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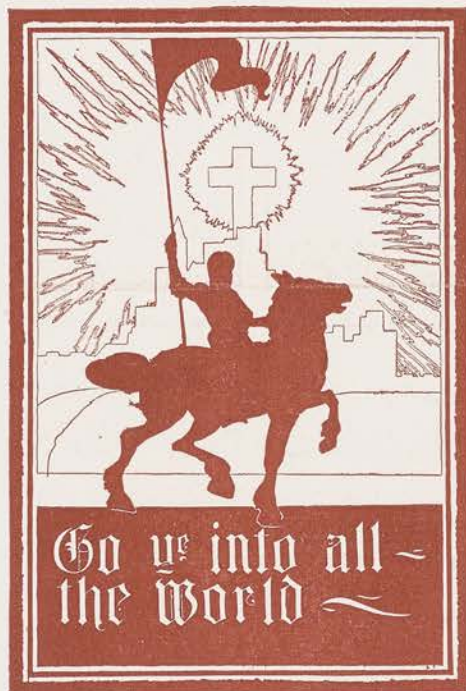
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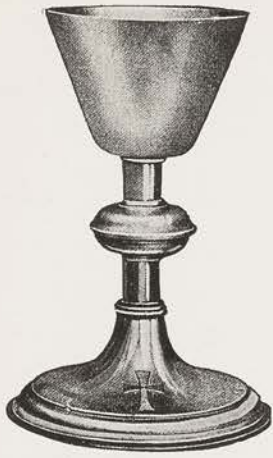
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The Spirit of Missions

THE REV. G. WARFIELD HOBBS
Editor

KATHLEEN HORE
Assistant Editor

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FEBRUARY, 1927

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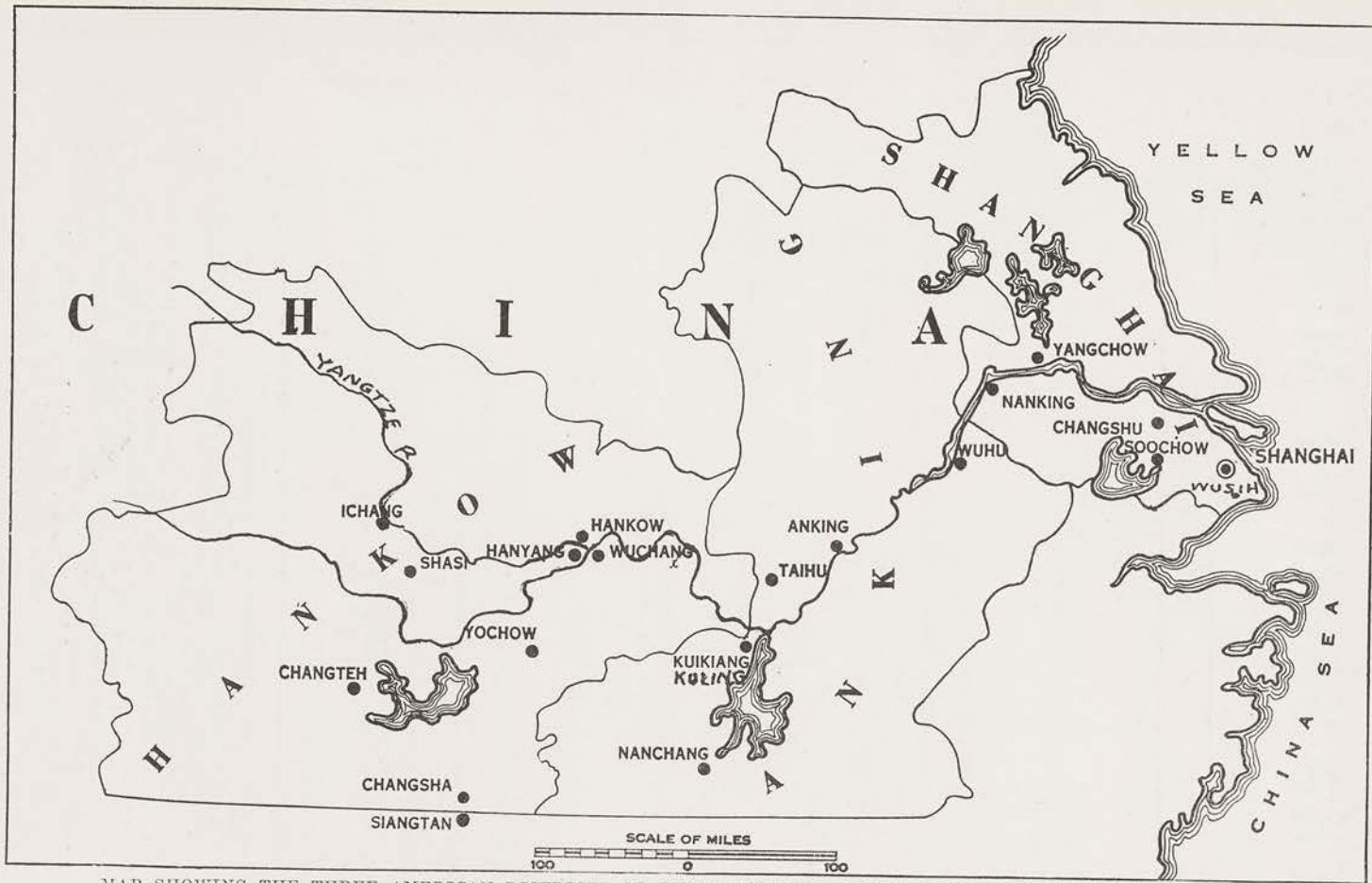
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Treasurer of The National Council, Lewis B. Franklin
281 Fourth Avenue, New York, N. Y.



MAP SHOWING THE THREE AMERICAN DISTRICTS OF THE CHUNG HUA SHENG KUNG HUI (CHINESE CHURCH)
 Our missions in China lie principally along the valley of the Yangtze River, from Shanghai at the mouth to Ichang, practically at the head of navigation.
 This map if preserved will locate the centers of much that is appearing in the daily press as well as in THE SPIRIT OF MISSIONS

Dr. Wood Summarizes Situation in China

Finds Encouraging Features for the Missionary Cause
in the Midst, However, of a Period of Swift Changes

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

Executive Secretary Department of Missions of the National Council

THREE months of Cantonese control in Central China have not fulfilled the hope that the change would bring better days for both Chinese and foreigners. Too often students, chiefly younger men, have been emboldened by existing conditions to make increasingly unreasonable demands. When these have not been granted it has been a short step to insubordination.

Numerous unions have been organized, and in some instances have made fantastic demands upon employers. Many industries are paralyzed; business is at a low ebb. The Wuchang-Canton Railroad has never been noted for efficient management. Under Southern control things are getting worse. Inefficient and unqualified men have been given places of responsibility. Corruption is rife. The hand of Soviet Russia becomes steadily more apparent, especially in anti-British propaganda. Events in Hankow in December and January indicate that forces have been loosed which the Southern authorities cannot control.

So far no violence has been reported against Americans, either missionaries or business men. Upon the assurance of protection given to Bishop Roots by the foreign minister of the Canton government our missionaries are remaining at their stations for the present.

Chiang Kai Shek in an interview with a representative of the *Hankow Herald* has declared that "missionaries will always be welcome as heretofore." "The elimination of missions from China," he declares, "is no part of our program." On the other hand the soldiers have desecrated churches,

using them even as stables. In some instances, when other places have been offered, they have been refused on the ground of definite instructions to occupy churches. What can this mean except Russian influence working against religion through the Chinese? None of our churches, so far, has suffered this fate.

Control of "private education"—which means mission education—is being sought by numerous authorities. The issue of regulations by the Canton government has been followed by provincial regulations in Hunan and Hupeh. Each code seems less reasonable and practicable than its predecessor. They justify the most searching questions about the wisdom of registering mission schools at this time. The attitude of some responsible Chinese is enlightening. Dr. C. H. Wang is one of China's leading jurists and an earnest Christian. He was China's chief representative in the conference on extra-territoriality and had the courage to sign the report of the commission with certain reservations. He advises against registration at present. So, too, the secretary of a prominent Cantonese general advises against haste in registration and suggests that it is unwise to register under provincial governments.

St. John's University and St. Mary's Hall, Shanghai, have been closed because of the threatening situation. No serious violence has occurred, but with the possibility of an attack on Shanghai by Southern armies, and with the approach of the Chinese New Year holidays, it has undoubtedly been wise

for the schools to relieve themselves of responsibility for students by sending them to their homes for the present.

Fortunately there are conditions justifying a hope that, in spite of the destructive forces now surging through Chinese life, China will give another demonstration of her age-long ability to recover her poise and go on.

Three of the four members of the government committee on education in Canton are Christians. One reason for this is that the official in charge of educational matters declared he must have men whom he could trust.

The Rev. Dr. Sherman, President of Boone University, reports:

"We have had occasion to meet the land registration officials of the new government when the deeds for the property purchased for the Social Service Settlement were taken to be registered. We approached this transaction with some apprehension, not knowing what the attitude of the new government would be towards missions purchasing property under the old treaty regulations.

"The deeds were signed and promptly returned within twenty-four

hours. This process used to consume days under the old regime, sometimes a month. Mr. Wei remarked to the official in charge on the promptness of the execution of the deeds, whereupon he was answered, 'If things aren't improved what would be the use of having a revolution?'"

The new chief of police in Wuchang has expressed appreciation of the co-operation of Chinese Christians in re-establishing order in the city after the siege. "Our party," he is quoted as saying, "is guided by the same principles as Christianity, the spirit of sacrifice and service to men. I think these things came to us from Christianity. I want to learn more about the Christian religion and expect to go to Trinity Church to listen when conditions are more settled."

Gratifying as such incidents are, one dare not build too many hopes upon them at a time when conditions are changing from day to day, if not from hour to hour. Our reliance must be upon God as our hope and strength. Our confidence must be in the fact that His hand can be discerned in the changes and chances of human history.

Difficult Days in Hunan

Veteran Missionary Gives Vivid Picture of Unrest in China as Governments Change

By the Rev. Walworth Tyng

Missionary in Changsha

DURING the year 1926 Changsha has changed hands between rival armies three times. That means four different governments. We are now under Southern government, with Hankow. They, since October; we, since July.

The situation here is simply beyond description. It is a tremendous nationalist movement such as has been

seen in Egypt, Turkey, India. Our people are red hot. There is virtually only one party among the Christians, and that is Nationalist.

There are ferments of all sorts just seething here. (1) A tremendous nationalism, which is strongly anti-foreign. (2) A specifically strong anti-British movement and active boycott. (3) A radical anti-Christian agitation,

DIFFICULT DAYS IN HUNAN

particularly vehement on nationalistic lines (charging the Christians as "foreign slaves" and traitors). (4) A great wave of labor unionism.

The dominant political party, the *Kwoh-min-tang*, is permeated with a Communist element, the "left wing" radicals. Here, far behind the fighting front, they are rather dominant. The big men at the front are "right wing" or moderates, probably all of them, that is, the very top men. But the Communist group is much stronger than is wholesome.

RUSSIAN INFLUENCE

We have had here a Russian Consul since summer. As Russia has no commercial or other interests here or nationals to protect, this consul must be a chief factor in the labor troubles. We have had a vast orgy of parades with banners and slogans, day after day. All our servants are unionized. There must be increases of pay. That is just in the face of the tremendous advance in the cost of living marked in the past four months. Flood and war are expensive.

Our schools in Changsha are so unsatisfactory in state that we would close down now if we could. In order to save actual possible violence we are trying to hold things together till the China New Year vacation. If we can do that and close then we will breathe easier. Our students are not bad to deal with after a first issue. But our teaching staff is a hotbed at present. The worst is the constant outside pressure, goading our people to desperation.

CHRISTIANS PURE GOLD

Some of our Christians here are solid gold. There is dross in other places that will be tested out in these fires. There is much anti-Christian agitation. They are cursed everywhere as "foreign slaves".

Things are quiet in the churches at Changteh and Siangtan. We have



CHURCH OF ST. JAMES, ANYUEN

The only building for Christian worship in the city. It was erected and paid for by the Chinese

strong men of the finest type in our clergy there. Anyuen is a dangerous center with a labor union and a prostrate and bankrupt mining industry. We have a good man there. At Changteh there is a splendid spirit in the congregation.

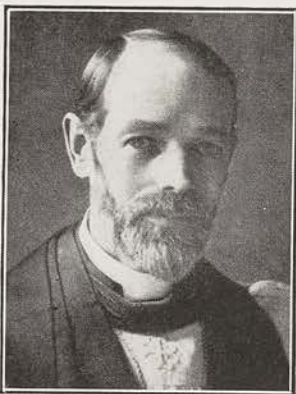
At Pinghsiang (five miles from Anyuen) the China Inland Mission church (British) has declared its independence. That is the only mission there. Our priest at Anyuen is in great demand now as mediator. It is a chance to heap coals of fire, as the China Inland Mission cold-shouldered our request to open work on the other side of the city from theirs. If they should ever be able to come back it may be due to our man's efforts.

This Province of Hunan is kept in flames as to anti-British boycott. The Asiatic Petroleum Company is doing about no business at all.

This is a time of testing. The work that is sound will probably come through. The Christian people are made desperate by mob psychology. The best will keep their heads and their faith. But many will fall.

For the Lenten Offering Jubilee

Bishop Garland of Pennsylvania, Where Plan
was Born, Invites to National Celebration



BISHOP GARLAND OF PENNSYLVANIA

MY DEAR CHILDREN:
All Americans look to Philadelphia in the diocese of Pennsylvania as the place where the Declaration of Independence was signed; members of the Church think of it as the city where our National Church and our Domestic and Foreign Missionary Society were organized, but the great interest of children is that the Lenten Offering of our Sunday Schools was started here fifty years ago. I am sure that you will all want to give a large Lenten Offering this year, remembering loyally Mr. John Marston, in whose Sunday School the mite boxes were first used and that other great layman, Mr. George C. Thomas, who through his missionary zeal encouraged children in every Sunday School to share in this movement.

During the past fifty years millions of dollars have been given by the children of the Church who have helped to send Bishops and other clergy, and missionaries—doctors, nurses, and teachers—to many parts of our own country, to every place where the Stars and Stripes floats, also to China, Japan, Africa, South America, etc.

Think of the millions of children whose lives have been brightened in these far away places through your gifts and thank God you have been able to do so much.

We love to think that our Lord was born as a little child and that at Christmas the world worships at His feet. We love to think of Epiphany and picture the Wise Men kneeling to present their gifts; so in Lent you will be glad to deny yourselves and save all that you can to present as your gift.

Let us try through self-denial to reach a new record as a thank-offering for what the children have done during these fifty years. We hope that a representative of the Church Schools in your diocese or district will bring your offering to the Golden Jubilee Service to be held in Philadelphia on June fifth.

Let us all pray and work so that our offering will exceed all expectations, and may God's blessings rest upon you for what you have done and are doing for the missionary work of Christ's Church.
February 1, 1927.

Bishop of Pennsylvania.

Prize Winners in Lenten Poster Contest for 1926

More than Two Hundred Posters Received from All Parts of the Country

By *Frances H. Withers*

Supervisor of Service Program, Department of Religious Education

FIFTY years ago the children of St. John's Church, Cynwyd, Pa., gave the first Lenten Offering. How little did they foresee that when the Jubilee year of the Offering was celebrated not only would the offering be shared in by all the children of the Church at home and abroad, but that posters made by boys and girls themselves would be used as a means of helping hundreds of thousands of other boys and girls to send forth Christ's Message of love to all mankind.

The honor of helping to commemorate the Jubilee will be shared in by everyone who joins wholeheartedly in making the Offering of 1927 the greatest the Church has ever made.

The honor of helping in the commemoration through the posters belongs to the prize winners.

The black and white cuts of winning posters given do not show their full beauty, for the finished posters are reproduced in their original colors.

A year ago, when the poster contest was launched, it was hoped that it might bring forth a number of entries from which a choice of six might

possibly be made. No one imagined that over two hundred posters would be received, and of such excellence that it was exceedingly difficult for the committee to choose.

The posters came from all quarters of the Church and from all ages from six years up to nineteen. One of the winning posters was made by a little girl of nine years who used poster-paper instead of crayon or paint.

Many mediums besides poster-paper were successfully used: black and white, poster paints, water colors and even oils.

The subjects were numerous and the messages varied. "Go ye into all the

world" was the favorite. This missionary command was pictured in many original ways, showing that the boys and girls realized that it was in their power to be our Lord's messengers. All the posters showed that they were the result of careful study and preparation.

