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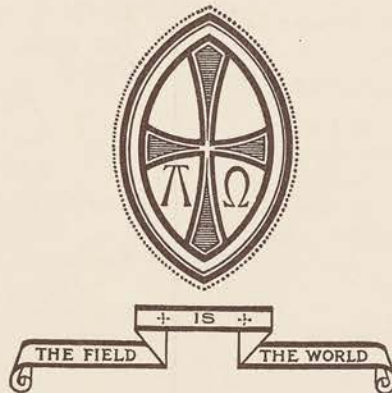
The
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MISSIONS

Three Informative Articles on the
Situation in China

*By Francis Cho-Min Wei, Chinese Principal of Boone
University; the Rev. Edmund J. Lee of Anking, and the
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Editor

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Vol. XCIII

MARCH, 1928

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THE CHANCEL OF ST. PAUL'S CHURCH, NANKING, CHINA, NOV. 30, 1927
A portrait of Sun Yat Sen is over the altar, scrolls containing party slogans above and at sides. Committee meeting in chancel. For particulars see page 163

Looking Towards the Future Policy of Our Mission in China

The substance of an address delivered before the Presiding Bishop and officers of the National Council on January fifth, 1928

By Francis Cho-Min Wei

Chinese Principal of Boone College, Central China University, Wuchang

IT WOULD BE PREPOSTEROUS for me to suggest that the policy of the China Mission in the past has been unintelligent. For three-quarters of a century devoted supporters in America and heroic missionaries in the field have by their sacrifices consecrated the policy of the China Mission.

But adaptability is the mark of intelligence, and to adapt to the new age the new situation and rapidly-changing circumstances in China today is no easy matter. Bewilderment often results in failure to readjust, and watchful waiting usually sounds like good logic for non-action, when action is most urgent.

I have been asked by the Vice-President of the Council to speak about the future of the Mission in China and not to dwell on the past. While my feeling of gratitude for what you have done for us would incline me to say more on the past, yet it is easier to talk about the future, for the latter requires no memory and permits no contradictions, however wild my statements may be. But I would like to reserve the right of referring to the

past from time to time in order to make my points clear.

The thing that has been uppermost in our consciousness concerning the China Mission is undoubtedly the recent evacuation of our missionaries. No matter how unfortunate that may have been, it has not been without its compensation. In the first place, the quiet withdrawal of the foreign workers without a murmur, even at great expense and much inconvenience, in order not so much to shun personal danger as to avoid international complication (for this was really the spirit in which most of the mis-

sionaries left their posts in the field) could not but deeply impress upon the Chinese, both Christian and non-Christian, that missionary work has had no ulterior motive.

Secondly, in places where real danger had to be faced by the missionaries, such as during the Nanking disaster in March of last year, the desire and efforts of the Christians and the friendly attitude of even the non-Christian neighbors proved almost conclusively the spirit of Christian

FEW men in Central China stand higher in public opinion than Francis Cho-Min Wei. Educated at Boone University, he taught there for several years before coming to this country for post-graduate work at Harvard. On returning to China he became President of the Central China Christian Educational Association, and in Bishop Gilman's absence acted as President of Boone.

When the tide of Communism swept over Wuchang, Mr. Wei barely escaped death. Although thrown into prison, his loyalty never wavered, and he declared that he would rather lose his life than take any course that would belie his Christian profession or impair his future usefulness in the cause of Christ.

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fellowship on the one hand and, on the other, the fact that the anti-Christian movement in China during recent years was only a staged affair and did not represent the genuine feeling of the Chinese people. The hatred towards individuals manifested in the Boxer trouble in 1900 was evidently absent in the national movement. Whatever opposition to Christianity there is, is due to international complications.

Thirdly, the temporary absence of missionaries from their stations has given an opportunity to demonstrate that, when circumstances demand it, the Chinese workers are capable of carrying on the work and doing it reasonably well. Reference is made to this in great humility on our part, but is it not a point to be borne in mind when the future policy of the mission is considered?

Finally, the enforced absence of the missionaries has opened the eyes of many, more than ever before, to the real assistance rendered by our missionary workers and to the seriousness of responsibility thus thrust upon the Chinese. Everywhere invitation is being extended by the Chinese Christian workers to missionaries to return to the field. Indeed, the tide in China is turning and you are now called upon to send your missionaries back to the field. An extract from the *New York Times* of January 5th will bear me out in this point:

Shanghai, Jan. 4—As a refutation of recent statements that missionary work in China has been wiped out by the revolution, the heads of American missionary groups issued a statement today declaring that the work was far from stopped. Fully 2,500 American missionaries, more than half the normal number, have returned to their posts in the interior, and more are constantly returning from vacations in the United States, according to the statement, which also says that the anti-Christian

movement has abated noticeably and better understanding is developing between the missionaries and the Chinese.

