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*By William Hoster
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The Spirit of Missions

THE REV. G. WARFIELD HOBBS
Editor

KATHLEEN HORE
Assistant Editor

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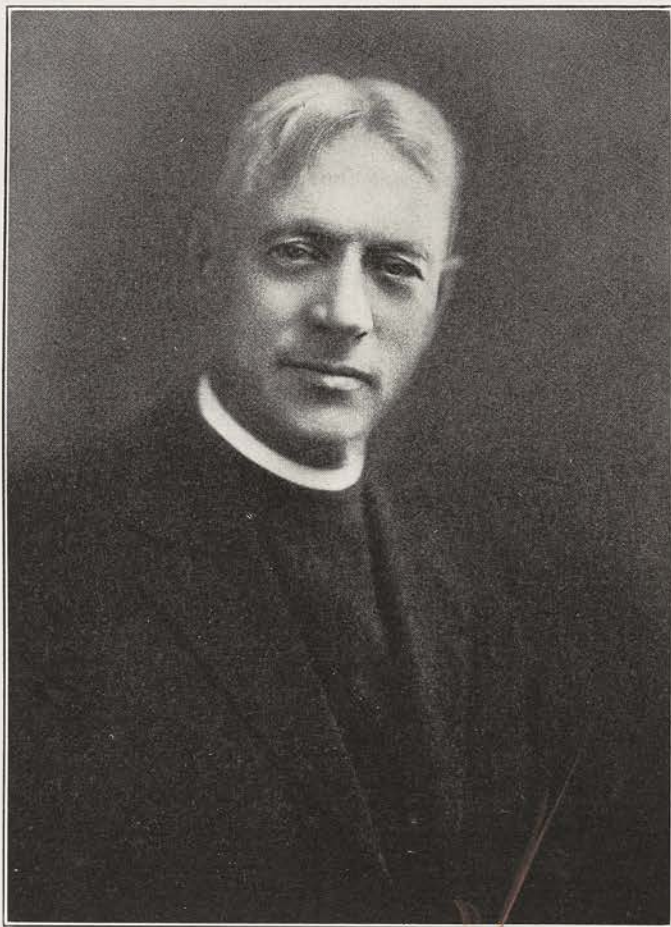
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THE RIGHT REV. LOUIS CHILDS SANFORD, D.D.
Missionary Bishop of San Joaquin

Sent by the National Council, together with Dr. John W. Wood, to study and report upon the grave situation now confronting our missionary enterprise in China.

Preparing for a Better Day in China

National Council Adopts Courageous Policy With No Thought of Lessening Work When Stable Government Shall Be Established

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

Executive Secretary, Department of Missions

THE National Council has a high regard for the many fine qualities of the Chinese people and believes that they will eventually win through present difficulties and earn a place of regard and influence in the family of nations. It sympathizes with Chinese legitimate aspirations for national unity and peace, while recognizing that there must be differences of opinion with regard to methods chosen by different groups in China to secure these aims.

The Council has no thought of closing permanently any effective work in China or of withdrawing from the country. It accepts wholeheartedly the statement adopted by the House of Bishops on June 1st, 1927, as follows:

The House of Bishops records its conviction that there should be no thought of lessening our work in China when the way shall be opened for its full resumption, and expresses its gratitude to God for the splendid fidelity and bravery manifested by our clergy and lay workers and by the native Christians. The House of Bishops has full faith that the Church's work in China will be continued with unabated zeal and increased efficiency if and when a stable government shall be established.

In accordance with this policy, the Council, at its meeting October 12-13, 1927, out of its total budget of \$4,212,370, set aside for the work in China during the coming year the sum of \$574,921. This is \$41,141 less than the amount so appropriated for China for the year 1927. With about 90 per cent of the American missionaries away from their stations and 70 per cent of them out of China, the National

Council realizes that an explanation is due the Church as to why the appropriation for China for the year 1928 has not been more largely reduced.

Having determined upon an energetic resumption of all work at the earliest possible moment it would be folly to disband our splendid corps of American workers with their knowledge of the Chinese language and the thoughts and habits of the Chinese people. These faithful people have not left their posts because of a fear of persecution or death, but because their presence added to the danger of international complications and the danger of great suffering on the part of innocent Chinese.

A few of the missionaries who have returned to America have definitely resigned and others may take this step in the near future. Some have accepted temporary work in parishes and elsewhere, thus relieving the Council of their salaries for the time being. A number are temporarily filling vacancies in the Japanese and Philippine Missions. In other cases it is the judgment of the Bishops and of the Department of Missions that they should use this time of waiting to equip themselves the better for the tasks that lie ahead and to seek to adjust themselves to such conditions as may obtain when the Church's work in China is fully resumed. This involves the continuance of salaries, provision for house rent, and in a number of cases provision for academic fees where post-graduate study has been deemed advisable. All such expenditures are on a larger scale than would have been the case

THE SPIRIT OF MISSIONS



STAFF OF THE SIAN MISSION OF THE CHUNG HUA SHENG KUNG HUI IN 1922
One of the first acts of the lately-organized Chinese Church was the election in 1915 of a Board of Missions to carry the Gospel Message to the distant Province of Shensi

had these missionaries remained in China.

The evacuation of most of our posts by the American missionaries has involved and will involve the Council in largely increased expenditures for travel. In many cases the workers were forced to leave their stations with little else than the clothes they were wearing at the time of their escape. It has been necessary to provide at least some of the essentials in the way of clothing to such workers. In many instances missionaries have lost everything they possessed in the way of household goods. While statements of losses of this character have been filed with the proper United States authorities in China, it cannot now be determined whether or not any Chinese government that may develop in the future will be willing to assume responsibility for such losses and in any case repayment will inevitably be deferred for a considerable period. In the meantime the National Council may find it necessary to make

some provision for partial compensation for such losses.

As contrasted with the large abandonment of work on the part of the American missionaries, the work of the Chinese clergy, teachers, Bible women and catechists is, wherever possible, being continued. Services are being held in the churches, teaching is being carried on in the homes and many of our numerous primary schools are being conducted as usual by the native staff. It must be remembered in this connection that from the beginning of the work of this Church in China we have held steadily before us the purpose of creating a national Church in China, to which responsibility should be transferred just as rapidly as the members and leaders of the Church were prepared to discharge the trust with faithfulness and effectiveness.

This national Church, comprising all work of the Anglican Communion, organized in 1912 as the "Chung Hua Sheng Kung Hui", has made definite

progress. For many years it has had its own general synod in which the representation, both clerical and lay, has been predominantly Chinese. Each of the several dioceses, both of our mission and that of the Church of England, has its diocesan synod. In the three American dioceses, and presumably in the others, the Chinese outnumber the foreigners both in clerical and lay representation. Thus control in ecclesiastical matters has largely passed into the hands of the Chinese.

Evidence of real life in this national Church is given by the organization of diocesan boards of missions and the efforts made to establish new stations in the various dioceses to be supported from funds contributed solely by the Chinese Christians. Further evidence of real life is afforded by the organization of a national Board of Missions and the undertaking of missionary work in the Province of Shensi, manned and supported solely by the Chinese. Unfortunately this latter work is today at a standstill owing to military operations and the disturbed economic situation.

Heretofore the Chinese have provided the major part of the running expenses of our schools and hospitals, and some of the Chinese clergy have been entirely supported by the local parishes. In many cases, with business at a standstill, the country overrun by rival military forces, and the cost of living rising with rapidity, the Chinese are not able to do today what they have heretofore done in the support of

these enterprises. The National Council feels that it would be most unwise to allow any of this work which can be kept alive, to suffer just at the time when it is most needed. The Council therefore stands ready to support work of this character even more generously than was necessary in prior years. In the case of some of the schools and hospitals which have been closed provision must be made for a time at least for the support of faithful Chinese teachers and workers until they can find some other way of earning a living.

Our Chinese associates are suffering more than the American missionaries. Chinese clergy have in some cases been driven from their stations, not of course by their own people but by communistic agitators who are trying to force atheism on China. Others have been the subject of attack and insult. One of them writes in part as follows:

I shall hold my post as a soldier of Christ till He calls me away, either positively through my Bishop or negatively through the antagonizing forces. I cannot be defeated in the strength of Christ, but I may be badly beaten. It has given me more comfort and delight and hope to see the real Christian spirit of so many people. It is a day of our test. May the Lord help us all to pass the test in His glory! For Him I am ready to lose all.

Certainly neither the National Council nor the Church in America will for a moment consider any policy which would mean the withdrawal of support from these men and women in the hour of their trial.

AS THIS issue of THE SPIRIT OF MISSIONS goes to press, Bishop Sanford of San Joaquin and Dr. Wood, representing the National Council, are on the Pacific bound for the Orient. They sailed on *The Empress of Asia* from Vancouver on October 13th. They will face the grave problems concerning our mission in China and will visit Japan and the Philippines as well for further study of the missionary outlook in those centers. Upon their return in about six months they will report to the National Council of the Church the results of their studies, on which report the Council may base a program for the future.—ED.

A Soldier of Christ Gallantly Holds Post

The Dean of Anking Cathedral May
Be Beaten But Cannot Be Defeated

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

Executive Secretary Department of Missions

HOW finely some of our Chinese clergy are carrying on in these anxious days is indicated by this letter from my good friend, the Rev. P. L. Tsen, dean of the Cathedral of our Saviour, Anking, to Bishop Huntington:

"Your letter and Dr. Taylor's, together with his letters to the Anking authorities and the hospital president have been received. My last letter to you dated 4th inst. anticipating trouble and conflict, should have reached you. I have been sick for three days and am still in bed. I can hardly hold my pen but I must write. It is impossible to wire. Don't come back till you hear from me again. We are right now in serious danger.

We are being driven out all together. The Cathedral girls' school was forced to close two days ago and some teachers are still here for they have no place to go. Write me in care of Mr. Liu Shu-fen, Post office, Anking, because I cannot tell where I shall be from time to time. I am still in my house with my family at present but we may be ordered to get out at any time.

"It is impossible to give you full and perfect description of our situation. The city as a whole has been quiet and orderly since you all left but the an-

tagonizing against us foreign slaves has been growing. It is getting to its climax now. Timothy and Miss Faith Chen have been with us since Hunter Yen's departure with his family. Both

of them are getting into deep water of being attacked and so is Catechist Wang. Faith is leaving for Wuhu or Shanghai tomorrow.

"We can't have any service in the Cathedral tomorrow (Sunday) as they are very fiercely taking the Cathedral today for dramatic performances for some days. Local authorities are either helpless or unwilling to help. The more we ask their help the worse our situation becomes. However I shall hold my post as a soldier of Christ till

He calls me away, either positively through my Bishop or negatively through the antagonizing forces.

"For the last three days, I have been sick in bed with high temperature. I have had no rest at all. Almost every day from daybreak till midnight I have to make plans to give orders, so to speak, as a wounded captain but not defeated. I can not be defeated in the strength of Christ, but I may be badly beaten.

"Well, Bishop, this is a joy, may I say the real joy of religion. It has given me more comfort and delight and



THE VERY REV. PHILIP LINDELL TSEN
Dean of the Cathedral of our Saviour,
Anking, China

SOLDIER OF CHRIST HOLDS POST



PLAYTIME AT THE CATHEDRAL SCHOOL FOR GIRLS, ANKING

This school is now closed, but the Dean of the Cathedral has faith and hope in the missionary enterprise in China

hope to see the real Christian spirit of so many people here to help me in every possible way. It is a day of our test. May the Lord help us all to pass the test to His glory! Bishop, I care for no philosophy or theology but Christ and the God revealed in Him. For Him I am ready to lose all that I have and anything that I have; my soul and my family are for Him. Have faith and hope, my dear Bishop, in the missionary enterprise for Christ in China."

No downing such a spirit as that! It bears out what Mr. Tsen said to me some years ago in answer to my question: "What would happen if all American and other missionaries had to leave China?" [In those days there was no thought of such a condition as that which we face today.] After a moment's hesitation, Mr. Tsen replied thoughtfully: "The retirement from China of all our missionary friends would be an irreparable loss to the

young Christian Church in China. I believe, however, that, so far as our own Communion is concerned, the work of laying foundations and training Chinese workers has been so well done that the Church would go on. It would be sadly hampered by lack of experience and by lack of money. Nevertheless it would try its best to evangelize the whole of China."

Since Mr. Tsen's letter was written he and his family have been driven out of their home by the radical Chinese element in Anking. The latest unauthenticated statement we have is that Mr. Tsen is now living in a small rented house while soldiers or others are occupying his residence on the cathedral compound. The cathedral itself, according to one report, has been turned into a moving picture theatre, and according to another it is now a stable. Bishop Huntington and some of his staff are in Shanghai, awaiting return to their posts.

Sao Gabriel Needs A New Rectory

A Brazilian Friend Pleads for Home
Which Will Not Endanger Life

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

Executive Secretary Department of Missions

DURING my visit to Sao Gabriel, Brazil, in July, 1926, I had the pleasure of inspecting the new church then under construction. Promising as its appearance was at the time, it did not convey any adequate suggestion of the dignified building now completed and erected largely through the gifts of the congregation. To the church, the congregation has added a parish house. It is now turning its attention towards securing a rectory. The need for this is set forth in the letter below from one of the members of the vestry, whom I had the pleasure of meeting.

I know something of the need of this



THE NEW CHURCH OF THE REDEMPTION,
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*The arrow indicates the house which may
be purchased for \$1,600*

rectory myself for on the very day of my visit, Mr. Almeida was transferring his residence from one house to a poorer, less satisfactory one because his rent had been raised. The Sao Gabriel people have guaranteed \$500 at least, towards the \$1,600 the rectory will cost. It will be possible for me to promise the last \$500.

Bishop Kinsolving heartily approves of the effort of the congregation to secure the building. He speaks of my correspondent's letter as "a very good instance of how a Brazilian picks up a foreign language without systematic instruction, chiefly by the use of the dictionary—no easy thing to do!"

Dear Brother Dr. John Wood
Cordial salutations in Christ!

Is subject of this letter the wants of our dear church in this city, which you, for have being with us, very well know.

We have, presently, with God's help, our temple and our parish-house. Now, but, another necessity calls our attention. This is a Rectory. By the following motives, which you can judiciously analyse, is our congregation very interested in this subject:—

1—Rev. Nemesio de Almeida and his family live presently in a house, that, for its antiquity, principally in this season, is a constant threat against the lives of its habitants.

2—In S. Gabriel is incredible the need of houses.

3—It was offered to us, by its proprietary, a very good house next our church, in one of the most central streets of this city, and for a price, relatively cheap, then it costs only a thousand six hundred dollars.

Exposing you these motives, the Episcopal Church of Sao Gabriel asks, by your interlude, the believing and kind hearts of ours brothers in the United States, for an help, with which we shall buy the referred house, whose photography I have the pleasure of deliver annexed.

God Protect you!

Sincerely, the Brother in Christ Jesus,

F. MADUREIRA COELHO,
Guardian.

Bishops Discuss Church's Rural Problem

Find Conditions in Country Which Are Said
to Poison Life Blood of Cities at Source

By William Hoster

Editorial Correspondent of THE SPIRIT OF MISSIONS

AMONG missionary problems there is none more vital and immediately compelling than that of the Rural Church in America.

A conference of Bishops of the Church having jurisdiction over large territory outside the big cities of the nation met in Columbus, Ohio, September 20 to 22, and laid bare facts in this connection which demand the active attention of the whole Church. There has been a disturbing, if vague, realization that the rural problem was pressing. On the authority of these bishops, who carefully weigh their words, that situation has now become acute.

Consider, with their co-related significance, these facts which, among others, were brought out at the Columbus conference:

In Christian America there are many great sections of populous states, on the Atlantic seaboard, in the mountain sections, in the middle and the northwest, whose hundreds of thousands of inhabitants live amid conditions—spiritual at least—that are scarcely paralleled in jungle Africa or remote China and Japan; where there are either no adequate means of worship, or, equally bad, there is a plethora of competing churches, with a consequent confusion of tongues, ignorance, bigotry, hysteria; in other words, a 'burned area' in which lethargy and atheism brood in an atmosphere of spiritual exhaustion.

There are 51,000,000 souls—one-third of the population of the United States—included in the so-called rural districts. Of these 28,000,000 actually live in the open country and a large

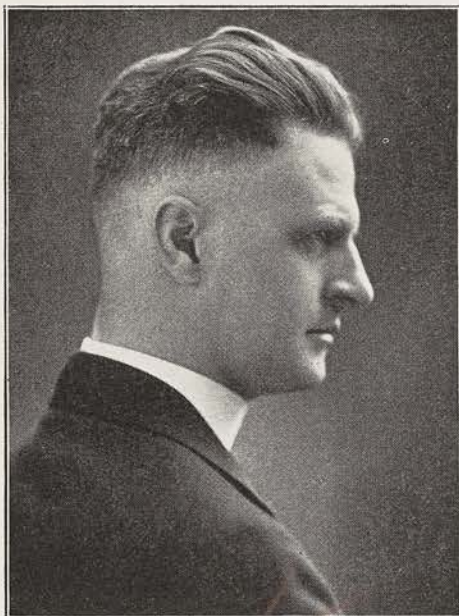
percentage of them are absolutely without religious affiliations of any sort,—Catholic, Protestant or Jew. It is a religious No Man's Land.

There has been a comfortable theory that the Episcopal Church was wholly urban,—that its mission is entirely within the big cities. The Columbus Conference left no room for complacency in that regard in the future.

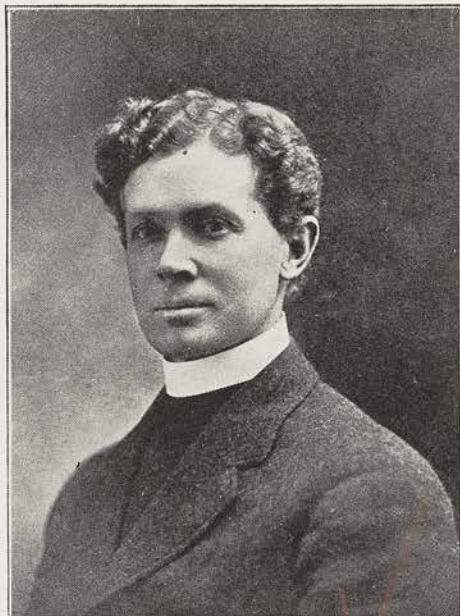
"The city will be as barren as a tomb in twenty years, if we do not solve the rural problem," declared one of the speakers.

In the final analysis, in fact, the rural problem is not rural at all; but in a very vital sense is the problem of the cities. No great city in the world, this speaker declared, has ever succeeded in perpetuating itself. It is in the cities that the birthrate is lowered and the death rate increased, while precisely the reverse is true of the rural sections. The future populations of the big cities of America are today, for the most part, in those cross-roads sections where the Christian religion is almost extinct. Three out of five of the boys and girls in those sections which are spiritually bankrupt, will eventually come to the big cities and be responsible for their future civilization. In short, it is upon the rich stream of red-blooded manhood and womanhood which flows into them from the open country that the future of the cities and of the churches in them depends. And that is what makes the rural problem emphatically a city problem and calls for its prompt solution.