A most interesting set came from eight boys of Whiterocks, Utah. (None of them could be reproduced as they were drawn in pencil.) These were drawn by full-blooded Indian boys un-

Prize Winners

Susan Haviland (Age 9)
Diocese of Michigan

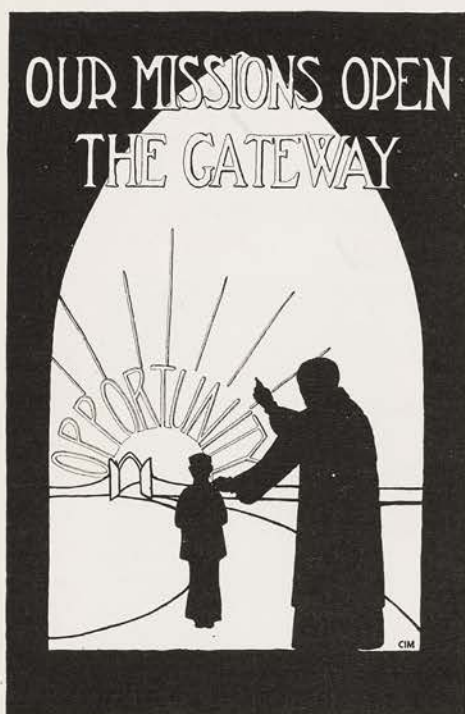
Cornelia I. Moshier (Age 17)
Diocese of Connecticut

Sarah Taylor (Age 19)
Diocese of West Missouri

Martha Thomas (Age 17)
Diocese of North Carolina

Florence Walker (Age 14)
Diocese of Oklahoma

Winifred Zotian (Age 16)
Diocese of Newark



PRIZE WINNING POSTER MADE BY
CORNELIA I. MOSHIER (Age 17)
Diocese of Connecticut

der sixteen years who four years ago had never heard the name of Jesus and knew nothing about God. Before they entered the contest the missionary in charge gave them as the text to illustrate "The Morning Light Is Breaking." This he tells us was the only aid they had. The drawings illustrate the text in different ways, though each depicts the rising sun with the Cross on it; the rays of light from the Cross shine over hills and lake resting upon Indians in their every-day life. Some of them are hunting, some are fishing, some apparently on the warpath. The light is rising on their tepees and on the Church building. It is evident that the light from the Cross is very real to these boys. All these posters receive honorable mention under one head, as it was impossible to make a choice of the best. We hope the boys will try again.

Some of the posters are crude, yet

in them is the germ of true missionary zeal. Richard Bolling, of Oregon, age 10, sent a drawing of Christian soldiers led by the Cross. Each soldier carries a flag of a different nation, the United States bringing up the rear. Perhaps Richard has the idea that Christian Unity can come only when all nations follow the Cross.

There are two very beautiful posters that deserve special mention, one painted by Jeanette Jones, age 17, of the diocese of New York, the other by Muriel Smith, age 19, of the diocese of New Jersey. These two, with many others of like beauty, failed to pass the committee, as they did not embody a telling story. The poster of Betty Macdonald, age 12, was carefully worked out in black-and-white and showed that she has understood the message on the Department Poster of 1926, "Thy Will be done on Earth." We could go on at great length telling stories of the posters, as each has an interest of its own. We wish we could have published them all.

To accompany the winning posters we are sending to every parish six stories under the title, *The Way of the Cross*, and a leaflet, *My Prayers During Lent*. It is hoped that these will be used by every parish and mission in the Church.

To each of the two hundred boys and girls who made the posters we hereby express the thanks of the National Council.

We pray that this Jubilee Year of the Lenten Offering may serve the twofold purpose of bringing to the children of the Church a renewed joy in their companionship with Christ through their self-denial for His cause, and of helping them to a deeper understanding of the principles of the brotherhood of man laid down by Jesus Christ. When this is accomplished, then His Kingdom will advance and the earth will be filled with the knowledge of God as the waters cover the sea.

PRIZE WINNING POSTERS

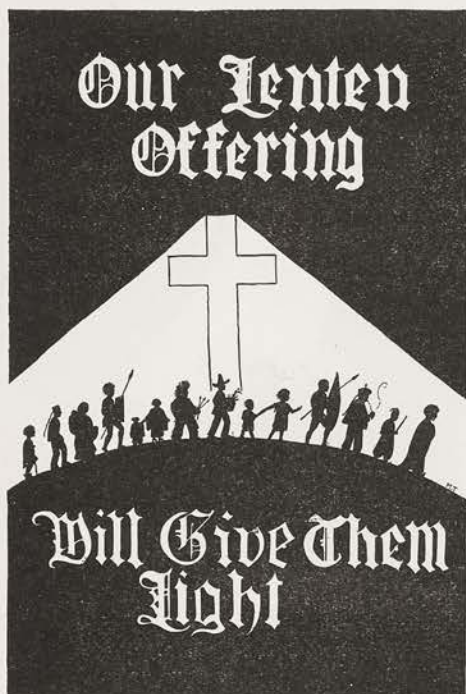
Honorable Mention

- Falcon Allen, age 12,
Diocese of Western New York
- Richard Bolling, age 10,
Diocese of Oregon
- Viola Browning, age 14,
Diocese of Alabama
- Helen A. Burke, age 14,
Diocese of Wyoming
- Rennie Bedinger, age 13,
Diocese of Dallas
- Marjorie Benner, age 15,
Diocese of New York
- William Bailey, age 11,
Diocese of Connecticut
- Virginia Cartwright, age —
Diocese of Honolulu
- Gwendolyn Collin, age 16,
Diocese of Oklahoma
- Mary Winifred Clark, age 11,
Diocese of Georgia
- Dorothy Denniston, age 9,
Diocese of Milwaukee
- Bessie Epperson, age —
Diocese of Wyoming
- Jimmie Fowler, age 16,
Diocese of Oklahoma
- Neil Frech, age 11,
Diocese of New Jersey
- Mary Glass, age 13,
Diocese of Iowa
- Beatrice Grace, age 18,
Diocese of Western New York
- Thelma Howell, age 10,
Diocese of Pennsylvania
- John Hibbert, age 17,
Diocese of Pennsylvania
- Edith Hurtgen, age 13,
Diocese of California
- Ingrid Jensen, age 17,
Diocese of New York
- Jeanette Jones, age 17,
Diocese of New York
- Adelaide Koch, age 11,
Diocese of Pennsylvania
- Virginia Keim, age 11,
Diocese of Oklahoma
- Charlene McDaniel, age 13,
Diocese of Kansas
- Edna McClure, age 17,
Diocese of Western Massachusetts
- Dorothea Frasier Myette, age 6,
Diocese of New Hampshire
- Eleanor B. McNeil, age 10,
Diocese of Chicago
- Grace Mitchell, age 17,
Diocese of California
- Betty MacDonald, age 12,
Diocese of Newark
- Maudean Miller, age 11,
Diocese of Oklahoma
- Mildred Nelson, age 17,
Diocese of Colorado
- Arthur Newman, age 12,
Diocese of Maryland



PRIZE WINNING POSTER MADE BY
WINIFRED ZOTIAN (Age 16)
Diocese of Newark

- Mary D. Olive, age 17,
Diocese of Connecticut
- Joseph Pauley, age 18,
Diocese of Missouri
- Pearl Polton, age 14,
Diocese of Massachusetts
- Harriet B. Prevost, age 12,
Diocese of Western New York
- Helen Patterson, age 15,
Diocese of Erie
- Rose Russo, age —
Diocese of Missouri
- Fusther J. Sharps, age —
Diocese of Rhode Island
- Muriel Smith, age 19,
Diocese of New Jersey
- Bremond Alberta Tatum, age 16,
Diocese of Los Angeles
- Russell Earl Valentine, age 13½,
Diocese of Fond du Lac
- Esther Lorraine Valentine, age 18,
Diocese of Fond du Lac
- Eva E. Valentine, age 15,
Diocese of Fond du Lac
- Winifred White, age 12,
Diocese of Colorado
- Sooren Zamanigian, age 12,
Diocese of Western Massachusetts
- Indian Boys of Whiterock,
District of Utah



PRIZE WINNING POSTER MADE BY
MARTHA THOMAS (Age 17)
Diocese of North Carolina

What About 1927?

SHALL we have another contest during this Lent for posters to be used in 1928? Yes indeed! Already inquiries have come to Headquarters, showing that boys and girls are keen to start again to give their ideas of the missionary enterprise. Detailed conditions and rules will be given in a leaflet, *The Poster Contest for 1927* (No. 4562). In brief they are as follows:

CONDITIONS AND RULES

1. This contest is open to any person under eighteen years of age.
2. Each poster is to express the idea of the Church's mission, that is, the Church's privilege and responsibility to carry to the whole world the religion of Jesus Christ: in worship, teaching, healing.
3. Each poster must be made on stiff paper or cardboard, and should

be not smaller than one foot square. It may be any convenient shape.

4. Each poster must have written legibly on the back the name, parish, address and age of the artist.

It is hoped that every diocese and district will enter the contest and receive the posters from the boys and girls within their domain. From these posters the best will be selected by the diocese or district and sent not later than June 1 to Miss Frances H. Withers, 281 Fourth Avenue, New York City. However, any boy or girl may send his or her poster to National Headquarters, regardless of diocesan contests.

The posters will be judged by a competent jury who will select six to be used by the Department of Religious Education in furthering the missionary-education work of the Church among children and young people.



LENTEN OFFERING JUBILEE

PRIZE WINNING POSTER MADE BY
SUSAN HAVILAND (Age 9)
Diocese of Michigan

The Jubilee of the Lenten Offering

In Fifty Years It Has Grown to
be a Mighty Force in the Church

By the Rev. Llewellyn N. Caley, D. D.

Chairman of Pennsylvania Committee on Commemoration
of Fiftieth Anniversary of Children's Lenten Offering

IT WAS Christmas time more than fifty years ago and the boys and girls of the Sunday School of St. John's Church, Cynwyd, a suburb of Philadelphia, had enjoyed a very happy Christmas. The following Sunday Mr. John Marston, the superintendent of the school, told them he was sure that they had had a splendid Christmas at home with lots of fun and many presents, and at their Christmas entertainment they had candy and other things given them. What a happy time they had all had! Then he told them he had been thinking of the thousands of other boys and girls in our own country, and thousands and thousands of boys and girls in other

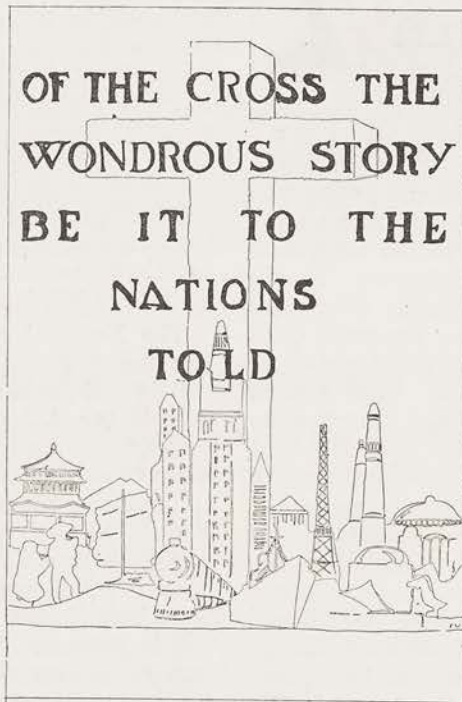
countries who did not know anything about the happiness of Christmas, and who had never had any Christmas present or seen a Christmas tree; and he asked them if they would not to do something to make some of those boys and girls happier, and to give them a bright and joyous Christmas. He knew they would and therefore he had

been wondering whether they would not like to give their offerings during the Sundays in Lent that year for missionary work at home and abroad for that purpose; adding that some of the

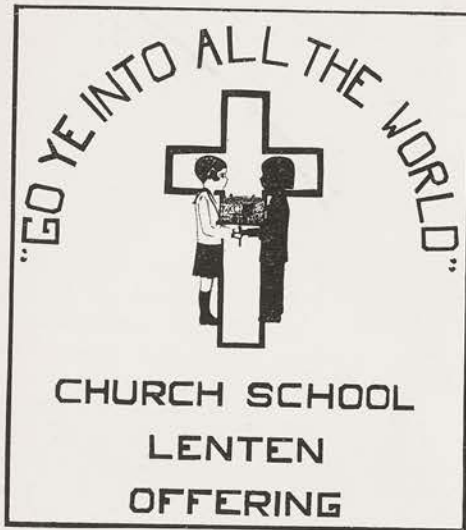
money given might help to make the red-faced boys and girls of the Indians in the West happy, some might make the black-faced boys and girls of the Negroes in the South happy, some might help to make the white-faced boys and girls living in the Southern mountains happy, and some might help to make the yellow-faced boys and girls living in China and Japan happy. And the members of the Sunday School of St. John's, Cynwyd, thought what Mr. Marston had suggested was a

fine idea; and they promised to do what they could to make their Lenten Offering larger than it had ever been before.

On Septuagesima Sunday Mr. Marston reminded the members of the school about the plans agreed upon for their Lenten Offering, and what they had promised to do. How hard some



PRIZE WINNING POSTER MADE BY
FLORENCE WALKER (Age 14)
Diocese of Oklahoma



POSTER MADE BY MARY D'OLIER (Age 17)
Diocese of Connecticut

of those boys and girls and young people did work to earn some extra money, and how nobly they denied themselves candy and other pleasures during Lent! And when Easter Day came and the various classes presented their Offering for Missions it amounted to two hundred dollars. That was in 1877, fifty years ago, and that was the first Lenten Offering for Missions.

Then Mr. Marston told several of his friends in Philadelphia about the Lenten Offering for Missions in his Sunday School, and among them was Mr. George C. Thomas, superintendent of the Sunday School of the Church of the Holy Apostles, who said that he would adopt the plan next Lent; and from that year to the present time that Sunday School has given each year the largest Lenten Offering for Missions.

By degrees the plan spread to other

dioceses and districts, and in the year 1900 the Lenten Offering amounted to just over ninety-seven thousand dollars. Year by year the offering continued to grow until in 1920 it reached a quarter of a million dollars, and last year it reached nearly half a million dollars, which was a splendid offering for missions from the boys and girls and the Bible classes of our Church. When we remember that in forty-nine years the Sunday Schools of the Church through the Lenten Offering have given over six million dollars for missions we see how great has been the growth from a small beginning.

Thus during Lent this year, 1927, we shall commemorate the Jubilee, or Fiftieth Anniversary, of the starting of the Lenten Offering. Let us all therefore work harder than ever this year, and deny ourselves more during the coming Lent, so that when Easter comes we may place upon God's altar in His Church the largest Lenten Offering for Missions we have ever made.

The National Service commemorating the Fiftieth Anniversary of the starting of the Lenten Offering is to be held in the Academy of Music, Philadelphia, on Sunday, June 5, at 3 p. m., when the Presiding Bishop of the Church, the Right Rev. John G. Murray, D. D., has promised to preside; and it is hoped that a representative from every diocese and district of the American Church at home and abroad will be present. We wish all the members of all our Church Schools could be there and take part in that great jubilee service; but we can all help to make it a splendid success by making our Lenten Offering this year larger than ever before.

THE March issue of THE SPIRIT OF MISSIONS will number 160,000 copies, and will be sold by children throughout the Church, one-half the proceeds swelling the Lenten Offering. The children will also secure subscriptions retaining a commission. Order early and generously. See advertisement and order blank on page 128 of this issue.



THE FIRST GRADUATES FROM ST. AGNES' SCHOOL FOR KINDERGARTNERS
Five years ago the school was organized with four members, today there are forty. Of the twenty-three who graduated in 1925, twenty became Christians

Japanese Young Women Become Christians

St. Agnes' Training School for Kindergartners
in Kyoto Turns Away Applicants Yearly

By Jane M. Welte

Missionary Teacher in Kyoto

FIVE years ago the Kindergarten Training Department of St. Agnes' School, Kyoto, was organized with four students. Today there are forty young women being trained as Christian workers, many of whom will go to towns where there is no other Christian influence. In 1925 twenty-three girls graduated, twenty of whom became Christians in the school.

Many of the girls come to us from non-Christian schools and it is interesting to watch them react to the Christian atmosphere in St. Agnes' School. They live in the dormitory and come

in contact with Christian leaders who are also kindergarten teachers. They listen to their own courses in Bible and Bible stories for children, and they attend St. Agnes' daily chapel services. One could not help but feel the inspiration of St. Agnes' chapel services when girls in their regulation blue uniforms stand five deep at the back of the crowded church.

The girls of the training department develop with amazing rapidity. Before the two years have passed the very meekest ones are showing promise of becoming strong teachers. Gradually

Japan's women are realizing their power and ability, and each year the kindergarten teachers' group shows more interest and ability.

When the department was organized every one hoped it would grow to twenty, but no one dreamed that in five years time we would be turning girls away. Only one model kindergarten for practice work was planned then, but now our girls are practicing in nine Mission kindergartens, four of which belong to other Churches.

The senior girls have one year of practice teaching and every student is required to plan and teach many lessons. All the regular kindergarten subjects are taught in addition to piano and organ. The department is the proud possessor of a brand new American-made piano, the gift of a New York parish.

Pianos are scarce in Japan and even

more so in kindergartens. Imagine doing rhythms and marching to a squeaky old organ, one-half of whose keys are broken beyond repair. Yet that is the condition in some ten of our kindergartens. Does it discourage the teachers? Only a little. Last week one girl told me she had five organ pupils who paid her one *yen* a month and that this money is being put into her "piano fund" for a new kindergarten piano. Do you wonder we are proud of St. Agnes' Training School graduates?

Some time ago the good news of the Corporate Gift reached us and there was much rejoicing in Kyoto. We of the Training School are looking forward to larger quarters, more opportunities, larger groups hearing about the Master, more girls going out each year to carry the Message of Love to those who know it not.

Who Will Take Advantage of This Opportunity?