As to the future, may I venture a bold statement? Missions in China and politics are inseparable. This does not mean that missionaries or even Chinese workers should plunge into politics. Politics often prove a dangerous thing. But while politics are the major interest of the nation, Christians cannot stand aloof and expect to exert their influence upon the life of the people. When such questions as the unequal treaties are occupying so much of public attention, Christian organizations cannot afford to assume perpetually the easy-going irresponsible attitude of non-committal.

Next, I would raise for you the question whether foreign missionaries will be welcome in China? This, you will observe, is entirely different from the other question, whether missionaries are needed, which, I submit, may be taken for granted in such a gathering. As to the first question, I wish to refer to certain statements made in various conferences I have recently attended, that missionaries are welcome in certain parts of the world by even non-Christians. I venture to question the validity of such statements. Discrimination ought to be carefully made between Western civilization and the Christian Gospel. I am ready to believe that in some parts of the world Western civilization with all the advantages it brings would be heartily welcome. But God is never welcome where He is unknown. Jesus is never loved where He is not properly presented and understood. He who loves Jesus and welcomes His Gospel is already a Christian and a missionary himself. A missionary with the genuine missionary spirit never chooses the most convenient time or the most congenial place, but is driven to that part of the world where his service

THE FUTURE POLICY IN CHINA



FACULTY AND VISITORS AT BOONE UNIVERSITY, WUCHANG, 1926
Seated, from left to right, are Mr. Francis C. M. Wei, acting president, Dr. C. L. Wells, a visitor, the Rev. A. S. Sherman, D.D., dean, and the Rev. A. C. Lichtenberger

is most needed and where the heart and mind of Jesus is least understood.

Of course, you want to invest your life where it counts most. But the fruits of your missionary labor are not to be reckoned in statistical terms. It is a poor "audit of missions" which reckons only dollars and converts. It is a pagan idea to conceive of a bookkeeper in Heaven. God's way of reckoning cannot be the way popular in Wall Street. The Kingdom of God may come in a manner entirely amazing to our altogether too worldly and too coarse calculation. An impatient missionary or an impatient Board has our full sympathy, but let us not forget the modest expectation of the first Protestant missionary to China, Robert Morrison, whose prayer was only to have a thousand Protestant Christians in the country within a century of missionary labor.

In what spirit shall we go to the China field? It would be presumptuous

indeed, if I were to attempt any answer to this question except by referring again to whatever limited experience I have been privileged to have in connection with missionary work in China. The missionaries who do the finest work are missionaries who come with a sense, not of achievement but of service, who come not as polite guests, standing aloof in the time of our difficulties, but plunge into our troubles, identify themselves with our problems and sink or swim with us in our perplexities. Their first question is not how to protect the invested interests of the mission, whatever they may be, nor to take too seriously the delicate feeling of a few Church contributors, obsessed with the shareholder and dividend psychology even in mission affairs, but to manifest as best they can the Christ-like spirit of vicarious suffering and to convey to the Chinese the good will which they are sent out to preach and to represent.

THE SPIRIT OF MISSIONS

The key-note of our future policy should be upbuilding rather than extension Christian nurture rather than "Christian occupation", more Christian life rather than more mission stations. Further expansion of the work ought to be left to the Chinese Church and not to be undertaken by the Mission any more. The Chinese Church may not be ready to do it. Then the Mission in nurturing the Chinese Church has failed, for it has failed in the most essential point, in fostering in it a missionary spirit. Why should it proceed to another place in a touch-and-go fashion, and fail in the same way? The Mission has already started more than the young Church in China can expect to take care of for many years to come, and we pray that you help us to strengthen what we have on our hands and not overload us any more.

Chinese leadership is now a favorite topic of discussion in the mission field. We do not have to accept it as a new dogma. It is possible to push the Chinese too far ahead, yet a greater error is to expect that leaders will grow up over-night like mushrooms. There are at present only a small number of Chinese Christians capable of assuming leadership. But it is futile to bemoan the fact when we failed to encourage the training of leaders half a generation ago. Even these few leaders are bound to make mistakes, but let us hope that they may become wiser through their errors.

As to finances, it is hardly fair to expect the Chinese Church at its present

infantile stage to be self-supporting. The first step would be to take the Chinese workers into your confidence and let them learn everything concerning financial matters. Insight into your difficulties will lead to a sense of responsibility.

A word must be said about denominationalism. The work in China is not to be done by any denominational church. Close coöperation between missions and Churches is imperative. On the other hand, while I have learned to love my own Church, the feeling has grown within me that denominationalism has a meagre chance in China. Chinese soil will not favor its growth. All the hair-splitting differences in polity and doctrines which interest you in the West mean little or nothing to us in China. Come with your varied experiences to deepen and enrich our faith, but not to divide our Christian fellowship. It is not necessary to give up what each denomination stands for, but each denomination must learn to be more tolerant to others in the mission field.