What makes the situation infinitely worse is the fact that it obtains amid



THE RIGHT REV. CAMPBELL GRAY, D.D.
Bishop of Northern Indiana



THE RIGHT REV. GEO. W. DAVENPORT, D.D.
Bishop of Easton

conditions of comparative prosperity. Not only is the farmer fairly well off, but specifically, in matters of secular education, the rural sections have measurably kept pace with the urban communities. State and Federal Governments have done their part. Half of that third of the entire population of the United States, living outside the range of the big cities, comprising the boys and girls of the rural sections, are taking every advantage of the public school opportunities. It is the Church which has fallen down, and none more pitifully than the Episcopal Church. There is no explanation of this failure, but there it stands; the Church has failed to keep pace with secular education in the country lying outside the range of the big cities.

Narrowing down the problem, we come to this: Through neglect of the rural communities in the past, the adult population has passed practically beyond the reach of the Church. Emotionalism plus hysteria and bigotry have wrought such havoc among the

adult population that the Rev. M. A. Dawber, D. D., Secretary for Rural Work in the Methodist Episcopal Church, found it possible to tell the Conference that, "The rural churches in America today are merely hospitals for incurables, so far as the adult population is concerned."

In other words, the solution of the rural problem lies with the young people in this vast territory outside the range of urban centers, and the key to the solution of the problem lies in the education of the young people specifically, and generally in an intensive evangelization effort which will bring into service a group of clergy and laity, men workers and women workers, trained for the task ahead.

It is to be borne in mind that in approaching this Columbus Conference, the participants had no thought of patronizing the dwellers in the rural sections. If it is to be characterized at all, the call is an echo from the consciences of those who believe there is nothing in the divine command, "Go

CONFERENCE OF BISHOPS



THE RIGHT REV. SAMUEL B. BOOTH, D.D.
Bishop Coadjutor of Vermont



THE RIGHT REV. JOHN C. WHITE, D.D.
Bishop of Springfield

ye into all the world", which should retard us from setting in order affairs at our own doorsteps. By the same token in the conditions which prevail the call comes with peculiar insistence to our own Church. Reference has been made to the indifference and lethargy which have followed the years of bigotry, religious superstition and hysteria. Out of this has arisen a need for the reasonable and rational faith which the Episcopal Church offers, and it was the unanimous conviction of the Conference that this need must be met. It is not possible here to touch upon many more of the very significant points which were developed. If there be any desirous of acquainting themselves in detail with the nature and extent of this critical problem, a transcript of the proceedings may be had from the Rev. Harrison W. Foreman, Director of the Rural Division of the Department of Christian Social Service of the National Council, under whose auspices the Conference met.

There were in attendance throughout the sessions Bishop Davenport of

Easton, who presided, Bishops Robert C. Jett of Southwestern Virginia, Campbell Gray of Northern Indiana, John C. White of Springfield, Frank A. Juhan of Florida, Bishop Coadjutor Warren L. Rogers of Ohio, Bishop Coadjutor Samuel B. Booth of Vermont and Bishop Coadjutor David L. Ferris of Western New York. Also Dean Vivian of the Ohio State Agricultural College, Dr. C. J. Galpin of the United States Department of Agriculture, Leon C. Palmer, General Secretary of the Brotherhood of St. Andrew, and last, but not least, the Rev. M. A. Dawber, who spoke from the vantage point of an expert in rural work belonging to another Communion. In his discussion on the Episcopal Church and rural America he made one of the outstanding contributions to the Conference.

There was no attempt made to keep the Conference within formal limitations. Practically everyone in attendance spoke freely on conditions in the rural sections as they had come under his personal observation; and it was this series of heart to heart talks which

THE SPIRIT OF MISSIONS

made the Conference one of the most impressive Church gatherings that it has been the privilege of this writer to attend.

Not to dwell further upon the conditions already adverted to, the compelling fact brought out was that the Episcopal Church which by reason of its origin and worship is capable of making the most effective appeal in the rural districts, is grossly neglecting its opportunity and its mission. The great need is for a reasonable and rational faith, and the call which emerges from this conference is for the Church to bestir itself and grapple with the task. This call is voiced in the preamble to the findings of the Conference, which declares that "Rural Church work is of supreme importance, not only for its own sake and its immediate field, but because of the constant migration of the people of the country to the city;" that "the future salvation of our national life,—the very preservation of our civilization—depends upon an adequate answer to the constant need of country life for devoted leadership;" and finally, that "all organized religion must give itself to the evangelization of the countryside, a condition which can best be brought about by diligent religious education, constant and constructive social service and persistent pastoral work."

Then among the findings are:

1. That a committee be appointed to present to the House of Bishops a book of services with the request that the House of Bishops authorize its use among those unfamiliar with the Church. A service book of the type desired was laid before the Conference by Bishop Jett. It consists of the services of Morning and Evening Prayer printed consecutively, with a clarification of the rubrics intended to meet the needs of the people whom it is sought to reach, many of whom, while inclined toward the faith of the Church, are wholly ignorant of its forms of worship, and find difficulty in following the Prayer Book services.

2. That the Commission on Evangelism and all diocesan authorities, without delay carry the Bishops' Crusade into every village and hamlet in the land.

3. That the various theological seminaries include in their curricula a definite course in rural work.

4. That a larger use be made of laymen in village and country work, not only in matters of social service and religious education, but in preaching as well.

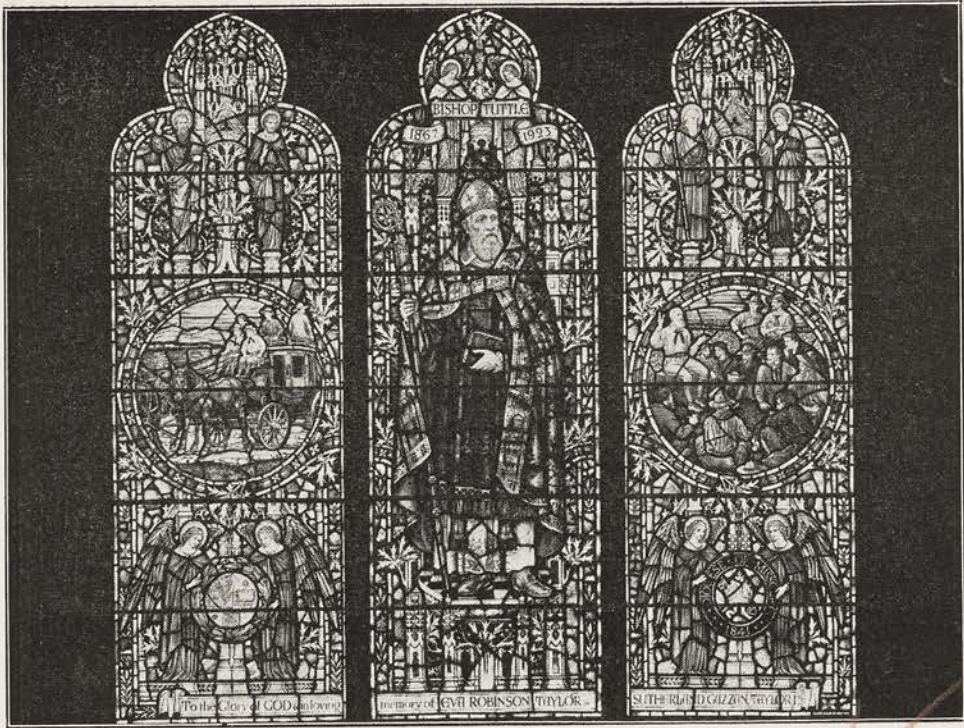
The Conference endorsed the objectives of the Rural Division of the Department of Christian Social Service for 1928, as well as the suggested program for provincial and diocesan social service work; requested the Brotherhood of St. Andrew to consider the advisability of establishing in its summer camps schools for training laymen in evangelistic work in rural communities, and urged that the Woman's Auxiliary and all of the other coöperating agencies of the Church extend their activities into the villages and hamlets of the country.

The rural districts are like little rivulet feeders, which flow ultimately into the great rivers of population. The Conference brought out the fact that the whole Church for its success and increase depends finally upon the Church in the rural field.

A committee consisting of Bishop Jett, Bishop Gray and Bishop Davenport, was appointed to lay before the House of Bishops at General Convention the proposed book of services adapted to rural work.

Unable, because of a prior engagement, to attend the Conference, the Presiding Bishop, in a letter which Mr. Foreman read at the Conference, said:

"No phase of the Church's work is more vital to the Church and to America, than that of village and country. God's richest blessing, not only upon the Bishops' Conference, but upon every effort the Church may make to serve and win the dwellers in rural America!"



Window Pictures Life of Bishop Tuttle

Late Presiding Bishop Shown in Mining Camps and on Perilous Journeys

ON Sunday, October 8, the Church of the Ascension in Mount Vernon, N. Y., dedicated a window showing scenes in the life of the late Presiding Bishop, the Right Rev. Daniel Sylvester Tuttle, D. D. The center light is a full length figure of the Bishop in cope and mitre; on either side are medallions, the one on the left showing the old-time stage coach in which he made many of his missionary journeys in Idaho, Montana and Utah, the right depicting him preaching in a mining camp. Above the medallions are the figures of four missionary saints. At the left are St. Paul, the apostle to the Gentiles and St. Thomas, the apostle of India; at right, St. Columba, who took the Gospel to Scotland, and St. Germanis, Bishop of Auxerre, who was

sent from Gaul to confute the Pelagian heresy in Britain. Below the medallions are four angels, two of them bearing a map showing the missionary journeys of Bishop Tuttle, the other two holding the seal of the diocese of Missouri. It is rich in color, the figures being projected against a deep blue background.

This window, which was the work of James Powell and Sons of London, England, was given in memory of Eva Robinson Taylor and Sutherland G. Taylor, Jr. The dedication sermon was preached by the Rev. Carroll M. Davis, LL. D., Secretary for Domestic Missions of the National Council, who was associated for many years with Bishop Tuttle as Dean of Christ Church Cathedral, St. Louis.

Chinese Hospital Closes Its Doors

Business Men and Officials of Wusih
Ask That St. Andrew's May Reopen

By *Claude Marshall Lee, M. D.*

Founder and Head of St. Andrew's Hospital, Wusih, China

A YOUNG American officer, during the World War, was seated overlooking Piccadilly, and idly watching the crowd below from a second-story window of a London club. His attention was attracted to an Australian soldier who entered a restaurant. Pretty soon there was the sound of a disturbance and the door was flung open, the soldier tumbling one way and his cap the other as he was flung out on the street. The soldier picked himself up, retrieved his cap and went off.

Pretty soon, though, he returned with a dozen of his comrades. They all entered the restaurant and again sounds of a fray within arose. The door burst open, out came tables, chairs, a white-aproned man and plates. Silence reigned a moment and then the soldiers left with their comrade. He had come back and, according to the ethics of a private soldier, he had made good his former defeat.

We missionaries have been flung out of China, but we shall return in greater numbers and according to the ethics of our profession we shall make good our present defeat. Not with blows and the smashing of crockery, but with deeds of mercy and words of love, bearing again the banner of our Lord before us.

After twenty years and over as a medical missionary in China, one who has been caught in the maelstrom of political disturbance and is out of a job for the moment, feels the need of taking stock to see if it has all been worth while.

In the early days, with the Boxer uprising a very recent event, the opening of medical work in a new center

had to be done with the utmost wariness and constant prayer and watchfulness. There was first the study of the Chinese language and of Chinese customs and the slow making of acquaintances among leaders of a conservative society. Then came the building of a small out-patient department and the gathering of medicines and instruments from the four corners of the earth.

One well remembers the opening day, March 16, 1908, with two years gone and medical knowledge fast slipping away. First came the district magistrates, who must be met with pomp and circumstance—the long tails of one's "frock" coat looking out of place in the ancient Chinese city, when one was bowing before the graceful mandarin robes and necklaces of official amber on the two men. The gentry gathered. The official spokesmen, who were the mandarins, the senior gentry, and Dr. Jefferys of St. Luke's Hospital, Shanghai, had their say, and then the trembling writer of these lines got himself on his reluctant legs and made his first speech in Chinese. It was ill pronounced and contained no original thought, if any at all, but it was sincere and expressed a determination to make St. Andrew's a place for rich and poor alike, with no difference in treatment for social status. Then came a feast and the next day we were open for business.

That first year there were 27,500 registrations; there were operations, done by an amateur surgeon, and there were new and strange diseases to be studied and treated. There were out-calls to be paid, with the need to ac-

CHINESE HOSPITAL CLOSES



SOME DOCTORS AND NURSES AT ST. ANDREW'S HOSPITAL, WUSIH
The foreign nurse is Miss Gertrude Selzer, who has done such remarkable work with the training school. In the center is Dr. Dan; at the extreme left is Dr. Chu

quire the practice of Chinese manners, so formal and so different from our own. It was necessary to cater to the average Chinese citizen so that, if possible, this practical Christian idea of service might be made attractive to the people and so open the way for the preaching of the word of God.

There were professional difficulties. People came who must have operations. These could be done, after much poring over books of anatomy and surgery, our only consultants, but there were no beds for the after care of these people and no nurses to look after them. Perforce the earlier surgical cases stayed in boats, anchored in the canal at the door.

There had to be a first operation, of course. It came in the person of an old countryman with a tumor on his eyelid. He had heard of the use of general anaesthesia and he refused cocaine. He was examined and thought to

be "surgically fit" and he was given chloroform. The tumor, a small one with a nice pedicle, was removed and stitches were being put in the wound when the old man turned a sickly blue and began to gasp for breath. Every anaesthetist has seen this happen and knows the sinking feeling it brings when chloroform is the "dope", but one doubts if the full horror of this particular situation can be realized. A first operation, a strange city, miles from another doctor, little experience to guide one, and an old woman waiting outside for her man—with child-like confidence that he was in no danger. Providence saved the man and he never knew how nearly he lost his life, or how near St. Andrew's was, with his death, to die aborning. But it did not die that day and grew into an institution of which we were all proud.

Under Miss Gertrude Selzer one of

the best courses in nursing was given to our young nurses that was to be had in any mission hospital. Modern methods of diagnosis and treatment were in use. Under Dr. Anne Humphries Dyer (Mrs. E. R. Dyer) the X-ray department was in skilled hands. She also established a modern laboratory system. The Woman's Auxiliary Supply Department gave linen, blankets and clothing which kept all classes of patients clean and comfortable. Records of all cases were carefully kept. Alas, that the files may now all be lost! though for the moment they are safe under the care of a friendly official.

That the service of St. Andrew's to the community of Wusih is still wanted is attested by numerous letters from representative men—one from the business men and factory managers, one from the Nationalist magistrate, one from the local Kuomintang party and one from the local government board—asking that it be continued under the old management.

In taking stock of one's work and looking at past and present political disturbance one is tempted to tabulate the hopeful features (though not in the least discounting things that are terribly discouraging) of the Chinese character and what it may accomplish. The Chinese have a gift for compromise. If this gift is wisely used by statesmen all may yet be well. The policy of America and Great Britain seems to be based on a full knowledge

of this fact. At times it makes one very impatient, yet the wisdom of it may yet become apparent. This conclusion has been reached after much heartsearching, as I am all for discipline and order and see little of it in Chinese politics. Little confidence is to be put in any leader now to the fore. May a strong, faithful man emerge soon, for there is much for such a one to do.

When in God's good time order does come out of the chaos, mission work, and St. Andrew's Hospital as a part of it, will go on, better and stronger and more worthy than in the past. The one thing that has stood the test of trouble is the Church. The Chinese clergy and their congregations still carry on the work.

St. Andrew's is closed for the first time in its history. Yet God willing it will go on a little later in that service for which it was founded.

When this work does go on again next year, with the better facilities it so urgently needs, there will be completed a gift to China, first made possible by an earnest Christian woman, who gave of her means and made modern medicine a fact for Wusih. The hospital she started has served for years. It needs to be enlarged and made better, for the calls on it increase rapidly. It must meet changed conditions with better service. There is no more effective way of answering the challenge of the times.

THE enlargement of St. Andrew's Hospital, referred to by Dr. Lee, is for an additional building to be used in caring for women and girls. It has been my privilege to visit St. Andrew's twice. Nowhere to my knowledge, is there carried on more truly Christian medical work for people who desperately need it. I have gone from bed to bed in the small ward of the present hospital now used for the care of women and children. I know something of the sad stories of those whom I saw there as patients. Knowing these things, it is my earnest hope that when it is wise for Dr. Lee to return to Wusih, he may go with the assurance that the \$30,000 necessary to erect the building to contain the accommodations for women and children, will be available whenever he calls for it. The results that Dr. Lee has secured from a comparatively limited outlay so far, are a guarantee that any money entrusted to him for the enlargement of St. Andrew's will be effectively spent.

JOHN W. WOOD.

Anvik, Alaska, Celebrates Fortieth Anniversary

Bishop Rowe Stresses Value of Dr. Chapman's Long Service in Christ Church

By the Rev. Henry H. Chapman

In charge of St. Matthew's Church, Fairbanks, Alaska

THE fortieth anniversary of the founding of Christ Church Mission, Anvik, Alaska, was celebrated with appropriate ceremonies on August 30th. The keynote of the celebration was sounded in the text of the sermon preached by Dr. Chapman on the preceding Sunday—"Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee and to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments or no."

Happily for all concerned, Bishop Rowe returned from his trip to the Arctic just in time to be present and take part in the celebration.

The ceremonies began with the erection of a cross to mark the spot on which the first Episcopal church in Alaska was built in 1894, by means of part of the first United Thank Offering of the Woman's Auxiliary. Last year the church was moved to a new site. The interior was done over and a new roof was put on, but the original logs of the old church were retained and erected on the new site.

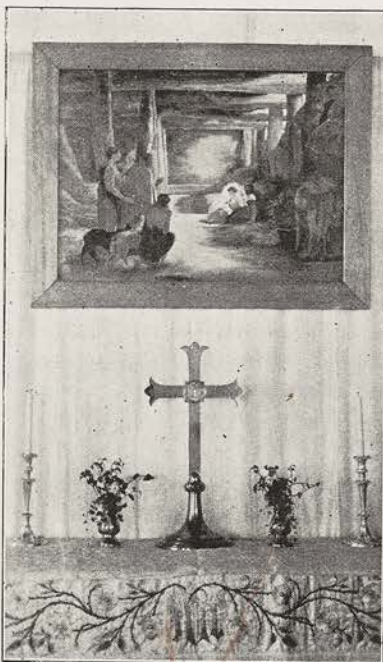
The men and boys of

the community joined forces in bringing stones for the foundation of the cross. They gave their labor as a free-will offering, and all worked with a will. Bishop Rowe offered the prayer of dedication. The wooden cross which was erected will be replaced by a cement one as soon as the necessary material can be obtained.

Following the ceremony at the cross, the entire assembly adjourned to the girls' dormitory, where the women members of the staff served lunch. During the social hour which followed,

Dr. Chapman was presented with a booklet containing letters of greeting and congratulation from former pupils and members of the staff, "Friends who would wish to be back for this day."