THE Church's Program for the present triennium contains in the "Advance Work" section an item of \$40,000 for land, buildings and other equipment in the Japanese diocese of Tokyo. Bishop Motoda desires to use that amount, as soon as it is available, to secure property in the growing Tokyo suburbs. Here the solid, substantial, middle-class Japanese live. The Christian message makes a most effective appeal to them.

Writing on December 13 Bishop Motoda tells me:

"Today I found a lot of 244 *tsubo* (about 8,800 square feet) for sale in Asagaya. I talked with the owner and asked him not to sell to any one else, but to hold it for two or three months for me. This land is *yen* 50 per *tsubo* (36 square feet) and including the buying tax would cost about *yen* 12,500. At present exchange that would be \$6,200 gold.

"Asagaya is, as you remember, the first of the suburban churches I want to get started. Could you possibly find some one who would give this amount at once? I am very anxious to secure this land since if I do not get this piece there is no other good lot available. Besides land prices are rising."

It is most important that the Mother Church here in the United States should help this young Japanese diocese of Tokyo to secure equipment necessary for effective work.

Bishop Motoda is a graduate of our St. Paul's, Tokyo. Then he came to the United States, took a college course with distinction at Kenyon and was prepared for the ministry at the Philadelphia Divinity School.

I wish it were possible for me to cable him at once: "Buy Asagaya land."

Will any one make it possible?

JOHN W. WOOD.

Missionary Studies in Liberia Today

I. Down the West Coast of Africa to Sierra Leone en route to Monrovia

By the Rev. Artley B. Parson

Assistant Foreign Secretary of the Department of Missions, National Council

This will be the first of a series of articles on the Church's work in Liberia by Mr. Parson, who, at the request of the National Council and with the cordial coöperation of Bishop Campbell, is making a visitation of the field. This visit is a logical outcome of the recent International Conference on the Christian Mission in Africa held at LeZoute, Belgium, at which Mr. Parson and Bishop Campbell were delegates from our Church. The former has promised to write for *THE SPIRIT OF MISSIONS* some account of his experiences, which we will print in installments as we receive them.

OUR party sailed from Southampton for Liberia on October 7, 1926. Besides the writer there were Bishop Campbell and the Rev. H. A. Donovan, returning to the field, and Miss C. Y. Keith of Upton, Kentucky, going out to begin service as a nurse in Liberia. Our memories of the LeZoute Conference were kept fresh in our minds by meeting as fellow voyagers several Negro delegates from the West Coast. There were on board traders, government officials, engineers, cotton experts from Britain, Germany, America, Africa, Holland. One soon makes friends at sea, and before the journey is fairly begun there is a kinship that binds the many into one fellowship; all intent on the absorbing, if somewhat perilous, life in the treacherous tropics, for the West Coast is possessed of the element of danger. The missionary conducting our Sunday ship's service reminded all in his address that men still face a precarious future in Africa and prayed that God would shield all from danger.

Bound for Africa! There is an air of solemnity in the thought—inexpressibly fascinating and alluring. Yet these matter-of-fact business folk that we talk with and play deck tennis with consider their task one of business routine, not adventure; and one soon loses somewhat the touch of the romantic unusualness of the journey. Africa is

no longer the Dark Continent to them. It has emerged into the mainstream of world affairs. It was another era when Mary Slessor wrote: "I feel drawn on and on by the magnetism of this land of dense darkness and mysterious weird forest."

Six days out we came to Teneriffe, Canary Islands. It is interesting to note that the islands were named not from the songbirds, but from the roving packs of wild dogs, "Canarens," that once infested the group; later the birds took the name from the dogs. We see our first tropical vegetation: palms, bougainvilleas, bananas, cacti. Those who know a little Spanish make terms with a chauffeur and in an up-to-date American touring car we take a long ride up and down and over the crest of the mountains.

Out from Teneriffe one day we stop at Las Palmas, another Canary port, and then fare south over smooth seas with softly blowing breezes searing the flying fish into action, along the West Coast proper. One follows the daily log and the map and though no land is in sight feels the spell of the very names: Rio de Oro, Gambia, Guinea, Senegal, Cape Verde. Our first visible token of Africa is the light house at Cape Verde.

We first set foot on the soil at Freetown, Sierra Leone, October 19th. The boat steams into the harbor as the

THE SPIRIT OF MISSIONS



Keystone View Co., New York

FREETOWN, CAPITAL OF SIERRA LEONE, WEST COAST OF AFRICA

This is one of the finest natural harbors in the world. The colony of Sierra Leone was founded by the British as a refuge for Africans taken from slave ships

ship's company line the rails in admiration at the mountainous masses of green that surround this uniquely valuable harbor of the West Coast. The colony is of peculiar interest since it was founded as a haven for emancipated slaves and thus shares with Liberia in being a pioneer experiment for helping reestablish the expatriated black man. Most of these Freetown folk are the descendants of members of the Yoruba tribes from the neighborhood of Lagos, Nigeria, taken by British vessels from slave ships en route to America.

The Church of England, as well as other Communion, has done effective work in Sierra Leone. We visit St. George's Cathedral, where the congregation consists entirely of Negroes. The educational possibilities of colonial development are exhibited in excellent schools. Progressive as is the program of government, mission ac-

tivities are even more noteworthy. Through schools, churches and that wide influence radiating from the Christian Evangel, there has emerged a native group centering about Freetown and the Sierra Leone colony that is a power in the long six thousand-mile coastal expanse from Cape Verde to Cape Town. One meets Sierra Leoneans of ability—ministers, teachers, physicians, lawyers, who testify to the capacity of the African for taking his part in world affairs.

Fourah Bay College, occupying a beautiful site overlooking the harbor of Freetown, the C. M. S. institution, has been a prime cause of the intellectual attainment of this people. It is an institution of distinctly collegiate grade. The Annie Walsh School prepares young women for life service. We found here three of our graduates of the House of Bethany enrolled to study advanced subjects with the in-

MISSIONARY STUDIES IN LIBERIA



Keystone View Co., New York

BROADWAY, THE MAIN STREET OF FREETOWN, SIERRA LEONE
Freetown has a street railroad, even if it is only a single track, and street lamps. It is a city increasing in commercial importance

tention of returning to teach in Liberia, as several have already done.

One feels deeply that in this land agricultural possibilities are vast, but only a small part of the colony is under cultivation. Farming is a superficial scratching of the soil and frequently destructive of the land. There is real progress, however, under the leadership of a progressive government with a program for rural development.

The Njala Agricultural School in the interior is a newly established institution that will help to make the whole colony, particularly its inland population, imbued with a desire to make the most of this potentially rich Protectorate.

From Freetown we go south and east and sixteen hours later see dimly the bald headland of Cape Mount; our first glimpse of Liberia. The promontory rises almost Gibraltar-like boldly and strikingly out of the early morn-

ing mists. We might land there if we were on a "slow boat," but this express steamer will take us on to Monrovia, five hours away. As we sail on to our destination the Cape remains in sight beckoning us with a splendid welcome to the land to which we have come from so far.

One instinctively goes back in thought over the century of Liberian history and the ninety years of our missionary record here and feels a glow of satisfaction in the heroism of Negro and white who have sought to build here a Christian republic that should proclaim to the world the place that the black man is to have in the Kingdom of God. If the people at home thank God for the intrepid pioneers who came to Jamestown and Plymouth the African may with equal truth feel gratitude for the leaders who bravely gave up all to come to these shores for the love of Liberty.

Missionary Bishop Faces Great Opportunity

Idaho Citizens Promise Half Cost of Addition to St. Luke's Hospital, Boise

By the Right Rev. Middleton S. Barnwell, D. D.

Bishop of Idaho

THE Missionary District of Idaho includes the entire state. It reaches from the northern boundary of Utah to the Canadian line, a distance of nearly five hundred miles. To journey from Pocatello, one of our largest points in Southeastern Idaho, to the northern part of the state and back again requires about eighteen hundred

miles of travel either by rail or auto, more than half the distance across the whole United States. Salmon is a lovely little town nestling in the hills, 150 miles from Boise as the crow flies, but in the winter months the Bishop who lives in Boise can go to New York City and back

to Boise in the time it takes to make the round trip to Salmon. At this writing the mountains just to the north of Boise are covered with six to eight feet of snow, and this condition exists practically through the mountains from Boise to the Canadian line—all this by way of showing the scattered character of the population, and the need of the people for a good hospital to which they can come in case of illness or accident.

In this great territory there are but three hospitals which by any stretch of the imagination could be called "first class." There is a Mormon hospital at Idaho Falls, three hundred miles away in the heart of "Mormon Idaho," which includes the southeast-

ern part of the state. In Boise there are two: a Roman Catholic institution and our own St. Luke's. Both of these are old, having been built back in the days before modernization had set in. The main unit of St. Luke's is an old residence which has been converted to hospital use. It is at best a makeshift, and yet through excellent man-

agement and untiring labor on the part of staff and hospital personnel we have managed to cling to our "Grade A" rating in the American Hospital Association. With the addition from time to time of numerous annexes and wings, and with the conversion of every

scrap of cellar and attic room, we have been conducting a sixty-bed hospital. It is nearly always filled to capacity and at certain seasons when the need is greatest we have been compelled to turn many away for lack of room.

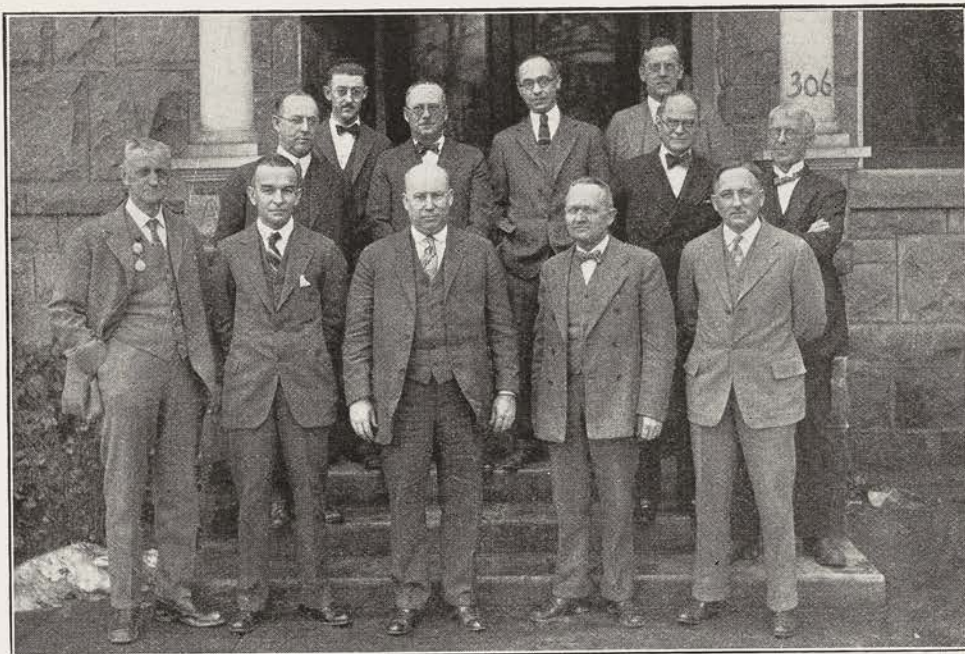
St. Luke's is the hospital for the great group who are neither Mormon nor Romanist. It was founded by that great-hearted missionary, Bishop Funsten, and has done more perhaps than anything in Idaho to commend the Church to those without our fold. In the Protestant Churches of Boise there is a regular annual offering made for the work at St. Luke's. This sympathetic cooperation on the part of the community has enabled us to operate with steadily decreasing support from

ST. LUKE'S HOSPITAL, Boise, is listed in the Advance Work of the General Church Program for \$50,000 towards the total cost of \$200,000 for the proposed addition.

Offerings for this purpose should be sent to Lewis B. Franklin, Treasurer, 281 Fourth Avenue, New York, N. Y. Credit will be given, if desired, on the Advance Work quota of your Diocese.

Checks should be marked: "Advance Work, St. Luke's Hospital, Boise."

BISHOP OF IDAHO FACES OPPORTUNITY



MEDICAL STAFF OF ST. LUKE'S HOSPITAL, BOISE

Bishop Barnwell says that these are all leading physicians of the intermountain country, who give their services gratis to the work of the hospital

the National Church until the time has now come when income from patients and community is sufficient to carry us through. In the midst of so many missionary enterprises which depend on the National Church for support here is a glittering example of one which has won its own way in the community which it serves.

So far we have come. The price of success is always added responsibility. Last summer a group of business men of Boise called the Bishop into conference and proposed to raise half the cost of a new St. Luke's among the people of Boise. This meant that the Bishop must raise the other half among the people of the Church, but how could he decline a challenge such as that, coming from men of whom only a few are members of this Church? He could not and he did not. The citizens of Boise, irrespective of religious affiliation, are planning a campaign for the new St. Luke's in May. The Bishop is facing the situation with

faith that God will raise up those from among us who will enable the Church to go forward to meet this opportunity for a larger service. We are constantly turning people away to whom we ought to be ministering; in fact, we could fill a hospital twice the size.

In our present old and inadequate quarters, faced with the necessity of relieving the National Council of as large a part of our support as is possible, we are unable to do the free work which we would like to do. So strong is the hold which we have on this community, and so respected the physicians on our staff, that with a modern addition we could more than pay our way and leave a large part of the present building for the treatment of those who cannot afford to pay. We plan a hospital which will pay its own way and at the same time enable us to do more without remuneration. This is Christ's ministry of healing. Who will help us to take it to those who come to us in need?



SOME INDIAN CHILDREN AT XOCHITENCO NEAR MEXICO CITY

For over six years no school could be held in this old Indian Mission, because of unsettled conditions, but the people remained faithful

The Bishop of Mexico Makes a Visitation

Indian Congregation Which Has Been Faithful
Through Many Trials Welcomes Him Gladly

By the Right Rev. Frank W. Creighton, D. D.

Bishop of Mexico

AFTER many postponements, due to the attitude of our Roman friends, the uncertainty as to how the Government might view the visit of a Bishop at this time, and finally the serious illness of the Rev. J. A. Carrion, the day arrived for a visit to our church in Xochitenco on Sunday, December 6th, 1926. Mr. Carrion, Don Tomas Philips, Mrs. Creighton and I left the Episcopal residence in Mexico City at eight o'clock in an automobile hired for the occasion. After leaving the city our route was over the pueblo road, then on the road to Texcoco, and then through an amazingly beautiful country around the northeastern rim

of Lake Texcoco. We went through pueblos after pueblos, through groves of olive trees and fig trees until we came to Xochitenco, a beautiful little village nestling under the mountains which form the eastern rim of the Valley of Mexico.

Although our visit had been heralded, we met with a typically Mexican situation, namely, a hurrying and scurrying to prepare for the service. Women were busy cleaning and decorating the church. Food was being prepared for the *fiesta* to follow the service. It was evident that we could not get under way for another hour. The *Junta Parroquial* [vestry] who

BISHOP OF MEXICO MAKES VISITATION

were lined up to greet us filled in the time very nicely by taking us on a tour of inspection of the village. First we were taken to the house where the work was started over fifty years ago. It is in a tumbledown condition, but if it were ours today it could be used to great advantage as a school, rectory and church combined. The older members, some of whom were in very truth *ancianos*, told us interesting stories of the beginning of the Evangelical movement in their village. The first Bible used was gotten in exchange for a lamb. They also showed us the original altar hanging, which was sent them from the United States by the much revered Mrs. Barker.

From this point of interest we were shown the pond which is the pride of the town. It serves as a public bathhouse and reservoir for drinking water. Mr. Carrion, our priest in charge at Xochitenco, drank some of this water this fall and spent three weeks in bed as a result. The gentlemen bathers did us the honor of robing as we approached, but a mother who was preparing her two children for the service continued her good offices on their behalf, much to their distress, which

was loud voiced and accompanied by physical protests. The water in the pond is icy cold, and the careful mother poured enormous quantities over the shivering youngsters. Between each libation she applied a goodly quantity of soap and then scrubbed with a large piece of maguey fibre. At the end of the bath the children were put, shivering, on rocks, and the good mother proceeded to wash their clothes.

From the pond we were taken to see the principal industry of Xochitenco, which is raising flies for the foreign bird market. On the outskirts of the town there are shallow pits, filled with larvae and flies in all stages of development. The natives put bundles of reed in the lake, upon which the larvae are deposited. They are then taken out, developed, put in these pits until they become full grown flies and are then captured and pressed into blocks and shipped abroad to be food for birds and fishes.

In the old days Xochitenco was on the very edge of the lake, and barges plied back and forth from Mexico City. Now it is on the edge of a salt marsh. Where the alkali bed of the lake is exposed it shines in the sun like glisten-



THE REV. J. A. CARRION AND SOME OF HIS PEOPLE AT XOCHITENCO

This picture was taken some years ago, but Mr. Carrion is still in charge of the mission, to which he went when he was ordained in 1881

ing sand. After this interesting *paseo* we returned to the village, and as the preparations for the service were still going on we waited in a beautiful little garden opposite the church.

At eleven o'clock the service began, beautiful, simple and full of devotion. The church was comfortably filled, and the congregation was about equally divided between men and women. At the close of the service, having obtained permission from Government, I made my first address in Spanish to a native congregation. I had to read it from a manuscript. This will be necessary, I am afraid, for a long time to come. However, these good Indians were very warm and cordial in their praise of my efforts, and of the message I had for them.