The work lying ahead of us is not going to be easy. There will still be criticism and opposition. Prejudices and misunderstanding always die hard. The new age demands adaptation and readjustment. A hard and fast policy is sure to crash. But the follower of Jesus will never give up or give in. He may be defeated, but never vanquished. In spite of all difficulties, let us march on, until God's will reigns supreme and Christ's name is honored everywhere. That is the spirit of missions.

Concerning China

THREE impressive articles in this issue deal with the missionary situation in China. It will be understood that in each instance individual opinions are expressed.

Dr. John W. Wood of the National Council Commission to China will return via Vancouver, March 25th. He will report to the Council at its April meeting, when the missionary policy of the Church will be determined and announced.

THE SPIRIT OF MISSIONS urges the whole Church to await this official communication before formulating judgment. In the meantime, the Church may well pray for the guidance of the Holy Spirit in face of the gravest missionary problem that has developed in the whole life of this Church.

The Church's Opportunity in China Stressed

Spiritual values have been enhanced as the winds of persecution have blown away the worthless chaff and left the good seed

By the Rev. Edmund J. Lee

For twenty-six years missionary at Anking

ABOUT THE FIRST OF LAST April all the missionaries in Anking sharing the general foreign evacuation of the Yangtse Valley left for Shanghai. After this, for six weeks, the aspiration of "China for the Chinese" was fully realized so far as Anking was concerned. Early in June, however, six Roman Catholic priests returned to the city, having been officially informed by the authorities that it would be safe for them to do so. They successfully reoccupied their buildings, and were gratified by assurances from the civil officials, the military and the police that they were welcome and would receive absolute protection.

Then came their surprise. Three young men strode into their premises and in violent and abusive terms accused them of being "foreign spies", and demanded that they leave Anking immediately. When they protested that they had been assured protection by the civil and military authorities and the police the young men replied in the usual anathema of the Revolution, "Down with the civil and military authorities. Down with the police!" and added "We are the only thing that counts in Anking now." It developed

that they represented an organization composed of seven political, students' and workers' unions. The next day they came again, and pasted posters over all the buildings with characters meaning, "Death to the foreign spies," "Death to the running dogs of Imperialism."



THE REV. EDMUND J. LEE

The priests applied for protection to the city authorities, but received no reply. They held out for several days, but as they were virtually prisoners in their own buildings and were making things worse for their Church they finally gave up. Through the

aid of our friendly Postal Commissioner they caught a steamer and came down to Wuhu.

This incident illustrates a fatal weakness in the system of the Nationalist movement. The Anking authorities were probably sincere in their promise of protection, but they were following a policy of non-interference so far as other agencies of the movement were concerned, with the result that a few young men could flout their authority and there was no recourse.

The Roman priests returning from Anking reached Wuhu on the very day that

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Bishop Huntington and I arrived there from Shanghai. We had planned to visit Anking, but after hearing the story of our Roman friends we abandoned this intention. The Anking Church leaders came down to Wuhu and took part there in a conference and Standing Committee meeting, which discussed the serious problems confronting the Church, and made many important decisions as to the work of the district. During this three days' visit an ordination service was held, in which two deacons of proved faithfulness and ability were advanced to the priesthood. During this conference at Wuhu we were deeply impressed with the splendid spirit of our Chinese workers. They had been passing through the fire of trial and persecution and had come out purer gold.

Bishop Huntington Visits Anking

While we were forced to abandon our plan of visiting Anking in June, Bishop Huntington was able to go there for a brief visit in October. His visit was attended by no unpleasant incident. The officials were cordial and obliging. An officer was appointed to conduct him on a tour of inspection of our Mission buildings. He found practically all of them occupied by the military. In the foreign residences almost everything except wooden furniture had disappeared. All trunks, safes and boxes had been broken open and rifled. Even the ticking had been stripped from the mattresses. Of the, perhaps, ten thousand books of the several private libraries only some five hundred volumes were left. In the hospital the only equipment the Bishop saw was the operating table, two sterilizers, the X-ray machine and a number of bedsteads. One church is in use as sleeping quarters for soldiers, another as a workroom, while the cathedral serves as a lecture hall with a blackboard in the chancel and a picture of Sun Yat Sen over the altar.