In the afternoon a second service was held in the church. Dr. Chapman, in his address, briefly outlined the history of the mission from its founding in 1887 to the present time. He told how the Rev. Octavius Parker came to Anvik at the invitation of a group of Anvik Indians who happened to meet him in St. Michael. It was Mr. Parker who selected the present site of the mission. Dr. Chap-



ALTAR IN CHRIST CHURCH, ANVIK
The church has been moved to a new site and the interior renovated. The altar piece was painted by Mrs. Chapman last winter

man also told of the first communicant, and of the men and women who had served with him in the past; of Deaconess Bertha Sabine, of blessed memory, who volunteered for work in Alaska at the age of fifty and gave twenty years of loving service, most of the time at Anvik; of Mrs. D. L. McConnell, who served faithfully and efficiently for many years as housekeeper; of Edwin M. Van Note, a young layman who took an active interest in the work of the mission during its early years; of the Rev. A. R. Hoare and the Rev. John B. Bentley, who were ordained to the diaconate in Christ Church, Anvik. Dr. Chapman also spoke with gratitude of the way in which the people of the community had rendered valuable assistance in times of calamity, in fighting fire and rescuing property from the flames; and especially of the helpful spirit shown during the recent epidemic of influenza, when the men of the village, weakened as they were by illness and scarcely able to walk, yet spared no effort to give the victims of the epidemic a decent burial.

Following Dr. Chapman's address, Bishop Rowe gave a vivid account of his trip from Nome to Point Hope by

airplane. He closed with a reference to the significance of the celebration, stressing the value of the mission and what it has meant to the people of Anvik.

The offering at this service amounted to \$93.25 and is to be used in the construction of a new belltower for the church, to replace the present temporary structure. Dr. Chapman plans to have a memorial room in the tower, in which shall be placed the names of those who have served on the staff in past years, together with a record of notable incidents in the history of the mission.

A few days before the celebration proper, the staff presented Dr. Chapman with an academic hood, replacing the one which was lost when the rectory was burned. At the same time Mrs. Chapman was presented with a rose-bush bearing three magnificent white blossoms, imported from a hothouse in Fairbanks.

Other notable gifts were a brick from the old church at Jamestown, Virginia, sent by the Rev. John Bentley, and a fragment of Abraham's oak, presented by Bishop Amphilocky of the Russian Orthodox Church, "As a token of the love that is in Christ."

"Many Happy Returns of the Day" to Miss Kashiuchi

IN Christ Church, Kawaguchi, Osaka, there was recently celebrated the sixty-eighth birthday of a Japanese woman who has been a worker in our mission there for over forty years.

Miss Kashiuchi's father was a professor of literature in Nara School. When she was twenty she became a Christian but her faith was opposed by her parents and friends, so she left her native place in order that she might follow the teachings of Christ. When she was twenty-seven she came to Osaka and became associated with Miss Leila Bull. She also acted as a Biblewoman in St. Barnabas' Hospital.

During the Russo-Japanese War, Miss Kashiuchi received a set of silver

cups from the Japanese Government for her faithful work among the soldiers and their families.

When told of the coming celebration Miss Kashiuchi said "I feel ashamed to hear that you are going to celebrate my forty years in the work, and it sounds very long! There were very few Christians forty years ago, and there were only two or three churches when I was persecuted and told that I was not a human being by my relations and friends. It is impossible to write how hard it was then to work for Christ." In the forty years that have past many have been brought from darkness into light by Miss Kashiuchi and she still loves to look after them.

Utah Indians Rejoice on "Bishop's Day"

Outdoor Service, Games and Feasting
Round Out Best Day in the Year

By the Ven. W. F. Bulkley

Archdeacon of Utah

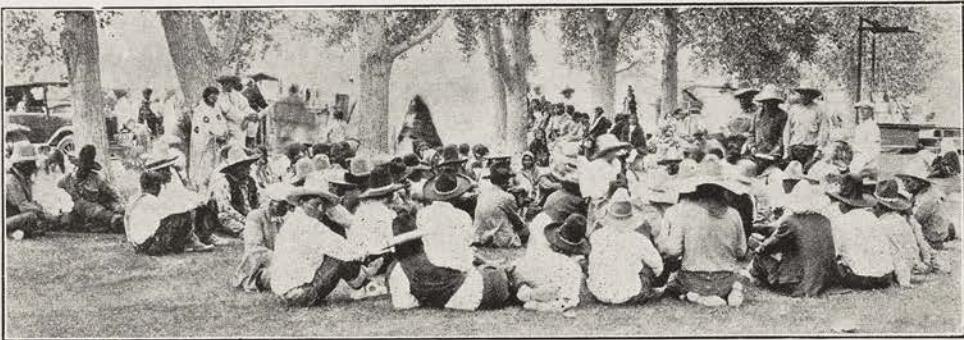
THE seventh annual Bishop's Day for the Indians on the Uintah Indian Reservation in Utah was held on Sunday, August 7, at the Church of the Holy Spirit, Randlett, Utah. The Bishop, archdeacon and clergy gathered at Randlett on the Thursday preceding to help in preparation, constructing an out-door altar, rehearsing the choir and getting ready for the "feed" and games that were to follow the service.

On Sunday the clergy, servers and choir assembled at the church and then, singing the processional, marched down the stretch of lawn to the out-door altar. The Bishop was the preacher; the Rev. Mr. Howes, in charge of the Indian work centering at Randlett, was the celebrant. Others assisting or present were the Rev. Messrs. H. J. Johnson, Sterling Talbot, M. D. Lewis and James Hayes. Mr. Frank Connor, theological student, and Mr. Frank Gregory, manager of the Emery Memorial House for students at the University of Utah, were a great help, the last named leading the choir. Some hundreds of Indians and white people

from all over the Reservation composed the congregation.

It was a beautiful day. The colorful vestments and the decoration of the altar blended with the green of the lawn and the trees and made a really wonderful setting for the hearty and dignified service. This annual out-door service is one that is looked forward to by all the people living in the Reservation country. More than fifty of our Indian and white communicants received.

After the service, while the clergy and workers were meeting the Indians, the archdeacon took charge of the Indian feast. With the assistance of Mr. Gregory and some of the young people some seven hundred platefulls of good dinner were served. Some of these were repeats but by the time the supply of beef and bread and potatoes was exhausted all the Indians were completely satisfied and to satisfy an Indian with food is a real task. About four the games, under the direction of the archdeacon, began and for several hours Indian men and women and boys and girls had a joyous time.



AFTER SERVICE ON BISHOP'S DAY AT UINTAH RESERVATION

The Indians are seated on the ground ready for the feast which comes after the open-air service. Bishop Moulton sits in the middle though it is hard to distinguish him

Alaskans Value Hudson Stuck Memorial Hospital

"Old Timer" Who Found Help in Sore Need Tells Thrilling Story

FROM out of the far north there comes a message showing how the white residents at Fort Yukon and the surrounding region value the Hudson Stuck Memorial Hospital and the work that Dr. Grafton Burke is doing there. The message tells its own story:

"At the request of the residents of Fort Yukon, Alaska, the National Council of the Episcopal Church created the Hudson Stuck Memorial Fund to endow the Hudson Stuck Hospital, and set the fund at \$25,000. Of this amount \$14,000 has been raised, the whites and natives of Fort Yukon having given most of it.

"Our present drive is for \$11,000 to complete the fund. Of this \$2,670 has been given and pledged at a mass meeting of the 'Old Timers' where a motion was unanimously carried to complete the fund. Harry Horton of the firm of Horton and Moore, and J. A. Donald of the Northern Commercial Company, and Dr. Burke were elected on the executive committee."

Then follows the names of forty-four individuals or firms making gifts and pledges ranging from \$5.00 to \$100 per year for three years. The statement continues:

"This institution's most humane work is that of sheltering the 'Old Timer', or Indian, or Eskimo, and clothing, nursing and doctoring the sick in this remote section of the North-

land. It has recorded over a thousand house patients, medical and surgical, and thousands of clinic patients. With electric lights and sewage, modern equipped throughout, it has two wards, private rooms, solarium, clinic, laboratory, operating room, x-ray, and ultra violet ray. It serves suffering humanity regardless of race, creed, color, or financial condition. For hundreds of miles from the Arctic, and up and down the Yukon River, its patients come.

"A haven, indeed, in the wilderness, you may say, and without it, this section would be woefully inadequate. Can you help, however little, this worthy cause? We need \$11,000. You may leave your contribution or pledge with Horton & Moore, or with the Northern Commercial Company, or at the Hudson

Stuck Hospital. Or if this reaches any friends outside of Alaska your gifts may be sent to Dr. John W. Wood, Executive Secretary, at 281 Fourth Avenue, New York City."

The same mail that brought the foregoing statement from our Alaska friends, brought also a check for \$965 and a list of contributors. It all shows that these Alaska people are very much in earnest and are giving their share and more than their share in making up the \$11,000 still needed to complete the endowment fund for the Hudson Stuck Memorial Hospital.



AN "OLD TIMER" IN ALASKA
A prospector who at ninety-six was taken to the hospital from his lonely cabin

HUDSON STUCK MEMORIAL HOSPITAL

A most remarkable case of an "Old Timer" who found help in his sore need in the Hudson Stuck Hospital, was recorded in the last issue of *The Alaskan Churchman*. A prospector ninety-five years old "suffering badly with rheumatism and expecting to get worse when cold weather should come," had just settled down for the winter in his cabin eighteen miles from the Yukon and thirteen miles from his next-door neighbor. Fortunately he had "lots of grub" in his cabin, and, to use his own words as he told his story to a tourist last summer, "Everything looked good until the 6th of December, when, with snow about eighteen inches deep, I started out to break trail to my nearest neighbor. It was a fine day, 32 degrees below, and after going about one mile I felt my feet freezing. I turned around, went back home and found I was badly frozen, and now the trouble started. I could not walk, no trail, and dogs could not take me. All I could do was to sit and sit and suffer, and oh! how I did suffer!

"From the 6th of December I sat and suffered when lo! on June 8, a knock came at the door, and behold my next

door neighbor stepped into the cabin. He came not particularly to see me, but was out of tobacco and came to see if I could help him out. When he saw the fix I was in, he not even waited for a cup of coffee, but turned and went back to get more help . . . and the first thing I knew the marshal, with six men built a boat out of some of my old sluiciboxes and took me down the creek and down the river to Fort Yukon hospital, and here I am still suffering, but Dr. Burke says I will come out all right.

"I am one of the really old 'old-timers'. I was 96 years old on November 7, 1926, and I love Alaska."

Dr. Grafton Burke, the physician in charge of the Hudson Stuck Hospital, is to be in the United States on furlough during the winter and spring. He arrived in Seattle about October 15th. Until January, he will be on the Pacific Coast with headquarters at Los Angeles. After January he expects to be in New York taking post graduate work. Both he and Mrs. Burke will be ready to accept appointments to tell of the work of the Fort Yukon Mission in general and the Hudson Stuck Memorial Hospital in particular.



THE HUDSON STUCK MEMORIAL HOSPITAL, FORT YUKON, ALASKA

The only place in an immense surrounding territory to which people can go for medical or surgical help. It is fully equipped and ministers to white people and Indians alike

“Here Comes the Bride!”—Among the Igorots

A Christian Wedding Contrasts Forcibly With the Old Primitive Life

By the Rev. Edmund L. Souder

Late missionary in Hankow; now stationed in the Philippines

“HERE comes the bride!” All eyes turned toward the door of the Church of the Resurrection in Baguio as Mrs. D. T. Huntington, wife of the Bishop of Anking, began the familiar strains of the march from “Lohengrin” and Elena Sotero, a pretty Igorot girl recently graduated from Easter School, came up the aisle. She presented a striking contrast in appearance to her father, on whose arm she walked. As the accompanying picture shows, she was dressed in the most approved modern style, and carried a beautiful bouquet of flowers. Her father, on the other hand, had on a cheap, blue shirt, open at the neck, and a pair of coarse trousers, rolled to the knees; his feet were bare! Yet, considering the prevailing fashion among the Igorots, he was quite “dressed up” in that he had on something more than a G-string! The bride was attended by Miss Alice Covano, Igorot graduate of our St. Luke’s Hospital, Manila, who is now acting as teacher and trained nurse at Easter School. At the head of the aisle stood the happy groom, Mr. Clement Pacie, also a product of Easter School, now employed

in secretarial work in the City Hall, Baguio.

The church was filled to overflowing with a congregation which included not only the Christians of the parish, but also the heathen relations of the bride and groom, many of whom had come in over the mountain trails from places miles distant in order to be on hand for the event. Curious, of course they were at their first Christian service, but quiet and orderly as Clement and Elena made their vows, and received the blessing of God’s Holy Church on their union. The marriage office was immediately followed by a celebration of Holy Communion, the very first act in the married life of these two Igorot Christians being the receiving together of that Lord of all Good Life, Who comes to us in the Blessed Sacrament. Indeed, what most impressed one was the spirit of real religious devotion with which this couple in the mountains of Luzon entered upon their life together. Two days before the wedding they came together to the church, of their own initiative, to ask God’s blessing on their future life. Such an indication of the power of the Gospel to trans-



A WEDDING PARTY OF CHRISTIAN IGOROTS
The bride, groom and maid-of-honor are all graduates of our mission schools

“HERE COMES THE BRIDE!”



DANCING AT A WEDDING FEAST AMONG THE NON-CHRISTIAN IGOROTS

Nothing could show more vividly the change which our Church's Mission has made in the life of the Igorots, than the pictures on this and the opposite page

form life among a primitive people has brought joy to the heart of their priest. Everything about the wedding made one realize anew what a benediction comes into human life with the coming of Christ.

The wedding was followed by a feast at the bride's house, a primitive thatched hut on the hill-side near the church. Among the non-Christian Igorots a wedding consists of a big "Canao", or feast at which there is prolonged singing and dancing, and such a flow of conviviality as renders some of the guests a bit unsteady on their feet! Clement and Elena had invited some two hundred relations and friends to rejoice with them, and while these were all "feeding their faces" rather literally, as they ate with their fingers big bowls of rice, mixed with a little meat and sweet potato, the foreign guests were regaled with an honest to goodness American dinner, which began with vegetable soup and ended with ice cream and hot chocolate, all of it prepared under

the direction of the groom who had learned to do such things while a student at Easter School. Altogether, everyone left feeling that from both the religious and the social points of view the wedding had been a complete success!

Easter School under a succession of most devoted leaders has extended its influence widely throughout the Mountain Province. Deaconess Anne Hargreaves, whose memory is held in affection by hundreds of young people in this section, laid the best possible foundations here for over five years.

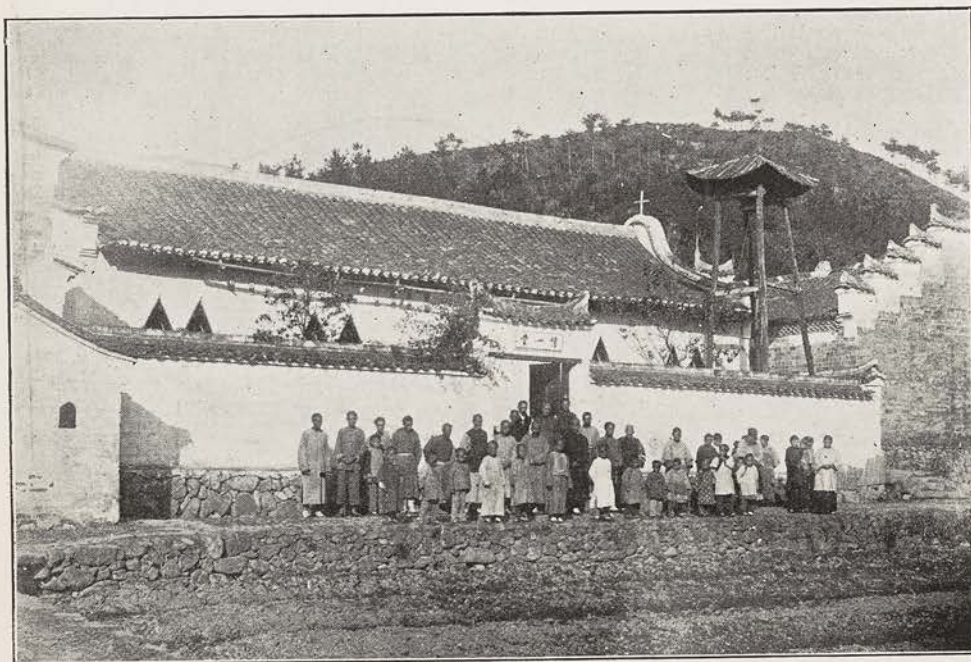
The school was at first designed for boys only, but before long the scope was enlarged to take in girls as well. Besides receiving a regular public school education they are taught weaving and other handicrafts at which they become very proficient. At the beginning of every school year there are more applicants than can be accepted, and under the present principal, Miss Keeley, Easter School bids fair to go on to still greater usefulness.

THE SPIRIT OF MISSIONS



ST. CATHERINE'S SCHOOL, NINGPO, CHEKIANG, CHINA

This school in the Anglican Diocese of Chekiang is one of the oldest Christian Girls' Schools in China. The girls are standing on the steps leading up to the top of the city wall



VILLAGE CHURCH AND CONGREGATION IN SOUTHERN CHEKIANG

Bishop Russell and his helpers met with much opposition at first but succeeded in establishing centers such as these in the country surrounding Ningpo

Pioneers of the Church in China

III. The Right Rev. W. A. Russell, Pioneer of the Chung Hua Sheng Kung Hui in the Province of Chekiang

This is the third article in a series on the pioneers of the Church in China, which were originally prepared under the direction of the Bishops of the various dioceses for use in a study-class of the Women's Missionary Service League of China. For the opportunity of publishing them in English we are indebted to Mrs. F. L. H. Pott, wife of the President of St. John's University, Shanghai, and Mrs. A. A. Gilman, wife of the Bishop Suffragan of Hankow. The articles will be presented chronologically.

IRELAND has given many noble missionaries to work for God in heathen lands; amongst these was the Rev. W. A. Russell, the devoted pioneer Bishop in the Province of Chekiang.

Mr. Russell arrived in Ningpo with a companion in May, 1848. They found seven English and American missionaries there, as well as members of the Roman Catholic Mission from France. At first they were unable to obtain a dwelling but found temporary lodgings in a large Taoist temple. One old priest of that temple long remembered how his honored guest, Bishop Russell, saved his life when the city was stormed by the Taipings in 1861.

The missionaries worked hard at the language and as soon as possible began teaching the people. In the autumn a house was secured in a busy part of the city, and there the first two converts were baptized on Easter Day, 1851, two years later.

Mr. Russell and his helpers carried the Gospel news to many villages near Ningpo. They often met with difficulties and much opposition, but nevertheless were listened to by large crowds. The attempt to buy a piece of land at Kwun Hae was met by an uprising of the populace. One of the ringleaders in the riot afterwards became a leading Christian. There are now in this district five Christian congregations.

At a small city, Tze-ki, nearer to Ningpo, many efforts were made to rent a house, but owing to the hostility

of the people to the foreigners, the attempt was unsuccessful until 1860. Now there is in that town a large church with a good congregation under a Chinese pastor. There is also a flourishing hospital, supported by the gentry, but largely staffed by Christians and a mission school of fifty boys and girls.

In Ningpo city Mr. Russell carried on a large school for boys and also trained a class of lads to be schoolmasters and catechists.

In 1852 Mr. Russell was married to another missionary, Miss M. A. Leisk. As she had come out to China at the age of fourteen she was very proficient in the Chinese language. Mrs. Russell was one of the noblest missionaries in China. Her skill and kindness in ministering to small ailments of women and children softened their hearts and made them willing to listen to her teaching. After her husband's death she continued her work amongst women until she died in 1887, deeply lamented by all.

