop of South Florida directly after the hurricane which wrought such havoc in that diocese in September. Bishop Mann and Bishop Wing sent a statement to the Presiding Bishop and the National Council, intended, through them, for all our Church people. The damage, they say, was immense, and the press reports fairly accurate. The response of the whole country for general assistance was gratefully acknowledged.

"But for the special requirements of our own Church folk," they continue, "for the rebuilding and repairing of churches and rectories, for the restoring to our clergy of the books, vestments and furniture they lost, for these things we cannot look to the general public. . . . And the

cities and villages where churches have been wrecked and rectories devastated are precisely those where the members

of the parishes and missions have themselves sustained heavy damages or absolute ruin. Especially is this the case with our Negro missions."

The Bishops add that "the Church folk in the storm district are facing the situation bravely and are doing all they can to help themselves."

Excluding storm insurance, the total needed for the parishes and missions of white people is \$28,250; for Negro missions and the Negro parish, St. Agnes', Miami, \$17,200.

The National Council authorizes a special emergency appeal. Church people will realize what outside aid would mean to them if their own church were wiped out of existence and their rector's home and all his personal possessions destroyed, just when they themselves had suffered heavy loss or absolute ruin.

Letters written to Bishop Wing from some of the Florida clergy, quoted in *The Living Church*, give

STATEMENT OF DAMAGE

White Work

West Palm Beach, Holy Trinity	\$ 500
Delray, St. Paul's	500
Ft. Lauderdale, All Saints'	500
Rectory and contents	1,000
Hollywood, St. John's (total destruction)	5,000
Miami, Trinity (covered by insurance)	30,000
Rectory	5,000
Miami, Holy Comforter	3,000
Miami, Holy Cross	500
Guild Hall	500
Rectory and contents	500
Coconut Grove, St. Stephen's	1,000
Rectory and contents	1,000
Homestead, St. John's	200
Rectory and contents	300
Punta Gorda, Good Shepherd (total destruction)	7,000
Rectory	500
Ft. Myers, St. Luke's	500
Sarasota, Redeemer	250
	<hr/>
	\$58,250

Colored Work

Delray, St. Matthew's	\$ 2,000
Boynton, St. Cuthbert's	400
Deerfield, St. Mary's	500
Lauderdale, St. Christopher's (total loss)	1,000
Hallandale, St. Ann's (total loss)	1,000
Miami, St. Agnes	10,000
Parish House	500
Rectory and furnishings	1,500
Homestead, St. Cyprian's	300
	<hr/>
	\$17,200
Total loss	\$75,450
Less insurance on Trinity Church, Miami	30,000
	<hr/>
	\$45,450

APPEAL FOR AID FOLLOWS FLORIDA DISASTER



ALL THAT WAS LEFT OF ST. AGNES', MIAMI, A CHURCH WITH A THOUSAND COLORED COMMUNICANTS, AFTER THE HURRICANE HAD DONE ITS WORST

some vivid glimpses of the tragic situation.

From Fort Lauderdale, the Rev. R. D. Tracy writes: "We waded into the church and had service there Sunday (the day after the storm) at eleven o'clock—the Eucharist, of course—and though the memorial window, over the altar, was broken out and there were neither linens nor proper vestments, it was as genuine a thanksgiving as was ever uttered in All Saints' Church."

From Punta Gorda, with everything gone, the Rev. H. E. Payne writes: "Have just held meeting of vestry. Unanimous decision to 'carry on,' and start movement for new church. Holding service next Sunday in rectory, calling for a thanksgiving service that no lives were lost in Punta Gorda."

The Rev. Mr. Madeira writes from Hollywood: "I would have the Celebration next Sunday, but have no wine. Where we will hold a service I cannot tell, as about every building in town is wrecked. But, if no place else, I will hold it in my own home, which seems to have escaped the best in the whole city. I shall stay right here, salary or no sal-

ary, if I can manage to get enough money to pay rent and live, and I will do my best to keep the parish alive and the Church here."

Bishop Wing wrote in regard to the colored work: "North of Miami . . . are the mission congregations under the supervision of the Ven. A. D. Caslor, Archdeacon for colored work on the East Coast. Every one of these missions was destroyed. None of them was very valuable, but they were *all* the people of these congregations had—and they were very precious to them.

"A large proportion of the Negroes on the East Coast of Florida are from the British West Indies and most of these naturally were reared in the best traditions of the Church of England. They are intensely loyal and devoted and in proportion to their means give liberally for the support of the Church. But they are very poor folk and absolutely unable to meet the burden of rebuilding their ruined churches, especially in view of the fact that most of them, as a result of the storm, are now homeless and deprived of the necessities of life."



SEÑOR VILLAFANE AND HIS BOYS GETTING THE GROUND READY FOR THE PLAYGROUND AT ST. ANDREW'S SCHOOL, MAYAGUEZ, PORTO RICO

Porto Rico School Opens Happily With Bright Prospects and a Full Enrollment for the New Year

ST. ANDREW'S MISSION, Mayaguez, was begun in 1907 in an old coffee warehouse. The Rev. F. A. Saylor took charge in 1917 and under his energetic leadership a concrete church and school—said to be the most beautiful buildings in Mayaguez—have replaced the old two-story wooden edifice. A day school of eight grades with an industrial department is maintained, about which Mr. Saylor writes hopefully:

“St. Andrew's School has opened again with a full corps of teachers, and good ones, too, and the enrollment is greater than it ever has been in the history of the school. The chapel is filled full with the school and working children who come under our care daily. Perhaps the new playground has something to do about making the school a bit more attractive.

“Another thing which seems to be important to us, in that it might be of special help to those at home, is that

Mrs. H. A. Brown of Burlington, N. J., is available as a speaker in behalf of the Porto Rico work, not only having been all over the island to see what we were doing but representing us especially from St. Andrew's in the work of the girls' embroidery department, in which she is most interested. She liked us so much that she is planning another trip after Christmas and hopes to renew her acquaintance with the various missions and missionaries on the island.

“Other important persons plan to come to see us this winter and we are happy in the prospect. Dr. Edmunds of the General Theological Seminary will be welcomed in the Spring and will doubtless help the clergy much with some quiet days in various places.

“As I sit looking it over the future is very bright for this year and I do hope we can show our visitors how much worth while is our work and how much appreciated is their visit.”



OLD ST. JOHN'S, JOHNSTOWN, N. Y., THE SECOND CHURCH ERECTED BY SIR WILLIAM JOHNSON, BART., IN 1771; DESTROYED BY FIRE 1836

Mohawk Valley Scene of S. P. G. Work

Notes on Church History in the Country
Between the Adirondacks and Catskills

By the Rev. Wolcott Webster Ellsworth

Rector of St. John's Church, Johnstown, New York

THE history of St. John's Church, Johnstown, N. Y., is interesting and rather unique. Considerable study of the early years of the Mohawk Valley settlements has brought to light many things of interest to the student of American Church history. The labor of the Jesuits in the valley is well known, particularly by those who have read Parkman's history. It is but a few miles from Johnstown to the spot where Father Jogues died at the hands of the Indians in 1646. This shrine at Auriesville, overlooking one of the most beautiful views in the valley, is visited by many in the course of the year.

No vigorous missionary work was carried on by others until Governor Dongan's term of office. He tried to

uproot some French missions in 1687. German settlers soon came into the valley and made a lasting impression. These came mostly from the Rhenish Palatine. While the Rev. John Miller, chaplain of the fort in New York, was at his post he determined to visit the up-river posts, including Schenectady. After that trip he returned to England and made a report of the situation. It is very likely that Chaplain Miller held the first services in Schenectady. He contrasts the zeal of the French with the indifference of the English government in its efforts for the welfare of the Indians. He is probably the first earnest speaker for an American Episcopate. The Society for the Propagation of the Gospel in Foreign Parts, largely promoted by the

Rev. Thomas Bray, Ecclesiastical Commissary for Maryland, took an active part in the work among the Indians. A number of faithful missionaries labored in the Valley of the Mohawk, sent out by the S. P. G.

The Rev. Thomas Barclay was commissioned in 1708, and he became a very earnest laborer among the denizens of the forest. He gained the friendship of the Indians, and four Iroquois chiefs went to England with the purpose of requesting resident missionaries. Queen Anne was urged to take steps for the speedy appointment of a Bishop for America. She ordered the erection of a fort, house and chapel at the junction of the Schoharie Creek and the Mohawk River. The order for building the chapel was issued in 1711, a year before St. Peter's Church in Albany was built. This chapel has always been known as Queen Anne's Chapel at Fort Hunter, the fort being named for the Governor. This chapel remained until the Erie Canal was constructed. It was then demolished, although this was not really necessary. The parsonage which is still to be seen some distance from the site of the chapel was erected in 1712. Queen Anne also sent furnishings for the chapel. A bell was sent which was later brought to Johnstown, and used there until 1895 when a fire destroyed the school where it hung.

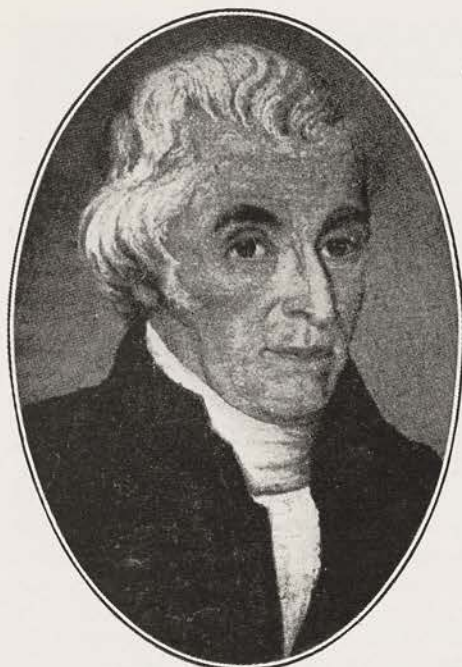
In 1738 a young man, William Johnson, came to the Valley from Ireland to look after the property of his uncle, Sir Peter Warren, of the Royal Navy, and became one of the most interesting and famous personages in the Province of New York. He not only took good care of his uncle's land, but did a lot of business for himself and became wealthy and very prosperous. What is more, he was so interested in the welfare of the Indians that they came to love him and felt that he was almost one of them. They called him chief, and brought all their difficulties to him for solution. In 1755, after the battle of Lake George, Johnson was

made a baronet and received emoluments from the government in England.

Sir William Johnson was interested in agriculture and in everything that was of importance to the settlers who looked to him for advice and assistance. His control over the Indians was so large that he was appointed Superintendent of Indian Affairs for His Majesty in North America. Johnson did all he could to please the settlers who came into his new village, called Johnstown, in 1750. His baronial residence after 1763 was in Johnstown instead of Fort Johnson where he had formerly lived. One of the things which deepened the people's affection for him was his willingness to help them in their religious matters. He contributed generously towards the support of clergymen and the erection of places of worship. Lutheran, Presbyterian and Reformed Churches were benefited by his good will. Of course he desired to see a place of worship for members of the Church of England, for he was one himself. In 1766 he built a stone church in Johnstown, the first of three St. John's Churches. (The second was erected in 1771, and was destroyed by fire in 1836. The third, the one now used, was erected in 1837.)

The difficult matter was how to obtain a clergyman. Sir William did his best to have services held here, but there were periods when no clergyman could be obtained. In 1769 the baronet heard that there was a possibility of securing the Rev. Samuel Seabury of Westchester, N. Y. Seabury was requested to come up into the Valley and see the baronet. Letters which the writer has seen tell us that Seabury came, but found that Johnson was "away treating with the Indians." After looking over the field he decided that the smallness of the salary furnished by the S. P. G. and Sir William was not enough for a growing family. Letters in the archives of New York tell us that he preached in Schenectady

S. P. G. IN THE MOHAWK VALLEY



THE REV. JOHN STUART, D.D., S. P. G. MISSIONARY, AND MRS. STUART. REPRODUCED BY PERMISSION OF PROFESSOR YOUNG OF TRINITY COLLEGE, TORONTO

on his trip. Fifteen years later Seabury was made the first Bishop of Connecticut. One cannot help wondering what his later years would have brought him had he decided to be missionary in Johnstown.

In 1769 Sir William Johnson built a church for the Indians at the upper castle about twenty miles to the west of Fort Hunter. This building is still to be seen south of the Mohawk in the town of Danube near Little Falls. In 1772 the Rev. Richard Moseley was secured by Johnson for his church in Johnstown. He had been seven years resident at St. John's College, Cambridge. Before coming to Johnstown he had served in Pomfret and Litchfield, Conn. In an S. P. G. report we read, "The Society have received two letters from the Rev. Mr. Moseley, in the former of which he writes that about thirty families from New England have settled about fifteen miles from Johnstown where he attends once a month." Mr. Moseley remained but two years in Johnstown.

Some time passed before another clergyman could be found to attend to the mission in Johnstown and work among the Indians. The matter was brought clearly before the S. P. G. by Sir William and the Rev. William Inglis of New York, and finally the Rev. John Stuart was chosen for this important work. Mr. Stuart was born in Harrisburg, Pa., in 1740. His parents were Presbyterian. He graduated from the University of Pennsylvania in 1763. It was probably through the influence of Provost William Smith, who had taken orders in Scotland, that Stuart determined to come into the Church. Among his friends was William White, who became the first Bishop of Pennsylvania.

Stuart went to England, after being recommended by the clergy of Pennsylvania, and after his ordination he was appointed missionary to the Mohawks. There is a report of his trip to Canajoharie, on the Mohawk River, where he preached on Christmas Day to the Indians. To accomplish more

THE SPIRIT OF MISSIONS

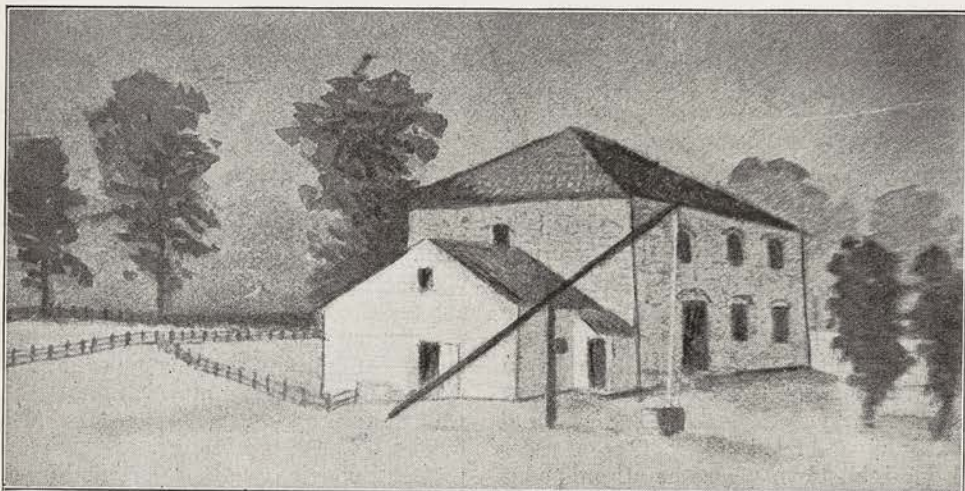
for them he undertook to translate a part of the New Testament, and with the assistance of the famous Joseph Brant, a full-blooded Mohawk chief, prepared a Mohawk translation of St. Mark's Gospel, a plain exposition of the catechism and a compendium of the Bible. Stuart became a good friend of Sir William, and was frequently in Johnstown attending to the needs of the congregation. The Indians called him "the little gentleman." He was six feet two inches tall.