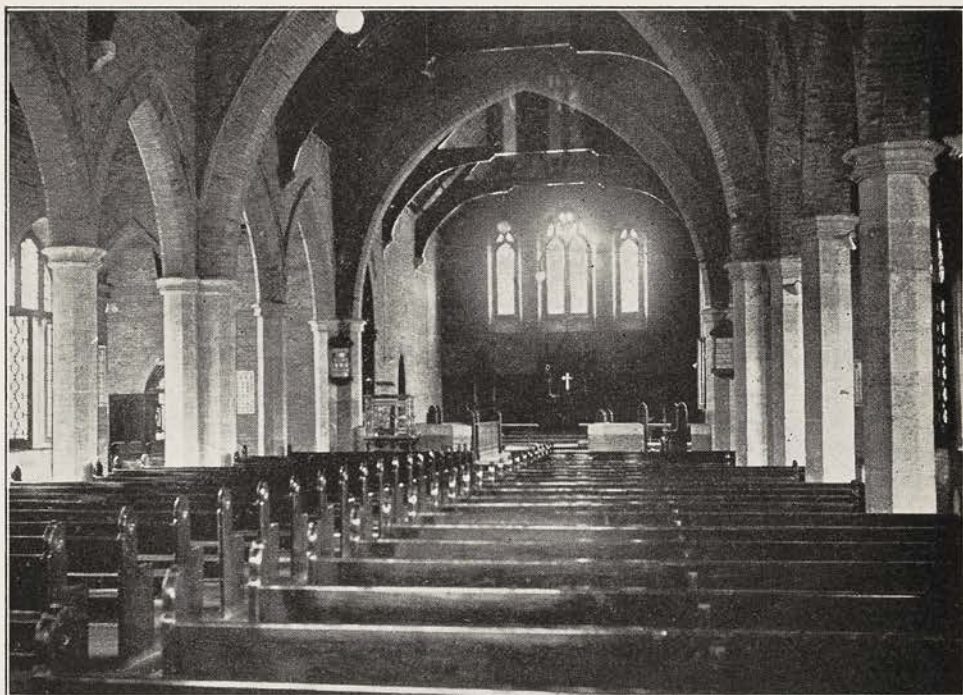
The Anking Colored Cross Stitch buildings have been loaned by the trustees to two former mission doctors who have opened there a private hospital. The buildings will be returned when needed, and in the meantime are serving a very useful purpose. The Cross Stitch industry was forced to close as a result of Communist agitation. The surplus funds, amounting to about Mex. \$8,000 [\$4,000], were divided among the workers.

The only part of our Anking work that has not been forced to close is that of Grace Church. Bishop Huntington reports this as "going strong". The school work, the meetings and services here have continued uninterrupted all through the trouble. It being the only church unoccupied by the military, the other congregations worship there. Bishop Huntington reports that the Sunday he was there there were nearly a hundred at the early Communion, and that the church was crowded at the later service. He said that a very fine spirit prevailed.

Grace Church Escapes

It is a little surprising that Grace Church escaped when all other mission buildings in Anking were occupied. There are, however, certain reasons that explain it. In the first place, the buildings are largely of Chinese design, inconspicuous and unimpressive, not the kind that excite envy and desire. Then too the Chinese clergyman there is a man of fine Chinese scholarship, of tact and wisdom. He has been able to gain the goodwill of successive military commanders and secure their protection. There is, however, another reason. It happens that Grace Church, probably much more than any part of our Anking work, has been the object of the special prayers of many in America. The eye of faith can see a relation between this and the fact that these buildings have not been occupied, and our work there has continued without interruption.

CHURCH'S OPPORTUNITY IN CHINA



INTERIOR OF THE CATHEDRAL OF THE HOLY SAVIOUR, ANKING
At Bishop Huntington's last visit the Cathedral was in use as a lecture hall, with a blackboard in the chancel and a picture of Sun Yat Sen over the altar

A few days after Bishop Huntington's visit all the soldiers occupying Anking left and a new lot came in and took their places. This has happened every few weeks since our final leaving in April, and illustrates the difficulty of reopening work. As long as the country is being swept by successive tides of soldiery not much can be done. The contacts made and the goodwill secured with one group do not hold with the next, and the process has to be laboriously repeated. Until conditions stabilize somewhat it will be necessary for missionary work to continue, as at present, reduced to very low terms.

As to when conditions will stabilize no one can venture a forecast with any degree of certainty. The Nationalist movement that started out with such high hopes seems to a large extent to have spent its force and lost its idealism. The country has been terribly impoverished,

and most of the agencies in the Nationalist area that were developing and modernizing China have been injured or destroyed. In the matters of enforced labor and enforced contributions, and in the general treatment of the civilian population, there is little to choose between the North and the South. It is utterly uncertain when order and stability will emerge from the present welter of struggling parties and contending armies. It may be a matter of many years.

When we consider how backward China is in all of the developments of modern civilization it seems certain that it will be years before she can work out her own salvation in an economic way if she has to do this without foreign aid. Yet this foreign aid cannot be forced on China with any prospect of success. The ideal agency for meeting the situation would seem to be the League of Nations, with

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the coöperation of America. China is a member of the League of Nations, and could accept aid from this source without national humiliation and "loss of face". Furthermore, her interests would be safeguarded in a way that would be impossible were the aid to come from some one or more individual nations.