Mr. and Mrs. Russell labored unceasingly for fourteen years before they consented—owing to failing health—to take a furlough in England. This for various reasons lasted for seven years and they did not return until December, 1868.

When they returned they were much cheered to find the number of converts and Chinese workers much increased through the devoted efforts of the Rev. Messrs. George and Arthur Moule.

In 1869 Mr. Russell, realizing the



TRINITY COLLEGE, NINGPO, IN THE PROVINCE OF CHEKIANG

This fine institution is the outcome of a Divinity School begun by Bishop Russell. Forty-two Chinese clergy and two hundred other workers have been trained here

terrible evil wrought by the opium habit, opened a hospital for the cure of opium smokers, and many permanently gave up the habit.

Hangchow, the capital of Chekiang, was regularly visited and a church was opened, but owing to the hostility of the people no missionary could live there till 1864.

In 1871 an opium refuge was started, and also general patients were received. In 1885 the noble hospital at Hangchow was built and through the devoted labors of Dr. and Mrs. Main a wonderful work has been accomplished, and many thousands of sufferers relieved. Many new buildings have since been erected, including homes for lepers and incurables, and a fine new medical college, where 100 students are being trained.

In 1872 Mr. Russell was appointed the first Bishop of North China, which included what is now known as the diocese of Chekiang. In 1875 he or-

daind the first Chinese clergyman, Sing Eng-teh. [Mr. Sing was the father of the first Chinese Bishop, Sing Tsae-seng, who was consecrated as Assistant Bishop of Chekiang in October, 1918.] Three other Chinese clergymen were ordained the following year, having been trained and carefully prepared in the Divinity College at Ningpo. This college has gradually developed into a large educational institution, called "Trinity College", with 250 students from primary to middle school, with a training class for schoolmasters and a two years' course in theology.

Bishop Russell was called to his everlasting rest in October, 1879. For thirty-two years he had labored to help and teach the people and it was due to him that the foundations of the Church were so well and truly laid in Ningpo and its neighborhood. There are now nearly 6,000 members of our Church in Chekiang, and 30 Chinese clergy.

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures From the Field



THE BISHOP OF LONDON AND STAFF OF THE NEWSPAPER EVANGELIZATION SOCIETY, TOKYO

At the bishop's right sits the Rev. W. H. M. Walton, head of the society; at his left is the Rev. S. Murao, Japanese priest in charge of the literary department



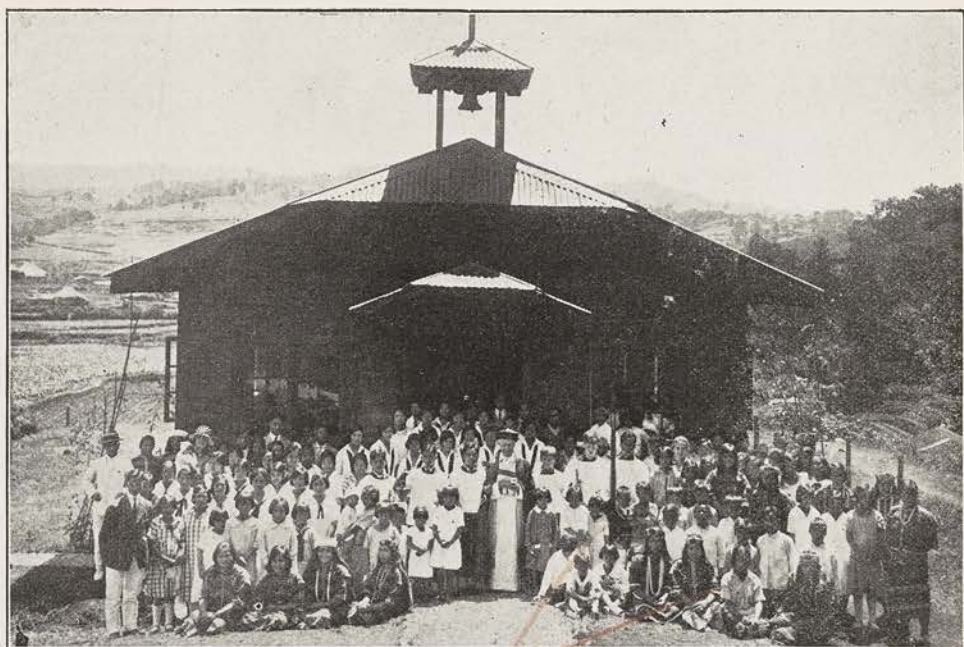
CHURCH OF THE REDEMPTION, SAO GABRIEL, BRAZIL

The first service in the new church, built largely through the efforts of the congregation. Archdeacon Cabral is at the lectern. The rector, the Rev. N. Almeida, is at the right



WATERFRONT AT THE EX-BRITISH CONCESSION, HANKOW, CHINA

A British gunboat protecting the British shipping is seen in the middle foreground. Note the eyes on the bow of a Chinese river steamer in right foreground



THE CHURCH OF THE RESURRECTION IN BAGUIO, PHILIPPINE ISLANDS
The Rev. George C. Bartter is the priest in charge. This picture of the Igorot choir and congregation was taken just after morning service. Baguio is in the Mountain Province



PICNIC OF THE IGOROT CONGREGATION OF THE CHURCH OF THE RESURRECTION, BAGUIO
Most of these young Igorots have been educated in our mission schools in the Mountain Province of Luzon. Many of them are now filling positions of trust

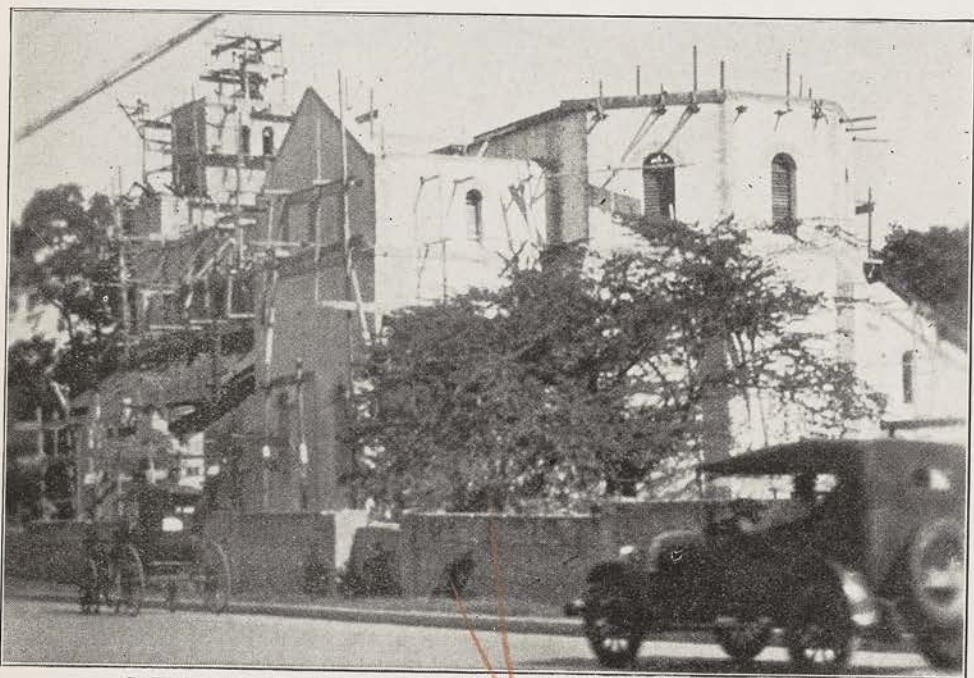


GROUP TAKEN AFTER THE ORDINATION OF ONE AMERICAN PRIEST, FOUR CHINESE PRIESTS AND THREE CHINESE DEACONS AT ST. PAUL'S CATHEDRAL, HANKOW, ON WHITSUNDAY 1927

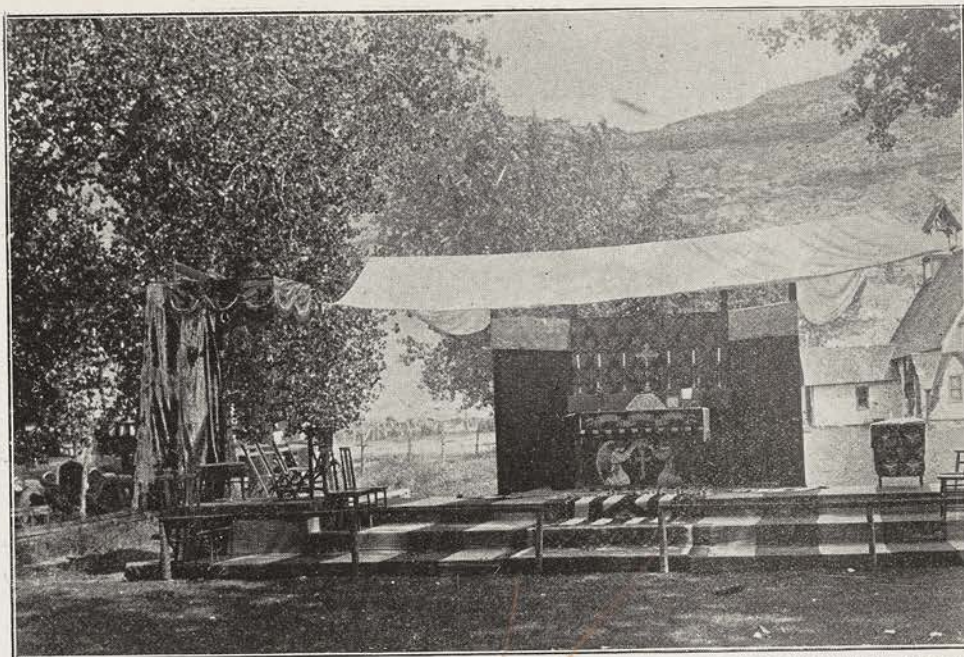
Standing, from left to right, beginning with the Processional Cross, are the Rev. Harvey F. D. Huang; The Rev. W. C. Yui; the Rev. Nelson Davis Gifford, Jr. (newly ordained priest); the Rev. Yin Tsz-min (newly ordained priest); the Rev. A. E. Koch, chaplain U.S.S. "Cincinnati"; the Rev. Yang Yui Oh'm (newly ordained priest); the Rev. Paul C. K. Wang (newly ordained priest); the Rev. Wu Hung'chin; the Rev. Newton Y. C. Liu (newly ordained priest); the Right Rev. John Holden, D.D., Bishop of Kwangsi-Hunan; the Ven. Archdeacon L. T. Hu; the Right Rev. Logan H. Roots, D.D., Bishop of Hankow; the Rev. Wang K'ang-sen; the Rev. Hu Teh-ling (newly ordained priest); the Rev. Morton Y. T. Ohu; the Rev. Tsang Mien-tsz (newly ordained deacon); the Rev. Cary T. Y. Fang; the Rev. Nelson T. H. Ou (newly ordained deacon); the Rev. Albert T. T. Tsang; the Rev. Ma Chi-yao



SOME OF THE GOOD WORK OUR CHURCH IS DOING IN PORTO RICO
*At right is the Church of St. Mary the Virgin in Camas, Ponce, where about 5,000 poor people live.
At the left is a clinic in St. Andrew's School, Mayaguez*



CATHEDRAL OF THE HOLY TRINITY, HAITI, NEARING COMPLETION
The Woman's Auxiliary has given \$14,000 of the \$25,000 needed to complete this cathedral. It is one of the advance projects in the Program of the Church



THE OUTDOOR ALTAR ERECTED FOR BISHOP'S DAY ON THE UINTAH RESERVATION, UTAH
The Indians take great pride in making preparation for the yearly visit which Bishop Moulton makes to them. Note the bishop's throne at the left of the platform



PROCESSION ON BISHOP'S DAY AT THE UINTAH RESERVATION, UTAH
Led by the Indian servers, altar boys and choir, Bishop Moulton and clergy—both white and Indian—are leaving the Church of the Holy Spirit to take part in the outdoor service



A SALMON CANNERY IN SOUTHEASTERN ALASKA

*During the short Alaskan summer the salmon plays a very important part in the industries of Alaska.
Many of the Indians find employment in the canning factories*



MOTOR BOAT BELONGING TO THE U. S. FOREST SERVICE IN ALASKA

*On this boat the Rev. Leicester F. Kent of Cordova made an extended trip last summer among the islands
in Prince William Sound, visiting the isolated communities*

The North Pacific Mission—A Dream

Only Money and a Boat Needed
To Make This Dream Reality

By the Rev. Leicester F. Kent

In charge of Cordova, Chitina, McCarthy, Kenecott, Valdez and Latouche, Alaska

I HAVE chosen the above title for a reason. Such a mission does not at this moment exist, but with the interest and help of those good people who believe that the Gospel of Jesus should be taken to every nook and corner, this North Pacific Mission may become a substantial reality.

Some twenty years ago, when Cordova was coming into existence, there was built a club house known as the Red Dragon. This building fulfilled many needs. Throughout the week days it was a clean haven of rest and pleasure for the incoming and outgoing men. It was used on Sunday as a church, the first church in Cordova with the exception of the one belonging to the Greek Orthodox Communion. The Red Dragon fulfilled a great mission and there is many a man yet living who looks with great thankfulness back upon the old Dragon for what it meant to him and what it saved him from.

When things in Cordova settled down and the construction days came to an end the Dragon rather lost its teeth. Other Churches came in and, as it often happens, those whom the Dragon had helped the most drifted off in search of the new and novel. These were the days of inaction and discouragement to the rector who la-

bored so hard here. Then in 1919 St. George's Church was built and the Anglican Church was established once and for all in Cordova. It will remain here and prosper as long as there is any good town of Cordova to prosper in.

In 1926 the Red Dragon was opened as a library, the books being donated by friends, both in the Territory and in the States. Then the Dragon's activities grew quickly. It was used to receive the overflow from the Church School, for the Girls' Friendly Society, the Bible classes and open Forum meetings, and finally for the first Little Theatre in Alaska.

Prof. W. F. Parish, a teacher of long and varied experience, had begun a dramatic class some eighteen months before. The Little Theatre idea was the outcome of this class. The rector in charge of this parish got busy and built the stage, put in scenery, footlights, etc., and the first performance was put on last June. Two performances had to be put on because of the limited seating capacity; at both the Dragon was full to overflowing. John Kendrick Bangs' *A Proposal under Difficulty*, a short one-act comedy, was the first on the program. This was followed by a musical number; next came a reading and lastly Strindberg's *The Stronger*



THE REV. LEICESTER F. KENT
Who dreams of a North Pacific Mission



PROFESSOR W. F. PARISH (LEFT) AND THE REV. LEICESTER F. KENT (RIGHT)
The director and the stage manager are having a consultation on the stage of the Little Theatre in the Red Dragon Club House, Cordova, Alaska.

Woman. The idea of the Little Theatre in the future will be to secure the money to buy books for the library.

So the work progresses. The other mission points have to be looked after right along too. The Copper River and Prince William Sound parish comprises Kennecott, McCarthy, Valdez and Latouche, and for some time the writer has been looking after Seward and Anchorage as well.

To return to the title of our article. This is a splendid work, and our Church is doing much to bring about the Kingdom of God. Yet how awfully much we are leaving undone! If the reader will turn to a modern map of Alaska and find the Prince William Sound he will be impressed by the number of islands that dot that great body of water. Upon nearly every one of these islands there are to be found one or more fox farms. The farmers live isolated, with their families in some cases, on these islands all the year round. They have to feed their stock and it is impossible for them to get away often. Then there are the native villages and lighthouses;

in the summer the canneries where salmon and herring are put up, and in the winter the camps, etc. And all of them are absolutely isolated and never have the ministrations of any church.

Not only this, but farther to the westward there is Seldovia and Kodiak, where the white people want the ministrations of a white church. I know whereof I speak. Last summer I made a trip to many of these fox farms and native villages and invariably I was asked to come, if possible, and hold services, baptize, and bury the dead. At times there are people from Seldovia, Kodiak and Unalaska in the Cordova Hospital and they have asked me whether it would not be possible to have our Church service there.

Please pardon a slang expression: I am not talking through my hat! If the Christian religion is presented to these people in the proper way they will respond splendidly. This idea of the North Pacific Mission is a feasible one. Give us a boat and enough money to run it and the dream will become a fact!

A Woman's Thirty Years Among the Ojibways

II. Old-Time Enemies Meet in Amity—Adventures in the Wilderness—Lovely Leech Lake

Passages from An Unpublished Autobiography By P. C.

Teacher, Guide and Friend of Indians on the White Earth Reservation, Minnesota

In the summer of 1891 a young woman left her home in the East to adventure for God among the Chippewas, or Ojibways, on the White Earth Reservation in northern Minnesota. "P. C." retired in 1922 and has been occupying her leisure by writing her recollections, passages from which we are permitted to publish. Part I appeared in August, and we hope to give other installments from time to time.

THE Indians are preparing for the anniversary of the settling of the Chippewas at White Earth. This falls in the middle of June when the day begins at half-past three in the morning, and does not fade away until half-past nine at night, so there is plenty of time to celebrate! The weather is glorious; nowhere is a perfect day in June more perfect than in Northern Minnesota. All nature rejoices. The fresh foliage of tree and bush, the luxuriant grass and countless beautiful wild flowers charm the eye, while the birds make joyful with their melodious songs every grove and copse.

It was on such a day as this that we left our cares behind us and went to the scene of the festivities. The Indians had all congregated on the prairie near the Government buildings. There were many visitors from Red Lake, Pine Point, Beaulieu and other Indian villages of Minnesota, to say nothing of a large detachment of Sioux from Dakota. These latter were specially invited guests and had come on ponies and in wagons, bringing their tents—not the old time skin-covered lodges but modern canvas tents. They bring their bedding, that is a blanket or quilt per capita, their simple cooking utensils, and table ware of the most primitive description, but quite sufficient for their needs.

The men issued from their tents in

full regalia. They wore beautifully beaded moccasins, leggings and shirts, all of deer skin. Their war bonnets were decorated with feathers, which, to the initiated, were all of some significance. The big beaded bags they wore, which were more for ornament than use, were miracles of fine workmanship. Of course our own people were not to be eclipsed in dress, and I saw costumes that could not be bought for several hundred dollars each. You may believe when they were all ready for the formal parade they presented an imposing spectacle. Their painted faces were awe-inspiring. The fête lasted several days, until the provisions vanished, and then the Indians dispersed.

Just about a year after I went to the Reservation Miss Sybil Carter asked me if I would try to teach lace-making to the Indian women at Leech Lake. Accordingly one morning Miss Carter, Miss B.—a visiting friend—and I started for my new field. Our preparations for this new venture were of the simplest. A lumber wagon, a pair of stout horses and Thor, a reliable young Scandinavian, were to get us there. Well, we started on a Thursday morning and if all went well we were supposed to reach our destination before Saturday night, but we didn't. For after we left the main highway Thor had to guess which of the nu-

THE SPIRIT OF MISSIONS



A YOUNG OJIBWAY OF THE OLDEN TIMES AND HIS HOME

When "P. C." went to live in Minnesota, most of the Indians lived during the summer in tepees made of birch bark like this one

merous but little traveled roads that led to little settlements, logging camps, etc., he ought to take. We meandered on not knowing whether we were right or wrong. There were no signs up to direct us, no wayfarers to question, and finally, to complete our bewilderment, we were being overtaken by an electric storm and night simultaneously. To say we were all a bit anxious is to put it mildly. The wind gathered force, thunder muttered and lightning flashed.