He had not been long in this region before war clouds arose and conditions became uncomfortable for those who were loyal to the English side. At first he experienced no trouble. At Fort Hunter and Johnstown he did not omit prayers for the King. But at last his position became most difficult, for he was suspected of helping the English cause. The house where he lived was attacked and the chapel at Fort Hunter desecrated. Indignities were offered to his person, so that he left the place and resided in Schenectady. The Board for the Detection of Conspiracies ordered him to leave the neighborhood, and he appeared before the Board prepared to show that he was innocent of any purpose openly to aid the enemy. He was obliged to promise

not to leave the town, but upon request he was allowed to visit Pennsylvania, and upon his return decided to go to Canada.

Sir William Johnson died in July, 1774, lamented by the Indians of the Six Nations. When the war began loyalists found the Mohawk Valley an impossible place to live and most of them left the region, many going to Canada. Letters are good evidence for the deep interest which the Baronet had taken in the affairs of the colonists, most of whom took great exception to the course of the King and his advisers. The writer believes that in spite of the benefits which Sir William enjoyed from the English government he would have espoused the cause of the colonists had he lived. Sir John Johnson, the son of Sir William, was a pronounced Tory, and his acts after the war began were deeply resented by the inhabitants of the Valley.

After the war all the property of Sir William Johnson which Sir John inherited was confiscated. This included the church in Johnstown and the glebe. After the Revolution when Churchmen desired to have their church, which of course had been built by Sir William for their use, the state responded to the request.



THE PARSONAGE AT FORT HUNTER, NEW YORK, IN THE EARLY DAYS, FROM A SKETCH BY R. A. GRIDER OF CANAJOHARIE, N. Y.



THE OLD IDOL TURNS AWAY HIS HEAD IN SCORN FROM THE CHILDREN OF THE KINDERGARTEN OF THE HOLY CHILD IN SHASI

Shasi—the Sandy Market

An Old Town in China is
Reaching Out for New Ideals

By the Rev. Leighton T. Y. Yang

In charge of St. Saviour's Church, Shasi

LITERALLY the word "Shasi" means "built upon the sand". Shasi, though thus named, is built upon the sand only physically—it is not true in the meaning of being unsafe either politically or religiously.

PHYSICALLY

Shasi is like every other city in China only not surrounded by a brick wall. It is enclosed in a semicircle dyke which was begun from immemorial date to protect the town, then growing up to importance as a market place on the bank of the Yangtze for the historically important city of Kingchow which is five miles inland.

The elders say that Shasi was formerly a fishing place with only a few huts on the land between the big Yangtze river on the south and the canal which served as the river highway for Kingchow and other towns in

Hu-peh province on the north. It is evident from the names of some of the present streets that the town grew from a very small beginning. In the middle of the town where the street joins the canal to the river it is called "To Chuan Poo" which means "boats pulled overland" which indicates that before there was a dyke the fishing boats were pulled from the canal to the river and vice versa for the fishing convenience and the distance between the two waters is only three hundred yards or so.

Although Shasi has escaped political strife, the people do have much anxiety because of the dyke. Every summer there is the alarm that the dyke will break at any moment because the water comes near the top of the dyke and the streets below the dyke are not above water level even when the river is at its lowest. There is a saying in

Shasi that the people are not afraid of soldiers, but the sudden inundating of the river which may catch the people in a dream at night.

COMMERCIALLY

Shasi is a suburb of Kingchow City which was one of the several places which had Manchu garrisons while the country was under the control of the Manchu Dynasty. During the unrest of the country since the Revolution of 1911, while many of the big towns in the same zone along the Yangtze were in danger of or had the experience of mutiny, Shasi has always been the exception. If anything is to be said about the safety of the place the credit is due to the Chamber of Commerce. There are not a few good people among the merchants who would do their best to safeguard the place. Shasi has grown up from a fishing place into a typical market with present day commerce, foreign and domestic, with merchants from other provinces of the country. Business here is so great that Shasi is often called the "Small Hankow."

EDUCATIONALLY

Shasi is still keeping on with the thousands of years old system of private schools. Although they are far back in their curriculum in comparing with the present-day schools modeled from Christian Schools, they are the only ones not affected by the lack of public funds because of financial difficulty, and they are the majority of institutions from which the children can get some education. These schools are kept by the teachers themselves as a means of getting a living so there is no fear that they would stop the school. It is said that China has the least number of students with the biggest proportion of the population in comparison with the rest of the world, yet Shasi with an approximate population of 100,000 has at least 300 teachers, each keeping a school with an average for thirty children in each school—about 9,000 children—quite a big pro-

portion of the population of Shasi.

Owing to the present current in promoting systematic schools and that commerce has made some of the people come into contact with foreigners, a unified system of schools with common knowledge is being welcomed. With this prospect before us Christian Schools under our auspices and that of the Swedish Lutheran Mission are filled to capacity. What we lack is to innovate something new in the many private schools.

SOCIALLY

Shasi is such a big town that readers are sure to ask how is the social condition of the place. Philanthropic activities are numerous in the town. Every Guild Hall of any trade and every religious body is organized with charitable objects in view. The most prominent philanthropic activity worth mentioning is the Beggars' Asylum, a recent attempt. Beggars are received, given food and lodging and clothing, the younger ones being taught some trade. In this way the street is cleaned of these poor people who formerly were a great annoyance to the shopkeepers and the passengers in the street. All the shops contribute to this asylum. Another thing is the Volunteer Fire Department. All equipment, and there are some forty-eight fire engines, and all service are volunteer. A new activity of more affirmative character has for the last three years been established by some sincere men with the help of the Church people. It is run very much like a Y. M. C. A. The members keep five vows to better themselves in order to clean the whole Shasi from the prevalent sins: "No prostitution, no gambling, no smoking, no wine, no concubine." With the publishing of a new bulletin called *New Shasi* the members express their purpose, that all the social evils in Shasi shall be cleared away.

Our Church came to Shasi from Hankow in 1886. This year is the fortieth anniversary. Many readers will

SHASI—THE SANDY MARKET



MISS REGINA LUSTGARTEN VACCINATING GIRLS IN THE SCHOOL UNDER THE CHARGE OF THE SISTERS OF ST. ANNE AT SHASI

naturally think that the Church in its fortieth year should have much accomplishment and be fully self-supported, but because of many vicissitudes it could not grow to its fulness and is therefore handicapped in comparing with other Churches of the same age.

CHRISTIANITY

In the beginning a Catechist was sent to Shasi, who could only find a stopping place on the dyke near the present Bund. After some years he was able to move down below the dyke to a side street, not far from our present Preaching Hall which has the best location of all of our work in Shasi. It is in this place where we hope to build our headquarters if we could get help from those interested in the work in Shasi.

When the Rev. F. G. Deis was here he succeeded in getting some help from his friends in Peoria, Ill., and we were able to secure a rented house in the main street for a Preaching Hall. When the Rev. A. Goddard was sta-

tioned in Shasi the Mission bought a larger piece of property further still on the outskirts of the town, but near to the Church compound. This was used as a residence for foreigners. This place is now being used by the two Sisters of St. Anne who with Miss Regina Lustgarten are the only foreigners of our Mission in Shasi, with four outstations from five to eighty miles apart to be looked after in addition to the work in Shasi. It is a great blessing that Shasi, after having been so long in the cold and slumber and after various vicissitudes has at last these three women who are willing to sacrifice every comfort of other ports to come to live here in a place with unhealthy surroundings and work so enthusiastically and patiently with the native staff. It is encouraging to see that the work among women is improving in an unexpected degree. We hope that the men's work will keep on in the same pace as before. It has always been ahead of the women's work when the latter was without a strong staff.

THE WRITER'S REMARKS

It has always been in the writer's mind that there is nowhere such an opportunity for Church work as in Shasi. For those who are especially interested we give some remarks under the following heads:

(1) Shasi with the majority of people learning trades, a large number of private schools and teachers without defect in their literary knowledge, but great lack in their common knowledge to equip themselves and train students for the present-day citizenship, the many philanthropic bodies which are doing much good but all in a negative spirit—all these open the way for Christianity to fill in with what she has to help these bodies to know the right way and to develop a better spirit.

(2) If a place is situated where there are good roads and easy navigation, then the churches often have visits from famous people. Shasi and the western part of Hupeh does not have the chance to receive these visits, as Yochow in Hunan seems to be the turning point for all our visitors and tourists who would have much to see and to admire if they went further. Also the people up here are standing as there "stood a man in Macedonia" calling for help.

(3) It is a little hard for the workers up river and sometimes makes us jealous to see the opportunity which comes to our other Mission stations for having visitors who encourage them with their messages, get interested in their work and thus help them with their gifts. We sometimes liken it all to a body which has its head well looked after but the limbs neglected, left to look after themselves and that is not a healthy way for the body to grow. A body with a swollen head is not good looking. This article is written for "the man in Macedonia" asking for help from those who have hitherto had only the head in view. "We ask you to look at the limbs and help build them to their proper proportion to "the fullness of the stature of Christ."

I do not want to keep away from our readers what the Macedonian wants:

A. We want a foreign clergyman from America or one who is in China to come here to help us.

B. We want an American layman who could work in the Middle School which has a greater demand among the parents of our students when there is a foreigner teaching English.

C. We want a foreign lady with nurse's training, although a doctor would be preferable. A doctor or a nurse with midwife training is one of the greatest needs in Shasi.

D. We need equipment for a women's school and kindergarten, proper housing for a girls' boarding school and for the school for poor children which is now housed on the Sisters' compound.

E. Housing for the Boys' Middle School which at present uses a rented guild hall, the lease expiring next summer. This is the linking school for our Mission along the upper Yangtze.

F. Our present Church property in the upper part of the town proves not very adequate as the center of our work. The downtown part has grown to great importance. Our two centers of work downtown are housed in rented houses. One is an old ancestral hall where we have a girls' school, kindergarten, women's school and a small chapel. The other is on the main street where we have a Preaching Hall and a boys' school. Most of our Christians live downtown and it is there where we would like to buy land and build the Parish Church and the Parish House. We need a Parish House to help us meet the needs of the old type of merchant, the private school teachers and to put us in a position to help supply the affirmative spirit for the philanthropic bodies.

Who will answer the call of the Macedonian at Shasi—with men, visits and material equipment?

A Mount of Vision

Hopeful Solutions Found for Many Problems in Conference on Catskill Mountain Top

By the Rev. Robert F. Lau, D. D.

Assistant Secretary, Foreign Born Americans Division, Department of Missions

AT CRAGSMOOR, near Ellenville, N. Y., two thousand feet above sea level, the members of the Foreign-Born Americans Division met from the 9th to the 13th of September for conference with various racial specialists of the Church. Thanks to the courtesy of the New York Altar Guild, the beautiful chapel of the Holy Name was at the disposal of the visitors, while the discussions were held in the rectory "Ruhberg."

Surely clear air makes for clear thought, and perhaps nationwide, worldwide problems are seen in truer perspective when the eye can sweep over such a panorama as that which holds the visitor to Crag-smoor spellbound. At any rate, those present were unanimous in declaring the conference "the best ever."

It was a representative group which gathered to discuss the problems which confront the Division. Dean Davis, whose heart is in this work, was most helpful. The Rev. Drs. Burgess, Emhardt and Lau, with the field missionaries, Messrs. Knapp and Lamkie, represented the Division, and to the delight of all "Bridgeman, of Jerusalem" appeared. The Rev. Arthur Cotter arrived fresh from a rapid survey of conditions on both sides of the line which separates the United States from Mexico. From El Paso, with a gripping story of a nurse trying to cope,

almost unaided, with a desperate situation, came the Rev. B. F. Kemerer. Our Scandinavian brothers had strong advocates in Dean Hammar-sköld and his associate, the Rev. Philip Broburg.

Dr. Spoer, with his unusual knowledge of Eastern churches and people; Canon Leslie, dean of Italian work; the Rev. L. M. Haughwout, interested in Spanish-speaking people, and the Rev. F. Bartlett, of the Field Department, contributed to the success of the conference.

It is, of course, impossible to do more than indicate the high points of the discussions; many questions

were considered, and all, apparently, of equal importance. However, it is certain that all present were most impressed by the untouched problems of our southern border. The general situation was described by Haughwout and Cotter, who urged that in view of the religious situation in Mexico the Church take up definite work among Mexicans in this country. Mr. Kemerer, associate of the Field Department, rector of our church in El Paso, described the concrete need as it manifests itself in his parish, and the pitifully inadequate equipment available. A resolution was adopted suggesting to the Department of Missions the appointment of a missionary to promote work among Mexicans along our southern border.



THE REV. C. T. BRIDGEMAN, EDUCATIONAL CHAPLAIN IN JERUSALEM, AT THE CRAGSMOOR CONFERENCE

Interesting examples of most satisfactory results were related by the Rev. Philip Broburg, who from his headquarters in St. Paul carries on an effective, though widely distributed, ministry among Scandinavians. Here the difficulty is distinctly a lack of clergy, a situation which could easily be remedied if it were possible to give sufficient weight to the practical experience of ministers of other bodies seeking Holy Orders in our Church. To expect such men to pass the ordinary examinations required of candidates for deacons, and priests, orders is often to demand the impossible and thus to defeat the best interests of the Church. Few university professors of middle age would care to take the college entrance examinations!

Dr. Hammarsköld told of the Crown Prince of Sweden's interest in the Episcopal Church and its relation to our Scandinavian population. The Prince, it appears, has long been a friend of the Church of England.

Mexicans in the south, Scandinavians in the north, Mohammedans in—Detroit.

An unusually gifted man is Dr. Spoer. Even his almost excessive modesty and self-effacement could not hide the fact that in few centers is there such well organized endeavor among Eastern peoples as in the diocese of Michigan. To think of Mohammedan women here in America, asking for the Christian message! Picture his church school of one hundred and fifty children of foreign born parents!

The need among the various peoples from the Near East is for priests able to conduct their ministry along more modern lines. Only so can the young Syrians, Armenians, Greeks and others be held, not only for their own Church, but for Christianity. The Division is endeavoring to supply such men by sending abroad Educational Chaplains to teach in seminaries. A beginning has been made in Jerusalem, and Mr. Bridgeman in the course of the con-

ference gave a fascinating account of his duties at the Armenian Seminary on Mt. Zion.