From the political standpoint the outlook in China is certainly dark, shot by no conspicuous ray of hope. When we come, however, to consider the condition of the Church this is not the case. It is true that missionaries have nearly all had to withdraw from the interior. It is also true that educational and medical work in the Nationalist area has most of it ceased, and evangelistic work is carried on under great difficulties. Yet spiritual values, which are the ones that really count, have not been diminished, but have rather been enhanced. The Church is being purified of dross. The straw and stubble in our work is being destroyed in the fires of real trial and persecution, but the true work has grown stronger. Our clergy and other workers are responding splendidly to the responsibilities laid suddenly on their shoulders. They are developing strength and wisdom and acquiring invaluable experience.

Another gain that should certainly come from the experience of these days is the more rapid development of self-

support in the Chinese Church. We have reached the point where the rapidly growing Church should carry a larger measure of its own burdens than has been possible in the past. This is a matter of great importance, as nothing is more stultifying to the life of the Church than financial dependence where this is unnecessary. The recent developments in China, with the emphasis on Chinese leadership and self-determination, give us a leverage that should prove of great value in leading the Church to attain as soon as possible the ideal of complete self-support. An article on page 141 of this issue touches on this question from the point of view of a leading Chinese Christian.

In general, therefore, we may say that though the country is tortured in the throes of civil war and political convulsions, the spiritual Church is growing stronger and purer and is being prepared for the day of opportunity that is certainly ahead. The experience of these years is showing the pitiful need of just those things that the religion of Jesus Christ alone can supply. The soul of China is being chastened by suffering to a realization of need and a sense of weakness. This will be the day of the Church's opportunity, and it would seem that in the providence of God She is now being prepared to meet it.

IN APRIL THE SPIRIT OF MISSIONS will interpret the spirit of the United Thank Offering of the women of the Church. This harvest thanksgiving will be presented at Holy Communion in Washington next October during the time of General Convention and the Triennial of the Woman's Auxiliary.

The Very Rev. Howard Chandler Robbins, D. D., Dean of the Cathedral of St. John the Divine, New York, will contribute an interpretation. The Sanctuary will also reflect the spiritual aspect of this great achievement.

A Lenten Message from the Presiding Bishop to All the Church

DEAR Brethren of the Clergy and Laity:

As we enter upon another Lenten Season of opportunity and obligation, I greet you with an affectionate word of fraternal fellowship.

First, I ask you all to join in a prayerful study of the 12th Chapter of the Epistle of Paul the Apostle to the Romans, as our chief Lenten reading.

True, in this same Epistle the Apostle tells us that all scripture was written for our learning. This we believe, but feel that in the chapter specified, we have supremely the word of God to us individually and collectively that is clearly interpretive of life's true relations and corresponding obligations, with instruction, exhortation, and inspiration for us, one and all personally.

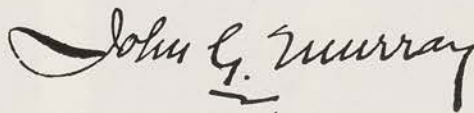
Second, I ask you in your individual capacity to enter upon your prayerful reading with full conviction of the fact stated in this chapter, that you have a particular, personal gift differing from all others according to the grace given unto you. And that in the cultivation and exercise of this peculiar gift you may prove what is the good, and acceptable, and perfect will of God, concerning you in the universal sphere of activity outlined by the Apostle as the Divine spokesman. And especially do I exhort you to wrestle with God for such true knowledge of the gift as will afford you full assurance and power in your use of it for Him and your fellowmen.

Third, I suggest such intimate conversations between parishioner and pastor upon the subject of special, personal gifts, as may result in a great finding of self, and the particular place in the work of the Church, evangelistic, educational, social, or general, where the consecrated service and sacrifice of self may most successfully accomplish the purpose of our Christian calling.

Fourth, and finally, I believe that the individual gift so discovered, and the special place so ascertained, we will be led to marshall ourselves together as members of one body. And as all members of any body are not the same, so we, being many, nevertheless as one body in Christ, will find ourselves members one of another, and with one mind and one mouth will glorify God even the Father of our Lord Jesus Christ.

"And may the God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant; make you perfect in every good work to do his will, working in you that which is well pleasing in his sight; through Jesus Christ, to whom be glory for ever and ever." Amen.

Affectionately yours,



February 15, 1928.

THE SPIRIT OF MISSIONS



STELLA MAKOWSKI, 17
Diocese of Albany



CATHERINE HOWELL OSBORNE, 14
Diocese of Washington



THOMAS ADAMS, 17
District of Colorado



JULIA FRANCES BANKS, 12
District of Eastern Oregon

FOUR OF THE WINNERS IN THE LENTEN POSTER CONTEST



CATHERINE HOWELL OSBORNE, 14
*St. Albans, Washington, D. C.
 Diocese of Washington*



STELLA MAKOWSKI, 17
*Christ Church, Hudson, N. Y.
 Diocese of Albany*

Winners in the Lenten Poster Contest

An Honor Roll of boys and girls who have used their artistic ability in the cause of Christ by picturing the Gospel Message

By Frances H. Withers

Secretary for Church School Service Program

THE THEME OF THIS year's Lenten Program is the Call of Christ. It is His call to obedience, to consecration, to faith. He bids us repent that we may be made like unto Him. He calls us to deeds of heroism, of self-sacrifice, of mercy. He gives to each of us a message—the message of His infinite love—that we knowing its breadth and depth may feel constrained to bring others into that same blessed knowledge.