Just then by a sudden turn in the road we spied a house half hidden in the timber. "Oh, oh," gasped the terrified visitor, "now we shall have shelter. Do drive fast and get there before the storm breaks." Thor drove fast and faster and when we reached the house sprang from the wagon and tried to open the door, but finding it fastened he thumped it vigorously with the handle of his whip. No answer—so he applied his heavy boot with no better result. "Let us in, let us in, storm breaking, ladies here!" Still no answer. "The house is deserted, let us break in. We can leave money to

pay for our lodgings," I entreated. "Shall I force an entrance?" Thor inquired of Miss Carter. "Yes, let us get in somehow."

So Thor took a hatchet from the wagon and proceeded to pry open a window, but no sooner had he begun operations than a window in the upper story was thrown up and a frowsy black-bearded head thrust out inquiring with dreadful oaths what we meant by breaking into his house. "Oh," said Miss Carter very amiably, "do let us in, please, at least until the storm is over, we will pay you well."

More oaths. "Get out of this or I'll drive a load of shot into you!" he responded, and as he had a rifle in his hands, and seemed quite ready to execute his threat, Thor lost no time in remounting and driving off even more expeditiously than he had driven in. We were all too terrified to speak for a while and quite oblivious to the condition of the weather.

There was nothing to do but to drive on. I couldn't say whether we had gone one mile or five when we overtook two men who were driving a herd

of cattle. Thor asked them if there was any place near where we could put up for the night. The men consulted with each other and then one of them said:

"There ain't no place within a good many miles that's fit for ladies to stop in, but we got a little shack about half a mile ahead where me and my pard stops when we are driving the cattle and you can stop there if you want to; it's better than the woods in a storm." "Thank you, thank you," said Miss Carter very graciously, "we will be glad to accept your offer."

And so we were, but, oh, I wish you could have seen what we saw when we pulled up at the before mentioned "shack," and if ever a human habitation deserved the name that one did. Well, "any port in a storm," and we three women seized the suit cases and rushed for the shack.

It was quite dark by this time, but there was a small oil lamp which sent forth a very feeble beam and disclosed our surroundings, and while the kettle was boiling for our very-much-needed tea we took an inventory of the furnishings. Beside the rusty stove there was a cupboard of cracker boxes, a broken table, several still more broken chairs and two beds, one double and one single with some old ragged blankets and quilts. Six people were to pass the night there. Wasn't that a charming prospect?

We set out a substantial lunch and when we had made the tea we called our hosts who were evidently surprised and pleased at the sight of the abundant collation. The rain had ceased and the men decided to make their beds in and under the big lumber wagon and as they left us to our own devices we three divided the two beds among us and lay down in our more or less damp waterproof cloaks to fight the swarms of mosquitoes and other pests.

The early dawn brought a clearing sky and with all possible haste we resumed our journey, walking in single file after the heavy lumber wagon to relieve the horses, while Thor led them

on. Before the day waned Miss B. succumbed to the hardships of the journey. The sultry air, the dripping foliage, the miry roads, and the swarms of mosquitoes and stinging gnats were quite too much for her and she sank down exhausted. "I can't go another step," she declared piteously, "you will just have to leave me here." We were dismayed. What should we do?

The horses could no longer draw the heavy wagon with its miscellaneous load over such roads and finally it was decided to unharness them and let them roam about in search of grass, make as comfortable a couch as possible for Miss B. and leave me in charge of her, while Miss Carter and Thor set out in search of the Indian agency. No one had a better plan, so Thor built a fire and the explorers started off. The fire was to be a beacon to guide the expected helpers back to us and also to scare away any wild beast that might be roaming the forest. The beasts were improbable, but not impossible, and both Miss B. and I felt more comfortable for its protection.

Tempus fugit usually, but not under such circumstances, and after hours of waiting Miss B. and I finally concluded that we were scheduled to pass the night there in the woods. But "It is a long night that has no morning" and after an eternity of waiting we heard Thor's cheerful whistle and the sound of wheels and horses' hoofs. It was not long before Miss B. was helped into the agency wagon, and our own weary steeds that had never wandered far from the camp fire were caught and we were on our way to shelter and rest.

Beds were ready for us at the agency and I can assure you we were not long in occupying them and not until the sun had climbed some distance towards the zenith did we open our eyes. Then from the windows of our room we saw a sheet of water with a beautiful wooded shore line. "And this," said I, "this is the lovely lake with the very unlovely name!"

Read, Learn and Inwardly Digest

Readable Material, Often Free, Describes Every Branch of the Church's Varied Activities

"**K**NOWLEDGE is power" the ancient copybook told us. The Church believes this to be true. It adds the power of printers' ink to that of the spoken voice so that the Program and progress of its work may readily be known to all its people.

Too few are acquainted with available material despite the fact that much of it can be had for the asking. It is only necessary that any Churchman plumb his mind to discover that phase of the Church's work which appeals most to him. Then from the appended list he may become familiar with the publications of the Church dealing with that phase. Then by his reading he transmutes interest into the knowledge from which springs power.

Who does not covet power?

THE SPIRIT OF MISSIONS presents herewith a carefully revised list of available publications. These have been arranged under departmental headings. In each instance the number to be used when ordering and the price are given. Naturally all may be obtained by addressing The Book Store, Church Missions House, 281 Fourth Avenue, New York.

Now comes the matter of payment. This of course can be made either by draft, check or by Post Office money order. In all instances remittance should be payable to Lewis B. Franklin, D. C. L., Treasurer of the Church, also at 281 Fourth Avenue, New York, N. Y. The list follows:

DEPARTMENT OF MISSIONS

- | | |
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| Leaflet
Number | DEVOTIONAL |
| 50 | Prayers for Missions. |
| 51 | A Litany for Missions. |
| | BRAZIL |
| 525 | Brazil.
Handbook on South America. 40c. |
| | CHINA |
| 15c. | Pen Sketches of Medical Missions in China.
Two Plays from China Medical Missions. 25c.
Handbook on China. 40c. |
| | CUBA |
| 509 | Why the Church is in Cuba.
Handbook on West Indies. 50c. |
| | INDIANS |
| 602 | Urgent Needs of the Dakota Fields. |
| | JAPAN |
| 307
20c. | Missionary Problems and Policies in Japan.
Handbook on Japan. 40c. |
| | LIBERIA |
| | Handbook on Liberia. 40c. |
| | MEXICO |
| | Handbook on Mexico. 40c. |
| | NEGRO |
| | Acknowledgment of an Honest Debt. |
| | PHILIPPINES |
| 401 | Balbalasan. |
| 402 | Dwellers in the Philippine Mountains. |
| 403 | The Tirurai Field.
Handbook on the Philippines. 40c. |
- Packets containing assembled articles on any of the above mission fields may be borrowed for two weeks. Please state field about which information is desired.
- HANDBOOKS
I, China, 40c; II, Japan, 40c; III, Philippines, 40c; IV, Liberia, 40c; V, West Indies,

50c; VI, South America, 40c; VII, Mexico, 40c.

FOREIGN-BORN IN U. S.

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|------|---|
| 1506 | Foreign-Born Americans Picture Book. |
| 1515 | Americans All. |
| 1520 | How to Reach the Foreign-Born. |
| 1526 | Friendliness. |
| 1532 | Friends Wanted. (A Masque) 25c. |
| 1533 | Neighbors in New York. (Colored Map). |
| 1536 | The Nordic Nuisance. |
| 1537 | F.B.A. Publication and Reading List. |
| 1539 | Intercessions and Thanksgivings. |
| | Bilingual Prayer Leaflets, 10c each: F. B. 50, Greek; F. B. 51, Hungarian; F. B. 52, Polish; F. B. 53, Swedish; F. B. 54, Finnish; F. B. 55, Italian; F. B. 57, Roumanian; F. B. 58, Armenian; F. B. 62, Russian; F. B. 63, Arabic-Syrian; F. B. 64, Slovak; F. B. 65, Spanish. |
| | F. B. A. Handbook, Foreigners or Friends, 50c. |
| | MISCELLANEOUS |
| 969 | The Church and the World. |
| 970 | Do You Know? |
| 3056 | Program Meetings—What They Are and How to Organize Them.
Church Dictionary, 25c. |

CHRISTIAN SOCIAL SERVICE

- | | |
|------|--|
| 5510 | The Social Task of the Church as Set Forth by the Lambeth Conference of 1920. |
| 5518 | The Door Marked "Exit." |
| 5521 | A Practical Program for Church Groups in Jail Work. 15c. |
| 5522 | Plain Points for Parish Practice in Social Service. |
| 5523 | The Use of the Union Label.
The Social Opportunity of the Churchman, Revised Edition. 25c. 5 for \$1.00.
Suggestions for Leaders of Classes on above, 10c.
Proceedings of National Conferences, 1921 to 1927. 25c each.
The Motion Picture Problem. 15c. |

READ, LEARN AND INWARDLY DIGEST

- The City Mission Idea. An Interpretation by Dr. W. H. Jefferys.
 Social Service Through the Parish. 50c.
 Social Service at the General Convention of 1922.
 Social Service at the General Convention of 1925.
 The Search for Peace. By Laura F. Boyer. 25c.
 Main Street and the New Jerusalem. Imprisonment. By Bernard Shaw. 75c.
 Important Objectives for Rural Work—1928.

FIELD DEPARTMENT

- 2028 Bible Readings and Prayers.
 2051 Financial Pledge Card.
 2089 Every Member Canvass: Why Annually?
 2091 The Diocesan Training Institute for Leaders of Parish Conferences on the Church's Mission.
 2093 How to Prepare for Parish Conferences on the Church's Mission.
 2102 (A) Faith and Prayer.
 2103 (B) Money.
 2104 (C) Some Results.
 2105 (D) The Church's Program.
 2108 General Church Budget. (Card).
 2110 Opening Service. (For Preaching Missions) 50c per 100; \$4.50 per 1000.
 2112 The Church's Program. (Reprint of Bulletin 34).
 2115 What Shall We Do Then? (Stewardship).
 2117 Parish Finance Chart. (Analysis of Receipts and Disbursements). 30c per 100.
 2118 Parish Finance Chart. (Analysis of Pledged Income). 30c per 100. Set of two, wall size, 60c.
 2120 How One Parish Did It.
 2121 A Parson's Handbook.
 2122 Prayer Card.
 2123 A Parish Institute on the Church's Mission.
 2124 The World Call to the Church. 15c.
 2125 Group Discussion.
 2126 Small Facsimile of Organization Chart. 50c per 100.
 2130 Every Member Canvass—Before, During and After.
 2132 The Church in the World.
 2133 Concerning Appeals for Designated and Special Gifts.
 2134 Ask Me Another.
 2135 The Presiding Bishop's Parish.
 2136 The Bishop's Parish. 60c per 100.
 2137 The Rector's Parish. 60c per 100.
 2138 Speakers' Manual. 15c.
 2139 Ready! (Four Church School Programs).
 Set of two outline wall maps, one of United States and one of the World. 60c.

BULLETINS

- 12 Parish Program Conferences.
 40 Group Organization in the Parish.
 52 The Parish Organized for Service.

DEPARTMENT OF PUBLICITY

- Handbook on Church Publicity.
 Diocesan Publicity Program.

RELIGIOUS EDUCATION

- 010 Certificate of Enrollment, Little Helpers. 5c.
 4502 Little Helpers Prayer for Leaders.
 4503 Little Helpers Prayer.
 4504 Little Helpers Mite Box (Paper).
 4505 The Service Prayer.
 4507 Little Helpers Mite Box (Wooden). 5c.
 4518 Service Program. 50c.
 4522 Prayer for Leaders.
 4525 Prayer for Parents of the Little Helpers.
 4528 Ideals of Parenthood.
 4537 Birthday Thank Offering Envelope.
 4540 Birthday Thank Offering Prayer.
 4541 My Birthday Prayer.

- 4543 The Little Helpers Offering.
 4544 The Little Helpers Companion.
 4545 The Program of Service for Boys and Girls.
 4546 Service in the Five Fields.
 4550 Our Birthday Thank Offering.
 4002 Prayers for Religious Education.
 4602 Weekday Religious Education.
 4603 The National Accredited Teachers' Association.
 Children's Corner. 40c.
 Children's Corner Sign. 15c.
 Set of Six Prayer Cards for Children's Corner. 15c.
 North, East, South and West Sign. 15c.
 Christmas Box. 40c.
 Next Steps in Religious Education. 15c.
 Masterpieces in Art: Life of Christ, 25 pictures. 50c.
 Prayer and Hymn for Young People (Card) 1c.
 Young People's Handbook. \$1.00.
 Kalendar of Daily Bible Readings. 10c. \$7.50 a hundred.
 Findings in Religious Education. (Quarterly magazine.) 50c a year.

BULLETINS

- 47 Church Boarding Schools.
 48 Syllabus of Theological Studies and Examinations.
 49 Theological Text Books.
 53 Child Ventures in Christian Service.
 56 The National Accredited Teachers' Association.

THE WOMAN'S AUXILIARY

- W.A. 7 Litany. 1c. \$1.00 per 100.
 W.A. 9g Bible Readings.
 W.A. 10 The Message. 1c. \$1.00 per 100.
 W.A. 12 Supply Department. 2c. \$1.50 per 100.
 W.A. 13 Is Your Christianity Real? 1c. \$1.00 per 100.
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 W.A. 36 The Crusade Continued. 1c \$1.00 per 100.
 W.A. 41 Church Unity. Free.
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 W.A. 45 A Manual. 25c.
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 W.A. 101 The Gift of a Thankful Heart. 1c. \$1.00 per 100.
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 W.A. 121 Prayer for the Woman's Auxiliary. 1c. 60c per 100.
 W.A. 140 Corporate Gift.
 W.A. 217 Service Banner. 5c.

Brief Items of Interest

ON Friday, October 7, a number of the friends of Dr. John W. Wood, Executive Secretary of the Department of Missions, joined with the staff of the Church Missions House in bidding him God-speed prior to his departure for China as a member of the Commission appointed by the National Council to confer with the Bishops in that war-racked country. Bishop Lloyd, Suffragan of New York, and Bishop Stearly, Suffragan of Newark, were among those present at the farewell service in the chapel at noonday. At the close of the service Dr. Wood bid goodbye to all his friends and asked their prayers on behalf of the Commission. Bishop Sanford of San Joaquin, the other member of the Commission joined Dr. Wood on the Pacific Coast. They sailed from Vancouver on *The Empress of Asia* on October 13.

If Dr. Wood and Bishop Sanford arrived in China on October 28, as they were scheduled to do, they will have had the pleasure of attending a significant service. Archdeacon Ding is to be consecrated assistant Bishop of Fukien on November 1st. The services will take place in Shanghai, probably in the Church of Our Saviour.

The diocese of Fukien has been developed through the fostering care of the Church Missionary Society of the Church of England. Bishop Ding will be the second Chinese Bishop in the Anglican Communion, as Bishop Sing, the first Chinese Bishop, is assistant in the English diocese of Chekiang.

ON September 15 Bishop Rowe consecrated the new chapel at St. Mark's School, Nenana. It is a memorial to Miss Anne Farthing, the first headmistress of the school, who practically sacrificed her life in an effort to safeguard the Indian girls from an unscrupulous white man. The bishop says: "It was a beautiful service. The white population of Nenana, as well

as the Indians, attended. The chapel is a simple log building but well built and attractive looking."

AT the Choate Clergy Conference, Wallingford, Connecticut, held September 26th-28th under the Chairmanship of Bishop Acheson, Coadjutor of Connecticut, the clergy unanimously asked the Church Army to provide and equip and man a Motor Mission Van similar to those operated by the Church Army in the dioceses of New York and Vermont, for work in Connecticut next season. By gifts and promises made on the spot the cost of the caravan was more than guaranteed by the clergy themselves.

ST. LUKE'S HOSPITAL, Ponce, Porto Rico, finds itself in a serious situation. The contract with the Workmen's Relief Commission of Porto Rico, guaranteeing fifteen patients a day at the rate of \$1.50 each, which gave the hospital an assured income of \$8,100 a year, has been terminated. This is not only a serious financial loss to the hospital, but deprives the nurses' training school of much clinical experience. The hospital has no endowment. St. Luke's has had a fine record for the past twenty years and serves a wide area outside the city of Ponce, containing a total population of 250,000 people, most of them poor. Bishop Colmore has just returned to Porto Rico and will be glad of the assurance that this serious situation will be cared for.

THERE are two vacancies in the Episcopal quota among the chaplains in the Navy. Applicants must be physically fit and not over thirty-one years and six months of age. Interested priests may communicate with Captain C. H. Dickens, U. S. N., Bureau of Navigation, Navy Department, Washington, D. C.

SANCTUARY

THANKSGIVING

THANKSGIVING is even more an expression of true sonship than is intercession. And as intercession becomes more clearly a habit of life's fellowship with the will of God, thanksgiving will take an increasing place in it because of the joy that it gives to the heart of the Father. Through the fellowship and power of intercession, liberally combined with thanksgiving, we are meant to enter into the joy of heaven.—DAVID JENKS, "A Study of Intercession."

IEXHORT you to this method in your devotion, that every day may be made a day of thanksgiving, and that the spirit of murmur and discontent may be unable to enter into the heart which is so often employed in singing the praises of God.—WILLIAM LAW.

LET US GIVE THANKS

FOR our creation, preservation, and all the blessings of this life.
Above all, for the inestimable love of God; for the means of grace; the hope of glory.

O HEAVENLY Father, we thank Thee for the joy of the body, the light of the mind, the perception of the soul and spirit whereby we feel Thee near and know that Thou hast fashioned us as a temple for Thyself. We thank Thee for this sweet earth and the love of friends. For the clearer vision and truer understanding attained through troubles and difficulties. Above all we thank Thee for the life, death, and resurrection of Thy Son, our Lord, by which we are brought to peace and to life everlasting.

LET US PRAY

THAT our hearts may be unfeignedly thankful.
That we show forth His praise in our lives.
That we may use all His blessings to set forth His glory.
That, He being our Ruler and Guide, we may so pass through things temporal that we finally lose not the things eternal.

O GOD, our true Joy and the Giver of all good things, be pleased to grant to those of Thy servants whom Thou hast called to follow Thee in the sunny paths of joy and peace, that they may be filled with the Spirit, singing and making melody in their hearts to Thee, and giving Thee thanks always for all things, in the name of our Lord, Jesus Christ.

GRANT, O Lord, that in all our sufferings here upon earth for the testimony of Thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed.

NOR death, nor sin, nor hell, is Lord,
But Thou, O Son of God. Thy word
Is now our sovereign law;
Therefore we thank Thee, and we pray
Thy light may shine unto the perfect day
On us forevermore.

The National Organization of the Church

The General Convention

THE REV. CARROLL M. DAVIS, LL.D., *Sec'y House of Deputies* THE REV. CHARLES L. PARDEE, D. D., *Sec'y House of Bishops*

The Presiding Bishop

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

The National Council

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

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*THE REV. FRANKLIN J. CLARK *Secretary* MR. CHARLES A. TOMPKINS *Assistant Treasurer*

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THE RIGHT REV. WM. T. MANNING, D.D. MR. HARPER SIBLEY
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THE REV. H. P. A. ABBOTT, D.D. MR. WM. G. PETERKIN
THE VERY REV. R. S. CHALMERS MR. Z. C. PATTEN, JR.