Increasing evidence of friendliness and coöperation between our Church and the many Eastern communions in America was reported by Dr. Emhardt. A Syrian Orthodox Church is asking us for a superintendent for its Church School. More and more are our buildings, from coast to coast, being used by Russians, Greeks, Syrians and Armenians temporarily without churches. In several places Christians of Eastern Orthodox Churches, far from accustomed houses of worship, find a welcome and a spiritual home in an Episcopal parish church. In order to minister understandingly to the various races in this country it is essential that the officers of the Division have a clear knowledge of their native conditions, physical, social and religious in the homelands abroad. It is furthermore necessary that these people, who heed the advice of their former spiritual leaders, be told by them of the unselfish attitude of the Episcopal Church, which recognizes that each nation has tried to express its own ideals in its own Church, and that the various Churches must, for the present, be conserved in America lest the ideals be lost. Dr. Emhardt's travels, some of which have been described in *THE SPIRIT OF MISSIONS*, have contributed much toward the attainment of these two objects, and his influence among other Christian Communions in the United States has led to a reversal of policy. Where proselytizing was the ideal we have now a sincere endeavor to foster the Churches of foreign origin which followed their children to this country. It is not to be wondered at that some of our best informed laymen persist in calling the Foreign-Born Americans Division of the Department of Missions the Foreign Relations Department of the National Council!

Many perplexing situations faced

A MOUNT OF VISION



CLERGY AT CONFERENCE OF FOREIGN-BORN AMERICANS DIVISION, SEPTEMBER, 1926
Front row, left to right: The Rev. Messrs. Haughwout, Cotter, Leslie and Keating-Smith; Dr. Hammaraskold, Mr. George Lamkie, the Rev. C. T. Bridgeman, the Rev. C. M. Davis, LL. D. Back row, left to right: The Rev. Messrs. Broburg and Fliedner, Dr. Emhardt, Dr. Spoer, the Rev. L. B. Holsapple, the Rev. Thomas Burgess, D. D.

the conference. From various sections of the country the Division has been receiving inquiries concerning the attitude which should be taken in the difficulties which confront the Russian Orthodox Church in the United States.

In every instance the advice given is in harmony with the resolutions adopted by the meeting of the National Council held in May, 1926, which expressed its sympathy with the Metropolitan Platon and asked our bishops and clergy to lend him their moral support.

Considerable time was devoted to the need of additional publications by the Division. Of course, tracts for Mexicans, for the learned and for the peon, commanded first attention. A catechism was suggested for children of Scandinavian origin, suitable for instruction in English over a period beginning with September and ending with May. *Daily Prayers*, now issued in eleven languages were asked for in at least five more. There is a demand

for the translation of our communion service into Greek and Russian, a call for a series of pamphlets describing the different races with which our clergy come into contact, and another series which will, in many languages, commend the Episcopal Church to our new Americans of divers origin.

The devotional life of the conference began with a celebration of the Holy Eucharist, in which the guidance of the Holy Spirit was sought. On Saturday morning we remembered the soul of that devoted priest, Elliot White, late director of work among the foreign-born in the diocese of Pennsylvania. Morning and Evening Prayer were read daily, and at noon one of the clergy led in intercessions. On Sunday morning, before a congregation which included summer visitors from many dioceses, Dr. Emhardt preached the Conference Sermon, a plea for the recognition of brotherhood, a warning against professionalism.

Many Races Mingle in Honolulu

Iolani School Includes Chinese, Japanese, Koreans, Hawaiians, Portuguese and Filipinos

By Eunice Haddon, U. T. O.

Teacher at Iolani School for Boys

HONOLULU has been called a "melting pot." In its boundaries live seven distinct races and many mixtures. What are we doing at Iolani School to Christianize and Americanize boys of many races—Chinese, Japanese, Korean, Hawaiian, Portuguese and Filipino?

Iolani School, founded in 1863 by the English Church, is a day and boarding school for boys situated on the Cathedral grounds in the center of the city. When Bishop LaMothe arrived in 1921 he immediately put forth every effort to better the conditions at the school. We now have eight excellent classrooms in place of the old sheds and porches, but oh, how badly we do need a main building with a properly equipped dormitory!

Iolani has a splendid course of study. In the fourth grade of our Grammar School the boys study *Our Country*, a textbook giving the growth of our nation and her institutions. A number of courses have recently been added to the High School; the Commercial Department has been improved and a course in Public Speaking added by our new principal, Thurston R. Hinckley. Just before coming to Iolani Mr. Hinckley spent three years in China; thus he has an understanding of the Oriental way of thinking. He is an able, progressive and devoted headmaster who not only runs the school efficiently, but who takes a personal interest in the boys.

Scores of our boys have returned to China, Christian men of influence in their communities. Eight Chinese priests have come from among Iolani's graduates. One is the Rev. Kong Yin Tet, now rector of St. Peter's Chinese

Church, Honolulu. Another is the Rev. E. E. Lee of Hongkong. Among the former students of Iolani are the Hon. Sen Wa, one-time mayor of Canton; Dr. Philip K. C. Tyau, graduate of Oxford and for some years adviser to the Peking Government; Dr. Lo Chang, graduate of Oxford, for ten years Consul General to London; Dr. S. T. Tyau, prominent physician at St. Luke's Hospital, Shanghai, and the late Sun Yat Sen. These are only a few of the prominent men who have attended our school.

In the past Iolani has done an important work; today it is filling a vital need, doing excellent work with a better-equipped corps of teachers than ever before. Fifteen years from now many of our present students will be holding positions of trust. Will they be able to point with pride to Iolani? In 1902 the enrollment was thirty-five—today our enrollment has been three hundred and seventy.

Watch the long lines of pupils going to daily morning service at St. Andrew's Cathedral. Inside you may see every seat taken by the girls of the Priory and by the boys of Iolani and of the Japanese Mission—an army six hundred strong. It is truly an inspiring sight to see them and to hear their young voices raised in praise to God.

I wish that each one who reads this could visit Honolulu to see the work at Iolani. Come in June, when the vivid flowering trees are in full bloom along the streets in the residential sections. Hedges of hibiscus bloom every day in the year. That I might greet you in person is my earnest wish; as I can not do this I shall send you our native greeting, Aloha!

The Spirit of Missions

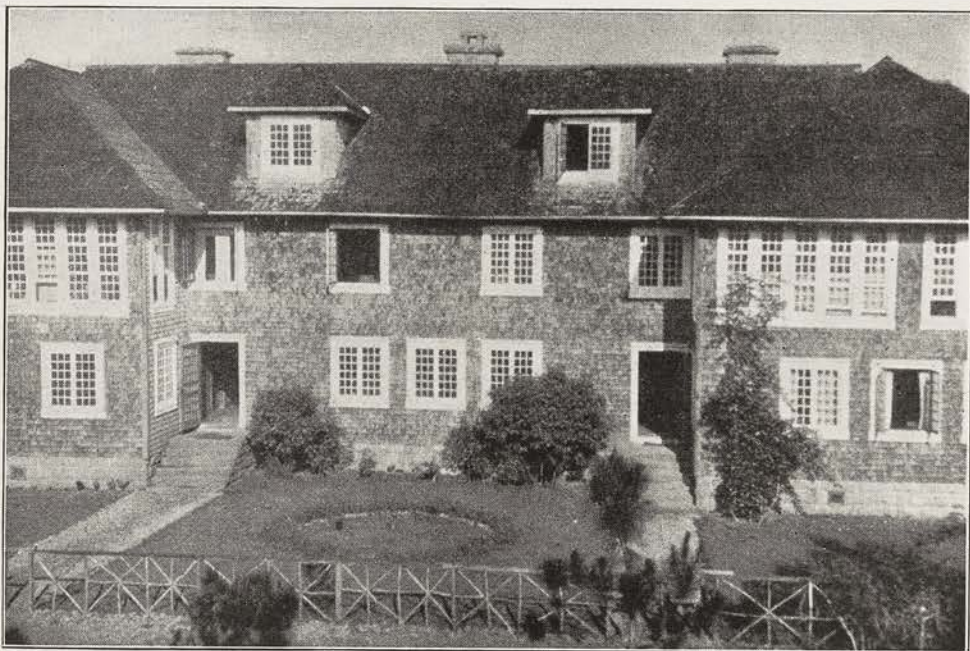
PICTORIAL SECTION
Eight Pages of Pictures From the Field



SOME TEACHERS AND PUPILS AT IOLANI SCHOOL FOR BOYS IN HONOLULU. CHINESE, JAPANESE, KOREANS, PORTUGUES, FILIPINOS, HAWAIIANS AND AMERICANS MINGLE HERE



THE BISHOP AND CLERGY OF EASTERN OREGON AT THEIR SUMMER SCHOOL. BISHOP REMINGTON SITS IN THE MIDDLE OF THE FIRST ROW



BOYS' SCHOOL AT SAGADA IN THE PHILIPPINE MOUNTAINS WHERE THE LATE REV. WILSON MACDONALD WAS HEADMASTER. WHO WILL TAKE HIS PLACE?



THE RED DRAGON CLUB HOUSE AT CORDOVA, ALASKA, FAMOUS IN THE EARLY DAYS FOR ITS HOSPITALITY TO YOUNG MEN FAR FROM HOME



THE GIRLS' FRIENDLY SOCIETY OF ST. ANDREW'S MAYAGUEZ, P. R. IN ITS NEW PLAYGROUND. THE G. F. S. HAS AN ACTIVE BRANCH IN THIS MISSION



OUR STAFF OF WORKERS AT SHASI, CHINA. SEATED, FROM LEFT TO RIGHT, ARE MR. TENG, PRINCIPAL ST. LUKE'S HIGH SCHOOL, CATECHIST LEE, BIBLEWOMAN, THE SISTERS OF ST. ANNE, THE REV. R. H. T. TENG, THE REV. L. T. Y. YANG, MISS LUSTGARTEN, BIBLEWOMAN, CATECHIST WU, MR. WONG, TEACHER OF CHINESE CLASSICS. SECOND ROW: TEACHERS IN FIVE DAY SCHOOLS FOR GIRLS. THIRD ROW: TEACHERS IN ST. LUKE'S SCHOOL AND TWO DAY SCHOOLS FOR BOYS



ALL OF THE FAMILY EXCEPT FATHER COME TO A SEWING MEETING AT OUR MISSION
AMONG THE PAH-UTE INDIANS IN NIXON, NEVADA



SOME OF THE GIRLS BROUGHT UP IN OUR MISSION FOR PAH-UTE INDIANS IN NEVADA,
NOW IN THE GOVERNMENT SCHOOL AT STEWART



DEDICATION OF THE CHURCH OF ST. ANNE AT BESAO, P. I., A MEMORIAL TO DEACONESS HARGREAVES, WHO GAVE HER LIFE FOR THIS WORK



CROWD OF IGOROTS WHO WERE UNABLE TO GET INSIDE THE CHURCH OF ST. ANNE AT BESAO, P. I., DURING THE DEDICATION SERVICE



GATHERED AT THE FOOT OF MOUNT EDITH CAVELL IN THE CANADIAN ROCKIES
TO HONOR THE MEMORY OF A NOBLE WOMAN

Memorial Service Held for Edith Cavell

As Long as the Mountains Stand
Her Name Will Not be Forgotten

By the Hon. Joseph Buffington

United States Circuit Judge

ON THE nearest Sunday to August fifth—the fateful day on which she was arrested—a memorial service is held yearly by Canadians in honor of Nurse Edith Cavell which is so unique in character, so Christlike in spirit and so impressive in environment that I am moved to write and share it with my fellow readers of *THE SPIRIT OF MISSIONS*.

First then as to environment. Here, in the heart of the Canadian Rockies, in the Province of Alberta, two or three hundred miles farther north than Banff and Lake Louise, the Canadian government has set aside Jasper National Park, the largest National Park in the world, a princely domain of forty-four hundred square miles. In the center one of its peaks, more than eleven thousand feet high and always snow-clad, has been named for Edith Cavell, whose life, against the protests of the representatives in Belgium of most of the civilized nations of the world, went out on the morning of an October day as she stood alone at two o'clock in the morning, facing the rifles of an unknown German firing squad who made her name immortal.

There is no bitterness in the naming or environment of the place or in the service. Mount Edith Cavell, in its pure white snow dress, speaks peace. The glacier on its breast, in form of a mighty cross, is named the White Angel. Mount Edith Cavell's companion peak is called the Mountain of Sorrow and Cavell's glacier stream broadens into the Lake of Forgiveness.

A motor road, twenty miles in length, winding and zigzagging up the mountain side from Jasper Park Lodge, on the Sunday of the service brought

every available wheel in the neighborhood to within a mile or so of the glacier and from there one walked through a trail flanked with towering pines through which one caught glimpses of the jade waters of the Lake of Forgiveness and of the sheer rising walls of the Mountain of Sorrow. I have stood in silence beside the tombs of many of the world's great, Confucius, Napoleon and our own Washington, and have visited Britain's great Abbey, but not one of the monuments to monarchs or great men has such a natural cathedral approach or such a noble setting as has this memorial to a frail woman.

From the pine trail we came to the foot of the White Angel Glacier where the service was held, and no pen or camera can picture the scene as it opened to our view—a cloudless sky, the glittering whiteness of Cavell's summit, the cross-shaped glacier of the White Angel, the people sitting on the rocks, the bright scarlet uniforms of the Canadian Mounted Police, the stern strong faces of the khaki-clad Canadian veterans, the fluttering Union Jack, first flown that day from a permanent flagstaff, the two clergy in their white vestments and the vested choir, all climbing to their places while ahead a golden cross was borne glistening in the sunlight, and overshadowing all the immortalized spirit of a woman whose crime was quiet devotion to duty as God gave her to see the right.

The service was simple. First, *Rock of Ages*, for which there could be no more fitting setting, was sung, then the quiet peace of the Twenty-third Psalm, read by clergy and people; then, following *the Lord's Prayer*, a prayer of

thanksgiving for the "example of courage and devotion to duty exhibited by Thy servant Edith Cavell and by all those who in imitation of Thy Son our Saviour have willingly given their lives that others might be saved." Then the prayer from the burial service, "We give Thee hearty thanks for the good examples of all those Thy Servants, who having finished their course in faith, do now rest from their labours."

Following the prayers all joined in the singing of *Nearer, My God, to Thee*, after which came a most fitting simple address by the Rev. H. A. Edwards, chaplain of the park, on "What went ye out into the wilderness to see" in which he spoke of the character forma-

tion in Norwich Cathedral environment where Edith Cavell, in a quiet life, had so learned "to do my duty in that state of life unto which it shall please God to call me," that when her trial time came she was fitted to do her part in the world tragedy of which she became the woman center. Then came, but with a new and deeper meaning, the singing of *Abide with me, fast falls the eventide*, the last words she heard on earth, for the Embassy chaplain wrote "I found Miss Cavell perfectly calm and resigned. We received the Sacrament together. At the close of the little service I began to repeat the word of *Abide with me*. She joined in softly to the end. The memory of this service will long abide.