How can we help our boys and girls

so to hear and understand the Call of Christ that they will answer it by an eager desire to help to build His Kingdom on earth. How can the Lenten Offering help them to discover the Father's purpose for this world and to share in the accomplishments of that purpose?

These are some of the problems facing us as we approach Lent. In order to assist leaders to answer them, the National Department of Religious Education has prepared a program of stories, prayers,

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JULIA FRANCES BANKS, 12
St. Mark's, Hood River, Oregon
District of Eastern Oregon

posters and services. The posters are those that were made as a result of the Poster Contest of 1927.

THE SIX WINNERS

It is a great honor to be a winner of the Lenten Offering Poster Contest. It means that each of the six who were chosen last year have the joy of knowing that his or her poster is to be a means of aiding countless other boys and girls all over the Church to a deeper realization of their privilege in having a share in helping to forward the great missionary enterprise of the Church.

The six winners are:

Thomas Adams, age 17, Westcliffe, Colorado, diocese of Colorado.

Julia F. Banks, age 12, Hood River, Oregon, diocese of Eastern Oregon.

Halstead P. Councilman, Jr., age 13, Fresno, California, diocese of San Joaquin.

Antoinette Demperio, age 15, Hudson, New York, diocese of Albany.

Stella Makowski, age 17, Hudson, New York, diocese of Albany.

Catherine H. Osborne, age 14, Washington, D. C., diocese of Washington.

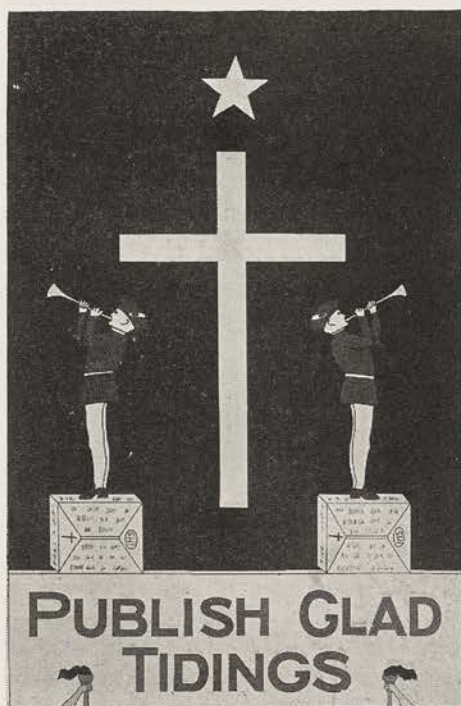
HONORABLE MENTION

It was a difficult problem for the jury to make its choice, as so many of the posters were excellent in motive and execution. The following goodly roll was found of those to whom Honorable Mention was given. Whenever possible the age of the contestant follows the name, and in every case the diocese is given.

Franklin Balch, 12, Delaware
Violet Jeannette Benston, 12, Southern Ohio

Elizabeth Boardman, 15, New York
Esther Brown, Montana

Elizabeth Brown, 8, New York
Irene Bruningham, 14, New York



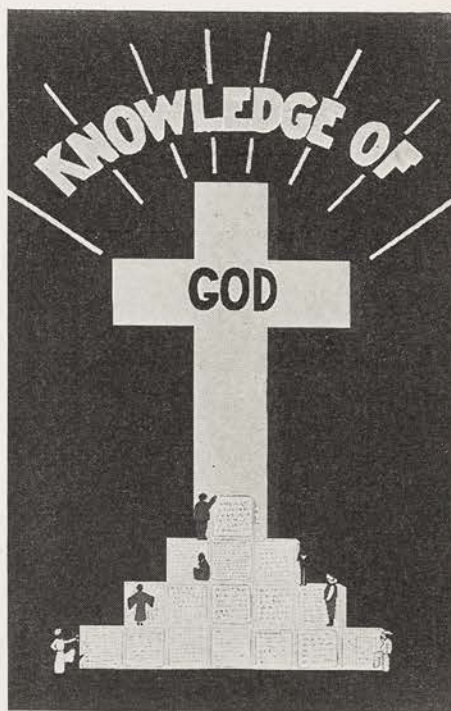
THOMAS ADAMS, 17
St. Luke's, Westcliffe, Colo.
District of Colorado