The *fiesta* after the service was in a beautiful orange grove; huge clusters of oranges hung over our heads and nearby were poinsettias in full bloom, many of the plants being six feet high. Xochitenco, because of its protected situation on the edge of the valley, is

much warmer than our more exposed City of Mexico, which is in the very center of this alkali plain.

Xochitenco has been in charge of Mr. Carrion during his entire ministry. Its congregation is composed of a faithful and devout people. They were among the first to pay their missionary apportionment for this year. They are well organized with a *Junta Parroquial*, president, secretary and treasurer. Services are held twice a month. This congregation is one which brings very forcefully to our attention the duty which this church owes to these trusting people, whose leaders put them under our care so many years ago. Three generations and perhaps four of converts were represented in the congregation at this service. From this village have come some of our most devout and loyal members. While they receive with gratitude the help which comes to them from the States, they are doing their utmost to pay something towards self-support and for the great cause of the Church's Mission.

Note from Our Newest Philippine Mission

THAT bright little paper, *The Diocesan Chronicle* of the Philippine Mission, says that work on the new station at Balbalasang is making good progress.

"The roof is on the kitchen of Deaconess Massey's new house at Balbalasang—a grass roof, thick and strong and beautifully finished, a real work of art. It took thirty men three days to collect the materials and complete the work, and it is all a gift.

"It is a custom among these Tinguian people when a house is building for the neighbors to help with the roof so the *presidente* says that the deaconess may consider that she has been accepted as a real Balbalasangite. This, of course, entails an obligation on the owner to provide a feast when the

building is entirely completed. Because of the necessarily steep pitch of the roof there is good storage room above, and because of the slope of the land there is plenty of room below for wood and tools. In fact, it would be difficult to get more under one small roof than this one covers.

"It is a joy to walk on a floor with boards planed and nailed down. It is all so clean and sweet smelling from the pine boards in the house and their brothers still growing so near. The little house is being erected, now, and is creating great excitement, visitors coming to watch its progress at all hours from six-thirty in the morning until late into the evening. Why it should be divided into rooms is a mystery to them all.



DEACONESS STEWART AND HER CHINESE STAFF AT TRINITY GIRLS' SCHOOL, CHANGSHA
During the eight years in which she has worked in Changsha, Deaconess Stewart has built up a remarkable work for Chinese womanhood

Chinese Girls' School Untroubled by War

New Building of Trinity School, Changsha,
 Memorial to Lydia Lyman Paine, Dedicated

By Deaconess Gertrude Stewart

For twenty years an evangelistic worker in the district of Hankow

THE first visit that I made to Changsha was about eleven years ago in the capacity of diocesan superintendent of primary schools. At that time the Girls' School consisted of about thirty-five girls, crowded into two very undesirable upstairs rooms, taught by two Chinese women teachers, and doing the first four grades of work. The children were all those of the immediate neighborhood, nearly all from the families of small shopkeepers.

In 1918 Bishop Roots sent me to Changsha to live. Then we began to aim definitely at the improvement of the Girls' School. We rented a larger Chinese house on a street not far from the church, and our school began to grow at once. Each term for several

years I added the equipment for a new classroom until I had enough for one hundred and fifty children. The money for this equipment came through the small fees we charge. Of course the addition of teachers was a necessary part of the equipment. The salary for some of these came through our Board and some had to be met through the fees that came from the children.

We soon realized that a new and permanent building was a real necessity. About that time Mrs. Soule of Boston paid us a visit and she wrote urgent letters to some of her friends telling them of our need. The Rev. Walworth Tyng, who is in charge of our work, made an appeal to the Rev.

THE SPIRIT OF MISSIONS

George L. Paine of Boston, and the result was that Mr. Paine generously promised us the building as a memorial to his mother, Lydia Lyman Paine. Our beautiful church is a memorial to his father.

The great joy of drawing the plans for the building, one end of which would be the home for the foreign ladies, and the rest the school, giving us a boarding department and classrooms as well, will not be forgotten. Then these crude plans showing what we wanted were sent to Mr. Bergamini, our diocesan architect, and real plans were drawn. Some delay was caused by the necessity of tearing down some old buildings which could not be spared at once, but at last the fine building was under construction. The Rev. C. H. Horner has left in Changsha this fine building as a testimony of his devotion to the work here. For almost two years Mr. Horner supervised the work in every detail, struggling with workmen who needed careful watching, and spending two summers in the scorching heat "on the job." The result justifies his efforts, for now the Lydia Lyman Paine Memorial stands complete, one of the finest buildings that our friends in America have given to China for the use of the Chinese Church.

We moved into the building, with workmen still about it, in the fall of 1924. During the next spring things were completed and we were able to settle the grounds and consider that we were really living there. On May 25, 1925, we had the formal opening of the building. Bishop Gilman was present for that happy occasion. The service, held in the church, was a memorial to Mrs. Paine. A sketch of her life was given and the beautiful big photograph of her as a young girl was unveiled and then hung in the hallway of the new building. The great congregation then went in procession through the building and prayers were

said and hymns sung in various parts, as the people moved through it. After that a tea party was held and an entertainment given by the school girls. We issued eight hundred invitations, and apparently most of them were accepted. Representatives from nearly all missions and all schools in the city were present.

In the fall of 1925 we really opened the boarding department. We have not filled up very fast yet, fifteen boarders having been the highest number to the present. The teachers are in residence and we serve lunch to about twenty other children each day. The classes are fully attended, our registration for this last spring term being one hundred and sixty-eight. Some people say our boarding fees are higher than other primary schools, but I am not willing to fill the school up, knowing it can only be done by running it at a loss on the boarding department. When we are better known, and some of the anti-Christian feeling subsides, we may reach our full number. Part of the dormitory space is now used for classrooms, and another building now used by the boys' school would have to be given to us for the classroom building if we were to grow to the full limit of the boarding department. The building is now in use to its full extent.

We have lower and upper primary departments, grades one to six. We do not try to have a junior high school because we have neither the staff nor the room. There is a Union High School for Girls on the Presbyterian Mission compound within fifteen minutes walk of us. Many of our girls continue their education there. They are allowed to come to our church for Sunday service, but we have to go for them and escort them back. This year there were sixteen girls who came out to our church. There are other schools open to our graduates, some of other missions and some under private Chi-

CHINESE SCHOOL UNTRoubLED



HONOR MEMBERS OF TRINITY GIRLS' SCHOOL, CHANGSHA

The teachers and girls in this picture have a perfect record for Sunday School attendance for the Fall term of 1925

nese management and some government ones.

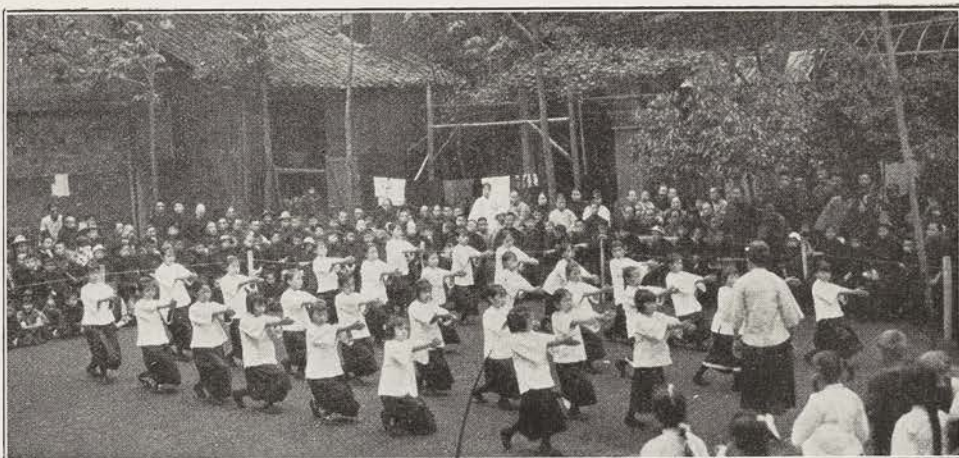
Very often our former girls come back to call on us and we feel a little hold on them through their interest in the school, although they are not professed Christians themselves. This year on the National Humiliation Day, which is a holiday and on which Chinese people are not especially happy over foreign relationships, five of our old girls, now all studying in government schools, came to call and spent a very pleasant afternoon. Last year about one-fifth of our children were baptized children from Christian families. We have a Christian Students' Society which meets once a week and has a special monthly meeting. Through this we try to help them to help each other in their own Christian lives, and as a group to try to help and interest their non-Christian school mates.

Our course of study is that author-

ized by the Hunan Christian Educational Association. Our annual examinations and diplomas are also issued by them. Some of our Chinese teachers and our American workers as well are members of the various committees and help in the general work of the Association.

We have two Chinese men and five Chinese women teachers. They do their work carefully and are interested in the children. In some cases we have pleasant contacts with the families from which our children come. Last fall we had a series of Mothers' Days, which was a successful way of getting the mothers to visit our school. We issued invitations, and had an exhibit of all the written work of various subjects, and drawing and hand work. Then we had short recitations in some subjects and also a period of play and drill. A tea party for the visitors ended the afternoon program. The

THE SPIRIT OF MISSIONS



EXHIBITION DRILL AT TRINITY GIRLS' SCHOOL, CHANGSHA

The occasion was the annual sports day when the people of the town were invited to be present and showed much appreciation of the work done

classes not entertaining did their regular work, but each class had its turn in entertaining. The children were much pleased with this and the response from the homes was also good.

In the spring we had just one general day to entertain guests. It was our annual sports' day when the children all took part in drills and games and dances. We invited the boys' primary school as well as many outside visitors. A capital ball game between our sixth grade team and the team of another mission school was an important part of the program. We had judges and this year the prize feature was a march and flag salute by the fifth and sixth grade girls.

Our closing exercises were held in the church along with both departments of the boys' school on June 25. There were eleven sixth grade girls who were granted diplomas and twenty fourth grade girls were graduated from the lower primary depart-

ment. There were over forty girls who were honor pupils in Sunday School attendance for the term.

We are very thankful that in spite of very active anti-Christian demonstrations in Changsha during this last year the people who know our school had confidence in us and our motives. Our children are from very nice homes, some from the families of the old gentry, some from the present military leaders and others from the small shopkeepers in the neighborhood. Yet they mingle happily together and we are glad of the scope of homelife this represents.

Will you not pray that these Chinese children being trained in Christian schools may be, in the years to come, the means of bringing peace and order and goodwill to their country, and that they may become followers of our Lord Jesus Christ, willing to suffer, if need be, for His Name's sake, until China is won for Christ?

THE March issue of THE SPIRIT OF MISSIONS will contain letters to the children of the Church from Dr. John W. Wood, the originator twenty-five years ago of a Lenten Offering Number of the magazine, and the Right Rev. John Gardner Murray, D.D., Presiding Bishop of the Church and "senior partner" of all its children.

The Spirit of Missions

PICTORIAL SECTION
Eight Pages of Pictures From the Field



Wide World Photos

DR. MABEL ELLIOTT AND A PATIENT IN ST. LUKE'S HOSPITAL, TOKYO
*Dr. Elliott won world-wide fame during the late war and is now in charge of pediatrics in St. Luke's.
She is the first American doctor to be licensed by the Japanese Government*



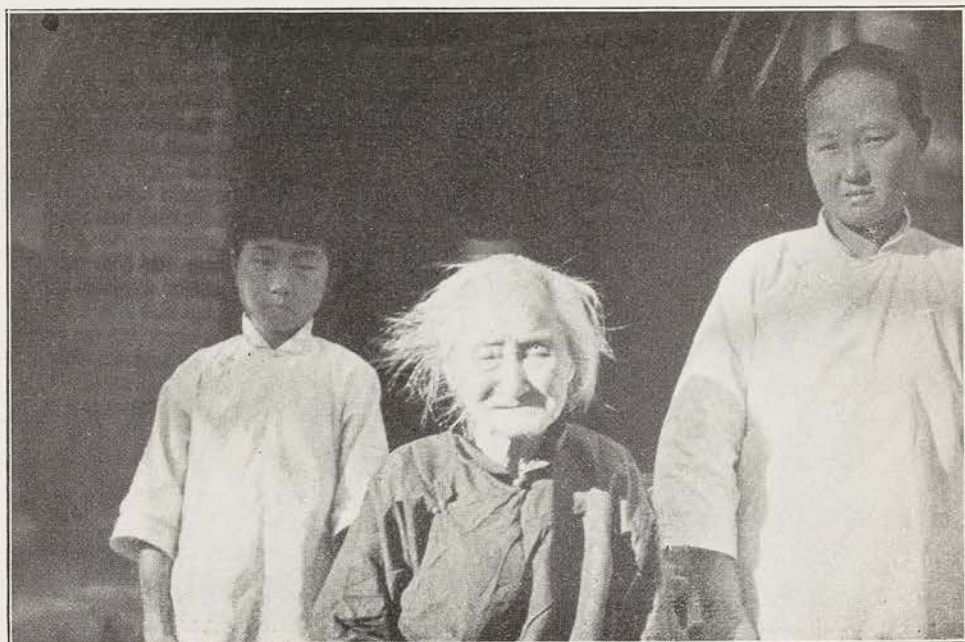
BISHOP FABER OF MONTANA AND HIS COADJUTOR BISHOP FOX
The two Bishops have recently made a pilgrimage through the lonely places of Montana visiting the isolated Church folk and holding services



HOME OF A CHRISTIAN INDIAN FAMILY ON THE YUKON RIVER, ALASKA
This photograph was taken at Stephen's Village where Deaconess Harriet M. Bedell is in charge of the mission, the only white woman in a large area



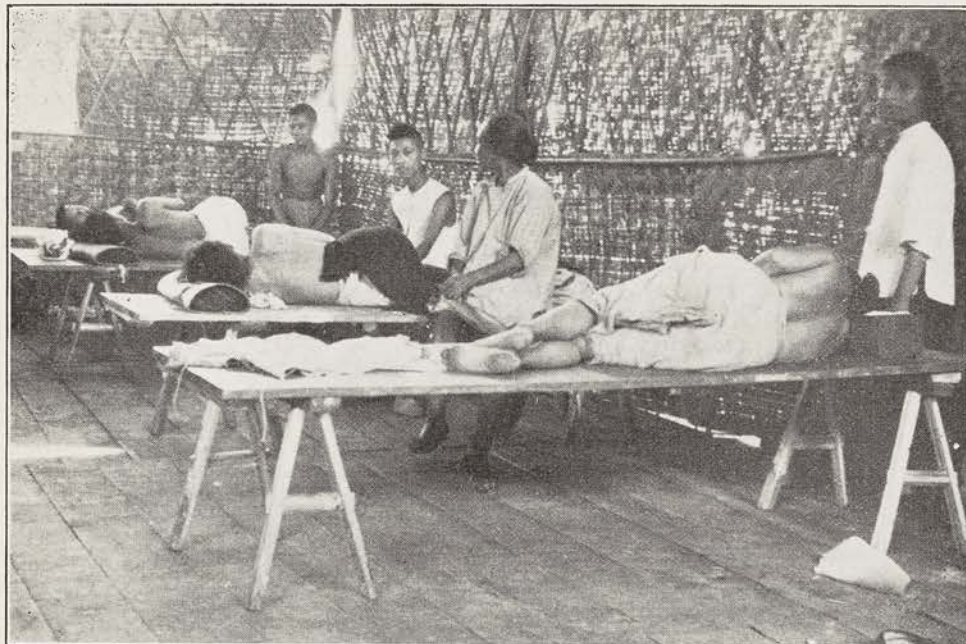
"I HAVEN'T BUT \$1.00. PLEASE MAKE HER WELL WITH THAT"
These were the words of an old Chinese who brought his grand-daughter-in-law to St. James' Hospital, Anking. She was cured



THE OLDEST PATIENT IN ST. JAMES' HOSPITAL, ANKING
This poor old woman has a broken hip and is penniless. At the right is her kind-hearted friend with whom she lives



TRINITY GIRLS' SCHOOL, CHANGSHA, CHINA, AND DEACONESS STEWART IN FRONT OF THE NEW LYDIA LYMAN PAINE MEMORIAL BUILDING, DEDICATED IN 1926
In spite of the fact that Changsha has had four different Governments in six weeks, Trinity Girls' School continues to flourish. It is under the able leadership of Deaconess Gertrude Stewart who went out to China in 1906 and who has done valiant service for the womanhood of China ever since. She sits in the fourth row from the front at the left, but she can not be mistaken as she is the only one in the picture who is not Chinese



CHOLERA PATIENTS AT ST. ANDREW'S HOSPITAL, WUSIH

During an epidemic last summer an improvised hospital ward was set up in the compound which took in hundreds of sufferers from this dread disease



NURSING STAFF AT ST. LUKE'S HOSPITAL, BOISE, IDAHO

This hospital is entirely inadequate for the work it is doing. Boise citizens have offered to give one-half the cost of a new building



EXHIBITION OF DRILL AT TRINITY GIRLS' SCHOOL, CHANGSHA

The occasion was the dedication of the new school building, a memorial to the late Lydia Lyman Paine, a devoted churchwoman of Massachusetts



CLOSING EXERCISES IN ST. LUKE'S KINDERGARTEN, MANILA, PHILIPPINE ISLANDS

The children are playing a game called "Planting the rice." The colorful native costumes of the girls and the red trousers and white shirts of the boys make a picturesque scene



TWO SMILING PATIENTS IN ST. ANDREW'S HOSPITAL, WUSIH
Miss Gertrude Selzer, the head nurse at St. Andrew's Hospital, says that nowhere in the world is there so much suffering to be seen as in China. St. Andrew's radiates joy



CHOLERA PATIENTS AT ST. ANDREW'S HOSPITAL, WUSIH, CHINA
During a bad cholera epidemic last summer over four hundred cases were treated in a temporary shed on the hospital grounds

In St. Andrew's Hospital, Wusih

The Sick are Healed and to Rich and
Poor Alike the Gospel is Preached

By Gertrude I. Selzer, U. T. O.