Among Miners' Homes in Virginia

The "Little Deaconess" Goes In and Out Carrying Help and Comfort

By Deaconess Blanche Adams, U. T. O.

KEOKEE is a coal mining camp on the top of the Appalachian Mountains in Virginia which has been in operation since 1907, I believe. For the last two years it has ceased working. Many miners remain. The company allows them to live in their cottages rent free. Amongst these I am privileged to work, visiting them in sickness, helping to clothe and feed them and giving them all the comfort I can.

These people live in "Raw Hide," "Cloven Fork," "Crab Orchard," "Moccasin," etc. I can visit them in summer, but the roads (?) or mud tracks are inaccessible during winter. But these dear hardy people brave mud and wind to come and see me, bringing an offering of potatoes, cabbage, canned fruit or butter, sometimes a dressed chicken. One I had for my Christmas dinner. Can you imagine my solitary grandeur seated at my dining table in the kitchen—I had no dining room—carving my noble bird!

The sewing classes for girls and mothers held twice a week have been greatly enjoyed and very profitable, judging from the neat little dresses the children wear. On these occasions I read aloud some interesting books, winding up our meetings with tea and cakes. Our Sunday School, too, is on a good firm basis, and the children are pleased to stay to the Church services, learning to find their places in the Prayer Book.

Last winter we had the coldest weather for many years. Once I nearly got sick with the cold. One morning getting up to light the fires I stumbled about and felt faint, but the beautiful words came to me "I am with you. Be strong," and strength and gratitude came and oh how thankful I felt! It is wonderful to be a U. T. O. worker. I know the prayers of the good Woman's Auxiliary have been abundantly answered in my life. The boxes, gifts, books and kind letters received are most wonderfully helpful.



THE NEW FANNY SCHUYLER MEMORIAL HOUSE AT BAHLOMAH, LIBERIA. THE OLD HOUSE FELL DOWN SHORTLY AFTER IT HAD BEEN ABANDONED

Quiet Country Life in the Wilds of Africa

Teacher and Pupils Move Into New House Just in Time to Avert Catastrophe

By *Emily DeWitt Seaman, U. T. O.*

Missionary at Bahlomah, Liberia

HOW cosy and comfortable a well-built, simple house can be, no one knows until one has lived in a very small native built mud one. We moved over here on the fourteenth day of August last and none too soon, for ten days later the little old house fell flat. It was still being used as a schoolhouse, and one evening when the girls were closing it for the night they realized it was going, for all the doors and windows were out of plumb and could not be closed. They removed the benches and tables and what few odds and ends were still there, and about an hour later down it went with a sound like a small roll of thunder, and like the deacon's "One Hoss Shay," "All at once and nothing first." So we were fortunate and thankful to be out of it in good time.

Now we have room and to spare, or

will have as soon as the second house is finished, which is for a schoolhouse and for the girls' use more especially. We are all appreciating and enjoying the advantages and possibilities of this arrangement already, and will even more as time goes on. Now we are equipped and ready for a larger number of girls, so soon as it is possible to bring the appropriation up to an adequate amount for the present number, which is eighteen. Eighteen girls, of all ages from six to sixteen, from three different tribes. We have one American Liberian, meaning a descendant from the original emigrants from America.

What possibilities are upon the horizon for this first school for girls in the northern third of the Hinterland of Liberia! If we could have a good working force of say four white mis-

sionaries, or more, as they have in the interior stations of the Lutheran Missions, further to the south and east, we might work wonders. The people are rousing up in interest in the Mission now, and offering and promising to send their children, and are coming of themselves to be baptized. I have only just become the possessor of one good helper or co-worker, in the person of Miss Knight and am already asking for two more! Miss Knight is a trained nurse. Now if we might have a trained teacher, and a rather older woman as a central force, to matronize, to "mother" the little children and to take up the more evangelical side of the work, we might accomplish much. Of course, we need a priest or pastor (which is a good name in this pastoral country) but must needs share him with the other stations in this section, until such time as we could justly ask for more, getting along with a lay reader in the meantime.

Side by side and along with our mission the Gree-Gree Bush, or native school and tribal society has been running for over a year. We are literally side by side, for the clearing that is made in the "bush" for the purpose of this society runs right up to our brook or spring, and while they are all invisible for certain months, they are by no means inaudible, and we can hear them singing at daylight and sometimes late at night, and even the clapping of their hands and almost the words they say. It was deemed wise to allow our children to join this society for a short period, just long enough to be initiated. They were allowed to stay only two months, some not so long, and as one of our young teachers went in too, they were allowed to take books and slates with them, and continue their school lessons to a certain extent. And on Sundays they held a short service of their own to which a number of the other children came.

There was a quiet little ceremony connected with bringing them out

again. The children were dressed in their best, and decked out with what finery they owned or could borrow. They were marched up from the town and sat most demurely in state on the piazza, while speeches were made by the District Commissioner, the Paramount Chief and others, and they were formally returned to us and to the Mission. A little extra food was prepared for them and a few shillings changed hands, and then all was over.

The title of this article would hardly apply to the few days before and after Easter as the following tale will testify. Soon after the arrival of Miss Knight the writer was obliged to go to Monrovia. The business required only two or three days but the trip occupied four weeks. It was a pleasure to be on hand to greet Bishop Campbell and be able to talk over certain things with him and Bishop Gardiner. Soon afterwards they both made a short visit in Cape Mount, and while there, sent for Miss Knight to come down and confer with them. Mr. Reed came up for her and took her down the week before Holy Week, and she returned the following Wednesday.

From then on for one week excitement reigned. School closed that same day. The next morning a visiting clergyman arrived for the Good Friday and Easter services. He lodged in the town and had meals with us or from the Mission. That same day at five o'clock, three white people, Mr. Sibley of educational fame and two ladies, sent out on a tour of investigation and inspection, arrived, when supper for three, not six, was nearly ready, and we were preparing to go to church at seven! To Miss Knight belongs the credit of augmenting the supper, and getting rooms and beds rearranged, in not much more time than it takes to tell about it, and we were all off to church on time, taking Mr. Sibley and one lady with us. On Good Friday there was a long service in the morning and the afternoon was spent in getting the

QUIET COUNTRY LIFE IN AFRICA



THE PUPILS OF MISS SEAMAN'S SCHOOL AT BAHLOMAH ARE FROM THREE DIFFERENT AFRICAN TRIBES. CIETTA FREEMAN, IN TEMPORARY CHARGE, AT RIGHT

party of three off again, with some difficulty over hammocks and carriers. They had scarcely gone when a little dying baby was brought in, over whom we worked for some time, then sent for Mr. Coleman, the clergyman, to come and baptize him. He was taken back home, but only lived till midnight when the grandfather, chief of Bahlo-mah, came to tell us and ask us to the burial, which he said would take place almost immediately. We declined and so did the clergyman, so they waited until the morning, and we went over before breakfast and had one of the so far rare Christian burials here. This is only the third, I think.

Sunday began with a "dawn service" of prayer and praise at five-thirty, full service and Holy Communion at nine. In the afternoon we had a service in the little church of The Prince of Peace, in Makkah, where the boys' school was, but is not at present. This was conducted altogether by women and girls, for Mr. Coleman had left directly after dinner to hold service in another town, on his way home that evening. But we had a good con-

gregation of men and women and were asked to come again.

The next day was another of preparation and moving for Miss Ridgely's holiday visit. She arrived early on Tuesday and spent the week with us, seeing and staying in the new house for the first time. She brought an invitation to Miss Knight to make a short holiday trip to the metropolis of Monrovia, which she had not yet visited. Having accepted she spent the next day very busily in getting ready and leaving things in good shape for us older ones, and then was whisked off the next morning at six-thirty, so as to make the whole distance to the water-side, or lake, about twenty miles or more, in one day without too much walking in the heat of the day.

Thus ended a week of anything but quiet life. However, so it goes. There is much humdrum monotony, as in all life, when we are quietly making our way with our people and our children. The harvest truly may be "great, but the laborers are few." Let us pray our Lord of the Harvest to send forth more laborers to Bahlo-mah.



JOHN HOPPER ROBLIN
Philippines
From Albany



MARY L. WRIGHT, R. N.
Shanghai
From Connecticut



THE REV. JOHN KUHNS
Liberia
From England



LAURA LOUISE MOFFETT
Shanghai
From Iowa

Introducing^{es}
Some
Recent Recruits
for the
Distant Missions

(For details see the
opposite page)



GORDO WILLSON, R. N.
Alaska
From Chicago



THE REV. H. D. GASSON
Brazil
From Virginia



CAROLYN R. DAVIS
Anking
From Massachusetts



THE REV. N. D. GIFFORD, JR.
Hankow
From Rhode Island

Recruits for the Distant Missions

Short Sketches of Some Late Additions to the Church's Forces Abroad

WE PRESENT to our readers this month ten recruits for the distant missions, eight of whom are pictured on the opposite page. Alaska, Brazil and Liberia each claim one; two go to the Philippines and five to China.

ALASKA: Miss Gordo Willson has gone to Alaska where she is stationed in the new hospital which Bishop Rowe has taken over at Wrangell. She is a native of Chicago and a communicant of the parish of the Atonement in that city. Miss Willson graduated from the Training School of St. Luke's Hospital, Chicago, and was a member of the Chicago Visiting Nurses' Association.

BRAZIL: The Rev. Henry D. Gasson, who goes to serve in Brazil, is a native of Baltimore, Md., but is now a member of Christ Church parish, Alexandria, Va., the historic church where George Washington was once a vestryman. He graduated from Georgetown University in 1923 and from Virginia Seminary in 1926.

CHINA (ANKING): Miss Carolyn R. Davis goes to the Cathedral School for Girls at Anking, China. She is a native of Massachusetts, a communicant of St. Mark's, Dorchester, and a graduate of Simmons College, Boston, 1917. She comes with a record of effective supervision of education among girls.

CHINA (HANKÓW): The Rev. Nelson D. Gifford, Jr., will serve as a clergyman in the missionary district of Hankow. He is a graduate of Moses Brown Preparatory School and attended both Haverford and Princeton Colleges. He graduated from Virginia Seminary in 1926. He is a communicant of St. Colomba's, the Chapel of St. George's School, Middletown, R. I., where he taught for two years.

The Rev. Claude Leon Pickens, Jr., will enter evangelistic work in Hankow. He is a graduate of Washington High School, the University of Michigan and the Virginia Theological Seminary.

Mrs. Pickens, who is a daughter of Dr. S. M. Zwemer, the authority on Islam, is a registered nurse as well as a graduate of Hope College, Michigan.

CHINA (SHANGHAI): Miss Laura Louise Moffett has gone to do secretarial work in St. Andrew's Hospital, Wusih. She comes from Cedar Rapids, Ia., where she was a communicant of Grace Church. Educated at St. Katherine's School, Davenport, and in business colleges in Cedar Rapids, finishing with a year in the University of Wyoming, and with considerable business experience in this country, Miss Moffett is well equipped for her new duties.

Miss Mary Lathrop Wright is a nurse who received her training in the Springfield (Mass.) Hospital, afterward taking a special course in Public Health Nursing at Teachers' College, Columbia. She served most acceptably as an army nurse from 1917 to 1919 and at the time of her volunteering for China was Superintendent of the Visiting Nurses' Association of Waterbury, Conn., a post she had held since 1920. She has gone to assist Dr. Claud Lee in St. Andrew's Hospital, Wusih.

LIBERIA: The Rev. John Kuhns is a native of Greensburg, Pa., who has been serving as curate of St. Chad's, Gateshead-on-Tyne, England. He graduated from Haverford College in 1916, Berkeley Divinity School 1921 and attended Cambridge University, England, 1921-1922. He afterward served as domestic chaplain to the Bishop of Aberdeen and filled curacies in St.

John's, Fenton, England, and at St. Chad's. He was attached to the Medical Corps in France 1917-1919. Mr. Kuhns sailed from England in October to join the staff in Liberia.

PHILIPPINES: Mr. John Hopper Roblin was born in Watervliet, N. Y., and educated at the Choir School of the Cathedral of St. John the Divine and at Phillips' Academy, Andover, taking his degree of B. S. at Princeton in 1926. While at the Choir School he was a pupil of the late Rev. Wilson McDonald, whose sudden death in Manila was noted last month. Mr. Roblin's friendship with Mr. McDonald led to his volunteering for the Sagada Mission. In

one of the last letters which Mr. McDonald wrote to the home office he said of Mr. Roblin: "I know of no one of whom I can speak more highly."

Mr. Arthur H. Richardson is a graduate of Williams College, 1921, and the Berkeley Divinity School, 1926, who has gone to assist in important work in the Philippine Islands. He is a communicant of St. Paul's, Burlington, Vt., where his father, the Rev. G. L. Richardson, is rector. He has taught at the University of Pennsylvania and at the University of Vermont. He also saw service in the war from October, 1918, to March, 1919, holding a commission as second lieutenant in the F. A. R. C.

Brief Items of Interest

A CONFERENCE of Silent Church Workers was held in All Souls' Church for the Deaf in Philadelphia in August. All Souls' was the first church built in the United States for deaf people. Sixteen out of a possible eighteen clergymen attended, representing all parts of the country, from Seattle to New York and from Colorado to Mississippi. The Rev. O. J. Whildin was elected president of the Conference, which spent five days in considering the needs of the deaf in our Church. A thorough course of seminary preparation for deaf clergymen, and a systematic survey of the work now being done, were some of the desirable things toward the realization of which committees were appointed. The conference ended with a service in memory of the late Rev. Henry Winter Syle, the first deaf mute to be ordained to the ministry. At this service a bronze tablet was unveiled to the memory of a beloved layman who, while not deaf himself, had labored during most of his lifetime in the interests of those so afflicted, the late A. L. E. Crouter, LL. D., L. H. D. The unveiling was performed by a young

girl who is deaf, dumb and blind—Miss Grace Pearl—and was most impressive.



AT THE last meeting of the Diocesan Convention of East Carolina the following resolutions were adopted:

WHEREAS, The Rev. R. B. Drane, D. D., will on All Saint's Day this year observe the 50th anniversary of his rectorship of St. Paul's, Edenton, the 43rd Annual Convention wishes to place itself on record in the following resolutions:

I. That the long life and ministry of the Rev. R. B. Drane, D. D., in this old Parish has been a source of inspiration to the people of the Church in the whole Diocese.

II. That the services of Dr. Drane as President of this Convention, President of the Standing Committee, deputy to the General Convention, and in many other diocesan capacities have been of great benefit to the Church in North Carolina.