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II MR. WM. J. TULLY VI THE REV. A. E. KNICKERBOCKER
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*Transportation Bureau and Personnel Bureau under the direction of the Secretary of the Council. Mr. Wallace E. Smith, Assistant.

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MRS. T. K. WADE *Supply Secretary*
MISS ELLEN I. FLANDERS *Office Secretary*

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

The National Council

The National Council meets regularly five times a year. Its work is conducted and promoted through the Department of Missions and Church Extension, Religious Education, Christian Social Service, Finance, Publicity and Field, the Woman's Auxiliary, the American Church Institute for Negroes and Cooperating Agencies. 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

NOVEMBER, 1927

Tuesday, November 1, 225th Anniversary, St. Mary's Parish, Burlington, New Jersey.

Friday, November 4, 6:30 p. m. "Speakers Night" at New York Training School for Deaconesses. Dinner and address to the students.

Sunday, November 6, Fiftieth Anniversary, Girls' Friendly Society, Trinity Church, Boston, Massachusetts.

Sunday, Monday, Tuesday, Wednesday, November 13, 14, 15, 16. Diocese of Northern Indiana.

Sunday, November 20, 11 a. m. Centennial Celebration, St. Paul's Church, Albany, New York.

Sunday, November 27, 11 a. m. Calvary Church, Bayonne, New Jersey.

Meeting of the National Council

October 12-13, 1927

THE first meeting after the summer vacation was exceptional both in interest and attendance. Every member was present except two, and every Province was represented. Before proceeding to business the Council stood as the Presiding Bishop bid them to prayer in memory of the late Bishop Brown of Virginia, whose loss will be felt throughout the Church and especially in the Department of Missions of the Council, which had prepared the following memorial:

At this its first meeting after the unexpected death of the Right Rev. William Cabell Brown, Bishop of the Diocese of Virginia, the Department of Missions desires to emphasize the thanksgiving and high praise which we render to Almighty God for the fidelity and courage and wisdom shown in the service which His servant rendered, not only to the Department of Missions and the National Council, but also to the whole Church.

Bishop Brown's career throughout, in a singular fashion, exemplified the power which is bestowed by the Spirit of God upon the man who gives himself without reserve to the service of his fellow men.

The Church in Brazil will always have occasion to rejoice in the service Bishop Brown rendered not only towards ensuring a consecrated ministry for that Church but also in establishing the principle that the ministry must be constituted of well learned men.

Since he was ordered back to this country, Bishop Brown's career has been marked by a large-minded understanding and courage. In the Department of Missions he never lost sight of the fundamental purpose for which our Lord created and sent His body.

While the Department of Missions here records its profound sense of loss in the promotion of this His servant to a higher calling, it would record before all else its thanksgiving to the Head of the Church for the example and inspiration which have come to us through our association with our friend and brother.

In his opening address Bishop Murray said that since the last meeting of the Council he had visited the synods of six of the Provinces and expected to visit the remaining two before the next meeting. He announced the departure of Dr. Wood, Executive Secretary of the Department of Missions and Bishop Sanford, to confer with the Bishops in China, and asked the Council to join him in sending a message of Godspeed to the Commission, which was sailing from Vancouver by *The Empress of Asia* on October 13. Bishop Sanford takes the place of Bishop Tucker, who, through the death of Bishop Brown is unable to leave the Virginia diocese.

Several distinguished visitors added to the interest of the meeting. The Most Rev. Serverius Barsaum, Archbishop of Syria and the Lebanon, a picturesque figure in black and

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violet robes, brought a message from the Patriarch of Antioch expressing the gratitude of the Syrian Orthodox Church (sometimes inaptly called the Jacobite Church) for the generosity and sympathy of the American people. Later in the meeting the Lord Bishop of Aberdeen and Provost Erskine Hill were cordially greeted. They have been making a tour of the country in the interest of a memorial to Bishop Seabury, who was consecrated in Aberdeen, and spoke most appreciatively of their reception here.

The Secretary presented a number of communications, one of them from a member of the Woman's Auxiliary asking that a member of that body be appointed on each department of the Council. This was referred to the officers for consideration.

The Secretary also reported for the Personnel Bureau, which is under his direction. This Bureau was opened in April, 1920, as a result of resolutions of several General Conventions. He reported that the Bureau had registered 109 clergymen and 172 lay workers. Since the organization of the Bureau 111 clergy and 183 workers had been placed in permanent positions. A very important part of the work of the Bureau is providing supplies for the parishes needing such service. This is particularly heavy in the summer time, 151 churches being served during the present year, this supply ranging from one Sunday to several months. The Bureau was unable to take care of 58 churches needing help owing to the lack of available clergy. These calls for assistance come from all the dioceses in the East and as far West as Indiana, and even as far as Bermuda. The Bureau has had requests for supply work from clergy from nineteen states, and also from Liberia, China, Cuba and Porto Rico.

The Secretary of the Council also has under his direction the Transportation Bureau, the same staff looking after the Personnel Bureau and the Transportation Bureau. The Transportation Bureau previously was handled as a separate enterprise and was located in Minneapolis, but was taken over by the National Council and has been operating since 1924 at a saving of over \$4,500 to the Church over the previous expense. This Bureau acts as a viséing committee for the application of free transportation to the various railroads and is in existence largely because the railroads require that some authorized agent of the Church act in this capacity to assure them that the transportation which they are quite willing to issue in the interest of missionary work is properly placed.

TREASURER'S REPORT: The Treasurer made a gratifying report on the work of meeting the deficit. It showed that this deficit amounted to \$1,534,303.99 on December 31st,

1925, and that out of \$1,406,650 which the dioceses undertook to raise \$1,284,978.84 has already been paid.

Due to these payments and to more regular remittances of missionary funds no borrowings from the banks were necessary this summer. As of October 1st the only money owed by the Missionary Society was \$404,454.58 borrowed from its own Reserve Deposit Accounts which were created for this very purpose.

DEPARTMENT OF FINANCE: The Department of Finance made a careful analysis of all salaries paid to the staff at the Church Missions House and recommended a number of moderate advances to take effect January 1st. These recommendations were adopted by the Council.

FIELD DEPARTMENT: The Field Department asked the Council to consider the fact that the men needed for the Field Department staff are matured, seasoned men—men who have reached the prime of life and of parish experience. Such men usually have also reached the peak of family responsibilities. As a rule they are rectors of parishes where they are receiving larger salaries than the National Council has felt it could offer.

When a man is asked to join the Field Department staff he is asked to join it for a term of service—three or four years—and not for life. It involves a sacrifice, financial and otherwise, for him to do it. But the Council asks him to make it for a limited time, and the Council should at least make it possible for him to meet actual living expenses during that term of service.

Heretofore the Council has offered a man \$5,000 a year, a flat salary, without regard to the size of the man's family and whether he could live on the salary offered.

The Field Department's proposal was that, since the Council manifestly was not trying to pay a man "what he is worth", it should be sure it is paying him a living wage. Also that the Council should follow the prevailing custom in the Church and furnish the man the equivalent of a rectory in which to live. A sliding scale for these salaries was therefore recommended and adopted. The scale is as follows:

For a single man, basic salary \$3,600.

For a married man or "head of family" as defined in the United States Income Tax Regulations: basic salary \$3,600, and actual house rent not to exceed \$1,400, and

For each dependent child under 21 years old, an allowance of \$400.

And of course pension premium as in the past.

It will be seen that the form set by the Government as to allowances on tax exemp-

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tion for the average American family has been in good part followed. And the plan also conforms to the Church's prevailing custom of supplying a man with a house. Thus the salaries of Field Department Secretaries will be unequal in dollars, according to the size of their families, but equal, and it is hoped adequate, from the standpoint of the actual living expenses of each family unit.

The plan is an experiment, but the Council feels that it is sound in principle. It is to be tried in—you might say on—the Field Department for a year, and if the experiment works out well in experience the Council will take under consideration extending the application of it to all its Departments.

The Rev. R. M. Trelease was appointed a General Secretary, and the Rev. J. I. B. Larned, a former secretary, was reappointed. The resignation of Miss Elizabeth Matthews as an Associate Secretary was regretfully accepted. The Secretary announced his plans for all the fall campaigns, and said that a recent three days' conference of Associate Secretaries had been most helpful.

CHRISTIAN SOCIAL SERVICE: The following resolution was approved by the Council:

Whereas: The President of the United States has said: 'When, by common consent, Armistice Day was added to our calendar of memorial dates, it took its place as the one in whose celebration we will always be drawn closer to other peoples who stand for liberal institutions. Celebrated in many lands and by many peoples, it will remind them of their united efforts and common sacrifices in the bitterest crisis of civilization's history. It will always recall the fact that humanity has far more reason for unity than for discord. It will emphasize the common ideals and aspirations which must at last draw all men into fraternity and set their feet in the way of peace. It will give an impetus to the ever growing conviction that hatreds are needless and that rivalries ought to be only in good works aimed for the general advancement.'

It is desirable that Armistice Day observances should impress these considerations of common concern and essential accord. . . . We shall make our greatest contribution to human welfare if we shall on this international anniversary of peace restored turn our thoughts and endeavors to the idea of peace perpetuated, assured, and established as a universal benison. We shall not fail in acknowledging our obligation to those whose noble service won the victory and established our complete independence. But

along with this, we should have in mind the thought of peace gained for all the world and all time through coöperation of the same liberal forces that brought the victory.'

Therefore Be It Resolved: That the National Council suggests to the Bishops and Clergy of the Church, that the Sunday immediately preceding this day, that is, Sunday, November 6th, be remembered in all the churches as a day on which World Peace be made a subject for special intercession and consideration; and

Further, That on this day, being the Sunday next after All Saints', in remembering those who have gone on into the Church Expectant, we remember all who in the late war, have given their lives for their country; and especially those who went forth from the parish church:

Further, That the Presiding Bishop be asked to put forth prayers fitted for these purposes.

The Secretary reported several conferences, one of particular interest was that of domestic bishops on the rural situation, an account of which will be found on page 659 of this issue.

DEPARTMENT OF MISSIONS: In the absence of Dr. Wood, the Assistant Foreign Secretary and the Domestic Secretary presented the business of this department. On motion of Bishop Burleson, Bishop H. St. George Tucker of Virginia was elected as a successor to Bishop Brown in the membership of the National Council. He was assigned by Bishop Murray to the Department of Missions.

Dr. Patton gave an encouraging report of the American Church Institute for Negroes, and Bishop Reese of Georgia made an eloquent plea for more generous support, which subsequently was granted by the Council.

DEPARTMENT OF RELIGIOUS EDUCATION: The recent reorganization of the departments of the Council has placed the Committee for Adult Education under this department, with the title of "Adult Education Division," with the Rev. T. R. Ludlow, D. D., as secretary, the Rev. C. Leslie Glenn as secretary for student work and Mr. William E. Leidt, formerly assistant to Dr. Sturgis, secretary for missionary education. Dr. Ludlow and Mr. Glenn spoke briefly of their aims and hopes for the new Division. Mrs. J. C. Tolman was appointed an additional member of the department.

DEPARTMENT OF PUBLICITY: The Executive Secretary reported a continued prosperity for

THE SPIRIT OF MISSIONS

THE SPIRIT OF MISSIONS. The magazine on October 1st last showed a very material financial gain over the record-making figures of 1926. The circulation of 583,000 copies for the last issue of *The Church at Work* was announced. Five additional dioceses added the paper to their pledge cards, so that forty-two per cent of the whole issue now has the second class mailing privilege. The secretary reported active work on the part of the National News Bureau and other service departments under his direction. A particular tribute was paid by Bishop Burleson to the work of Mr. William Hoster, director of the National News Bureau of the department, in connection with the visit of President Coolidge to the Niobrara Convocation in South Dakota in August.

THE WOMAN'S AUXILIARY: The Secretary presented resolutions on the Bishops' Crusade, The Message, and the World Conference on Faith and Order which had been adopted by the Executive Board. These were approved. (The proceedings of the Executive Board will be found on page 706.) Mrs. Arthur Gammack was appointed as a Field Worker for the United Thank Offering.

Bishop Francis of Indianapolis visited Jerusalem last summer and told the Council of the excellent work our educational chaplain, the Rev. C. T. Bridgeman, is doing there. Mr. Bridgeman has won the good will of all with whom he is associated, but he badly needs more help. The Presiding Bishop appointed Mr. Samuel F. Houston of Philadelphia on the Committee on Ecclesiastical Relations of which Bishop Francis is chairman.

The Council adjourned to meet on December 14.

Meeting of the Department of Missions

October 11, 1927

IN the absence of the Executive Secretary the Rev. A. B. Parson, Assistant Foreign Secretary, and the Rev. Carroll M. Davis, LL. D., Domestic Secretary, presented the reports of the different fields. The resignation of Deaconess Newell, as head of the Hooker School in Mexico, was accepted with real regret and a resolution of appreciation of her services was passed. After a few months of preparation in the East she will take charge of the School for Christian Service and Deaconess Training School of the Pacific at Berkeley, California.

Word has been received of the death by drowning on September 27 of the Rev. Paul

Gustavus Holly, grandson of the late Bishop Holly of Haiti. Mr. Holly graduated with honors from the Philadelphia Divinity School last June and had just taken up work at Aux Cayes. A promising career has been cut short and the Church will sympathize with the bereaved relatives and with Bishop Carson.

A very successful conference for the training of missionary speakers had been held at the Church Missions House under the leadership of Bishop Overs and other officers of the Council. About thirty missionaries took part and the hope was expressed that the conference might be repeated.

Bishop Davenport of Easton, Bishop Creighton of Mexico and the Rev. S. Harrington Littell of Hankow, China, gave brief addresses on the conditions in their fields.

The following missionaries were appointed:

To the continental domestic field: Arkansas: Mrs. Emily P. Simpson-Atmore, U. T. O., Helen Dunlap School. New Mexico: Mrs. Josephine Hinkley, U. T. O. Nurse. Western North Carolina: Miss Katharine W. Califf, U. T. O. Wyoming: Miss Adeline R. Ross, U. T. O. Indian Mission at Wind River.

To the distant missions: Alaska: The Rev. Mervin L. Wanner, Mr. Arthur G. Fullerton, Miss Anne K. Thompson, Miss Mary Sargent Burgess, Nurse, Miss Clara M. Helm, and Miss Hazel Chandler. Canal Zone: The Rev. Emmet A. Drake. Cuba: The Rev. Alexander H. Blankingship. Haiti: Sister Mary Phoebe, S. S. M., Sister Ruth Margaret, S. S. M. Honolulu: Miss Marian Jenkins. Kyoto: The Rev. Hooper R. Shaw, the Rev. Roderick H. Jackson, and Miss Flora Johnson. The Philippines: Miss Flora E. Rogers. Porto Rico: Miss Phoebe P. Westrup.

Department of Missions and Church Extension

JOHN W. WOOD, *Executive Secretary*

Across the Secretary's Desk

ONE of the branches of the Church's work in Japan nearest to Bishop McKim's heart is the merciful work for lepers at Kusatsu. "Until fifteen years ago," says Bishop McKim, "Kusatsu was like a place of perdition, full of rotteness and uncleanness. It is now a paradise for more than three hundred of God's children who are looked upon as physically loathsome, but whose souls have been cleansed and sanctified by the Holy Spirit of God, in whose sight they are beautiful.

"This activity has been carried on up to

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the present without any direct appropriation from the Church at home, and the necessary expenses have been met largely by a devoted woman whose life and all that she has are consecrated to God's service. Much valued help has come also from Japanese official contributions and by gifts from friends in Japan and in America. The equipment is of the simplest and cheapest. The buildings are frail and unsuited to the severe winter climate, where the snow lies several feet deep from November until April. The lady in charge is now approaching seventy years and lives the most ascetic of lives. I earnestly hope that individual Churchmen and women may see in this a call from God to relieve us of some of the responsibility for the financial burden which we are now carrying. Our leper Christians believe in self-help and do all in their power to show their sympathy for others. They were the first people to send a contribution to stricken Tokyo after the earthquake. They have contributed to the work in Alaska, Panama, and Armenia, and are prompt to respond to any local need which appeals to them."



ONE of the interesting by-products of missionary work is the service being rendered to agriculture in the Orient and Africa by men like Sam Higginbottom of India, J. H. Reisner of China, and Alexander Fraser of Africa. Not infrequently this service takes a reciprocal form. How many people in this country realize that the Agricultural Department of the University of Nanking has had a very large hand in making the cucumber safe for America? More than a year ago the plant pathologist at Nanking, which is by the way a missionary institution, sent to the plant pathologist of the Iowa Agricultural Experiment Station some seeds of the Chinese cucumber for the purpose of testing the resistance of this species to "mosaic," a very severe and destructive virus disease throughout the United States. Recently the following note was received in Nanking from Iowa: "You will be interested to know that the cucumber that you sent us proved immune throughout the season to 'mosaic'. This is a very unusual find. I know of nothing that has happened to the cucumber 'mosaic' problem since the disease was first found which bids fairer for the future of 'mosaic' control than the finding of this variety."



HERE is an instance of what one of our women missionaries from China is doing in this country. The Diocese of Massachusetts has asked Miss Alice M. Clark to come to Boston as secretary of a special committee known as the "Foreign Students' Committee." It exists to offer hospitality and friendship to students of other countries. There are about one thousand such students

annually in and around Boston. There is no salary attached to the post of Secretary so that in order that this missionary, who hopes to be able to return to China in the course of the next two or three years and to spend the rest of her life in China, may not be without support during the time she works in behalf of Chinese students in the United States, the Department has continued her support and has authorized her to accept the post for the academic year 1927-1928.

Arrivals and Sailings of Missionaries

ALASKA

Miss Marguerite Bartberger and Mr. Karl Bartberger, coming out on furlough, left Anvik August 26 and arrived in Seattle September 24.

Miss Hazel Chandler, a new appointee to Anvik, sailed from Seattle September 3.

Miss Marie Helm, a new appointee to Nenana, sailed from Seattle September 24.

BRAZIL

The Rev. and Mrs. W. L. Ribble, new appointees, sailed from New York September 10 and arrived in Rio de Janeiro September 23.

The Rev. A. N. Roberts, returning to the field after a few weeks' visit, sailed from New York September 17.

CANAL ZONE

The Rev. L. C. Melcher coming home for vacation arrived in New York October 10.

CHINA—ANKING

Rev. E. J. Lee sailed from Shanghai September 30, due in San Francisco October 20.

CHINA—HANKOW

Mr. J. E. Fowler and family arrived in Yokohama September 9.

Deaconess J. A. Clark, returning to the field, sailed from San Francisco September 17 and arrived in Shanghai October 7.

Miss C. M. Bennett arrived in Manila September 30.

Mr. J. E. Coe, returning after furlough, sailed from Seattle September 27 and arrived in Shanghai October 13.

The Rev. Dr. S. H. Littell arrived in New York October 7.

CHINA—SHANGHAI

Dr. E. C. Fullerton, Miss C. A. Fullerton, and Miss L. P. Wells, returning after furlough, sailed from Vancouver September 22, and arrived in Shanghai October 7.

Miss M. L. Wright sailed from Shanghai August 27 and arrived in Seattle September 12.