WINNERS IN POSTER CONTEST

Elsie Colmer, 18, Alabama
 Martha C. Councilman, 11, San Joaquin
 Aurora Ciaburri, 15, Massachusetts
 Johnnie F. Crooks, 21, Minnesota
 Clifford J. Freund, 13, New York
 Olivia Grant, 12, Long Island
 Irene Guy, 14, Washington
 Viole Virginia Hanson, 18, New York
 Mary Ainslie Heuck, 13, Southern Ohio
 Betty Hewitt, 15, New York
 Margaret Hoyt, 13, New York
 Joseph F. Jaconweci, 13, Wyoming
 Ingrid Gladys Jensen, 18, New York
 Ella Frances Maccartney, 14, Colorado
 Edna McClure, 18, Western Massachusetts
 Philip Monson, Southern Ohio
 Pearl M. Poeton, Massachusetts
 Earl Richardson, 14, New York
 Elizabeth Richardson, 13, Massachusetts
 William Charles Rowell, 18, Long Island
 Frank Schroeder, 14, New York
 Virginia Schultz, 16, Atlanta



HALSTEAD P. COUNCILMAN, JR., 13
*St. James Cathedral, Fresno, Calif.
 District of San Joaquin*



ANTOINETTE DEMPERIC, 15
*Christ Church, Hudson, N. Y.
 Diocese of Albany*

Margaret C. Smith, 16, Albany
 Phyllis Harding Smith, 13, Western
 Massachusetts
 Simone Odette Strasser, 14, New York
 F. Weyand Strebel, 14, Southern Ohio
 Suzanne Spurgeon, 13, Indianapolis
 Bremond Alberta Tatum, 17, Los Angeles
 Julia Tomeno, 14, Albany
 Mary Katherine Throop, 16, Iowa
 Dorothy J. Van, 16, New York
 Florence Walker, 15, Oklahoma
 Jessamine Ward, 12, Atlanta
 Edith B. Webster, 11, Massachusetts
 Hilah Wheeler, 15, Indianapolis
 Katherine Wilcox, 15, Western New
 York

THE CONTEST OF 1928

What of our contest of 1928? Two important changes have been made in the rules that governed former contests.

There is to be but *one* poster chosen.

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HALSTEAD P. COUNCILMAN, JR., 13
District of San Joaquin

The poster may be the work of an individual member (pupil or teacher) of the Church School, or the joint work of a class, a group, or even of the entire Church School. In other words, no condition is attached to making it other than that the poster be the work of a member, or members, of a Church School.

The theme for 1929 is World Peace. It is to be illustrated by a poster and six pictures, poster size, of real children from various mission fields. The one poster chosen from the contest must be inspirational, bearing upon it the message of World Peace. As there is to be but one, it should be of exceptional beauty.

Further information regarding the Poster Contest may be obtained from the Department of Religious Education by asking for Leaflet 456Z. As no poster will be considered that bears the postmark of a date later than June 1, 1928, those interested should write at once.

How the Work Grows in Eastern Oregon

By Charlotte Brown

I CAME TO MY present post of duty in Burns about two months ago, but our Archdeacon had been coming in here and holding services intermittently for the past year or more, and had started the little Church School, under the leadership of Mrs. Girard, our present superintendent, an "all-around" faithful and consecrated Church worker. She had carried this work on alone, using one course for the whole school—from kindergarten to high school. It is in the upper hall of her home that the school meets every Sunday. Mr. Girard gave the lumber for some tables and benches, and the father of one of the children made two tables and four fine benches for us. We are using two of the Christian Nurture courses, and keeping the children keenly interested through the

hand work—the older ones feeling they are helping the little ones. They all love it, take home their work, play with it for weeks, and best of all through it secure the interest of their parents.

We have organized a Woman's Guild, and had eleven fine women present at the first meeting. They voted to hold two meetings a month, and have at all meetings a study program on *The Church*.

Archdeacon Creasey intends to come in at least once a month for service, and more often if he can. The Church School is growing, and altogether we are very happy over the future outlook for the Church in this little community—soon to be, I hope, an "organized mission" with a name, and ere long with a building of our own in which to carry on the worship and work.

Pioneers of the Church in China

VII. The Rev. Sydney Brooks, a missionary sent by the Society for the Propagation of the Gospel, becomes the first martyr in North China

This is the seventh article in a series on the pioneers of the Church in China, 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.

IN 1897 SYDNEY BROOKS, a young man of great promise who had been a student of St. Augustine's College in Canterbury, left England and went to China to preach the Gospel to those who had not heard it.

A year after his arrival in Shantung in the diocese of North China, he was ordained a deacon. He lived at Ping-yin, near the Yellow River, with another St. Augustine's man, the Rev. H. Mathews, who had come out four years earlier. For two years Mr. Brooks worked at language. He could not do much besides this,

but he taught the boys of the school to sing, and he gave an example of cheerfulness and happiness to every one.