III. That this Convention extends to Dr. Drane its best wishes for a long continued life and ministry.

The inspiration of Dr. Drane's life has been felt far beyond the bounds of his diocese, and **THE SPIRIT OF MISSIONS**, on behalf of the whole Church, would like to join in the good wishes of the Convention.

BRIEF ITEMS OF INTEREST

THE enlarged and greatly improved church in Kuling, China, was reopened this summer under the name of the Church of the Ascension. Kuling is a beautiful summer resort among the mountains in the district of An-king, to which our missionaries are sent to escape the summer heat of the low country. The school for the children of missionaries is also located here.

The new church is the most beautiful structure in Kuling. The work was done from designs made by the Rev. C. F. Howe of our Hankow Mission carried out under the supervision of Mr. H. E. Baker. Many memorials have been given, but some accessories are still needed, such as lights, Prayer Books and Hymnals, etc. The congregation and friends gave \$4,000, while Bishop Huntington has generously loaned the other \$3,000 needed without interest. The repayment of this sum will be the first object of the congregation.



THE work among the Karok Indians in Northern California has steadily developed under the charge of the Rev. W. Charles Pearson, assisted by Deaconess Lillian Todd. With Orleans as a center these workers cover the Indian homes and villages for many miles in the mountains. Their goal for this year is a Parish Hall for social purposes where the young Indians can be helped. The Woman's Auxiliary of the Diocese of New York has promised \$1,000 toward this project, which is the one and only item for the district of Sacramento on the list of advance work in the National Program.



THE need for a doctor at our mission in Cape Mount, Liberia, was made evident by a recent occurrence there. One of our women workers developed an abscess in the ear. The nearest doctor lived in Monrovia and the patient watched anxiously for a

steamer which was due and would take her the fifty miles down the coast. After she had been suffering intense pain for a week the steamer appeared on the horizon, but passed without stopping at Robertsport and the only thing to be done was to make the journey overland. In a country where there are no railroads, and not even roads, as we know them, this was a hard trip. As the missionary wrote, "it was a great relief to get to a doctor." Let us hope that before long a doctor may volunteer for Cape Mount and thus bring great relief not only to our missionaries, but to their friends at home.



THE Woman's Auxiliary of the third district of the diocese of Central New York has assured Bishop Carson of their desire to place an altar in Trinity Cathedral, Port au Prince, Haiti. The building is now in course of construction. The gift is made in memory of Anna Farrington Rankine, at one time president of the Auxiliary.



WRITING from Wrangell, Alaska, on September 17 Bishop Rowe says: "I just reached here today. Tomorrow I go up the Stickine River—will be here for Sunday, September 26, Ketchikan for Sunday, October 3—then home. When this last visit is made I will have made a 'clean sweep' of all the missions of the interior and of this southern coast. It has been some job—taken over four months—and I am ready to rest."



UP IN the northwest corner of Maine is a small mission whose most crying need is a stereopticon which could be used for the entertainment of young people, "for the town movie provides most appalling pictures." **THE SPIRIT OF MISSIONS** will be glad to put any one who has a stereopticon to give away in touch with the mission in question.

SANCTUARY

SOME THOUGHTS ON PRAYER*

WHAT PRAYER IS

PRAYER is the breathing of the soul toward God.
In prayer the will of man puts into operation the will of God.
The object of prayer is to help God carry out His plan for the universe.

AN ORDER OF PRAYER FOR THE DAY

Silence in order to realize God's presence.
Confession of sin.
Petition, i. e., request for ourselves and our needs.
Intercession, i. e., request for others and their needs.
Thanksgiving to God because of what He has done for us.
Worship of God because of what He is.
Silence in order to hear God's voice and to rest in Him.

AN ORDER OF PRAYER FOR THE WEEK

Sunday.—Thanksgiving.
Monday.—Relatives and friends.
Tuesday.—City, state and nation; governments and peoples of the world.
Wednesday.—Those toward whom we have a special responsibility.
Thursday.—The Church.
Friday.—The non-Christian world.
Saturday.—The departed.

SOME PRINCIPALS AND SUGGESTIONS

God is our Father and rejoices in our prayer.
God always answers prayer, but sometimes answers "No," sometimes, "Wait."

We pray that we may help to accomplish God's will, not that we may have our own.

To use the phrase, "through Jesus Christ our Lord," is equivalent to asking God to grant our prayer only in so far as it accords with His will for us and for the world.

To pray, "Thy will be done," is not an act of submission, but of glad cooperation with God; it is active, not passive.

Have a definite time and place for prayer.

Do not pray by your bedside—beds suggest sleep.

Do not be hurried in your prayer. No more important work awaits you.

*Leaflet No. 7, Trinity Chapel, New York City. (Condensed.)

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 Extensions, 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 payable to Lewis B. Franklin, Treasurer.

Appointments of the Presiding Bishop

- Monday, November 1, Luncheon New York Clergy Association 1 p. m. Town Hall.
Wednesday, November 3, Maryland Annual Meeting of Woman's Auxiliary.
Thursday, November 4, Connecticut Laymen's Conference, Middletown, Conn., address to diocesan Men's Club a. m.
Sunday, November 7, Baltimore, Md. Corporate Communion of Girl's Friendly Society in the morning and Baltimore Protestant Episcopal Brotherhood Memorial Service, in the evening.
Tuesday, November 9, Annual Laymen's Dinner, Troy, N. Y.
Friday, November 12, Indianapolis, Indiana.
Saturday, November 13, Indianapolis, Ind., Church Club Dinner.
Sunday, November 14, Indianapolis, Ind., Combined Service.
Wednesday, November 17, Jacksonville, Fla., Synod of Province of Sewanee.
Sunday, November 21, New York City, Trinity Church, 11 a. m.
Sunday, November 28, Springfield, Mass. Meeting of All Episcopal Churches in City Auditorium 11 a. m.

Meeting of the National Council New York, October 6-7, 1926

THE October meeting of the National Council proved to be one of the most impressive ever held for various reasons. In the first place there was record-breaking attendance. Reports of the financial standing of the Church were a further fairly inspiring note. Progress both with respect to Budget payments for 1926 and with respect to the Deficit indicated the dawn of a new era of loyalty in this respect. At the same time reports of field effort on behalf of the Program of the Church with evidences of the continued generous support added a note of enthusiasm that gave a new courage to the whole body when the difficult task of building the Budget for 1927 was faced.

Bishop Murray in his greeting to the Council described the many conferences in dioceses and missionary districts and other contacts with the Church in recent months and declared that everywhere he finds conditions most encouraging. The Presiding Bishop reported upon various matters coming under his personal jurisdiction. With real regret he reported the resignation of James A. Pershing, Esq., of Denver, Col., representative of the Sixth Province in the National Council. Mr. Pershing had been a member of the Council from its organization in 1919 and

attended its first meeting held in Washington, D. C. He was on important committees and represented the Council as a member of the Finance and Field Departments. A resolution of appreciation of Mr. Pershing's services was unanimously adopted.

Announcement was made that the Province of the Northwest had elected the Rev. Addison E. Knickerbocker of St. Paul's Church, Minneapolis, Minn., as Mr. Pershing's successor. Mr. Knickerbocker was appointed a member of the Department of Missions in succession to Mr. Pershing while his place in the Department of Finance was filled by the appointment of William H. G. Peterkin, Esq., of West Virginia.

The Society for the Propagation of the Gospel will hold a pageant in commemoration of its 225th anniversary in England next April. They ask that a representative of the Department of Missions be sent to take part on this occasion.

The Daughters of the King renewed the expression of their deep appreciation of the missionary and educational work of the National Church and pledged the support of the Order to the Program.

The Vice President, Mr. Lewis B. Franklin, reported that the National Council had

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during the past summer been represented at thirty-three summer conferences through its office staff and Associate Secretaries.

FINANCE DEPARTMENT: The Treasurer made a most encouraging report on the payments of pledges on account of the deficit. This has been published in full in the Church papers.

The financial report was also very good. Up to October 1 \$1,704,444.98 had been received as against \$1,448,696.31 for the same period last year.

A list of Advance Work which had been assigned to various dioceses and districts, at their request, was presented. This totals \$225,000 per annum, a small sum compared with the total amount of \$1,500,000 per annum authorized by General Convention. Much attention had been given to the distribution of these Advance Work items throughout the Church. The list has been mimeographed for wide distribution.

DEPARTMENT OF MISSIONS: Dr. Wood reported conditions in China, a detailed account appearing on page 673.

Among matters of routine business which needed the approval of the Council was the request of the Bishop of Cuba that he be permitted to take advantage of an advantageous offer to move the Cathedral to the residence portion of Havana.

The affairs of the American Church Institute for Negroes, as reported by Dr. Patton, are in a most encouraging condition. Both he and Dr. Wood spoke particularly of the Bishop Tuttle Memorial School for training colored women as Church workers which is located on the grounds of St. Augustine's School at Raleigh, N. C. This is an achievement of the Woman's Auxiliary and owes much of its success to the care bestowed on its planning and equipment by Miss Eva Corey of Massachusetts and Mrs. Pancoast of Philadelphia.

The Council heard with interest Bishop Thomas's account of his work in Wyoming, particularly his plans for the betterment of the Arapahoe Indians on the Wind River Reservation.

DEPARTMENT OF CHRISTIAN SOCIAL SERVICE: Dean Lathrop had received a letter from the Secretary of the Church Association for the Advancement of the Interests of Labor—commonly known as C. A. I. L.—stating that the Society was closing up its work in view of the fact that it was duplicated by a Department of the National Council. C. A. I. L. was the pioneer in Social Service in the Church and valiantly carried on its efforts for many years under the efficient leadership of Miss Harriete A. Keyser, who gave unstintingly of her time and means to the work.

Miss Keyser was elected an additional member of the Department.

The President nominated the Rev. Goodrich R. Fenner of Dallas, Tex., and the Ven. Harrison W. Foreman of Syracuse, N. Y., to fill the vacancies caused by the resignations of the Rev. Alfred Newbery, Assistant Secretary, and the Rev. F. D. Goodwin, Secretary for Rural Work.

PUBLICITY DEPARTMENT: The Executive Secretary, who is also editor of THE SPIRIT OF MISSIONS, spoke of the very gratifying increase in circulation of that magazine, due in large part to the cooperation of the Woman's Auxiliary. One thousand women are now officially-appointed agents of the magazine.

The Rev. Robert F. Gibson, former Executive Secretary of the Department, is now an associate secretary of the Field Department. A resolution expressing the regret of the Council at his retirement from that body had been suitably engrossed and was presented to him at this meeting.

DEPARTMENT OF RELIGIOUS EDUCATION: The Executive Secretary submitted his budget for 1927, which included the appointment of Mrs. Richard B. Kimball as editor of the Department's publications. This was approved by the Council.

FIELD DEPARTMENT: The Council had the pleasure of hearing Bishop Darst of East Carolina on the plans of the National Commission on Evangelism. The call to and the plans for the Bishops' Crusade will be found in full elsewhere. The Council appropriated \$9,208 for the expenses of the Crusade in accordance with the instructions of General Convention.

The Rev. Charles E. McAllister has resigned as Secretary of the Field Department, but has consented to act as Associate Secretary.

THE WOMAN'S AUXILIARY: Miss Lindley stated that the Woman's Auxiliary would throw itself heartily into the plans for the Bishops' Crusade and give all the service in its power. The Council was glad to hear that Miss Emily C. Tillotson, who had been compelled to take a vacation from her duties, had come back to the office and was quite restored to health.

This was the meeting at which the budgets for the entire field for the year 1927 were considered. These budgets were presented in detail, and having been given thorough scrutiny by the officers and then by the respective departments, were referred by the Council to the Finance Department, which gave them careful consideration, reporting its judgment to the Council on Thursday. The total of these budgets was in accordance with the fig-

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ure adopted by General Convention, \$4,212,370. The appropriations to the various dioceses and missionary districts of the Church were approximately the same as for the current year. The budgets were approved as recommended by the Finance Department.

The General Convention in New Orleans adopted a resolution asking the National Council to take under serious consideration the expediency of removing from New York to the city of Washington, D. C. This had been placed in the hands of a special committee consisting of Bishop Perry, of Rhode Island; Dean Chalmers, of Dallas, Tex.; Mr. Patten, of Chattanooga, Tenn., and Mr. Franklin, Vice President and Treasurer of the National Council. The committee gathered all the material it could on the question, and held a meeting in New York on October 5th.

The report of the committee occupied the attention of the Council for the greater part of Thursday morning, very careful and serious consideration being given to the matter as the Council felt the importance of the question before it. The committee stated that as the invitation had been received from Washington the burden of proof rested with Washington. Its report therefore dealt in large part with the consideration advanced by those in favor of Washington as headquarters, every effort being made to present fully and fairly the opinions of those in favor of the change. After doing this it presented what it considered certain definite responsibilities which render the change at present inadvisable.

The chief of these was the fact that New York is in the center of a far greater church population than is Washington, thus making it possible for the staff at the Church Missions House to reach quickly a great number of people. It was found that with little loss of time and comparatively small expense the staff could reach from New York 290,700 communicants, while from Washington with the same effort and expense they could reach but 62,700 communicants.

Necessarily every member of the staff, while having much desk work to do, is obliged also, because of the limited field staff available, to assist the Field Department in the presentation of the Church's Program. The ability to reach this large number of communicants with little loss of time from the desk is a valuable asset.

The necessity for some definite conclusion at this time was shown by the fact that Calvary Church, which owns property south and east of the Church Missions House, is considering the sale of its property, in which case a fourteen-story building would be erected which would shut out the light and air from the Church Missions House on those two

sides and render unusable a considerable part of the office space.

The opportunity to join in this proposed sale made it seem necessary to arrive at a decision at this time.

The committee offered a resolution which was adopted asking that action looking to a move of headquarters from New York to Washington, D. C., be deferred, and on motion of the Bishop of Massachusetts the Department of Finance was authorized to sell the Church Missions House if in its judgment it is advisable, and to bring to the December meeting of the Council a plan for a change of headquarters to some other location in the City of New York.

The Council gave consideration to the desirability of changing the May meeting of the Council, which ordinarily came on the second Wednesday and Thursday in May, and at a time when so many dioceses were holding their conventions, and, as it did this year, falling on Ascension Day. The Council voted to change the May meeting and hold it on the last Wednesday in April.

The Council adjourned to meet in New York on December 8th.

Meeting of the Department of Missions

THE Department of Missions met as usual on the day preceding the Council meeting. Many routine matters were disposed of and many matters of importance referred to the Council.

The executive secretary announced that the schools in China had reopened with a very satisfactory registration.

The Board of Home Missions on the Reformed Church of America celebrated its Centennial on October 15th, and a message of congratulation was sent to the Board.