DOMINICAN REPUBLIC

Mrs. William Wyllie and daughter sailed from New York for the field September 22.

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JAPAN—KYOTO

Miss E. L. Foote, Miss L. E. Dickson, the Rev. and Mrs. H. R. Shaw and the Rev. R. H. Jackson arrived in Kyoto September 21.

Miss Thora Johnson, a new appointee, sailed from Vancouver September 22 and arrived in Kyoto October 4.

The Rev. Dr. Takahara Takamatsu, coming to the United States for study, sailed from Kobe September 19 and arrived in San Francisco October 6.

JAPAN—TOKYO

Miss Nellie McKim and Mr. and Mrs. E. W. Foote, returning after leave, sailed from San Francisco October 1.

The Rev. E. L. Andrews and family, returning after furlough, sailed from London September 24.

LIBERIA

Miss E. deW. Seaman, Miss M. W. McKenzie and Miss Henrietta Barlow, returning after furlough, sailed from London September 21 and arrived at Monrovia October 14.

PORTO RICO

Bishop Colmore and family, Miss E. M. Robinson, Miss M. B. Hayes and Miss K. O. Miller, returning to the field, sailed from New York September 29.

PHILIPPINE ISLANDS

The Rev. G. C. Bartter and family arrived in New York September 19.

Foreign-Born Americans Division

THE REV. THOMAS BURGESS, *Secretary*

New Prayer Book in Italian and English

THE American Tract Society, which has been reorganized in the last few years, has given striking proof of their new policy of cooperation. They have just published, jointly with the Foreign-Born Americans Division, the principal offices of our Prayer Book in Italian, with the English in parallel columns. It was recently stated at an interdenominational meeting by an Italian Baptist minister of Waldensian training, that the Prayer Book of the Episcopal Church is the best devotional book to give to Italians.

This Bilingual Prayer Book was prepared under the auspices of our Foreign Born Americans Division, and its cost shared by the American Tract Society and our Department of Missions, with contributions from some of the Bishops who have Italian missions in their diocese. It is a careful revision of the similar Bilingual Prayer Book issued a few years ago by the Division. The new translation is the work of the Rev. Thomas E. Della Cioppa, revised and made

to accord with the new Prayer Book, by a committee of our Italian priests. It is a much better translation than the one officially published some years ago.

The book contains: Tables of Feasts and Fasts, and proper Psalms; Morning and Evening Prayer; the Litany; additional Prayers; all the Collects (Epistles and Gospels are not printed but book, chapter and verse cited); the Holy Communion; the Litany of the dying; and a Selection of Psalms. The rubrics in Italian have been simplified so that services may be more readily followed. Otherwise the Prayer Book wording has been exactly followed.

Where sanctioned by the Bishops, these books will be used in our Italian congregations. They should also be very useful in our ordinary parishes to give to unchurched Italians. They are attractively bound in keratol, with gilt cross and the title "LIBRO DE PREGHIERE." These can be obtained from the Book Store, 281 Fourth Avenue, New York City, at a special price to the clergy of 60 cents per copy. This simplified Prayer Book is somewhat like the Spanish Prayer Book issued last spring by the Latin American Bishops, except that it is much more complete and is bilingual.

Useful Publication List

SEND for the Foreign Born Americans Division "Publication List" for 1927. Ask for No. 1537. The 36 publications of the Division, free or priced, and also some by outside organizations, are found in this list under the following headings:

What to do and How, for parish leaders.

To Arouse Interest and Remove Prejudice, for general Distribution.

To Give to Foreign Born, in foreign languages.

For Racial Studies, nationalities and Churches.

Charts and Surveys, graphic presentation of local conditions.

Two New Books, by Foreign Born Americans Division.

Miscellaneous.

To these is added a carefully selected reading list of 18 of the best books, wherein you may, as the heading states:

"Read About Your Neighbors and Learn to Appreciate Them."

Department of Publicity

THE REV. G. WARFIELD HOBBS,
Executive Secretary

THE Photograph and Cut Loan Service Division of this Department is desirous of enlarging its service to the Church. The

Publicity Department is already sending out mimeographed notes twice a month to about a thousand parishes (by request), to diocesan and parish papers, to leaders of The Woman's Auxiliary and others. Those using these notes who care to learn of cuts to illustrate them should write to The Service Division, Department of Publicity, 281 Fourth Avenue, New York, N. Y.

Field Department
THE REV. R. BLAND MITCHELL,
Executive Secretary

A New General Secretary

THE Rev. Richard Mitchell Trelease, for the past seven years rector of All Soul's Church, Berkeley, California, has accepted his appointment by the Presiding Bishop as General Secretary of the Field Department.

Mr. Trelease was born in England but practically all of his adult life has been spent in the United States, and largely in California. As a youth he enjoyed the distinction of being a member of the choir at Westminster Abbey and it was there that he was confirmed by the Bishop of Hereford.

In his early life he was engaged in business in London, and when he came to the United States he again entered the business world. It was while holding a position of prominence in the electrical business in the San Joaquin Valley, California, that he became interested in active Church work.

He became an enthusiastic lay worker in the missionary work of the valley; and it was while thus engaged that he decided to give up business and prepare himself for the ministry. He entered the University of California from which he graduated with the A. B. degree; and in 1918 he was graduated from the Church Divinity School in San Francisco and was ordained by Bishop Nichols.

Mr. Trelease began his ministry as assistant at St. Paul's Church, San Francisco. From there he went to Berkeley and became the director of religious education of St. Mark's parish which is located near the campus of the University. He also served as a member of the faculty of the Deaconess' Training School and the School of Christian Service.

In 1920 Mr. Trelease became vicar of All Soul's Chapel (St. Mark's parish); and when, a few years later, it became a separate parish, Mr. Trelease was called as rector. Under his leadership the parish has grown to 600 members; the Church School is sixth in size in the diocese; the Young People's Fellowship ranks with the best in the diocese;



THE REV. RICHARD MITCHELL TRELEASE

in missionary giving the parish stands seventh.

Mr. Trelease's appointment was confirmed by the National Council at its October meeting.

A Timely Message

We reprint the following message, sent by the Rev. C. E. Bentley, rector of Christ Church, Macon, Georgia, to his people in preparation for the Every Member Canvass, from the "Christ Church Chimes."

YOU will be visited this afternoon and asked to make your pledge for the Church's work for the coming year. I sincerely hope that you have been giving this matter careful thought during the past week so that your pledge will be a true reflection of your interest in His work.

The Canvass is a spiritual enterprise and the results of it are shown not in dollars and cents but in the needs those dollars and cents have met. The Church has not simply said we want so many dollars but it has said we need so many dollars that we may accomplish in His Name all those things He has commanded us to do. Your dollar may build a hospital in China but the good that dollar has done is not merely shown in the amount of bricks and mortar it has purchased; its real value is demonstrated in the sick that have been made well, the crippled limbs that

have been made straight, the countless lives that have been saved. As this is so in the great work of the Church throughout the world, it is no different in the work of the parish as expressed in the figures of the budget for Christ Church. Even the increased cost in coal incident to the use of our new parish house is an expense which means a greater growth to our own congregation and community. It shows that greater activities are in force, that more time and effort are being expended to develop our work along every line—in short, Christ Church intends to extend its usefulness this coming year. And only as it does extend its usefulness can our parish grow.

Therefore, when the canvasser calls upon you this afternoon, he or she has no intention of begging money from you to support anything. The canvasser simply visits you to give you the opportunity and privilege of subscribing to God's work, of expressing your interest and coöperation in His program. It is not your place to argue with this person who is giving of his time and effort to render you a service. It is your responsibility if you refuse to take part in the enterprises which God is sponsoring. That responsibility is one between you and your Maker and nothing else. If you have objections to supporting God's work it is hoped that you will voice them to the Rector and not to the canvasser; if you have prejudices and excuses which are so paramount that you are unable to take your share of the burden in carrying on Christ's work, the Rector will be more than pleased to talk them over with you at any time you desire a conference.

Let us bear in mind that we are only God's agents—people who have taken upon ourselves the responsibility of furthering His work. Whether that glorious privilege has a real meaning for us or not will show itself in the results of the Canvass.

The canvassers will meet in the church this afternoon at three o'clock for a brief service of preparation before they start their work. The members of the Finance Committee of the Vestry will be at the Parish House at four o'clock to receive the returns of the canvass and the result will be announced at the evening service at seven-thirty o'clock.

May God bless our efforts in His name and may each member of Christ Church pledge himself to take a share in His work for 1927 commensurate to the blessings God has vouchsafed to him in his life.

THE Field Department is glad to announce the return of the Rev. J. I. B. Larned to the staff as General Secretary. Mr. Larned entered on his duties September 1.

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 694.

Use the telephone only in clear emergency. And don't hold back your request until it gets into the emergency class. A letter, giving full information, eliminates the chance of misunderstanding and prevents delays incident to inadequate knowledge of your needs.

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.

Christian Social Service

THE REV. CHARLES N. LATHROP,
Executive Secretary

What Are Your Winter's Plans?

MOST parishes at this time of the year are holding their program conferences, and making up their schedules of work for the coming winter.

It has been sufficiently demonstrated during the past five years that those parishes which have an adequate program are increasing in strength and in usefulness to the communities in which they are located. The time has passed when the self-sufficient parish has an excuse for existence. The Church is in the world to serve the world, and to bring men into closer contact with God. This can only be done if the parish has sufficient vision to do the whole task which Christ committed to it.

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The adequate parish program must be at least threefold. (1) There must be an adequate education of the next generation, not only in religion, but also in social relationships. The future of civilization is in their hands, and, unless by their attitude toward society they justify their faith, the world will not accept Christ. (2) The parish must also have a world-wide vision; it must see beyond its own boundaries and its own needs. (3) It must also be of actual service and usefulness to the community if it is to bring the Kingdom of God on earth as an actual fact.

To carry out this whole program of the Church means that the people of the parish must be educated in methods of projecting their faith into actual accomplishment. To train the children in social relationships, they should be actively affiliated with some sort of organization like the Boy Scouts of America or the Girl Scouts of America, which will train them in doing those things for others which teach them the right attitude toward their neighbor in a practical form. There are other boy and girl organizations which do the same thing, all of which are good and some of which should be in every parish, or, if the parish is too small, should be in the community.

Active coöperation with the local Social Service agencies by all of the organizations of the parish will develop projects and methods of work which will bring the organized power of the parish to bear on the social problems of the community. The social worker is as much the agent of the Church in the field as is the missionary. Her work is usually the only altruistic work of the community in which all Christians join without distinction of sect. Her work can be made a practical demonstration of the power of Christian unity when party differences are laid aside. Too often she is allowed to work alone without sufficient support and without sufficient resources to do an efficient job. It is the opportunity of our parishes to see that she has as much support and encouragement as they would give to their own church workers. The Guilds can keep her supplied with clothing, baby layettes, sheets, pillow cases, and towels for the visiting nurse's work, or the sick poor of the community. They can see that the finances of the Social Service agencies are adequately raised, and in many other ways give her comfort and support. It would be a splendid idea to bring the social workers of the community into intimate contact with the parish life by giving them an opportunity to talk at Guild meetings, to explain their work, and to enlist the help of those who are fitted for personal work as friendly visitors and helpers.

At Christmas time the parish has the opportunity of taking part actively as a parish in any community projects. If there are no community projects, the opportunity is even wider, to organize them and carry them on—such as Christmas community trees, baskets, presents for the under-privileged children, and all such things.

A great opportunity in any community faces the Men's Club, or the Brotherhood of St. Andrew Chapter, to take part in what is today one of the finest activities for the salvaging of our young people—the Big Brother movement. We are one of the few organized groups which are not actively engaged in this type of work. The Juvenile Court needs men and women of sterling character to assist it as voluntary probation officers or as friends of the boys and girls who are under its supervision.

These activities do not require money, they require only an interest in, and a feeling of responsibility for, the conditions which exist in most of the cities in which the Episcopal Church is at work. There is no community in which we have a parish which does not present opportunities for community service.

Along with these projects should go a study of the principles behind social work. The best book on the Boy Scout movement is *The Boy Scout Movement and the Church*. It can be secured from any bookseller. *The Social Opportunity of the Churchman, Imprisonment* by Bernard Shaw, and the *Des Moines Pamphlet*, could all be profitably studied in Guild meetings or Men's Clubs, and may be secured through the National Department of Christian Social Service at 281 Fourth Avenue, New York.

Religious Education

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

A Curriculum of Christian Living

By Frances Edwards
Secretary for Church School Curriculum

THE story is told of little Mary, whose Sunday School teacher met her on the street one day after Mary had been absent for a number of Sundays. "Why, Mary," the teacher inquired, "aren't you coming to Sunday School this year?" "No," little Mary replied, "Mother says I have so much to do this year with my music and dancing lessons that she would rather have me wait and take up religion later."

It is a self-evident fact that religion is not a subject which we can take up or lay aside

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at will, but rather a way of living that must be revealed in all that we say or do. To help girls and boys to live religiously is the avowed intent of every Church School, no matter what its course of study may be. The materials used may vary from school to school, or even from year to year within one school, and methods will change with changing times, but the goal remains the same, a fixed desire that the parish school may become in very truth a school of Christian living, a 'school of goodwill', as one rector has expressed it, in which the pupils will progressively learn to seek God's will and to carry it out in His world.

If our schools are to be indeed schools of goodwill, what is to be our curriculum? Not a graded series of stories, Bible texts, and facts of Hebrew and Christian history, but a graded series of sample experiences in meeting real life-problems in the Christ-like way will be the material presented to the children in the schools. We learn to live by living; we grow in the love of God and of our fellowmen only as we come to know them through actual experiences of working together for the Kingdom of Love. These principles are axiomatic, and each parish can apply them to its own situations, gathering the materials and using the methods that will meet its own situation best.

That parishes are doing this is evidenced by the reports and the inquiries that come to the Secretary for Church School Curriculum. Here is a Kindergarten group, busily engaged in making a doll house for friends with whom they have played at a Negro orphan asylum; planning a Christmas party with games and pink ice cream which they will buy with their pennies and share with their friends; hearing stories about little Negroes and Indians and Chinese and Japanese; talking with God about their plans and about their special friends.

A Primary Department tells of a model church made to show how their money for Porto Rico is to be spent, learning as they make the model about the furnishings of the church, its books of worship, visiting its services. Another group working with plasticine makes a representation of the Twenty-third Psalm, illustrating each verse.

Many and varied are Junior Department activities. One group plans a worship service for an old ladies' home; another makes books of the mission fields of the Church for a small school in the diocese, collecting pictures and writing stories; another is painting pictures of favorite Bible stories; another making books for the Children's Corner in the church; another collecting stories of modern saints.

As the girls and boys grow older other questions arise to be answered, growing out of every-day situations and leading into ques-

tions of, *Who is my neighbor? Why the Church? What is the Bible? What should be the relation of the United States to China? How can we apply Jesus' teachings in our school life? In business?* These questions earnest groups are striving to answer, working with their leaders in creative fellowship, seeking the truth, trying to express this truth in service, strengthened by companionship with the living Christ through whom is revealed the will of God for the world.

In these and many other ways are schools establishing for themselves a curriculum of Christian living!

Adult Education Division

THE REV. T. R. LUDLOW, D. D., *Secretary*

Read a Book

**China's International Relations and Other Essays.* By Professor Harley F. MacNair of St. John's University, Shanghai, China. (New York, Stechert, 1927). \$2.00.

**Some Mexican Problems.* By M. Saenz and Herbert Q. Priestley. (Chicago, The University). \$2.00.

The Restitution of the Bride, and other stories from the Chinese. By E. Butts Howell. (New York, Brentano, 1926). \$3.50.

*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.

Book Review

THE DIVINE COMMISSION, A SKETCH OF CHURCH HISTORY: By the Rev. Frank E. Wilson, S. T. D., (New York, The National Council) \$1.00

DR. WILSON has done a brilliant piece of work in this sketch of Church history. It is not easy to put into two hundred and eighty pages the history of the Church from its apostolic beginnings to the election of Dr. Murray as Presiding Bishop of the American Episcopal Church in 1925. At best it can only be a bird's-eye view; but it is high praise to say that it is a bird's-eye view of the main movements and events in the history of the Church. The book is well proportioned, each subject receiving such consideration as its relative importance merits. Dr. Wilson has a fluent style. His book is easy reading. There is not a dull page in it.

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Some of it, however, makes very painful reading, but it would not be history if these portions were left out. One cannot write the history of the Church and omit the sad story of persecutions from without and from within, or the political machinations of those in power, or the religious intolerance of bygone times, or the unseemly wranglings over Creeds and Councils, or the cruelties of the Inquisition, or the moral depravity which on some occasions found a home in high places. There are times when one almost loses sight of the Divine Commission. One might like to have less of the political side of Church History and more of such matters as the normal religious life of the people even in the "dark ages" the development of Christian art and architecture, the establishment of colleges and universities, the benevolent work of the monasteries, the lives of the Saints and the missionary zeal which carried the gospel to pagan lands. Not that these are overlooked or that they receive disproportionate treatment in what can only be a swift glance over the centuries; but one somehow feels that Dr. Wilson's desire to stand erect has caused him to lean backwards in presenting the seamy side of Church history. This is not to find fault with Dr. Wilson's book, but with the facts which he could not ignore. It would be pleasanter reading if the emphasis had been placed on the bright side—if less were said about kings, courts, Popes and politicians, and more about scholars, saints and missionaries; but this would be one-sided history, while Dr. Wilson gives both sides without any preaching or special pleading.

The first nine chapters bring the story down to the Council of Constance and the birth of Protestantism in Europe in the sixteenth century. These chapters deal with the original Commission to the Apostles, the persecutions of the Christians, the great Councils of the Church, the rise of the Papacy, the expeditions of Knights and Crusaders, the Eastern Church, the great schism and the establishment of Protestantism under the leadership of Martin Luther.

The last four chapters follow the course of Church history within the Anglican Communion. The pre-Reformation Church in England and its communion with and relation to the rest of Christendom; the difference between the continental Reformation and the English Reformation; the unbroken continuity of the pre-Reformation and post-Reformation Church of England are all clearly brought out. It is sometimes forgotten that the issue between the Church of England and the Pope was not over Catholic doctrine and practice but over un catholic and unhistorical claims and prac-

tices; while the controversy with Puritanism was at bottom an issue between revolution and reformation. The movement on the Continent was a revolt against the Church, which Protestants would justify and Romanists condemn. The English movement was a reform within the Church. The political movements which ran parallel with the religious movements of those days are another story. As Dr. Wilson says, "To worry out of these events a conclusion that Henry VIII started the Church of England is a fearful and terrible way to handle the facts of history. . . The Pope was dispensed with, but the Divine Commission was preserved as a matter of course."

The book concludes with a chapter on "the Colonial Church" and one on "the Episcopal Church." Admirably they tell the story of feeble beginnings, handicaps, struggles and victories.

It is amazing how much the author has been able to say in so short a space, and it is a literary achievement of high order to have said it so well that one does not want to put the book down until it is finished. It is to be hoped that it may be widely read, especially by the laity of the Episcopal Church for whom it seems to be particularly intended. It is short, readable, fair and informing—the sort of book for which inquiries are often made. Those who do not want to wade through the troublesome waters of medieval history might well get this book for the sake of the last four chapters.