Head Nurse in St. Andrew's Hospital, Wusih

WUSIH is a Chinese walled city, about nine hundred years old, situated on the Shanghai-Nanking Railroad about eighty miles west of Shanghai. It is easily accessible by either rail or water and has many canals connecting it with various important points. It is a very wealthy manufacturing city and claims at least seventy factories, equipped with modern American, Italian, British or German machinery. There are many cotton and flour mills, but the largest industry of the place is silk, which is raised from silkworms, filatured and then exported, chiefly to America and Italy. Due to the large silk industry, a vast area of the land consists of groves of mulberry trees, the leaves of which form the nourishment for the silk-

worms. The average person who works in these mulberry groves is infected with hookworm, as he goes about his work barefooted and the soil is usually contaminated.

Many people find employment in Wusih's various factories. Working in a factory in a Chinese city is quite different when compared with factory conditions in the U. S. A. There are apparently no safety devices on the machinery; the hours of labor are long, averaging from twelve to fourteen or eighteen hours per day. Little children as young as four and six years of age, and mothers, whose tiny babies lie wrapped in a bundle of rags on the floor nearby, are employed. Many of the factories have day and night shifts and it is a pathetic sight to see the lit-

tle children going to work at five or six o'clock in the evening, or at an early morning hour, their bodies stunted from improper nourishment and long hours of work, and oftentimes cruel treatment, with no chance to learn to read or write. In the silk filatures the little girls are the first to arrive for work in the morning and the last to leave at night, their period of duty averaging fourteen hours. While at work no opportunity is given for rest and they are constantly on their feet, and if they grow a bit lax a foreman is on hand with a bamboo rod and gives them a "gentle" reminder. We have many accidents brought into our hospitals from the mills, many of which, if some precautionary measure were taken, could be avoided.

We badly need a new hospital. The first building for in-patients, an old Chinese house, is now being used for servants' quarters and storeroom. The "old house," as we now term Dr. Lee's old residence, served the purpose of a hospital for seven years, when money was sent from America by some Woman's Auxiliary members to build a regular hospital. Work was begun immediately and a two-story building, accommodating sixty-two patients, was soon completed. To this, five years ago, a one-story building was added, which contains what we consider up-to-date operating room facilities, x-ray department and two offices. The hospital building has never been large enough to accommodate the patients, so the "old house" had to remain in use to take care of the overflow, and it is always full. There is sufficient ground available to erect another building similar to the one we already have, and we sorely need it.

Our School of Nursing has gradually grown in size and quality and we now have twenty-one nurses as compared with six less than two years ago. Of course, as in the history of the schools of nursing in America, people had to be educated to appreciate the

real value of a well-trained nurse and our standards have risen to a high degree during the past years. In St. Andrew's Hospital young men do the nursing in the men's wards, so we have both men and women students in our school. Social standards would not permit our women nurses to take care of the men patients.

In 1924 a hospital chapel was erected, the funds for which were given by Judge R. T. Duke, of Charlottesville, Virginia, in memory of his wife. The chapel comfortably seats sixty people. Morning prayer is held every day, which is attended by the doctors, nurses, and any convalescent patients or employees who wish to come. Any other special services in connection with our work are held in the chapel. Prior to the erection of this building services were held in a hospital room which now serves the important purpose of a classroom. The Rev. T. P. Yang, one of the rectors of the Church of the Holy Cross, is our hospital chaplain, and he is assisted in his work by a Biblewoman and a Catechist. Personal work is done and religious services are held in the wards and in the out-patient department. We try to carry out our Lord's commands to preach the Gospel and heal the sick. Not a patient leaves our hospital without having heard the Gospel preached, and we feel that he leaves with a new thought in mind. Although, perhaps, he has not been converted to Christianity, he has received food for thought and is bound to have some influence on his associates and even on the next generation. Among our Wusih Christians, as well as in distant places, are to be found people who were converted to Christianity when patients in St. Andrew's Hospital.

Only recently a man was brought into the hospital suffering from a severe abdominal infection caused by being punctured with needles, a popular method of treatment used by native doctors who practice medicine according to the old Chinese methods. The

man was quite a disagreeable and difficult patient, and, consequently, a trial to the nurses, but they tried to bear in mind his physical condition and patiently and cheerfully cared for him. After being in the hospital for several weeks the patient said that he wanted to become a Christian. His general attitude changed and he became a happy, cheerful person, appreciative of everything that was being done for him. His dark and gloomy countenance gave place to one of happiness and joy.

Several days ago, when I went out to the out-patient department I saw a blind beggar woman and a little girl

about six years old sitting on the steps. The child was a most abject looking sight—she was poorly nourished and only skin and bones, and had an abundant supply of boils. I persuaded the mother to allow the child to remain in the hospital, at our expense, and the mother, much to my surprise, gave her consent. However, the little girl most emphatically declared

that she would not leave her mother, as there would be no one to lead her about and "be eyes for her." Finally, we arranged to care for both mother and child and I suppose that this is the first time in their lives that they did not have to depend on food which had been begged along the streets. The child is slightly improved, but is still a sad sight.

About two weeks ago a man was brought to us who was seriously ill and a son twelve years old accompanied him. The man traveled quite a distance, coming to Wusih to visit some friends whom he was unable to locate, and while in search of them became

critically ill. We took care of him and the boy also, free of charge, as the father's limited funds were exhausted. The father was constantly worrying about his son, as he felt certain he would not recover. On last Sunday the father told me that he did not want to die. I told him not to worry—that his son would be taken care of. The man said that he did not believe me—it seemed impossible for him to believe that a foreigner would look after his child. I assured him that everything would be all right and after a few moments he replied, "I believe you," and attempted to comfort the boy who was weeping. Within a

half hour the father died. The boy has been placed in St. Mark's School.

On every Wednesday afternoon a free clinic is held, which is often attended by three hundred people. The patients are only required to bring containers for their medicines, which are given without cost. Many people travel miles and miles to attend this clinic, and long before clinic



THE BLIND MOTHER AND THE CHILD WHO REFUSED TO LEAVE HER

hour people are waiting outside to see the doctor. Of course, at other times, if a sick person comes to the hospital for treatment and is poverty stricken no money is charged him. In fact, the hospital often renders assistance to people in such a plight, giving them food and warm clothing and, sometimes, financial aid. But service to rich and poor is indiscriminating.

A short time ago a coolie was brought into the hospital, having been pushed off of the station platform and landing in the way of a passing express train. The man's leg was cut off, and as the accident happened at a little station north of Wusih it was at least six

hours before he could be brought to the hospital. By that time he was nearly dead, but after the doctor had worked over him for an hour or two he gradually revived. The patient was very poor and had a wife and several children to support. He was with us longer than two months, and when discharged the industrial department of the hospital presented him with warm clothing and sufficient funds to enable him to get a new start.

We also had another patient who was discharged from the hospital last week who had been severely injured by the explosion of a hand grenade, one of the relics of the war last spring. The man was a poor laborer and when he met with this accident all means of support for his wife and children were cut off. During his stay in the hos-

pital the industrial department of St. Andrew's provided the family with food and financial assistance was also rendered him when he was discharged.

If space allowed I could tell of many similar instances, but those above mentioned are examples of some of the work which is being done by St. Andrew's Hospital. The work which is being carried on is not ours, but yours who have made it possible for us, and we solicit your sympathy and aid during the future. Although you may be unable to give your life to work on the foreign field, by lending us a helping hand in our daily efforts to further His kingdom, you are carrying out our Lord's commands. We ask that we be remembered in your prayers and that you may join us in asking God to increase our usefulness in this land.

Famine and War in China Create Distressing Situation Christian Chinese Need Our Help

BISHOP GRAVES, Bishop Roots and Bishop Huntington are all carrying heavy anxieties these days for the welfare of their Chinese helpers. Recurring drought and floods have greatly increased the cost of rice. The student disturbances of the last academic year and the present military operations, resulting in some places in enforced suspension of school work, have greatly reduced the income of our schools. As most of the schools receive from the Church in this country only a fraction of the cost of operation, the present condition means that in many instances there is little or no money to pay Chinese teachers. In some cases Chinese teachers' salaries are in arrears from September. Recent cables have begged for relief at the earliest possible day.

The National Council has authorized an Emergency Relief Fund of \$25,000. Bishop Gilman, who is now in this country, is ready to do anything in his power to help meet the situation. Readers of *THE SPIRIT OF MISSIONS* have always been ready to meet an emergency. I am sure they are ready to meet this one.

Gifts sent to the Department of Missions, 281 Fourth Avenue, New York City, will be placed to the credit of the Bishops in China by cable.

JOHN W. WOOD,

*Executive Secretary
Department of Missions.*



CHILDREN OF THE LONELY PLACES. A RANCH IN MONTANA ONE HUNDRED AND TWENTY-FIVE MILES FROM A RAILROAD

A Modern Pilgrim's Progress in Montana

Two Bishops and a Presbyterian Exploring for Church Overcome Giant Gumbo

By the Right Rev. Herbert H. H. Fox, D. D.
Bishop Coadjutor of Montana

IT HAS been raining, raining hard, not for a few hours, but for two days. It still showed signs of rain. The difficulty of living up to an itinerary in a country where Gumbo roads are the rule and not the exception is hard to be understood by those who do not know the virtues of Gumbo. I say virtues because Gumbo will stick closer to you than a brother. If the wicked are set in slippery place, then one of the virtues of Gumbo is to reveal the wicked, for when rain has thoroughly soaked it there is no grease more slick and slippery than Gumbo. It not only reveals the wickedness in man. It aggravates it.

Our party consisted of Bishop Faber, the Rev. J. L. Craig and myself. Our itinerary led us up the Tongue River for about fifteen miles. Why it is called the Tongue River I do not know unless possibly the man who named it was a Bible student and thought it answered the description of the tongue given by St. James. "For every kind of beasts and birds, of creeping things and things in the sea is tamed, and hath been tamed by mankind, but the tongue can no man tame; it is a restless evil."

That fits the Tongue River exactly. Every once in a while it wilfully cuts a new channel for itself, and woe betide the road or house or barn or field that stands in its way.

When the rain finally let up and we were able to start we made for Powderville where we were due for service on

Wednesday. We reached our destination in good time. Powderville consists of three or four houses, a store, a schoolhouse and a hall. The service was held in the schoolhouse, probably because the hall was dirtier than the school. The average country school has no lights, but neighbors brought in lanterns and gasoline lamps. They gave us a dim religious light which was all we needed. We sang familiar hymns and read the service and gave them a message of God's love. The congregation joined heartily in the service and enjoyed it.

In the morning we started on our way. It was still cloudy, but as it hadn't rained for forty-eight hours the roads were somewhat dry. The road over which we went was a new one to us. In fact, the road wasn't much of a road. It was really a trail for about fifteen miles. In some places it was not very distinct. We found mud holes here and there, but plowed through them all right. The place that treated us the worst was a place whose name might suggest kindness and consideration. It was Little Pilgrim Creek. There was no bridge across it, so we stopped to look it over. It was just a muddy, deeply-rutted ford. However, we thought we could get through. But it was as bad as the slough in which Christian was mired in Pilgrim's Progress.

Right in the bed of the creek we stuck. We got out and looked it over. We looked about to see if there were

THE SPIRIT OF MISSIONS

any human habitation. But there was none in sight. Little things like this do not easily faze Mr. Craig. It's all in the day's work. So he set to work and built a foundation of stones for the jack. Then we jacked up the hind wheels and filled the ruts with stone. Then we tried to shovel some of the mud from under the machine. But Gumbo refuses to be shoveled. If you succeed in getting it on the shovel you have to coax and wheedle and whittle to get it off. It is then that it aggravates the evil in one. Finally we wrapped a rope around the rear drive wheel and then by dint of lusty pushing by two stalwart men while the other one drove the car we pulled out of Little Pilgrim. We shall not soon forget the little rascal.

Soon after this we came to a newly-graded road. The rain had soaked it and the ruts in many places were hub deep. Moreover, the road builders had not yet put in the culverts. Every ditch we came to we had either to plunge right through or go around. So we fought trails, fords, ruts and the lack of culverts for over a hundred miles. But we made it. We left Powderville

at about 7:30 in the morning and we reached Albion, where we were next scheduled to stop, at 6 o'clock at night.

Albion, on the banks of the Little Missouri River, is not as large as Powderville. It has two stores, in one of which is the postoffice, and a hall used as a community club, where the service was held. It is the postoffice and trading center for a large ranch population. Great bands of sheep are pastured throughout that whole region. People came from miles around to the service. We had more men than women. Again we had to depend on borrowed gasoline lamps and lanterns for light. But the service was hearty and the message was welcomed by the people.

That night we slept in a ranch house. Our hostess told us that every spring the Little Missouri River takes possession of their house and they have to live in a sheep wagon in the hills. Two or three years before one of her sons was rowing across the river when it was in flood. The boat overturned, and though he was a good swimmer he was caught in an eddy and drowned. When we saw the Little Missouri it



THE PILGRIMS HALT FOR LUNCH ON THE WAY

Bishop Faber and the Rev. J. L. Craig had just made a fire at which to cook their lunch when rain suddenly put them to flight

A MODERN PILGRIM'S PROGRESS IN MONTANA



A MONTANA CONGREGATION GATHERED FOR SERVICE

Sixty-five miles from the nearest church, these people have come from far and wide to worship in the school house which had to be cleared out before service could be held

was a harmless little stream at the bottom of a fifteen-foot arroyo.

The next morning we continued on our way. The road, though rough in spots, was better than the roads we had been over the day before. We passed through some beautiful country, but on all sides we passed abandoned ranches, the result of the four years of drought that has resulted in decreasing the population of the state from 500,000 to 100,000.

Ekalaka, the county seat of Carter County, was our next stop. Here a service had been arranged for us in the Congregational Church.

The weather was becoming better the farther north we went. Also the nearer we came to the railroad the better the roads. Perhaps the better roads we found made us think the weather was better. A few miles out of Ekalaka we came to a fine scoria-surfaced road that continued into Baker. There we separated. Mr. Craig went to Miles City for his Sunday service. I went to Ismay and Bishop Faber stayed in Baker.

The next day, Monday, we gathered together again at Baker and drove on

to Ollie, about twenty miles from Baker. So far as we know no service of the Episcopal Church had ever been held in the town before. Some time ago a woman had written to Mr. Craig and asked him if she and her daughter could be confirmed. Of course I was pleased to confirm them. At the time of their confirmation which was held at Baker several other families drove in to the service. Our visit to Ollie was in fulfillment of a promise I had made that I would sometime go there and hold a service. We found about seven families who had one or more members of the Church in their number. On our visit we baptized one adult and six children.

From Ollie we drove to Wibaux and in our little church there we held a quiet service. We then drove thirty miles to Glendive where we spent the night. Our next service was at Richey, sixty miles from Glendive. We had a fine trip and a fine day until we were entering Richey when a drenching rain started. Before we could get into Richey the Gumbo had become so slick that we had to stop where we were until the worst of the storm was over.

We had still eight miles to go to the ranch of friends where we were to stay over night. We reached there about the middle of the afternoon. That night we had service in the basement church of the Methodists, and in spite of the fact that a moving picture show had the stage we had a good service.

Everywhere we went we found new people and generally speaking they

were grateful for the privilege of attending a service and worshipping God. When will the vigorous young manhood of the ministry offer themselves for four or five years of this rugged pioneer work of blazing trails for Christ and his Church. The Church in the West needs money to carry on her work. But infinitely more She needs vigorous, consecrated men.

Fire Damages St. Agnes' Hospital, Raleigh, N. C.

ON THE evening of December 17th fire damaged St. Agnes' Hospital, at St. Augustine's School, Raleigh, N. C., to the extent of \$16,000. Insurance of \$15,000 provides for most of the loss. In rebuilding greater safeguards against fire must be installed. This means increased expense.

Until the reconstructed building can be put into service the hospital will suffer a loss of income amounting to about \$4,000. Therefore, the Rev. E. H. Goold estimates that in addition to the insurance \$10,000 will be needed for rebuilding and replacing cash income.

The one cheering incident of this disaster was the admirable bearing of the hospital staff and especially the nurses, both Negro and white. Forty-four patients, many of them dangerously ill, were removed with a speed and calmness beyond praise. In this effort the students of St. Augustine's gave invaluable aid. Much of the furniture and equipment was also saved. Without this exhibition of discipline and resourcefulness the loss would have been much greater.

Of course North Carolina will rise nobly to this emergency. As the *Raleigh Times* says: "St. Agnes' Hospital, always cramped for funds, beds and equipment, was one of the first efforts at hospitalization for the spe-

cial benefit of the class that most desperately needs such a provision.

"A gift here would aid a great religious denomination in one of its most useful and unselfish fields of effort. To thousands of Negroes who otherwise would remain practically hopeless it would hold out a succor which could not otherwise be found."