The death of the Rev. Wilson Macdonald of our Philippine Mission, an account of which appeared in our October issue, was announced and a resolution of sympathy sent to his mother and sister in this country. A minute on the death of the late Rev. Irwin H. Correll, D. D., was adopted by a rising vote.

The Department gave very sympathetic consideration to the large loss of property suffered in South Florida as a result of the recent hurricane. For further details see page 678.

An appropriation was made to secure adequate lighting and a sanitary water supply for the Southern Cross School at Porto Alegre, Brazil. Dr. Wood, who has recently visited the school, reported that conditions in both these respects were very bad.

An emergency of an unusual character was

reported from the district of Arizona. Owing to the unusually heavy rains our triple-decker building in Jerome, which had been built on the side of the mountain, had been so undermined that there was growing danger of the whole structure falling out of the lot. The Bishop will need \$10,000 in addition to the amount given locally to rebuild on another location. He was authorized to present this matter to the Church as an emergency appeal.

The Department learned with great regret that Archdeacon Drane, who was prevented by illness from returning to his post in Alaska after his recent furlough, is not yet able to take up his work in the field.

At the request of Bishop Campbell, the Rev. Edward F. Kloman was appointed treasurer of the Liberian Mission.

The following missionaries were appointed: Alaska: Mrs. Hedwig A. Muren, Mr. and Mrs. William J. McCurdy, Miss Adelaide Duke. Anking: Miss Lillian Harris. Cuba: Miss Esther Diaz Alvarez, Miss Alicia Lamor Platt. Honolulu: Miss Dorothy H. Locke. Liberia: Miss Clara Upton Keith. New Mexico: Miss Dorothy I. Williams. North Tokyo: Miss Margaret Myers, Miss J. A. Bishop. Philippines: The Rev. Arthur Hall Richardson. Porto Rico: Miss Carmen C. Garcia, Miss Frances Blanche McNulty, the Rev. Kenneth Osborne Mills. Shanghai: Dr. Lula Marjorie Disosway, Mr. Frederic J. Eastman. Six missionaries were also employed in the field.

Department of Missions and Church Extension

JOHN W. WOOD, *Executive Secretary*

Across the Secretary's Desk

MORE than one hundred readers of THE SPIRIT OF MISSIONS have answered Dr. Burke's question in the September number. "No," they say, "we will not let them die!"

A wireless message has been sent to Dr. Burke to assure him that there will be sufficient funds to keep those children through the winter. I know what that means to him and Mrs. Burke.



IF you would like to read an interesting story of an Alaska Indian mission, send me a postcard for the little leaflet on St. Timothy's, Tanana Crossing, one of the most difficult and inaccessible places in the interior of Alaska.

This story has been written by Mrs. Charles E. Betticher who, some years ago served there as the pioneer missionary. Our work at

Tanana Crossing is carried on by the Rev. Arthur Wright, a former pupil of St. Mark's School, Nenana, and a protege of Archdeacon Stuck. The work he does is one of the many justifications for the maintenance of such a school. You can read the leaflet in a quarter of an hour, but the story of a fine Christian effort on behalf of people who need the best their white brothers can give, will stay by you for many a day.

I must share with all the readers of THE SPIRIT OF MISSIONS these lines entitled "Aurora" which appear in the leaflet:

"O glorious Christ within the veil,
The mystery of the Northern Light;
Shine through the shifting curtain
Of our lives.

As stars at night

Unwavering pierce this wonder of the sky,
O Morning Star shine through; that men
may see
Through our fleeting shadows, Thy still
Majesty."

I have a suspicion that these beautiful and stirring words come from the pen of Mrs. Betticher. If you have ever been in Alaska, you will appreciate them all the more.



HAVE any *men readers* of THE SPIRIT OF MISSIONS founts of type used in juvenile days when to be a printer was one's ambition? Bishop Creighton writes me that material of that kind in good condition can be effectively used in the industrial department of our school in Guadalajara, Mexico. He says: "Mr. Salinas is anxious to secure enough type to print twenty or thirty hymns for the use of the missions. The boys in the school will gladly do the work. We have purchased 300 pesos worth of type, which is all we can afford."



AS if Civil War in China was not trouble enough, the gaunt figure of famine haunts many of the people. The Rev. Walworth Tyng of Changsha writes: "Part of the uplands of Hupeh and Anhwei were ruined by drought this spring. Some of the richest lowlands are being drowned this summer by flood. The outlook is gloomy for much of the population."



MR. W. O. D. BRIGHT, our business man in Monrovia, writing about the remittances on account of the appropriations for the schools, says: "With great strain and difficulty I am trying to ensure the keeping up of our schools. The amounts appropriated have never been adequate. You can readily understand this when you realize that the average for food, housing and teaching the

pupils is at the rate of 6½¢ a day. Now that the amount is reduced by two per cent in order to meet the reduction imposed by the last General Convention, I think that we shall be compelled to send some of the pupils home."



HOW the missionary loves the land whose people he tries to serve! Take the case of one of our missionaries to Liberia who has to be in this country for a time because of health. The summer has been spent in one of the most beautiful parts of the United States and yet this comment comes: "The scenery is beautiful and sunsets are wonderful, but all the beauty in ——— can't compare with the sunsets at Cape Mount."

Let me hope that every reader will recognize my discretion in putting in that blank.



THE Rev. Guillermo G. Zermeño, who has just taken charge of our mission in Céspedes, Cuba, thinks that if he could have a phonograph he would be able to use it to good advantage to get hold of the young people. Can anyone who reads this supply Mr. Zermeño with a phonograph and some records? If so the Executive Secretary, Dr. John W. Wood, at 281 Fourth Avenue, New York, will be glad to hear about it.

Arrivals and Sailings of Missionaries

BRAZIL

The Rev. Henry G. Gasson, new appointee, sailed from New York September 25.

CANAL ZONE

Mrs. A. C. Somes, returning to the United States, arrived in New York September 13.

Bishop Morris, returning to the field, sailed from New York September 25.

CHINA—ANKING

Mr. and Mrs. George Kennedy, new appointees, arrived in Shanghai August 25.

Miss Helen Gingrich, new appointee, arrived in Shanghai August 25.

Miss Lillian Harris, new appointee, arrived in Shanghai September 25.

Miss Mildred Capron, returning after furlough, arrived in Shanghai September 25.

Miss Carolyn R. Davis, new appointee, arrived in Shanghai September 25.

The Rev. E. J. Lee and family, returning after furlough, arrived in Shanghai September 11.

CHINA—HANKOW

The Rev. Nelson D. Gifford, Jr., new appointee, arrived in Shanghai September 25.

Deaconess Emily L. Ridgely, returning after furlough, sailed from San Francisco September 18.

The Rev. and Mrs. Claude L. Pickens, Jr., new appointees, arrived in Shanghai September 20.

Miss Sophia E. Igo, new appointee, arrived in Shanghai September 6.

Mr. John L. Cole, returning home on furlough, arrived in New York September 20.

The Rev. E. S. H. Ling, returning after study, sailed from Vancouver September 30.

Miss Ellen Jarvis, returning to the field, sailed from Vancouver September 30.

CHINA—SHANGHAI

Mr. Samuel Hocking of St. John's University arrived in New York September 20.

Mr. H. A. Matsinger, returning after furlough, arrived in Shanghai September 11.

Dr. Julia Russell, new appointee, arrived in Shanghai September 25.

Dr. Lula M. Disoway, new appointee, arrived in Shanghai September 25.

The Rev. Dr. and Mrs. F. L. H. Pott, returning after furlough, arrived in Shanghai September 20.

Mr. Frederic J. Eastman, new appointee, arrived in Shanghai September 11.

Dr. A. W. Tucker and family, returning after furlough, sailed from San Francisco September 25.

CUBA

Bishop Hulse, returning to the field, sailed from New York September 25.

Archdeacon and Mrs. Juan McCarthy, returning after furlough, sailed from New York September 25.

JAPAN—KYOTO

Miss Anna S. Van Kirk, returning after furlough, arrived in Kyoto September 11.

JAPAN—NORTH TOKYO

Miss Helen R. Lade, returning after furlough, sailed from Vancouver September 30.

Miss Mildred P. Russell, new appointee, arrived in Tokyo September 6.

The Rev. Norman S. Howell, new appointee, arrived in Tokyo September 24.

Miss J. Arria Bishop, new appointee, arrived in Tokyo September 24.

Miss Margaret Myers, new appointee, sailed from Vancouver September 30.

Deaconess S. T. Knapp, returning to the field, sailed from Vancouver September 30.

LIBERIA

Miss Clara U. Keith, new appointee, sailed from New York September 25.

PHILIPPINE ISLANDS

The Rev. Benson H. Harvey, new appointee, arrived in Manila September 20.

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The Rev. Arthur H. Richardson, new appointee, sailed from San Francisco September 25.

Miss F. E. Bartter, returning to the field from England, arrived in New York September 18.

PORTO RICO

Mrs. Philip D. Locke and son, returning after furlough, sailed from New York September 16.

The Rev. Philip D. Locke sailed from New York September 23.

Educational Division

WILLIAM C. STURGIS, Ph.D., *Secretary*

Read a Book

**On the Edge of the Primeval Forest.* By Albert Schweitzer. (New York, Macmillan, 1922). \$2.

**The Kingdom without Frontiers.* By Hugh Martin. (New York, Macmillan, 1924). \$1.

**The Cost of a New World.* By Kenneth MacLennan. (New York, M. E. M., 1926). \$1.

*Obtainable from The Lending Library of the Church Missions House, 281 Fourth Avenue, New York, N. Y. Books are loaned for two weeks each. The only expense to the borrower is the payment of postage both ways.

All books may be purchased from The Book Store, 281 Fourth Avenue, New York, N. Y., at the prices quoted.

The Lay Readers' Manual

LAYMEN in growing numbers are becoming anxious and willing to do definite Church work. The greatest obstacle in utilizing this tremendous storehouse of power has been the general ignorance of laymen as to what work requires doing and when and how to do it. One of the finest opportunities open to laymen, and one to which they respond with eagerness, is the privilege of serving as Lay Readers. Many, however, hesitate to undertake this work and "view with alarm" any suggestion that they should serve as lay readers because they are entirely ignorant of what is involved. Too often, it is assumed that the average layman needs nothing but a Prayer Book and a Bishop's license to conduct the Church's services. On the contrary, the uses of the Prayer Book in the pew and in the chancel are vastly different. The Churchman who worships with ease in his pew, often finds himself hopelessly confused when he finds himself in the chancel trying to lead

a service with which, in his pew, he is perfectly familiar. Few men, if any, care to place themselves in this embarrassing position. Consequently the Church, through its failure to prepare its men for this service, has deprived itself of a great force in its advance and has kept as spectators many laymen who are yearning for an opportunity to actively engage in the work of the Master for the extension of His Kingdom.

It is true that here and there a far-sighted minister has held classes for the training of lay readers but these attempts have been isolated and sporadic and have not reached the large body of men eager to serve the Church in their capacity as laymen. What was needed was some plain guidance and instruction for all men wherever located. This is now available. A layman, a prominent young lawyer, who for years has been a lay reader and has carefully studied the Church's services, and the canons, rubrics, and customs which relate to them, has written, out of the years of his own experience, a small book in order that the men of the Church may no longer be deprived of offering themselves for the very beautiful and useful Lay Ministry.

This book, *The Lay Reader's Manual* by Edmund R. Beckwith, has just been published by the National Council. Simple and direct, Mr. Beckwith's book opens wide the doors to the mysteries of the lay reader's work. One reading of *The Lay Reader's Manual* will easily demonstrate that these mysteries are but the mysteries of unfamiliarity with the task in hand, which, once dispelled, open wide the doors to a satisfying, useful, and tremendously worthwhile adventure in the service of Jesus Christ and His Church. With each successive reading, this becomes more evident, especially if it is accompanied by the practice of the principles set forth.

No better idea of the scope of the book can be given than to mention the chapter headings: I. *How One Becomes a Lay Reader.* II. *Preparation for a Service.* III. *Morning Prayer.* IV. *Evening Prayer.* V. *The Litany.* VI. *The Penitential Office.* VII. *Lay Baptism.* VIII. *The Visitation of the Sick and of Prisoners.* IX. *The Burial Service.* X. *Forms of Prayer to be Used at Sea.* XI. *A Form of Prayer and Thanksgiving,* and, XII. *Some General Reflections.* There are also some valuable appendices containing a digest of diocesan canons, some historical data, and a bibliography of sermons suitable for use by lay readers.

With a commendatory preface and foreword by Bishop Darst, Chairman of the National Commission on Evangelism, and Bishop McDowell of Alabama, of which diocese Mr. Beckwith is a member, respectively, *The Lay Reader's Manual* should make a wide appeal to Churchmen everywhere. Members of the Brotherhood of St. Andrew and men engaged in evangelistic work will find it

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invaluable while men who have never done any Church work will find in it a new avenue of service. If every layman in the Church purchased a copy of Mr. Beckwith's *Manual*, (which costs but \$1.00) read it carefully, and acted in accordance with its guidance, our Church would be filled with a power and a force which it has never before experienced. No longer would parishes and missions be closed because a minister was lacking, no longer would people be deprived of regular Church services, and what is perhaps most important, no longer would the men of our Church be seeking in ignorance and in vain for an opportunity for service. The satisfaction and joy which comes in useful worthwhile service to Christ and His Church would be theirs and the effect would reverberate throughout the Church and the world.

The Lay Reader's Manual may be obtained from The Book Store, 281 Fourth Avenue, New York, N. Y., for \$1.00 postpaid.

—W. E. L.

Foreign-Born Americans Division

THE REV. THOMAS BURGESS, *Secretary*

Commission on Ecclesiastical Relations

RUSSIANS, Greeks, Syrians, Ukrainians, Roumanians, Assyrians, Armenians, Czecho-Slovakians, and others are all in somewhat difficult ecclesiastical tangles in America. This is largely because of mixed conditions abroad since the war. It is not primarily the fault of the clergy or people here. From all these come constant requests for co-operation, recognition, lending of churches, financial help and the like. Our bishops and parish clergy are constantly writing to the office of this Division for advice on what relations they should have with particular foreign clergy and congregations. In the past we have given such advice as best we could, but of course had no authority to decide such important questions, and yet such co-operation or refusal to co-operate affects many thousands of souls.

On some of these questions, a former special commission of five bishops, under the chairmanship of Bishop Hall, appointed by General Convention, gave to the National Council an advisory decision on policies.

Last General Convention cleared up the matter by directing reference of all questions affecting ecclesiastical relations to the Presiding Bishop and National Council, and abolishing all commissions of General Convention on such matters, except that on the World Con-

ference on Faith and Order. Carrying out this order of General Convention, the Presiding Bishop appointed, and the Council confirmed, last May, a Commission of the Council on Ecclesiastical Relations. This Commission met in October and drew up some definite resolutions, which were passed by the National Council, regulating what advice should be given by the Presiding Bishop in particular cases.