CHARLES PALMERSTON ANDERSON
Bishop of Chicago.

THE 1928 BIBLE READINGS

There has been a widespread demand by habitual users of the *Churchman's Kalendary of Daily Bible Readings* for a short, devotional and practical comment upon the reading for the day. The 1928 *Bible Readings* admirably meet this demand. The resultant increase in cost is amply justified by the more helpful use of the *Readings*. Single copies ten cents. One hundred copies seven and one-half dollars. The Book Store, 281 Fourth Avenue, New York.

DUPLICATE HANDBOOKS

A Letter recently received said: "I am constantly lending my Handbooks so that I rarely have them when I need them myself. Please send me another set for which my cheque is enclosed." A duplicate set would remedy the situation. The set of seven—China, Japan, The Philippine Islands, Liberia, The West Indies, South America, and Mexico may be secured from The Book Store, 281 Fourth Avenue, New York, N. Y., for \$2.75.

—W. E. L.

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

Meeting of the Executive Board

By *Emily C. Tillotson*

THE meeting of the Executive Board of The Woman's Auxiliary was held at the Church Missions House on October 8th and 10th. As is customary at these meetings, each day begins with a celebration of the Holy Communion in the Chapel after which the members assemble in the Council Room for their sessions.

The following members were present: Mrs. Robert Burkham, Mrs. Allan McGregor, Mrs. Herbert Payson, Mrs. Edwin J. Randall, Mrs. Kingman N. Robins, Miss Lucy C. Sturgis, Mrs. Samuel Thorne, Mrs. Edgar A. Fisher, Mrs. Charles H. Boynton, Miss Margaret G. Weed, Miss Louisa T. Davis, Miss Frances F. Bussey, Mrs. Wilbur S. Leete, Mrs. J. C. Tolman, Miss Helen G. Magill, Miss Helen C. C. Brent, Miss Grace Lindley, Executive Secretary, and the other Secretaries at headquarters.

In her report, Miss Lindley spoke of the death of the Rev. W. Stanley Emery of Concord, New Hampshire, a brother of Miss Emery. Mr. Emery's interest in all that concerned the Auxiliary had been constant and his sympathy in its plans deep and understanding. The Board voted that a message of sympathy be sent to Mrs. Emery and her family.

Miss Lindley spoke of a letter received from Bishop Gilman, who has recently gone back to China, in which he spoke most reassuringly of the situation there and of the promise for the future.

A most interesting part of Miss Lindley's report was that which described her recent visit to Taylor Hall, Racine, on the occasion of The Oriental Students' Conference. Here there was gathered a group of students from the Orient now in America for graduate work at various Universities. With them was a group of American students. These young people discussed many problems of deep significance in the world today—problems bearing upon the burning questions of race, of political and religious situations, etc. Interesting and important as was their thinking and talking together, the vital part of it all was the atmosphere in which they lived during the conference days.

Because of what Mrs. Biller is and does, Taylor Hall has become to these Oriental students in an alien land, surrounded by conditions often difficult and disappointing to their hopes, a home where love rules. Their affectionate term for the head of the house

is "Mother Biller", and it is to her that they turn in their joys and sorrows—their perplexities and hopes—for the sympathy, advice and understanding which never fails, not alone during the conference days, but throughout the year as well. Because of her years of devoted service as a National Secretary, the Auxiliary feels an especial interest and pride in what Mrs. Biller is doing for the Church at Taylor Hall.

Miss Sturgis, Chairman of the Committee on the Relation of the Woman's Auxiliary to the Department of Religious Education, reported on the plans of that Department for the education of children of pre-school age, in which they are suggesting that members of the W. A. cooperate.

Miss Frances Edwards, who has lately come to the Department as Secretary on Curriculum, was asked to visit the meeting and to speak to the Board of her plans. Miss Edwards spoke of the emphasis placed now in secular education upon the pre-school age, and that the Church also is recognizing the importance of this period in the life of a child. Among Miss Edwards' suggestions were the following:

That the Auxiliary might sponsor parents' classes among the young women of the parish; that they might be ready to recommend helpful books for parents and to see that such books are included in the parish library; that they might help the Department of Religious Education by writing them what they hear children say as to their idea of God, and what are some of the prayers which they hear children say. All this will assist the Department in its effort to meet adequately the opportunity which the child of this age offers.

The Rev. T. R. Ludlow, Ph.D., who has been appointed as head of the new Division of Adult Education, had also been asked to tell the Board something of his plans. Dr. Ludlow explained that his Division was in process of formation, it is a new thing and careful study must be given to the development of the work which lies ahead. Dr. Ludlow expressed the thought that before men and women can become vitally interested in the Church's program, they must be really converted to Christianity. They often do not take the trouble to know because they do not care. It is, therefore, to be hoped that there will be an increasing emphasis laid on the study of the Bible, Church History

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and Prayer, all this leading out into the study of the Church's Program.

Dr. Ludlow spoke with appreciation of what the Auxiliary had done in the field of Adult Education. He reminded us of some of the resources of his Division, which are far too little used, the Lantern Slide lectures, and above all, the lending library.

Miss Boyer reported upon her work during recent months. At the Summer Conferences, Wellesley, Blue Mountain and Sewanee and at various diocesan and other meetings. She also told of a conference for Educational Secretaries recently held at Taylor Hall, Racine. This was the second conference of its kind to be held, the attendance at both being most gratifying. This time there were present fifty-five women from twenty-two Dioceses—a splendid record!

Mrs. Wade reported good progress in the work of the Supply Department, after which the Board voted that Mrs. Wade be asked to write to the Bishops especially interested, asking for their judgment in regard to certain matters pertaining to her Department.

Mrs. Robins, as Chairman of the Committee on *The Message*, referred to the recent meeting of the Commission on Evangelism, at which time the opinion was expressed that it was of the utmost importance that personal evangelism be incorporated into the life of the Church through its various agencies. We may look upon this truly great step as an outgrowth of the Bishops' Crusade, and of *The Message*.

An interesting report on the Corporate Gift was made by the Chairman, Mrs. Burkhams. There has been received from the dioceses, \$65,754.02. Money for the various projects has been forwarded so that there need be no unnecessary delay in the important work which the Corporate Gift is helping to carry forward. Our gifts for St. Agnes, Kyoto; St. Mark's, Nenana, and the Cathedral at Port-au-Prince, Haiti, have been completed and sent. At the request of The Department of Missions the other three objects are to be cared for in the following order: St. Timothy's Hospital, Cape Mount, Liberia; Chapel of the Resurrection, Baguio, Philippine Islands, and the Church of the Nazarene at Livramento, Brazil.

Mrs. Burkhams announced that as several dioceses had asked for a pageant on the Corporate Gift, she was glad to say that such a pageant written by a member of the Young People's Service League of Mississippi was available. The Board voted that this be printed and sold at twenty cents per copy.

Mrs. Randall, Chairman of the Committee on the Emery Fund, reported that scholarships for Summer Conferences had been granted, and that a gift to each of our missionaries from China, at home, many of them on enforced furlough, had been sent.

The report on the U. T. O. was read by the Chairman, Miss Weed. This Committee recommended the revision of certain of the old leaflets and the preparation of new ones.

Mrs. Tolman, for the Committee on Publications, recommended that there be published a leaflet on the W. A. somewhat in catechism form. This has been prepared and used with success in the Diocese of Missouri.

Miss Davis, Chairman of the Committee on the Training of Volunteer Workers reported the very large sale of Miss Boyer's pamphlet, *Faith and Works*, and of the fact that the *Suggestions* contained in this had been of great help in the training of officers of Auxiliary Branches for that work.

Committees for the Triennial Meeting in Washington were appointed. On the Program Committee are Mrs. Wilson Johnston, Chairman, Mrs. Leete, Mrs. Randall, Miss Davis, Mrs. Fisher, and Miss Lindley; for the U. T. O. Service, Miss Weed, Chairman, Mrs. Boynton, Mrs. Tolman and Miss Grace Lindley.

Miss Tillotson told of her trip to the Pacific Coast and to the Hawaiian Islands during which the following dioceses and districts were visited: California, Los Angeles, Sacramento, Olympia, Spokane, Idaho and Honolulu. She spoke especially of the pleasure of the visit to the Hawaiian Islands, of the work of the Woman's Auxiliary, both in Honolulu and in other parts of the district. She emphasized the work of the missions and of the missionaries and expressed the hope that the Church will awake to the needs of this most important field and develop the work there as it deserves. The cordial co-operation of all those connected with the work was also stressed and especial appreciation for the kindness of the Hawaiian Branch of the Auxiliary was expressed.

A notable report of the Lausanne Conference was given by Miss Helen Brent. No one privileged to hear her report can ever forget her vivid description of those days which were of such moment to Christendom.

Miss Brent began in what she explained would be a very personal way, and paid a beautiful tribute to the presiding officer, her Bishop and her brother, and then carried the members into the very midst of the conference by her vivid portrayal of all that happened during those days.

As Chairman of the Committee on Unity, Miss Brent introduced a resolution that we make suggestions to the women of the Church as to ways in which we may further Christian Unity both as individuals and in groups by study and prayer, and that we make definite plans for a conference on Christian Unity at the Triennial.

A leaflet on the above subject is now being printed for free distribution. Apply to the Woman's Auxiliary, 281 Fourth Avenue, New York, for *Church Unity*, Leaflet 41.

Cooperating Agencies

All correspondence should be directed to the officials whose names and addresses are given under the various heads.

The Church Periodical Club

MISS MARY E. THOMAS, *Executive Secretary*
22 W. 48th Street, New York, N. Y.

THE Church Periodical Club hopes to receive a little later a letter from the Commission on Evangelism, suggesting ways in which it can help in the work of evangelism. Meanwhile it seems worth while to repeat the suggestions made last year in connection with the Bishop's Crusade. In general the share of the C. P. C. would seem to be to follow the spoken with the written word.

1. Pray for the coming of Christ's Kingdom in the hearts of men.

2. See that any person in your own neighborhood who wishes a Bible or Prayer Book is supplied.

3. Make a contribution to the New York Bible and Common Prayer Book Society (a general society that distributes freely to the extent of its resources).

4. Help to supply the clergy, especially in rural districts, with material in the shape of prayer cards and leaflets, and simple literature about the Church and the Christian life. Those who do not know where such help is needed are asked to consult the C. P. C. secretary in their parish.

5. Read and lend or give to others such books as: *Concerning the Inner Life*, Underhill (E. P. Dutton, \$1); *The Christ We Know*, Fiske, (Harper Bros., \$2); *The Divine Commission*, Wilson (National Council, \$1); *The Church Awake*, Sturgis (National Council, \$1); *Myself and Other Problems*, Smyth (Revell, \$1.50).



The following account shows one use for the Christmas cards supplied to mission workers. Forty-four thousand were sent last year through the help of friends who contributed so generously toward their purchase.

"Ever since that generous bunch of Christmas cards came from you, I have wanted to write you to tell just how pleased I was to get them, not for my own use, but because of the far reaching influence of them.

"One of the most effective branches of my work is among the prisoners in the jail and in the County Prison Camp. As soon as I received the cards I took them to the camp where there were about fifty prisoners and asked who had a living mother and many

hands went up and I asked if I gave them a card would they send it to her and they were so pleased and grateful. I also gave each married man, both colored and white, one for his wife."

Brotherhood of St. Andrew

MR. LEON C. PALMER, *General Secretary*
202 So. 19th Street, Philadelphia, Pa.

IN the October number of THE SPIRIT OF MISSIONS we stressed the fact that the Brotherhood is enlarging the scope of its policy by relating its activities to every phase of parish work and life. The Brotherhood has always endeavored so to do, but it is hoped to emphasize this among its members more specifically. Many parochial and other channels for definite personal service are not now recognized, or being seen are neglected.

For example, the teacher in the Church School should not be content simply to have and teach a class of boys. Assuming that he is a member of the Brotherhood his outlet for personal service will be, not simply through his class as a unit, but rather with *each member* of his class. There is a difference. No teacher will consider that he is fully effective unless and until he knows each boy—his home life, his aspirations, his temptations—and is consecrated to the endeavor to be to him in very truth a sympathizing counsellor and big brother. Thus the new department in *St. Andrew's Cross* justifies its title, *Religious Education and Evangelism*.

Likewise, as the home is the keystone of the social structure, the Brotherhood naturally, so far as its membership and example can extend, finds a great field for personal service there. The members of the Brotherhood who are heads of their own homes are called upon to *find some way* by which Christ shall be definitely exalted in the home and recognized by every member of the household as in very truth the Divine Guest. This requires on the part of the householder earnest prayer that the desire may come to each for this definite recognition, and, having then a sincere desire to *work it in* somehow, careful planning to meet the peculiar home conditions of that household.

In all its work the members of the Brotherhood are again being called to the spirit and joy of definite and consecrated service. Machinery and organization are necessary, just as unsightly scaffolding on an uprising build-

ing is necessary. But it is the perfected structure of Christ's Kingdom that should be aimed at, and this in itself is the only justification for the awkward human ways and means by which it is achieved.

The Seamen's Church Institute of America

THE REV. W. T. WESTON, *General Secretary*
25 South Street, New York, N. Y.

GENERAL Convention sets aside each year the second Sunday in November for the purpose of bringing before our people the work of the Seamen's Church Institute of America and giving them an opportunity to express their interest and coöperation. The Seamen's Church Institute of America was brought into being by the Church, as her agent and medium through which she might make a practical application of the Gospel Message in all its fullness to more than a million seamen, a great host of homeless strangers, who visit our ports each year.

This great national organization comprehends within its activities every phase of the Church's work—Missions, Religious Education and Social Service.

The Seamen's Church Institute ever keeps in mind the great commission of the Master, and daily struggles to be obedient to the charge laid upon it—to preach the Gospel, to visit the sick and those in prison, to feed the hungry, clothe the naked, to supply the needs of man—body, soul and spirit.

This work, from a small beginning, has grown beyond all expectation and today takes its place among the foremost agencies of the Church, as a Mission, a school of Religious Education and as a forward-looking venture in Social Service.

The value of this work is evidenced by innumerable letters of commendation received at this office, of which the following extracts are typical:

"Surely the Church will back such a work, not only with good words, but with good deeds and with the prevailing power of prayer as well. For there is needed a Seamen's Church Institute in every good port of our land, manned and equipped to render a service adequate to express the warm heart of the Church toward her seafaring sons, and worthy to represent the Christ whom she worships and serves."

—BISHOP McDOWELL.

"The Seamen's Church Institute of America is endeavoring to provide in every port in our land a place where such friendly provision may be given this brother man who is still at sea though now on land. It is doing this wisely and in the Spirit of Christ. It is

doing it in such a way as to preserve the man's self-respect, operating homes and not soup houses."

—BISHOP REESE.

"A great world encircling influence for good, carried on by experienced men who befriend good but weak men just when they most need help, at a cost that is as nearly nominal as any good thing can be. By helping the men it helps the Church, helps trade, helps the merchant marine, helps our out-ports, helps our country."

—BISHOP MOSHER.

"The Seamen's Church Institute of America is endeavoring to put its flag and its sheltering hospitality in every port. Of course that is a big contract, but we are making progress. We can do the job well, if you will help us."

—BISHOP QUIN.

The Girls' Friendly Society in America

MISS MARY M. MCGUIRE, *Secretary*
15 E. 40th Street, New York, N. Y.

"THE future lies
With those whose eyes
Are wide to the necessities,
And wider still
With fervent will
To all the possibilities."

The above verse from John Oxenham's poem has been chosen as the theme for the fiftieth anniversary meeting in Boston. To illustrate it Mr. Paul Bissell has made a poster with the head of a young girl "whose eyes" are indeed "wide to all the possibilities" of the life upon which she is about to enter. Mr. Oxenham's verse will appear on the poster by kind permission.



FROM the first branch of the G. F. S. A. in Mexico, organized two years ago, comes the following:

"We couldn't finish the year without giving a party to the whole family at Hooker. I can't forget how interested they were and how hard they worked in preparing an original play in four scenes, about the G. F. S. candidates' work. It was lovely! Everybody was concerned about what they had learned and what they were doing. For another occasion they repeated it. They also prepared by themselves the refreshments with some help. We all had a good time."



THE demand for Christmas cards has begun earlier than usual and even before October first, huge quantities were being sold daily.

Among the four earliest orders were two for Africa, one from Hawaii, one from Cuba, and one from the Philippines.

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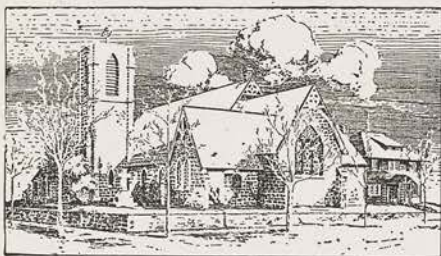
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If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words, "For the Use of the Society," the words "For Domestic Missions," or "For Foreign Missions," or "For Work Among the Indians," or "For Work Among the Colored People," or "For Work in Africa," or "For Work in China," or "For the Department of Religious Education," or "For the Department of Social Service."

Notice should be given concerning wills admitted to probate whenever they contain bequests to this Society, and information of such bequests should be communicated to the Treasurer without delay.

LEWIS B. FRANKLIN, Treasurer
281 Fourth Avenue New York, N. Y.

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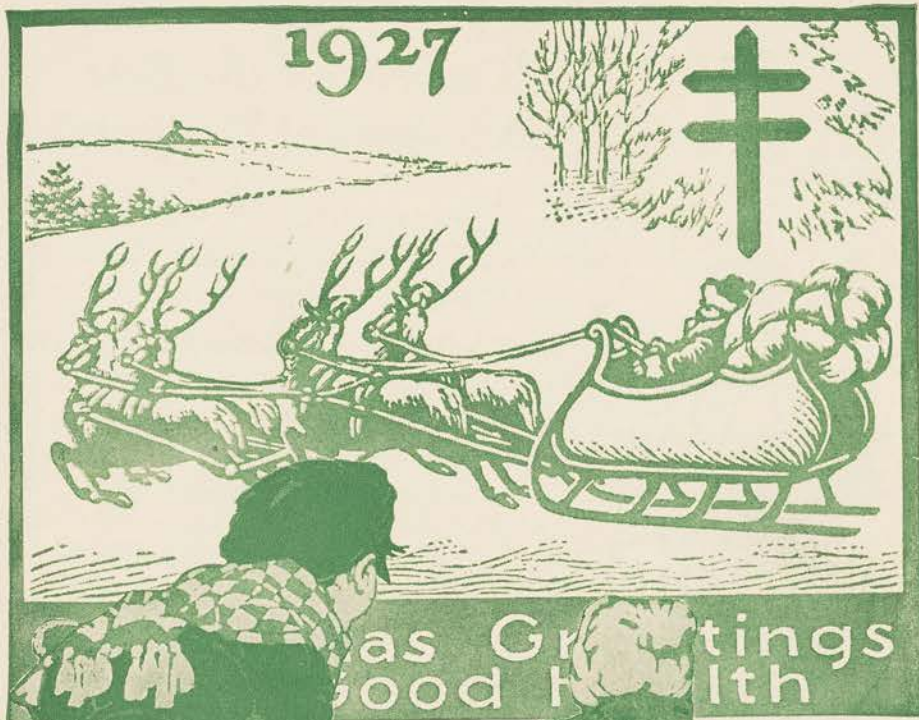
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