The value of St. Agnes' Hospital to the community is suggested in the words of the city physician, "I don't know of an Institution in the South that does more for the poor. The patients get good nursing and medical attention there regardless of the fee. The hospital is doing an untold amount of good."

Raleigh will rally to the help of St. Agnes, no doubt of it. But the hospital is not merely a local or diocesan institution. It belongs to the whole Church. Its influence, especially in its excellent training school for nurses, is nationwide. So let the whole Church share in re-establishing St. Agnes on an efficient basis.

Help in meeting this emergency should be sent either direct to the Rev. E. H. Goold, St. Augustine's School, Raleigh, N. C., or to the Rev. R. W. Patton, D. D., American Church Institute for Negroes, 281 Fourth Avenue, New York.

JOHN W. WOOD,
Executive Secretary
Department of Missions

Carolina Parish Nearly Two Centuries Old

S. P. G. Fostered St. Thomas' Church, Bath,
N. C., Throughout the Colonial Period

By the Rev. Joseph N. Bynum

Rector of St. James' Church, Belhaven, and Vicar of St. Thomas' Church, Bath, N. C.

THE first reference to St. Thomas' Church, Bath, N. C., apparently, occurs in the Colonial Records of North Carolina about the year 1713, in the form of a petition to the S. P. G. It was signed, "So prays, Sirs, your most obliged poor Countrymen of the Vestry aforesaid." It was without address or date but asked for aid toward the salary of the Reverend Mr. Urmston who at that time was receiving "30 pounds per annum."

Evidently the Society complied with this request, and a very grateful note of thanks was written, as follows:

"To the Hon. Coll. Nicholson—Honoured Sr: The Rev. Mr. Urmston having acquainted us with your Hon. good Intentions toward this poor Country particularly Us of this Parish and the Continuance of your Generosity to usward.

"We humbly pray your acceptance of our unfeigned thanks for all your favors. Hoping we have complied with the Orders of the Holy Society . . . we humbly beg your Hon. would be pleased to concur with our Request to the Society and promote the interest of a poor Country which you seem to wish so well . . .

"Respects are from Hond Sr., Yours, &c." As shown by the

signature, St. Thomas' was yet to be organized, but funds were sought of the "Holy Society," which in all probability was the S. P. G., for providing the Gospel. Evidently there was an organization but no building.

When an act was passed by the Assembly in 1715 establishing the Church and dividing it into parishes in North Carolina, marked recognition was shown to the S. P. G. in the following words:

"The Province of North Carolina being a member of the Kingdom of Great Britain; & the Church of England being appointed by Charter from the Crown to be the only established Church to have Public encouragement in it; We, therefore, do express our gratitude to the Rtt. Honble the Society for promoting the Religion in Foreign Parts, and their Zeal for the promoting of the Holy Religion by making such provisions for the building of Churches and Chappels & Maintainance of the Clergy as the Circumstances of this Government will admitt, Do pray that it be enacted . . . the remaining part of Pamlico River and the Branches thereof, commonly called Beaufort precinct, to be one Parish by the name of St. Thomas Parish."

Nearly fifty years



THE REV. JOSEPH N. BYNUM AND LEWIS B. FRANKLIN, TREASURER NATIONAL COUNCIL, IN FRONT OF ST. THOMAS' CHURCH, 1926

later the Rev. Mr. Alex. Stewart in a letter, evidently to the S. P. G., dated Bath, N. C., Oct. 10, 1760, expresses "Most grateful thanks . . . to the Society for the Books." It is evident from Mr. Stewart's letters that it was the Venerable Society for the Propagation of the Gospel to which the people and clergy looked for interest and oversight. For such, the people seemed grateful and the clergy loyal. Mr. Stewart says in a letter to the Secretary, May 22, 1761, when writing about the division of the County into two parishes, "Beaufort & St. Thomas' Parish, and Pitt & St. Michaels Parish":

"I as yet continue (till it can be supplied with a minister) to visit occasionally Pitt county which now lies above me, & Hyde County, which is below me, on the River Pamlico or Tar River, & in every other Vacant Parish in which I at any time have business, I take care to call the inhabitants of that Parish together and inform them of the Society's good wishes for their souls' welfare & of the great expense they are at, in maintaining an orthodox Clergy for their benefit."

Under date of October 7, 1766, Mr. Stewart wrote the secretary of the Society, "As my circumstances are such that they will not allow me to leave the country and without the Society's assistance I cannot live in it I must hope if it please God again to afflict me that this bounty will not be withdrawn which will ever be acknowledged by Reverend Sir their ever dutiful and your most obedt servt."

Gov. Tryon reported, April 30, 1767, to the Rt. Rev. Richard, Lord Bishop of London, that St. Thomas', Beaufort, along with other parishes was "Established by letters of Presentation from the Governor."

These are the only facts available from the North Carolina Records bearing upon the relation of the Venerable S. P. G. to St. Thomas', Bath.

It is unfortunate that the congregation of St. Thomas', from the beginning of the parish until late years, has

never taken care to preserve its records. All facts about it come from sources outside. There are many interesting alleged stories told from within that cannot be substantiated by record, although some seem quite feasible and consistent with conditions in the time giving rise to them.

Legend has it, for example, that the bricks of which the Church is built were brought from England. This is contradicted by some with the assertion that the bricks were manufactured near by, but there is no record to substantiate it. There was once a floor in St. Thomas' of clay tiles 2x8x9 inches, a tile unusual in this country. It is quite probable that one or both of these styles of bricks were brought from England. The early colonial merchantmen, taking cargo to England, often returned with brick as ballast.

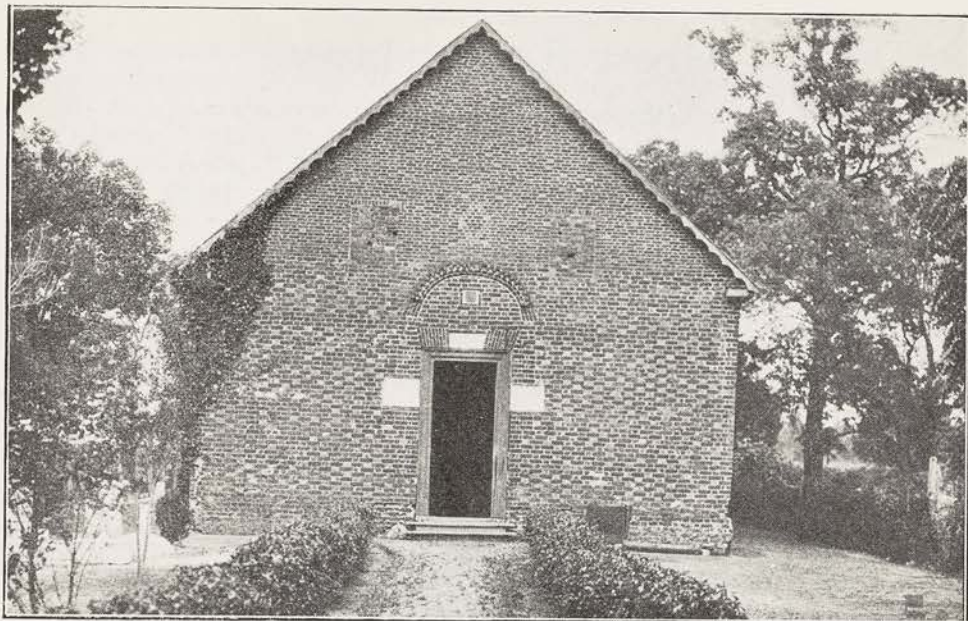
In "Colonial Churches, a Series of Sketches of Churches in the Original Colony of Virginia", the Rev. Dr. R. B. Drane has the following to say about St. Thomas' Church, Bath, and St. Paul's Church, Edenton, N. C.:

"St. Thomas' was begun in 1734; St. Paul's in 1736. Both were substantially built of brick, and the main construction of both remains unchanged and gives promise of endurance. In both buildings the ravages of time have wrought, and human care, reverent and respectful, if not always so intelligent as that of our day, has restored. Tantalizing it is that so insufficient records repay our search.

"When St. Thomas' was first used does not appear . . . Both these parishes were organized with vestries in 1701. . . . But of the now existing buildings, St. Thomas', Bath, has always been accounted the older."

In the early part of the nineteenth century St. Thomas' was struck by a severe storm which wrecked the gable ends of the building and the furniture. The building was restored as before with the exception of the tower. The furniture was replaced with a style evidently different from the original, which is not in keeping with the an-

OLD CAROLINA PARISH



OLD COLONIAL CHURCH OF ST. THOMAS, BATH, EAST CAROLINA

This oldest church of the state of North Carolina is nearing its two hundredth birthday. A yearly pilgrimage is made to it

cient appearances of the building. The original hand-hewn door and window frames remain intact. The original windows are gone.

One loyal woman has been trying for years to raise money to restore the tower. Her fund is slowly growing. Reinforcement by use of iron bars through the interior to hold the walls in place is now giving way and additional means must soon be employed.

Interest in this Church has undergone a great change within the last three years. Improved roads in North Carolina have made it easily accessible to tourists. The present congregation is small and has only a monthly service, but more than 5,000 visitors were shown through the Church in 1925, several from England and two from Bath, England. St. Thomas' had perhaps the biggest day in its history on November 12, 1925, when the Church people of the State were invited to make a pilgrimage to the State's oldest church. Led by the Rt. Rev. Thomas C. Darst, D. D., Bishop of the diocese in which the church is located, and the

Rt. Rev. Joseph Blount Cheshire, D. D., Bishop of the diocese of North Carolina, some three hundred attended. At this service, St. Thomas' Association was organized to raise funds for the restoration and preservation of the building and grounds.

In 1926 a new roof was put on the church. The Pilgrimage was again led by the two Bishops. Bishop Cheshire's address commented on the general improvement in the Church in North Carolina. Hereafter the Pilgrimage is to be on November 14, thus connecting it with the bestowal of the Episcopate in America, in the consecration of Bishop Seabury on November 14, 1784.

It is the hope of the leaders of this movement that by the 200th anniversary of St. Thomas', in 1934, the building will be restored to its original appearance. May we dare hope that on that occasion we may have with us as distinguished guests a representative from the Venerable S. P. G. and one from Bath, England?

Albert Rupert Llwyd

A Tribute to the Memory of the Archdeacon of Port au Prince

By the Right Rev. Harry Roberts Carson, D. D.

Bishop of Haiti

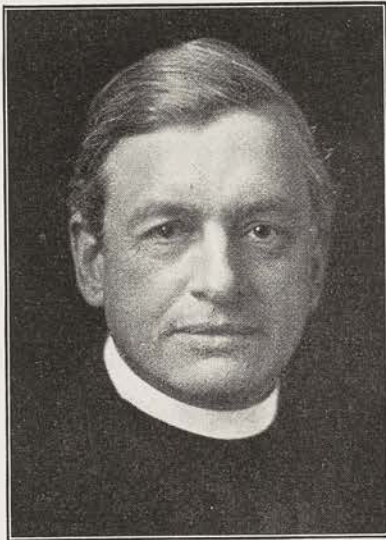
ANNOUNCEMENT has already been made in the columns of the weekly Church press of the death of Archdeacon Llwyd, on October 16th last, in St. Luke's Hospital, New York City. For upwards of a year and a half he had been almost hopelessly ill, but he sought health in foreign travel for awhile, going in May last to New York after a short visit to Jamaica. He was buried by the side of his father and mother in the cemetery of All Saints' Church, Huntsville, Canada.

To say that his name will be long associated with Haiti is equivalent to saying that his name will long be associated with the whole cause of missions. A missionary died when Archdeacon Llwyd died. I do not know a higher distinction except that other which is implied in it, that a man lay down his life for his friends.

Archdeacon Llwyd's father was a missionary before him, settling his family as pioneers, more than fifty years ago, in the district of Muskoka, Canada. Three sons of his father entered the ministry of the Church. By reason of frail health Archdeacon Llwyd came, as a young man, to the milder and dryer climates of the Southwest, but he always remained a British subject. Answering a call to

the ministry, he studied under private direction and was ordained by Bishop Kendrick of New Mexico in 1891. His earliest charges were in the domestic mission field, in New Mexico and Texas; at the time he volunteered for

service in the foreign field he was rector of St. Luke's Church, Hot Springs, Ark. At this latter place he performed a notable work, for which he is still remembered affectionately by Bishop and congregation. Upon coming to Haiti he was appointed commissary to the Bishop and continued as such until, by the first official act of the new Bishop, he was made Archdeacon of Port au Prince in 1923. It was the sole way that recognition could



THE VEN. ALBERT R. LLWYD
Archdeacon of Port au Prince

be made of the services he had rendered during the preceding five years.

He came to a difficult work and to its achievement he literally gave himself. He possessed scholarship, he had had wide experience with the work of the ministry elsewhere, but his personal qualities of warm affection and unwearied patience, his cheeriness of temper, his self-forgetfulness, his striking purity of life, his absolute devotion to the ideals of the ministry of Jesus Christ—these prompt the sense of loss today throughout the District.

We all loved him. Bishop never had

more loyal presbyter; flock never had more tender pastor and priest.

We often hear kindly friends say to one another, "Well, take care of yourself!" Archdeacon Llwyd was always forgetting himself in taking care of others. This care was both of the physical and spiritual man. Without doubt his lack of care of himself brought about his death.

His illness necessitated his absence from Haiti for upwards of two years

before his death and I am glad to learn that one of his keenest longings was gratified, namely, that his name might be continued to the very end upon the roll of the clergy of the Missionary District of Haiti.

May God grant to this faithful servant of His the peace that passeth understanding. For ourselves, the recollection of his devoted ministry, the privilege of his friendship, will long be cherished.

Brief Items of Interest

WE READ in the December *Diocesan Chronicle* of the Philippines that Prince Dhani has been sent by the King of Siam to study educational methods in other eastern countries. With his sister, Princess Sibpan, he spent two weeks in Manila, being especially interested in the work being done by the Rev. Hobart E. Studley among the Chinese. The Prince and Princess also made frequent calls at St. Luke's Hospital where their cousin, Miss Phon Discull, is in training as a nurse. The present ruler of Siam is fitting the members of his family to take charge of all institutional work in his kingdom.



THE Ramsaur Memorial School for boys at Pendamai, Liberia, has been in charge of the Rev. Sturges Allen, O. H. C., during the absence of the Rev. James Dwalu on the coast. Every Sunday a service is held in the church in town. A choir of about a dozen of the boys go through the streets singing and inviting people to the service.



THE mission residence on the Island of Vieques, just off the east coast of Porto Rico, was totally destroyed by fire last November. The house was insured, but our one worker there, Miss

S. R. Davidson, lost all her personal belongings. The Department of Missions, 281 Fourth Avenue, New York City, will be glad to supply further information to any interested friends.



THE Press and Publications Board of the English Church Assembly is publishing *In the Year of The World Call*, a book of about one hundred pages regarding the beginnings and growth of what the Council regards as the most memorable movement throughout the English Church during the last decade. It presents a striking story of events of world-wide influence. The price is one shilling and the book may be obtained direct from the publishers at the Church House, Westminster, S. W. 1, London.



WE REGRET to announce that Lucy S. Jefferys, wife of Dr. William H. Jefferys, died in Philadelphia on January 2, following an operation for appendicitis.

Dr. and Mrs. Jefferys went to China in March, 1901. At that time Dr. Jefferys was associated with Dr. Henry W. Boone, for many years the head of St. Luke's Hospital, Shanghai, where he remained until November, 1911, when ill-health compelled his return to this country.

SANCTUARY

FOR CHINA

ALMIGHTY GOD, whose mercy is over all thy children, pour out thy Spirit, we pray thee, on the people of China, the spirit of truth and righteousness, the spirit of courage and liberty.

Enable them to establish a just and lawful government, founded on the truth of Christ which alone makes men and nations free.

And so guide Christian nations in their dealings with the people of China that all things may be ordered and settled upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among them for all generations.

These and all other necessities, for them, for us, and thy whole Church, we humbly beg in the Name and mediation of Jesus Christ, our most blessed Lord and Saviour. Amen.



O GOD, by whose gracious providence all things in Heaven and earth are ruled, we commend to thy fatherly care all whom thou hast called to take part in the work of thy Church in China.

Especially we pray thee to defend them from all the dangers of this present time.

Give thine angels charge concerning them and let thy Holy Spirit rule in their hearts, giving them peace and sure confidence in thee.

Grant them patience and success in all their work for the glory of thy Holy Name, through Jesus Christ our Lord. Amen.



O LORD, we beseech thee to keep thy Church and household continually in thy true religion; that they who do lean only upon the hope of thy heavenly grace may evermore be defended by thy mighty power; through Jesus Christ our Lord. Amen.



O GOD of peace, who through thy Son Jesus Christ didst set forth one faith for the salvation of mankind, give us penitence for our divisions, wisdom to know thy truth, courage to do thy will, love which shall break down the barriers of pride and prejudice, and an unswerving loyalty to thy holy Name. Give us boldness to seek only thy glory and the advancement of thy Kingdom. Through Jesus Christ our Lord. Amen.



The National Council

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

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

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

Appointments of the Presiding Bishop

Saturday and Sunday, February 5 and 6, Dubuque, Iowa, Diocesan Convention, St. John's Church.