The Council also passed the following resolutions:

WHEREAS, all matters pertaining to Ecclesiastical Relations have been committed by the General Convention to the Presiding Bishop and the National Council, and

WHEREAS, It is desirable that there should be a definite policy in such matters in order to insure uniformity of action throughout the Church, be it

RESOLVED, That the Bishops be advised to consult the Presiding Bishop and the National Council before taking congregations not in communion with this Church under their supervision.

The membership of this committee is:

Right Rev. Frederick F. Reese, D. D.
(Chairman)

Right Rev. Joseph M. Francis, D. D.
Right Rev. James De Wolfe Perry, D. D.
Right Rev. Edwin A. Penick, D. D.
Right Rev. Ernest M. Stires, D. D.
Rev. Dr. W. C. Emhardt (Secretary)
Rev. Dr. George C. Stewart.
Messrs. William R. Castle, Jr., George Zabriskie, William J. Tully, Burton Mansfield.

The Oldest Christians

A BOOK with the arresting title of *The Oldest Christian People*, by Dr. Emhardt and Mr. George M. Lamsa, published in October by Macmillan (\$1.25), tells briefly the romantic story of the Assyrian Church. It tells of Assyrian pre-Christian traditions current in Old Testament days, of the three centuries of peace and growth in the Christian era before the bitter persecutions began, the part of Nestorius in Assyrian Church history, ancient rituals and customs of this oldest Christian Community, their missions in the Far East in those incredible days when they taught the Gospel throughout the greater part of Asia, the famous Nestorian tablet, the rise of Islam and the wane of Christianity in the East. It goes on to describe the advent of western civilization and western missions, sometimes disastrous, and follows modern history, up to the work of the League of Nations in securing a dwelling-place for these long-suffering people, and our own mission of help, begun in 1925, to this oldest sister Church. The book offers a rare opportunity to read of the

first development of Christianity in the East, told by a native Assyrian, Mr. Lamsa, augmented by the careful study and research of Dr. Emhardt. Tamerlane, Marco Polo, Harun-Al-Rashid, appear in the story with Chinese, Persians, Tartars and Turks. The very dramatic story of the Assyrians since 1914 is related, as well as the tragedy of post-war settlement. A brief bibliography is added. [It is to the interest of the Church that copies be purchased through this division.]

The book should be widely used to call attention to a people who have long served the world and have given valiant testimony to the vital power of the Gospel of Christ.

Religious Education

THE REV. JOHN W. SUTER, JR.,
Executive Secretary

Missionary Education Through a Student Service Council

By *Frances H. Withers*
Supervisor of Service Program

THERE are many potential leaders among our boys and girls. How are we going to help them take their places as workers in God's great army unless we allow them to share with us now the responsibility of making and carrying out plans? In their public-school life, boys and girls assume the direction of their school activities, such as government, athletics, dramatics; yet in their Church Schools we too often deny them all opportunity for such expression. Is it any wonder then that they turn to agencies outside the Church through which they may express themselves, as they grow older? Let us be willing to take the time to help our boys and girls grow in power to carry on their own activities. The following accounts of successful efforts in this direction may be of help to others:

HOW ONE ADVISOR STARTED A STUDENT SERVICE COUNCIL

AS the clergyman of this parish had attended General Convention for many years and was in sympathy with the idea, the first step of having the rector's approval was not difficult. But the next one of approach to the officers and teachers was another story. Being supervisor eliminated one difficulty, and of course gave opportunity at faculty meeting to introduce the subject of the Service Program. It was impossible, however, to get enough interest to secure leaders. The one person we had selected and instructed by personal conferences never turned up at

faculty meetings and was little help in planning and carrying out any work. So we decided to appeal to the boys and girls direct. It was time to pack the Christmas Box, and though the work has been done for two or three previous years, it has been left entirely to a committee of the teachers. All that was asked of the children was that they should bring gifts or money.

The first step was to announce the fact that the time had come for this work and that we were to do it in a new way. We had no opportunity for week-day sessions, so this announcement was made at the opening of school on Sunday and each class was asked to elect one representative to meet on Saturday morning with the supervisor. At the first meeting, opened with the Service League prayer, plans were made for raising the money by gifts from the pupils, a chairman and spokesman were elected from among the representatives, also a secretary and a treasurer. An estimate was made of the kind of gifts needed and the probable cost. The next meeting was much the same, except that we had some money reported and many suggestions from the school to members of the Council as to the gifts. A purchasing committee was elected, who went the following week and purchased the gifts, the supervisor going with them as a silent member of the committee, offering advice only when it was asked for. On Sunday, gifts were displayed to the whole school and a report made, and then they were packed and shipped by the council. It was the school's first experience in planning and carrying out a project themselves.

The same plan was followed with the Lenten work, only in that case an opportunity was given on Saturday mornings for the whole school to take part in the work of preparing the posters for mission-study. The worship part took the form of a service before the work-period. This was a Lenten custom the school continued at the request of the boys and girls themselves under the new plan. We gave service-pins for a perfect record in attendance at service, faithful work during the study-period, and participation in the Offering. About twenty qualified for the pins. Next year we will have a permanent Student Council and will try to work in all five fields.

AN ACTIVE STUDENT SERVICE COUNCIL

THE Service Council of this School is made up of representatives of the classes in the Junior High and Senior High Departments of the Church School, with the Parish Supervisor of the Service Program as Council Advisor.

At the November meeting of the Service Council a list was presented suggesting contacts that could be made in the community, and including some definite requests for co-

THE NATIONAL COUNCIL

operation from the city Church Extension Society. The Council members were asked to consult their classes and report back. Each group worked out its own project, and many and varied were the reports given on Epiphany when the Service insignia were attached to the Service Chart! Two groups had visited settlements in the city.

The fourth, fifth and sixth grade girls were talking over at their meeting near Thanksgiving the reasons for calling America a land of plenty, and what the people coming from other countries to America expected to find here. The question was raised of what races were represented in the city's population, how they were living and what they contributed to the city. It was decided to find out more about these questions. Information was gathered and talked over at the group meetings. The leader asked whether the other boys and girls in the school would like to know about the people living in the city. It was decided to make posters to tell them. One girl volunteered to bring pictures of flags of all nations. Another had a picture of the Statue of Liberty. Others wished to work together and make posters showing American clothes and shoes, two important industries of the city, which employed many of the foreign born. The way the people lived in the city was talked over, and a poster made to show the kind of homes Americans want. The houses that many of the newcomers have to live in were discussed. In this connection the leader told of several settlements in the city and the work they were doing.

Just at this time one settlement was opening a new building for its day nursery, and a visit to this was proposed. The girls visited first the old building, then the new one, and saw the babies. Before going they decided what they wanted to know about the nationalities of the babies, their ages, what their mothers did, and during the visit the president of the group acted as spokesman. When they went through the playroom they immediately wanted to do something for the nursery. The head worker at the Settlement said that the two things she wanted were toys for the children and an entertainment for their Christmas party.

At their next meeting the girls talked over their visit and decided that they could give an entertainment. The boys of the fourth, fifth and sixth grades were told about the need and asked whether they would like to make some toys. Accordingly the boys also visited the Settlement and undertook to make toys. The girls worked on the play, and the boys on the toys. At the appointed time the girls went down to the Settlement for the Christmas entertainment, at which their play was one of the numbers on the program. In addition girls from the Settlement danced and sang with a skill which much impressed

the visiting group. The visit to the Settlement was written up for the school paper by both girls and boys. The girls finished their posters and showed them to the school on Sunday.

Some results of this experience were deeper appreciation of the hopes and problems and needs of the foreign-born people in the city, and of ways of helping them, and a desire to help make the city a more friendly city. The question of how to treat "Dagoes" and "Poles" in school was discussed and some of the children were trying experiments in friendship. The group felt keenly after seeing the settlement children that its play might have been much better done if they had all worked together better on it. The question of the relation of Roman Catholics and Protestants and Jews was brought up by one girl and discussed at length by the group, with the conclusion that all were trying to do the same thing in different ways. This first community contact raised many questions in the minds of the group as to housing and working conditions in which they may become increasingly interested as they grow older, if skillful guidance places them in situations which will deepen these first convictions of the need of a better social order.

RELIGIOUS EXPERIENCES

Vital religious experiences are our goal for the boys and girls. Too little thought is given to this in most of our schools, and we are taking results in character development too much for granted. Even where we do have a Service Program we are emphasizing acts done, work accomplished, rather than seeking that growth in character which comes through forming purposes and carrying them out, judging results in the light of Christian standards, and so forming guiding convictions for our lives. Yet is there any better way than through actual experiences in living Christianity to help our boys and girls organize their lives around the Christian principles of love and service to all mankind?

Christian Social Service

THE REV. CHARLES N. LATHROP,
Executive Secretary

A Good Book

RELIGION and the Rise of Capitalism is a fascinating book. It is fascinating to the general reader because its presentation is always interesting and often brilliant. But for one particularly concerned in the modern problems of industry, the book is fascinating because its very statement has a vital application and bearing on problems that we must face. The book is therefore essential for the Christian who is endeavoring to judge the

morals of modern business, because it gives the historical background out of which our present moral attitudes in business matters have evolved.

Yet to a Churchman the story unrolled in this book is by no means cheering. It follows the history of Christian ethics until it comes to this conclusion; the result of the revolution in society that comes with the rise and development of capitalism is the "contraction of the territory within which the spirit of religion was conceived to run." "When the age of the Reformation begins, economics is still a branch of ethics, and ethics of theology; all human activities are treated as falling within a single scheme, whose character is determined by the spiritual destiny of mankind; the appeal of theorists is to natural law, not to utility; the legitimacy of economic transactions is tried by reference, less to the movements of the market, than to moral standards derived from the traditional teaching of the Christian Church; . . . " At the end we find the new position. "Its essence is a dualism which regards the secular and the religious aspects of life, not as successive stages within a large unity, but as parallel and independent provinces, governed by different laws, judged by different standards, and amenable to different authorities." This is a terrible conclusion, for this position is a denial of the Kingship of Christ.

But we must turn back and follow the current of the book. It has five chapters: *The Medieval Background; The Continental Reformers; The Church of England; The Puritan Movement and Conclusion.* There is one delightful sentence in the first chapter: "The true descendant of the doctrines of Aquinas is the labor theory of value. The last of the Schoolmen was Karl Marx." In the medieval period, the problem of moralizing the economic life was faced and not abandoned. "It was discredited by the notorious corruption of ecclesiastical authorities, who preached renunciation and gave a lesson in greed. But it had in it something of the heroic, and to ignore the nobility of the conception is not less absurd than to idealize its practical results."

The second chapter, *The Continental Reformers*, shows that Luther looked on the economic life with the "eyes of a peasant and a mystic," and therefore his Reformation was never constructive. Calvinism on the other hand was essentially urban and accepted a commercial civilization. It was a practical religion that fitted the needs of the rising bourgeoisie. The Church of England made the effort under Laud to carry on the old static conceptions of medieval economics and state authority in the details of life. In his fall the Church's power fell, and we see how it sank into a comfortable somnolence with its clergy making religion "not the critic and accuser of a system, but its ano-

dyne, its apologist and its drudge." "The social teaching of the Church has ceased to count because the Church itself had ceased to think."

The fourth chapter is on the Puritan Movement, one of the most fascinating chapters of the book. It is through Puritanism and its stress on individual responsibility together with its emphasis on the life of business enterprise as the appropriate field for Christian endeavor, and on the qualities needed for success in it, that we emerge into our present position. "It consists in the assumption, accepted by most reformers with hardly less naiveté than by the defenders of the established order, that the attainment of material riches is the supreme object of human endeavor and the final criterion of human success. Such a philosophy, plausible, militant, and not indisposed, when hard pressed, to silence criticism by persecution, may triumph or may decline. Compromise is as impossible between the Church of Christ and the idolatry of wealth, which is the practical religion of capitalist societies, as it was between the Church and the State idolatry of the Roman Empire."

The responsibility falls on the earnest Christian of this present generation to endeavor to rebuild what our forefathers destroyed. A Christian ethic in business must find its rock-foundation in Jesus Christ as King. He is King to those who follow Him, of the shoe business, the bank business and every other "vocation and ministry." This is the attitude of mind with which we must begin. There must be the widespread recognition on the part of our business men of their personal obligation to the acceptance of this religion as a fact before we can begin to have the acceptance of Christian morals in business. There are such people today. We have to struggle, however, against the large mass of business men, even members of our Church, into whose minds such a responsibility has never percolated. They are blind even to the problem. They must be brought to see it. It is the business of the spiritual leader to undertake a great and difficult project in educational leadership. The priest in the local parish has this responsibility. It is not his business to express ideal principles in which he believes. Before he tries to fasten his wagon to that star, he must fasten the other end to the men for whom he has responsibility of spiritual guidance. He must meet them at their position. This is not spectacular. It is however in its quiet way more heroic than much that is spectacular. Promulgation, resolutions, commands from authority, assertions and criticisms from the pulpit, are but vain and empty words, until the heart is open.

Religion and the Rise of Capitalism is published by Harcourt, Brace and Company, and can be bought at The Book Store, 281 Fourth

Avenue, New York, N. Y., for \$3.50. It ought to be in every diocesan and parish library, and in the hands of every clergyman who has the responsibility of pastoral leadership to parishioners whose life work falls in the industrial field.

Field Department

THE REV. R. BLAND MITCHELL,
Executive Secretary

Signs of the Times

A SIGN post has its advantages if one heeds what it says. General Convention erected a sign post a year ago, concerning which the Church will do well at this time to refresh its memory. The first thing on that sign board was:

"Pay as you go." That injunction has been healthily heeded in 1926. The next was:

"Referendum." The people are to decide how far the Church can go as it pays. This needs special attention just now. It is important that we realize the new principle which was introduced. It means that work is curtailed *unless every member does his part*. It was not always so. Prior to 1926 the work was kept going even though the National Council had to go to the bank and borrow large sums. If a parish or diocese failed to meet its share, the work went on anyhow. But now the failure of a parish or diocese to do its part is immediately registered by a "cease firing" on some portion of the battle front. Dr. Burke is told that there are no funds to support the twenty Indian children cared for in his home and in the Hudson Stuck Hospital. He asks Bishop Rowe, "Must I let them die?" Bishop Campbell must close a few schools in Liberia because somebody back home is refusing to give those African children a chance, and so it goes in every field.

The next sign on the post said:

"Cut." It is true the Church did better than ever before—gratifyingly true. BUT evidently not everybody voted or at least didn't realize what was involved. And the National Council had to "cut." Two hundred thousand dollars worth of work had to be dropped out in 1926. And, as so often happens, the innocent bystander was hit. Those who have gone out, having given their lives, were told to stay their hands. Many asked that the cut be made in their salaries instead of in the work; but to this the Council could not agree.

Now appears another sign post. On it the Executive Secretary of the Field Department sees the following:

"Lest we forget." Remember the basic directions on General Convention's sign post—Referendum, Pay-as-you-go, Cut.

"Danger." The danger is two-fold. (1) The Church may be lulled into a sense of false security by last year's achievement. Those dioceses which pledged their full Budget quotas for the first time should realize that one act does not make a habit and that double care must be exercised to "get the habit." The novelty of the referendum plan will wear off—and unless a burning conviction has been built up in the people some of the dioceses will fall by the wayside; and grievous indeed will the cuts have to be in all fields.

(2) The necessity for each diocese to report to the National Council by January 15 what it expects to pay in the coming year may result in a wrong emphasis. Everybody is so concerned about reporting the best possible figure that pressure is put on all down the line. "How much?" is the constant inquiry and we are likely to forget "What for?" Hence it is all the more imperative that a thorough educational program be engaged upon prior to the Canvass. The power of vision must be released and the power of devotion and resources must be mobilized. The Field Department believes it has this fall offered to the Church the best material it has ever prepared for this purpose. But the material is worthless unless the clergy and lay readers put it to effective use. They alone can remove the "Danger" sign which is more prominent than ever before. We urge these leaders to the utmost endeavor—for the sake of the souls of the people in our parishes no less than those who know not the Revelation.

"Stop—Look—Listen." The validity of the referendum depends upon everybody's being informed that it is a referendum. The Church's leaders have a solemn responsibility to see that the people do understand what is involved. How do you vote? As the old negro said, "The polls are always open; God is voting for you and the devil is voting against you. Whichever way you vote that decides the election." The forthcoming Every Member Canvass provides a ballot for everyone.

Speakers' Bureau

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

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 725.

For reasons of postage, office and time economy; for the benefit of prospective speakers, who must be given definite information; for proper record; for reasonably prompt service and at least an approximate efficiency, the following details should accompany each request for a speaker:

Month, date, hour, city, parish, meeting-place, diocese, name of rector, occasion or kind of meeting, kind of address desired, time allowed for address, and a statement covering

travel expenses and entertainment for the speaker.

The Bureau cannot guarantee speakers for all requests filed. Engagements must depend upon our resources in available speakers. Requests should be sent in as early as possible before dates desired.

Travel expenses of the speakers should be provided whenever this can be done.

J. M. MILLER,
Secretary.

Woman's Auxiliary

MISS GRACE LINDLEY, *Executive Secretary*

Meeting of the Executive Board

By *Emily C. Tillotson*

THE October meeting of the Executive Board was held at the Church Missions House October 8-9. The meeting opened with a celebration of the Holy Communion in the Chapel, the Rev. Carroll M. Davis being the Celebrant. The following members were present: Mrs. Samuel Thorne, chairman; Mrs. Boynton, Mrs. Burkham, Miss Bussey, Miss Davis, Mrs. Fisher, Mrs. Johnston, Mrs. Leete, Miss Magill, Mrs. McGregor, Miss Weed, Mrs. Tolman, Mrs. Robins, Miss Sturgis, Mrs. Randall, Miss Brent, Mrs. Payson, Miss Lindley and other secretaries.

Miss Lindley's report dealt with many points of unusual interest. She spoke first of the probability of this year before us being one of the greatest years in the history of the Church. Two great spiritual efforts are before us—the Bishops' Crusade and the Message. It is most inspiring to realize that in this effort for a great spiritual awakening it is the Bishops and clergy who are leading us; it is wonderful also to keep in mind that these two efforts began to take shape at about the same time. It was at a joint meeting of the House of Bishops and the National Council that the need for an effort to deepen the spiritual life of the Church was discussed and it was at this same meeting of the Council that the Message sent by the Executive Board of the Woman's Auxiliary was received. This was two years ago when the National Council was facing a large deficit with the possibility of serious curtailment of its work. Realizing that the basic reason for this condition is a spiritual lukewarmness the whole forces of the Church are uniting in an effort to quicken the spiritual life of the Church.

Miss Lindley reported also on the Conference of outgoing missionaries held at the

Church Missions House in June. Thinking of the problems before them leads us to the question of training for service. This same subject was considered at a meeting of the Field Department when Mr. Mitchell emphasized the necessity of trained leadership. Miss Lindley expressed herself as being glad that this subject should receive such consideration especially now when we are looking toward a great spiritual revival. We must see that such a movement does not become too emotional. The emphasis on training will help to safeguard this. The Woman's Auxiliary in establishing the Bishop Tuttle Training School, and the New York House is doing much to uphold this principle. It is interesting to note in this connection that the entire amount expended for the Bishop Tuttle School, including building, furnishing and insurance is \$31,116.05, leaving for the New York House the sum of \$76,504.97.

Miss Lindley spoke also of the Gold and Silver Offering and urged that efforts be made to push this. St. Margaret's, Tokyo, is in need of the money which it is hoped will be received from this source. It is also important that the money for the Corporate Gift shall be received as soon as possible. At the request of the Department of Missions and according to a vote of the Board this money will be used at once for some of the projects rather than waiting until the end of the Triennium. Miss Lindley reported on a meeting of the Committee on Coöperation. In the efforts being made by the organizations represented there is great hope. At the annual meeting of the Canadian Auxiliary we were represented most acceptably by Mrs. J. W. Denness Cooper, who reported that special interest was shown there in the Message. Miss Lindley spoke warmly of the work done by the two United Thank Offering field workers, Mrs. Taber and Miss Beardsley, whose efforts in many dioceses and districts have been most successful.

THE NATIONAL COUNCIL

Miss Tillotson reported upon her stay at the Bishop Tuttle Training School where the work is progressing most satisfactorily, and upon the Mountain Workers' Conference held in Knoxville, the Interdenominational Conference at Blue Ridge, the Oriental Students' Conference at Taylor Hall where students from eleven different nations met for four days of conference and fellowship, and the Interracial Conference held at Eagles-Mere in September when white and Negro women from both the North and South talked over in a spirit of Christian friendliness the problems which they have in common. The delegates representing us there were Mrs. Bickett, Miss Weed, Mrs. Hunt, of Ft. Valley; Miss Bickford, of St. Philip's Church, New York, and Mrs. Plaskett, of East Orange.

Miss Boyer reported on her work since the last Board meeting which was in part as follows: Normal training classes at the Wellesley and Sweet Briar Conferences, a training class at the Conference of the Field Department, also the preparation of material for the use of the Field Department, the leaflet *Group Discussion*, and *The World Call to the Church* and *The Suggestions to Leaders* to accompany the book *Beyond City Limits*. A most interesting part of her report had to do with an educational conference recently held at Taylor Hall. Careful preparation had been made. Forty-seven delegates from twenty-two dioceses, including an official representative of the Girls' Friendly Society, were present, coming at their own expense. The days were most profitably spent in conferences, classes and devotional periods.

Mrs. Wade reported upon her visit to a conference at Charlottesville, Va., where were gathered representatives from all the mountain missions of that diocese. It was a most interesting conference, as it gave opportunity for consultation with Bishop Tucker, the new co-adjutor, whose particular charge this work is, and with the workers in regard to some of the questions in which the Supply Department is concerned.

Miss Parker reported in connection with the establishment of the New York House. (Preliminary plans were outlined in the July number of *THE SPIRIT OF MISSIONS*.) Careful research is necessary and upon this part of the work Miss Parker is now engaged.

The Chairman called upon Miss Weed, who had represented the Executive Board at the Eagles-Mere Conference, to give her impressions. Miss Weed spoke of the self-control shown when difficult subjects were being considered and of the wonderful spiritual contribution made to the conference by Mrs. Bickett.

Friday afternoon was given up to Committee meetings. That evening the Board gave a dinner in honor of two of the members who

have recently taken interesting journeys. Miss Helen Brent, who accompanied her brother, Bishop Brent, to Europe for visitation of our churches there, and Mrs. Boynton, who, with Dr. Boynton and a party, visited the Orient.

Mrs. Burkhart reported for the Corporate Gift and emphasized the point brought out by Miss Lindley that in accordance with the request of Dr. Wood money collected be sent on as promptly as possible.

On Saturday morning there was again a Celebration of the Holy Communion in the Chapel. A report on the Message was the first order of the day. This was made by Mrs. Robins, Chairman of the Committee. Mrs. Robins reported that the recommendation of her committee was that the Auxiliary help in every way possible in the preparation for the Bishops' Crusade.

The initial step of the great task of calling the Church to a deeper realization of the value of personal evangelism in the life of the Church is the Bishops' Crusade—A Call to Rededication to Jesus Christ in Life and Service. It is hoped that the movement will be a continuous process going on in the life of the Church. On St. Andrew's Day, the bishops and clergy meet for special preparation. On that day the churches should be open and the lay membership of the Church should be at prayer. Advent is the time for intensive preparation. As to definite things, which can be done by diocesan presidents and members of the Auxiliary, Mrs. Robins' Committee made the following suggestions:

1. Get in touch with your Diocesan Committee in charge of the Crusade and cooperate in their plans.

2. Help in the diocesan observance of St. Andrew's Day by suggesting to parish presidents their responsibility toward securing intercessors in the Church on that day.

3. Pass on the leaflet on Evangelism entitled *Evangelism and the Bishops' Crusade—the Objective*. Suggest in this connection that each person pass it on to one other. Explain the purpose and general plan of the Crusade.

4. Enroll intercessors by name in each parish, if possible. Include among these the shut-ins and people who cannot ordinarily attend meetings.

5. Form weekly prayer groups during Advent. These groups may meet before regular meetings of organizations, before services and in connection with study classes or at other times convenient to the group.

6. Use prayers for the Crusade personally and in groups.

7. Suggest the use of meditations, *The Power of Christ Through the Individual Life* (W. A. 27) and *A Litany* (W. A. 7) privately and in groups, as well as such material

of the National Commission on Evangelism as will be available in your diocese.

8. Assist in the selection of parish representatives to the meetings of the National Crusaders.

The various committees reported, the Appointments Committee announcing approval of the following appointments under the United Thank Offering: Miss Frances B. McNulty, Porto Rico; Miss J. A. Bishop, North Tokyo; Miss Dorothy I. Williams, Farmington, N. M.; Miss Esther Diaz, Cuba, (appointed in the field).

The Board proceeded to the election of officers for the year 1927, the result being as follows: Chairman, Mrs. Herbert W. Payson; Vice Chairman, Mrs. Wilson Johnston; Secretary, Mrs. Allan McGregor.

Day of Prayer for Missions First Friday in Lent

March 4th, 1927

ONCE again the Day of Prayer for Missions draws near. Every year sees a wider fellowship of believing women drawn into this united prayer for missions throughout the whole wide earth. This year for the first time it becomes in reality and in name a World Day of Prayer, Missionaries are already planning to celebrate the day in every mission land, and the women of many nations are being drawn near to each other as they draw near to God.

The Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions have made careful plans for the day through the work of a joint committee. A cycle of prayer has been prepared to

be used during the months and weeks immediately preceding the Day of Prayer, for we shall get out of this day not more than we put into it. If it is prayerfully planned for, its blessings may be carried through the whole year.

It is hoped that the purpose for which the Day of Prayer has been established may be steadily held in mind. It is a Day of Prayer for Missions and for missionaries throughout the world. No addresses, or songs or exercises should be admitted to the day that do not contribute directly to its main purpose. Neither should its scope be broadened too much; it is a Day of Prayer for Home and Foreign Missions.

It has been interesting to note through the years a steady growth in the size of the offering that is made on that day toward the approved international and interdenominational centers; The Union Colleges, The Christian Literature Committee and Farm and Cannery Migrants.

A Correction

We regret exceedingly an error which occurred in our pages in THE SPIRIT OF MISSIONS for October. In the article entitled *A Parish Plan*, in the paragraph descriptive of the "Out of Town Unit," page 659, the phrase beginning "When it is possible" should read "When it is possible for one of their own members to take the leadership", etc.

The meaning conveyed by the use of the word "our" instead of "their" is entirely contrary to the desire of the women of St. John's parish whose hope is that the Out of Town Unit will go forward with one of its own members as leader.

SPLENDID PUBLICITY WORK OF WOMEN

THE SPIRIT OF MISSIONS reports a gratifying increase in circulation, which it credits largely to the efforts of Auxiliary Branch Presidents who have appointed parish representatives for the Church's Missionary magazine. THE SPIRIT OF MISSIONS now has more readers than at any previous time in its ninety years of life.

The plan adopted at New Orleans was that the Woman's Auxiliary should secure the appointment of parish representatives, continuing the effort until there is such a representative in every parish and mission of the Church. Excellent progress has been made, there being to date just about a thousand representatives. It will be seen, however, that the task is not nearly finished, and it is earnestly hoped that Branch Presidents every where will keep this matter in mind, and as early as possible make further appointments. Is it not possible to bring the list of representatives up to two thousand between now and Christmas?

GRACE LINDLEY,

Executive Secretary the Woman's Auxiliary.

The National Organization of the Church

The General Convention

THE REV. CARROLL M. DAVIS, LL.D. *Sec'y House of Deputies* THE REV. CHARLES L. PARDEE, D.D. *Sec'y House of Bishops*
Next Session: Washington, D. C., October, 1928

The Presiding Bishop

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

The National Council

Conducts the national work between Sessions of the General Convention and is Board of Directors of the Domestic and Foreign Missionary Society

THE RIGHT REV. JOHN GARDNER MURRAY, D.D. *President* MR. LEWIS B. FRANKLIN *Vice-President and Treasurer*
*THE REV. FRANKLIN J. CLARK *Secretary* MR. CHARLES A. TOMPKINS *Assistant Treasurer*

Elected by General Convention for Three Years

THE RIGHT REV. WM. C. BROWN, D.D. BURTON MANSFIELD, D.C.L.
THE RIGHT REV. WM. LAWRENCE, D.D. MR. SAMUEL MATHER
THE REV. W. H. MILTON, D.D. MR. LOUIS F. MONTEAGLE
THE REV. GEORGE CRAIG STEWART, D.D. HON. RICHARD I. MANNING

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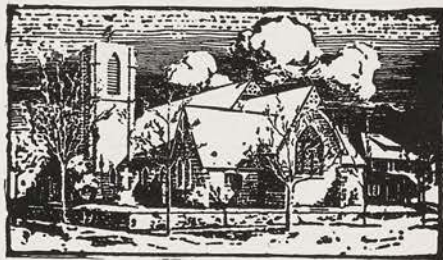
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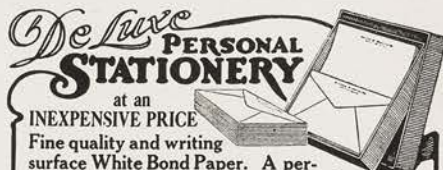
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