Tuesday, Wednesday, Thursday, Friday, February 8, 9, 10, 11, National Council and Department Meetings, Church Missions House, New York.

Sunday, February 20, New York City, St. Agnes' Chapel, 11 a. m.

Friday, February 25, Baltimore, Maryland, Tri-Diocesan Student Conference, Pro-Cathedral.

Sunday, February 27, Tome Institute, Maryland. (Diocese of Easton).

Department of Missions and Church Extension

JOHN W. WOOD, *Executive Secretary*

Across the Secretary's Desk

HERE is a message that came with a check from a Pittsburgh friend:

"For one pound of rice weekly for six months for workers in China. No acknowledgment necessary. Save postage."

Do any other friends want to give twenty-six pounds of rice at nine cents a pound? It will be used to help feed the children of our Chinese catechists in the district of Shanghai. War and famine in China have sent the cost of living sky-rocketing. Our catechists with salaries of about \$150 a year simply can't feed their children.



A GOODLY number of friends of Sagada, Philippine Islands in this country must have received the Christmas greeting and the New Year's message that came to me. Many thousand other readers of THE SPIRIT OF MISSIONS have not seen that message. May I share it with them. Here it is:

"The Mission of St. Mary the Virgin, Sagada, wishes again at this season of the year to extend its hearty thanks to all those who have helped us with gifts and supplies of many kinds during the past months. The thousands who have been treated in the dispensary, the boys and girls in the Sagada schools, those in the out-stations, and the boys of St. James' School, Besao—all join in these greetings. And we ask that in your prayers you do not forget the work of the Sagada Mission, remembering also Wilson Macdonald, a faithful priest, whose soul God

took unto Himself on the 13th of September; from a human standpoint an irreparable loss to this Mission."

The message is signed by:

Paul Hartzell, Priest-in-charge,
Sisters of St. Mary, Girls' School,
Eliza H. Whitecombe, Boys' Primary School,
John H. Roblin, Principal, Boys' School,
Eveline Diggs, Teacher, Boys' School,
Dorothea Taverner, R. N., Dispensary.

I would like to add my request that the work of the Sagada Mission should be remembered by every reader of THE SPIRIT OF MISSIONS. That small but faithful group is bearing heavy burdens. Chiefly it is a burden of anxiety for work which they see left undone because of the physical impossibility of doing it with the limited staff. It is a pleasure to be able to say that the Reverend Lee L. Rose and Mrs. Rose, formerly of the diocese of Central New York, sailed on January 15 for the Philippines and probably will be stationed at Sagada.



IN a recent brief letter Mr. Parson, now visiting the Liberian Mission, refers to a ten-day journey from Cape Mount through the Vai country, taking in Bendoo, Balomah, Macca, Jondoo, Gbaigbon and Royesville, "Here," he says, "we saw for the first time the inner native life of a people part pagan, part Mohammedan. The Church has done pioneer work of real value and one must acknowledge how much we owe to our workers like the Ramsaurs, Haines, Miss Seaman and others for pressing into the heart of things for love of the people. We met with a most cordial reception everywhere. I am quite sure that the influences radiating from Cape Mount and in all that country are well worth all that it has cost in sacrifice. These people are the stuff from which future leaders will be recruited.

WHERE has good old-fashioned Alaska gone to? That question comes into my mind as I read this passage in a letter from my friend, Miss Bessie Blacknell of St. Mark's Mission, Nenana:

"I am sure that you will be pleased to know that the radio given me by a friend is doing fine service. The reception here is particularly good and we do enjoy it so. We had the pleasure of listening to the Bishop of London preach from Grace Church Cathedral, San Francisco, on the 12th of November, and then on Sunday evening we had the service from Trinity Church. You have no idea what this means to us."

It certainly looks as if frontier days had passed, with Fort Yukon hearing WEAJ in New York and Anvik listening in on Los Angeles. There is some loneliness still for Allakaket as they have no radio, and it may be a long time before Point Hope will be within reaching distance.



ONE of my good friends recently sent me \$50 as a special gift to meet emergencies at St. Andrew's Hospital, Wusih, China. Writing to acknowledge it, Dr. Claude Lee says:

"Cholera has afflicted Wusih the past summer, and is still going on, although the patients are becoming fewer and fewer each day. At the request of some of the gentry our doctors and nurses took charge of a summer disease hospital established in a temple outside the South Gate. At this place we saw eight hundred and forty-nine cases, about two-thirds of which were cholera."



IN 1908 the late Henry P. Martin, a member of the diocese of Long Island, left a trust of \$100,000 to be invested by the Domestic and Foreign Missionary Society, and the income therefrom to be paid to missionary bishops in the Domestic and Foreign fields in addition to their stipends. Each year, just before Christmas, it is my happy privilege to send to each missionary bishop the check representing his share of the income. As the number of bishops increases, the share of each, unfortunately, grows less. Nevertheless, the gift brings relief from anxieties and makes possible things that would otherwise have to be set aside.

To one of the recently consecrated bishops sharing in the gift for the first time, a letter of explanation was sent so that he would understand how he happened to receive his share. He replied: "I never heard of Mr. Martin, but I presume I join every other missionary bishop when I say, 'God bless him!'"

I am sure his expression of gratitude voices that of every other bishop. Some day I hope some other member of the Church will have the same generous thought that led Mr. Martin to make his gift.

Arrivals and Sailings of Missionaries

BRAZIL

The Rev. Dr. James W. Morris arrived in New York on special leave December 21.

CANAL ZONE

The Rev. L. C. Melcher, returning after leave, sailed from New York December 28.

CHINA—HANKOW

The Rev. and Mrs. F. E. A. Shepherd, returning to their home in England via the United States, sailed from New York December 13.

Miss Regina Lustgarten, coming home on furlough via Europe, arrived in New York January 10.

CHINA—SHANGHAI

Miss E. M. A. Cartwright, returning after furlough, sailed from Marseilles January 8.

The Rev. J. G. Magee and family, returning after furlough, sailed from Marseilles January 7.

Miss Blanche M. Harris, coming home on furlough, sailed from Shanghai December 10, and arrived at her home December 31.

JAPAN—KYOTO

Miss Hallie R. Williams, returning after furlough, sailed from Seattle January 5.

Miss Helen Skiles, returning after furlough, sailed from Seattle January 5.

PHILIPPINE ISLANDS

Miss Eveline Diggs, returning after furlough, arrived in Manila December 13.

Foreign-Born Americans Division

THE REV. THOMAS BURGESS, D.D., *Secretary*

Along the Mexican Border

FOR a long time the F. B. A. Division has wished to be able to do something to bring about a unified program for work among the Mexicans along the border. Dr. Emhardt surveyed the ground in a general way several years ago. There must be a number of our parishes on or near the border which are doing a good work among the Mexicans. The solution of the problem cannot be the same as that so successfully carried on throughout the Church among the foreign-born. Alas, "For Every Churchman a Foreign-Born Friend" cannot apply in the same way to the Mexicans, because the segregation of Mexicans is an established condition. In order to look carefully into the matter, and find out what is the consensus of opinion of those of our people who are in touch with the situation, the secretary of the Division, Dr. Burgess, plans to spend the month of February and part of March visiting Los An-

geles, Phoenix, El Paso, San Antonio, Brownsville, and other places surrounding these centers. The purpose is not, of course, to give advice, but rather to see if some unified plan cannot be evolved. The only definite work we are doing at present, which was started at the suggestion of the F. B. A. Division several years ago, is the excellent clinic and social work at El Paso.

Opposite Trotsky's Old Office

TWO months ago we told the story of what Trinity Parish, New York City, has done for the Russians. The new cathedral, two-thirds of St. Augustine's Chapel in East Houston Street, is now completed, and the large Russian congregations are worshipping there under Metropolitan Platon.

Next door to the church is the large parish house, called Houston House. Two years ago this was taken over by our New York City Mission Society. It is now perhaps the best social center or community house in the city, with a trained corps of workers under Mr. Raymond Cole. A new addition has been made to the staff, a special Russian secretary. Several rooms have been fitted up and set apart for the Russians. On Christmas Eve the large Russian choir, with its wonderful voices, took part in the Christmas Eve festivities at Houston House and sang the Russian Christmas music. Every so often a concert is given by the Russian choir. A part of the building is being made into a beautiful theatre, in the planning of which a Russian emigré, famous in Russia as a theatrical producer, has had a part. A Russian theatrical troupe from the Russian congregation will give plays regularly. It will be the first real Russian theatre in New York. Of course, the clinics, physical and recreational training and all the rest of the welfare activities of Houston House are at the disposal of the Russians. They deeply appreciate this co-operation.

On the Banks of the Tigris

ACCORDING to a letter recently received from the Rev. J. B. Panfil, our educational chaplain in Mosul, Iraq, the work of training leaders for the old Church of the East (Nestorian) is progressing well. A few months ago, the school session opened with 178 boys and 47 girls. A Nestorian priest, Kasha Tooma, is conducting the daily services in the chapel, and Father Panfil is becoming more and more beloved by the people.

The President of a Western college recently returned from a tour of inspection for the Near East Relief, and on his return stated that the work of the Episcopal Church at Mosul was the finest piece of missionary work of its kind that he had seen anywhere in the Near East.

Educational Division

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

Read a Book

Angel. By DuBose Heyward. (New York, Doran, 1926) \$2. An admirable novel of southern mountaineer life.

Youth in World Service. By H. T. Vodden and C. A. Martin. (London, Edinburgh House, 1926) 50c. A short excellent manual for leaders of young people.

The Anglican Communion Throughout the World. A series of articles appearing weekly in *The Living Church* beginning December 25, 1926.

China's Reds Turning Pink. Editorial in *The Christian Century*, January 6, 1927, pp. 6-7.

*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.

Book Review

Chinese Culture and Christianity. James Livingstone Stewart. F. H. Revell & Co. 1926.

THOSE who have read Dr. Stewart's novel, *The Laughing Buddha*, will realize his competence as an exponent of Chinese culture. The present volume deals with both more and less than that, for its basis is the religious consciousness of China and the culture which has developed from it. The reader will look in vain for any discussion of the art, the music, or the literature of China, but to present these was not within the scope of the author's purpose. The latter is to present a review of China's religions from the Christian standpoint. As such, the book is admirable. We know of no other which, in the short compass of less than 300 pages, covers so much ground and is so delightful a style. Every phase of indigenous Chinese philosophical and religious thought is traced from its remote origins, and two chapters are devoted to the introduction and rise of Buddhism. Islam in China is given one chapter which is invaluable, since the topic is one of extreme interest, though seldom considered by writers on China. A closing chapter on recent culture contacts between China and the world outside is sketchy, but at least

unprejudiced. As to the closing word of the title, the book is somewhat disappointing. Christianity has to be read into the various chapters; it is nowhere discussed. This is not necessarily a drawback, because the Christian reader instinctively contrasts his own experience of Christ with the manner of thinking and acting which Dr. Stewart describes as the fruit of China's religious development. On the whole, the author has given us an unusually readable volume on one of the most interesting of topics.

Department of Publicity

THE REV. G. WARFIELD HOBBS,
Executive Secretary

A Plea for Patience

THE management of THE SPIRIT OF MISSIONS is compelled to invoke the patience of hundreds of new subscribers in recent weeks who will necessarily be subjected to delay in receipt of the magazine. The year closed with a gratifying volume of new and renewed subscriptions. The magazine began the year with 34,000 subscribers. It closes the year with 42,500 subscribers, an increase of 8,500 during 1926. This exceeds by 1,000 our own estimate based on early January returns.

The volume of this work, falling upon a very small staff literally has swamped them. It has proved impossible, not only to reach all new subscribers with the January issue, but we go to press for February still far behind in the necessary accounting, filing and other detail involved in receiving and crediting subscriptions and starting the magazine on its way to the new subscriber. We have made temporary additions to our staff and have resorted to overtime work. Despite the rush the utmost care has been used to avoid errors. A few of these are inevitable but the percentage is negligible and in this respect too we ask sympathetic patience rather than criticism.

We urge the continued loyal coöperation of our representatives named by the Woman's Auxiliaries, of the clergy who commend the magazine to their people, of the boys and girls of Church schools who help so splendidly during each Lenten Season. We urge the utmost care in securing renewals, and naturally we are anxious that as many more of our people as possible read this magazine which seeks month by month to record missionary effort of the Church in all of the fields at home and abroad.

The March issue will be the Lenten Offering Number of THE SPIRIT OF MISSIONS. See order blank on page 128.

Christian Social Service

THE REV. CHARLES N. LATHROP,
Executive Secretary

Important Objectives of the Division for Rural Work

I. Church-Wide Study of Rural Work.

The development of Rural Work depends very largely upon the Church's knowledge of the agricultural life of America, the economic, social and religious life of those dwelling in rural fields and the necessity, value and methods of serving and saving those who live in village and country.

The Division for Rural Work, therefore, urges the

1. Reading, by clergy and laity, of the book "Beyond City Limits," by the Reverend F. D. Goodwin, and the companion volume, "Suggestions for Group Discussion and Individual Study," by Miss Laura F. Boyer (Secured from The Book Store, 281 Fourth Avenue, New York City, at \$.60 and \$.35 respectively).

2. Promotion of Study Classes on Rural Work in Woman's Auxiliary groups and Church School Service Leagues, in Church Schools and Classes, in Men's Clubs and boys' groups.

3. The use of Mr. Goodwin's book as the basis for sermons and addresses by both clergy and laity.

II. Representation by Rural Clergy on Diocesan Boards.

An army advances or retreats quite often as the spirit of the men waxes and wanes. This is as true of the Church's army as it is of the National. One of the best ways of building up the spirit of the officers carrying on the Church's work in rural fields is by recognizing, in official way, the value of their devotion.

The Division for Rural Work, therefore, suggests

1. That, wherever feasible, diocesan officers arrange to include in the personnel of Standing Committees, Diocesan Councils, Departments, Commissions and Boards one, or more, rural clergy of the Diocese.

2. That, wherever feasible, representation of the rural clergy on diocesan Boards become part of the policy of the Diocese.

III. Establishment of an Adequate Salary for Rural Clergymen.

Freedom from worry, sure possibility of educating one's children, and certainty of self-respecting old age will do much to guarantee strong clergymen for the rural fields of the Church.

The Division for Rural Work, therefore,

urges upon all diocesan authorities and Church people generally, the vital necessity of:

1. Establishing a living salary for the rural clergy of their respective dioceses and suggests, that, wherever feasible, the sum of \$2,400 and house be the minimum amount given to a married clergyman and \$1,800 to a single man.

2. Making adequate arrangements for the supply, maintenance and insurance of a car, whenever the field necessitates such conveyance.

IV. Development of, and Attendance upon National, Regional and Diocesan Schools and Conferences.

The days when any one who wishes can be priest, preacher or pastor in village or country are past. Country life is unique. Conditions are constantly changing. The methods of approach are forever becoming new. The problems, national, even international, which involve modern rural life demand trained leadership. The Church must contribute greatly or lose greatly.

The Division for Rural Work suggests, therefore, that:

1. Dioceses, Woman's Auxiliary groups, and individual members of the Church who can do so, appropriate funds sufficient to send at least five clergymen from their diocese to the National Rural School at Madison, Wisconsin, or to the nearest Regional Conference. The cost of such attendance averages thirty dollars, plus transportation.

2. Dioceses able to do so, Branches of the Woman's Auxiliary, especially, and other groups and individuals, provide scholarships of \$500 each, to cover cost of giving seminary students three months summer field work under competent rural pastors.

3. Women of the Church attend the Women's Conference on Rural Work, to be held at Madison, Wisconsin, June 27th to July 8th inclusive. The Reverend F. D. Goodwin will be in charge of the Women's Conference. Board and room may be obtained for thirty dollars; transportation additional.

If response warrants, a second group conference will be held at Cornell University, Ithaca, N. Y., July 13-24th. The cost will be thirty dollars for board and room for the period of the Conference, transportation additional.

V. Holding of Teaching Missions, of Conferences on Religion (in selected centers in every diocese and missionary district.)

It is not enough to arouse the Church to a keen sense of her responsibility for the rural life of America. The Church's work in rural fields will never succeed as it ought and can until the people living in village and country realize their need of the Gospel Message and their own responsibility for its success. Per-

manent, valuable, church work in the country depends upon the country people themselves.

The Division for Rural Work, therefore, urges:

1. Arrangement for the holding of Teaching Missions, or Conferences on Religion, in selected village and country centers by those in charge of the Bishops' Crusade, and by diocesan authorities. Some dioceses are arranging for simple missions at least, in all the churches in their territory.

2. The Division suggests that, where feasible, the clergy of the various counties of the country arrange for the extension of the Crusade and the holding of Teaching Missions, or special services, in their own immediate territory.

Religious Education

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

Missionary Education Through the Lenten Offering

This is the last of a series of three articles on the Lenten Offering

III. Action

By Frances H. Withers

AGAIN the Lenten season is upon us, giving to our boys and girls their great opportunity to express their love for Jesus Christ and His Church. This is the season when by their actions they show the Christ-spirit of self-denial and love for others inherent in every boy and girl.

No other activity in the Church is a greater factor in developing initiative than the Lenten Offering. No other activity brings the boys and girls face to face with so many questions.

What have I to do with the great Commission, "Go ye into all the world"??

Why should I deny myself pleasures in order to give the money I save to the work of the Church?

Why should I help people in foreign lands when there is so much work to be done at home?

These questions, so familiar to many of us, are being answered by the boys and girls themselves, as together with their leaders they work toward the solution of the problems.

We have already spoken in previous articles of the *Preparation* for the Lenten Offering, and the *Opportunities* it affords for growth in the spiritual life of boys and girls. In the present article we give examples of how two schools helped their children to a greater knowledge of the Church's Mission.

THE SPIRIT OF MISSIONS

SCHOOL No. I

Missionary Study

FOR a number of years all the classes in this school have been studying the various Mission Fields that are cared for in the General Church Program. Each class has a card, 12x15, printed on both sides as follows:

Class

Teacher

Studying and working for (name of the Field)

The National Council provides (amount of money)

Our class expects to give (amount of money)

Motto for our School: FAITHFULNESS

This card, on a seven-foot standard, is placed in each class. When the pupils go into the church, which they do several times during Lent, a class representative carries this standard and tells at the beginning of the service what Field they are studying and the amount of money they have on hand. A thermometer, seven feet tall, registers the total amount of money on hand each Sunday.

In order that the raising of money may be an educational and spiritual undertaking, each class is urged to write an essay on the Field in which it is specializing during Lent. The requirements are (1) a description of the Field, (2) a description of the people and their religion, (3) the founding of our work in the Field, (4) outstanding leaders in our work, (5) an answer to the question, *Why should we help?* The children are also required to memorize the Prayer for Missions and the Collect for the 19th Sunday after Trinity.

The result was that many excellent essays were written, showing that the boys and girls had really studied the Field and had really given because they saw the need. Their offering amounted to \$1,105.

SCHOOL No. II

A Missionary Exhibit

IN the Primary Department each child made a note-book, using clippings from Church papers, and pictures from magazines colored by the children. In the Grammar Department each class determined its own activities, thus developing initiative and originality. In one class the children made note-books containing complete maps and giving the names and locations of all churches, missions, hospitals, orphanages, schools, and other fields of activity of the Church in Japan. Another class made a study of special subjects, and embodied the results in a note-book; for example, the earthquake, the leper work in Japan, the position of women, and the status of the Nippon Sei Ko Kwai (the Holy Cath-

olic Church in Japan). Another class made a summary history of the mission work in that country and printed it on large cards that could be easily read at a distance. One class conceived the idea of having a Japanese theater with Fuji in the background. Considerable originality and research was used by the children to secure Japanese legends and traditions, and to embody these in models made of paper pulp or clay. The story was either printed so as to be read by the observer, or told by a child in Japanese costume. In the representation of Nara, once the capital, and now containing a famous deer park, the members of the class planted grass seed in set paper pulp without the admixture of any earth at all, and in about two weeks the grass grew to a great height.

The best individual note-book contained perhaps twenty-five or thirty pages giving statistics and interesting information about the history of the Church and the commercial and industrial conditions in Japan, and an account of the general climatic and physical aspects of the country, particularly those which caused the disastrous earthquake in 1923. This note-book contained pictures clipped from various sources, and made a very complete pictorial portrait of the country. Several classes in the Grammar Department, as well as the children in the Primary Department, made posters. The work of the school as a whole was represented by a miniature village entirely constructed by the members of the school. The base of this was made of paper pulp, lakes and rivers being formed by placing glass over blue paper; the houses and trees being cut out from models obtained through a kindergarten supply house.

The question may arise, *What is the object of all this activity?* It can be answered by comparing the results in the school with the results in previous years. The children came one weekday afternoon each week during Lent to a service, followed by a talk often illustrated by lantern-slides, and in one or two cases given by Japanese students themselves. The attendance, which was kept on a chart, was six or eight times greater than it was before expression-work was done in the school. The interest aroused in the mission work in Japan was so great that several classes made gifts to send to the stricken Japanese children. Others adopted an orphan child in that country, and some made useful presents to be shipped there. Bishop McKim himself was present on the day the exhibit was held. To the children he seemed an old friend rather than a stranger, and after they had presented the Japanese missionary play which they had prepared themselves, Bishop McKim spoke to them about their work. Needless to say, the offering was the largest ever given by the Church school.

Field Department

THE REV. R. BLAND MITCHELL,
Executive Secretary



THE REV. A. R. MCKINSTRY

Rev. A. R. McKinstry Resigns

THE Presiding Bishop has accepted with regret the resignation of the Rev. A. R. McKinstry, who has been elected rector of St. Paul's Church, Albany, N. Y., succeeding the Rev. Roelif H. Brooks, now rector of St. Thomas', New York City. Mr. McKinstry, who assumes his new duties on the first Sunday in February, has been Corresponding Secretary of the Field Department since February, 1924.

Mr. McKinstry is a native of Greeley, Kansas, and a graduate of Kenyon College. He attended Bexley Hall, and was graduated from the Cambridge Theological School. He has a Master's degree from Kenyon. After his ordination in 1920 he served as canon of Grace Cathedral, Topeka, Kansas, and chaplain of Bethany College, and was in charge of the department of Biblical Instruction there until he became rector of the Church of the Incarnation, Cleveland, in 1921. During his rectorate a new church was built.

Since 1924 Mr. McKinstry has rendered conspicuous service in the administration of the affairs of the Field Department and in

developing certain aspects of the work which have enabled the Department to render more effective service to the parishes. He has also spent a good deal of his time in the field, leading diocesan conferences, meeting with vestries and other groups, and by his ability, zeal and consecration has won many to a new conception of the Church's work throughout the world. Wherever he has gone he has left a strong impression on clergy and people.

While his going will be a great loss to the Field Department staff, the ripe experience he has had in the past three years will always be an asset to the Church's work wherever he may be.

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 125.

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.

Sample Monthly Statements

THE Field Department is being asked for suggested forms of monthly statements for following up pledges.

To quote from our recent "Every Member Canvass" leaflet: "The great psychological advantage of the monthly as compared with the quarterly statement is that if a man pledges a dollar a week and only pays one Sunday, at the end of a quarter he receives a notice for \$11.00. It happens that there are two flat tires on his Ford that week and he postpones payment and before he realizes

THE SPIRIT OF MISSIONS

it the second quarter has come round and by then he is so far behind that he feels a sense of hesitation about even going to church and the parish not only loses a contributor, but an attendant. With a monthly statement, after the habit is once established people do not

fall so far behind that they cannot keep up their payments."

The Field Department will welcome samples of monthly notices which the parishes have found helpful. Here are three forms which we have received:

.....
 (Name of Parish)
, 192.....

	For Parish	For Others
Your annual subscription is.....	\$.....	\$.....
You have paid to date.....	\$.....	\$.....
Amount due this month.....	\$.....	\$.....
The Parish Quota for the Church's Program is.....	\$.....	\$.....
The Parish Pledge is.....	\$.....	\$.....
We have paid to date.....	\$.....	\$.....
We owe to December 31, 192.....	\$.....	\$.....

This form is sent out monthly at the request of the National and Diocesan authorities of the Church.

.....Treasurer.

.....
 (Parish)

(Name of Contributor)

I wish to acknowledge receipt of payments on your pledge for the Church's work to date, with the exception of the weeks from.....to date.

(Signed).....
 (Parish Treasurer)

Date.....

.....
 (Name of Church)
 M.....
 (Name of Person)
 Street and Number.....
 ENVELOPE NO.....

For the Parish
 From Jan. 1st to.....1st.....weeks at.....\$.....Rec'd \$.....

Outside the Parish
 From Jan. 1st to.....1st.....weeks at.....\$.....Rec'd \$.....

This card is an acknowledgement of these payments and an appreciation of your continued interest.

.....Treasurer.

Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

A Fiftieth Birthday

By *Emily C. Tillotson*

A FIFTIETH birthday is an epoch in the life of an individual or an organization. Last fall several auxiliary branches reached such an anniversary, among them being those of Washington, Western New York and Southern Ohio. It was my privilege to be present during the birthday celebration of the diocese of Southern Ohio and I would like to share with the readers of these pages some of the impressions of those days.

An executive committee, the chairman of which was Miss Elizabeth Matthews, had worked for months in preparation for this event. The perfection of all the details showed the care which had gone into the planning and the wonderful cooperation of everybody from the president, Mrs. McGregor, throughout the membership of the many committees. The opening day was November 16th. The afternoon was given to registration, a sale of articles from some of our mission stations, an historical exhibit and a tea, followed by a conference of educational leaders. In the evening there was a gathering for which the happy term "our family dinner" had been chosen. Six hundred and seventy women were seated at the attractively decorated tables. The group was a representative one coming from all parts of the diocese. The president, Mrs. Allan McGregor, presided and Miss Elizabeth Matthews acted as toastmistress.

Mrs. McGregor after greeting the guests, read messages from absent friends, including telegrams from other dioceses especially interested because of a like anniversary.

Miss Matthews spoke with deep appreciation of the devotion of the officers who had served in the early days of the auxiliary, then called the name of all the diocesan officers who had held office during the fifty years of the auxiliary's life. There had been sixty-five in all, of whom thirty-five were present. Each rose as her name was called, and one from each group in a few words, told something of the work of her office. They all made excellent use of the time allotted and a splendid picture was presented of the work which had been accomplished. There were two outside speakers, both former diocesan officers, Mrs. Allison of the New York School of Social Work and the writer from the Church Missions House.

A delightful feature of the evening was a group of young women dressed in costumes which had been in the height of fashion during various periods in the last fifty years. As they walked up and down the room, there was much merriment as well as admiration for the charming picture which they presented.

Next morning a memorial service was held, being the corporate communion of the women of the diocese. No one there could ever forget the experience—Bishop Vincent's reading of the service—the music—the atmosphere of deep reverence, with a solemnity in which there was no trace of sadness, only joyful thanksgiving for the lives of those women gone on before whose work and influence had been built into the life of the auxiliary.

There was presented at the altar a memorial fund of \$9,000 (now grown to \$12,000), the gift of the women of the diocese, the income of which is to be used for the training of young Churchwomen of Southern Ohio for service in the domestic or foreign mission field. Then was also presented a Book of Remembrance, the gift of some fifty women who have served the diocese as members of the Executive Board of the Woman's Auxiliary since 1906. The book is very beautiful being bound in dark brown morocco with wrought silver and jeweled corners and clasps. In its pages are inscribed the names of those women who have contributed by their life and service to the upbuilding of the Church in Southern Ohio and who have now entered into the joy of Paradise.

The day was given up to the annual meeting of the branch and the anniversary came to an end in a splendid mass meeting, at which inspiring addresses were made by Bishop Oldham and Dr. Sturgis.

Days such as those leave many impressions never to be lost, chief of which perhaps is the realization of the strength in achievement of a band of women united in an effort to accomplish a common task, giving of themselves in their desire to bring nearer to its consummation the coming of the Kingdom of the Lord Christ whose servants they strive to be.

The following day the new Children's Hospital in Cincinnati was dedicated, many of the auxiliary members staying over. It was most fitting that this should be so, for as a Church Hospital, it is the concern of the whole diocese, and many auxiliary members

are deeply interested. The hospital is the last thing in modern building and unites with its remarkable technical equipment, a degree of beauty not usually associated with a building of its kind.

The Chapel is most lovely with its carved woodwork and exquisite glass, a gift from Mrs. Mortimer Matthews as a memorial to her little grandson, Stanley.

With this dedication service there came to an end an anniversary long to be remembered, the influence of which will be felt not alone in all parts of the diocese, but far beyond it.

An Effort to Spread the Message

REPORTS from many dioceses tell of Quiet Days held by diocesan officers or others in connection with the Bishops' Crusade and the Message. We are printing that sent from Western Massachusetts, not only as an interesting report, but as suggestive to others. It was headed:

An Effort to Spread the Message in the Diocese of Western Massachusetts

IN response to the call to "observe October 15th as a day of intercession for, and meditation on *The Message*, some thirty women gathered in the parish house of St. James' Church, Greenfield, in preparation for the next day's services.

The object was first explained and the program for the next day laid out, after which a service of preparation for the Holy Communion was held, "a directed meditation," on page 11 of the Woman's Auxiliary leaflet, No. 39, "The Devotional Life," the Missouri Service of self-examination being used.

At eight o'clock the next morning the rector, the Rev. Dr. Whiteman, celebrated the Holy Communion and used specially appropriate prayers and allowed a short time of silence after the prayer for the Church militant for personal rededication of the Messengers.

During breakfast Mr. Whiteman read aloud the chapter on prayer, called, "The Highest Work" from E. S. Woods' book, *Modern Discipleship and What It Means*.

From 10:00-12:30 the group met in the beautiful chapel of St. James' Church where the president of the Diocesan Auxiliary led the meditations and prayers. The first meditation was on the Message itself, what it is, why it is needed, and what we are asked to do about it. This was followed by a talk by Mrs. Edgar A. Fisher, who had just returned from a meeting of the National Board in New York, and who told of the latest definite plans of the National Commission of Evangelism. The other two meditations were on *Seeing Christ* and *Rededication of Ourselves*

to Christ. The first closed with the definite suggestion that the way to see Christ is to read and study about Him and that led naturally to a talk by Deaconess Coe, the Educational member of the Diocesan Board on Bible readings, mission study classes, etc. The last meditation suggested that rededication does not mean simply a good intention but real work and sacrifice, and the whole meeting ended with definite instructions to the Messengers on the ways to carry the Message through the diocese.

Before and between the meditations hymns were sung and prayers offered, and at noon, after the prayers for missions, the Litany, Woman's Auxiliary leaflet No. 7, was used. For this the women had been asked to send in petitions to be added to those in the leaflet. The hymns used were No. 493, *O Master, let me walk with Thee*; No. 527, *Saviour, blessed Saviour*; No. 406, *We would see Jesus*; No. 486, *Christ for the world we sing*, and No. 502, *Lord, speak to me*.

After luncheon at 12:30, provided by the hospitable ladies of St. James' parish, the group met again in the parish parlor. Miss Hopkins, president of the Girls' Friendly Society of the diocese, and now also of Province I, spoke of the aims of that organization and of how they can cooperate with the Auxiliary, and Miss Eleanor Hutchings spoke in the same way for the Young Peoples' Fellowship of the diocese.

The day closed with the very definite work of dividing all the parishes and missions of the diocese between the, approximately, twenty women who consented to be Messengers. Each one has about three places to which she is asked to go, after asking permission of the rector in charge. From him she is to get the names and addresses of the leading women of the parish, with whom she can get in contact, and, after consultation with them, she will go and meet as large a group of women as can be gathered, and to them she will carry "The Message," and all the minor messages she was given at the gathering in Greenfield on October 15th.

A Notice

THOSE who are planning to cooperate in the world-wide Day of Prayer for Missions, which will be observed on March 4th, 1927, will be glad to know that the program for use on that day, the title of which is "Prepare Ye Therefore," can be obtained from the Woman's Auxiliary Headquarters, 281 Fourth Avenue, New York City. The price is 2c each or \$1.75 per hundred.

The Day of Prayer for Missions should not be a day of conference or of reports, but the one day of the year when the women of the whole world unit in one great circle of prayer.

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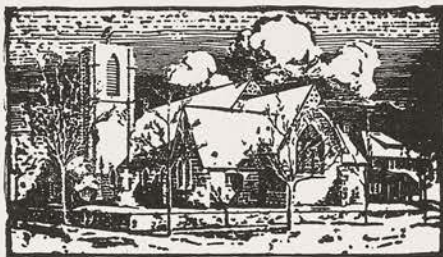
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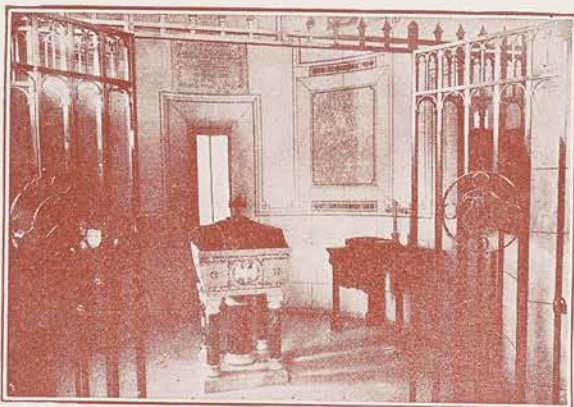
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Only by absolute dedication of one's entire time and ability could the Church receive to the full the aid that the Artist can give.

S E R V I C E

The traditions established by Mr. Joseph Lamb and carried on by him personally for many years have been inherited by his son, Mr. Charles R. Lamb, the present head of the Studios, under whose supervision the field of work has been broadened as the necessities of the growing Church demanded,

Now in 1927, the Third Generation of the Lamb Family have rallied to the support of their head and are enthusiastically developing with the aid of a completely trained corps of Craftsmen, the Art of the Church in its manifold forms—Not only STAINED GLASS for the Windows or Mosaic for the Walls, but in CARVED and DECORATED WOODWORK, in MARBLE elaborated with Mosaic incrustations, WROUGHT METAL in its varying materials. And finally since Electric Light has been harnessed for illumination have developed to use to the full EFFECTIVE LIGHTING for the Church Interior.

A Booklet has been published in the interest of showing the various Departments and their specialistic activities. This will be sent upon request to all interested in the cause of Religious and Memorial Art.

THE J. & R. LAMB STUDIOS

23-25 and 27 Sixth Avenue,
NEW YORK CITY, N. Y.