During 1899 a secret society called "The Boxers" gathered together in Shantung. They were determined to kill those who followed the foreign religion. At the end of the year, they began to go about from village to village, to burn and steal, and to persecute the Christians. At Christmas time Mr. Mathews heard that they were close to Ping-yin, and that the roads were unsafe for traveling. He sent a messenger to Tai-an, two days' journey

from Ping-yin, where Mr. Brooks had gone to spend Christmas with his sister, to tell him not to come back to Ping-yin.

His sister and her husband and the Christians at Tai-an tried to persuade him not to return. But Mr. Brooks thought of his friend, alone and in danger at Ping-yin, and he would not listen.

On December 29th he started back, riding on a donkey, and that day traveled in safety, but the next day as he was passing through a large village he was attacked by a number of Boxers, who pulled him off his donkey, beat him, wounded him, bound

him, dragged him some way along the road, and at last killed him. His body was left lying by the roadside, about a mile from a little village church, and about eight miles from Ping-yin.

Mr. Mathews in Ping-yin, who did not know that Mr. Brooks was returning at all, first heard only of the capture. He went at once to the officials, and tried to get them to rescue him. Then came news that he was dead, and all Mr. Mathews could do was to go out and bring his body back. He prepared it for burial, and laid it that night in the Ping-yin



THE REV. SYDNEY M. W. BROOKS
The first martyr of the Boxer Rebellion in North China, 1899

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THE BROOKS MONUMENT AT PINGYIN
*Erected on the spot where he was decapitated and
in sight of St. Stephen's Memorial Church*

church. On the coffin was painted a red cross, as a sign that he had laid down his life to help others, and though he was only a deacon, his stole was put over both his shoulders like a priest, for like Jesus, his Master, the great High Priest, he had offered himself as a sacrifice.

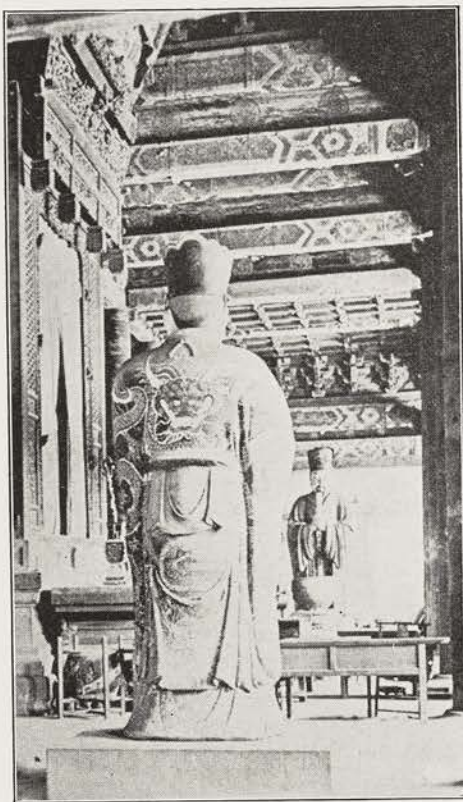
The Christians knew that the Boxers wanted to kill them but they bravely came to watch the Church compound day and night, and when Mr. Brooks was buried in the Christian cemetery, in a lonely place outside the city, they came and bore witness to their faith, singing Christian hymns as they stood by the graveside.

Now on the spot where Mr. Brooks was killed a memorial stands by the side of the road, surmounted by a cross, with Christian texts and symbols carved upon it, as a witness to all who pass by. In Ping-yin stands a beautiful stone church dedicated to St. Stephen—the first Christian martyr—in memory of the first martyr in the Church in Shantung.

Churches in the villages which had

been burned were soon rebuilt, and many others have been added during the last twenty years. When Mr. Brooks was killed there were only three or four English clergy in Shantung. Now there are eleven English and twelve Chinese clergy, seven English women workers and four doctors. There are five chief centers of work, and many village churches, besides a hostel for our students at the Shantung Christian University.

So the blood of the martyr is the seed of the Church, and though Mr. Brooks hardly preached a word of the Gospel, and lived only a few months as a missionary, still by his death, he worked for Jesus Christ. For he followed the example of his Master and laid down his life for his friend.



CENTRAL SHRINE OF TAI MIAO TEMPLE
On top of the sacred mountain to which one hundred thousand pilgrims ascend every year

Three Thousand Students Discuss Missions

Once in every college generation young people from all over the country get together for exchange of opinions on a vital topic

By the Rev. A. B. Parson

Assistant Foreign Secretary, Department of Missions, National Council

THERE WAS HELD AT Detroit, Michigan, from December 28 to January 2, the tenth Student Volunteer Convention. This is a great missionary gathering of college students held every four years, that is, one for every college generation. About three thousand college students broke into their Christmas holidays to discuss the World Christian Enterprise. Our Church was, as always, represented by a group of college students, missionaries and representatives from the Church Missions House. The last previous convention at Indianapolis was so large as to be unwieldy, and its underlying note was somewhat at a tangent to fundamental missionary questions. Accordingly, those who shaped this program aimed to make of it a distinctly Christian missionary unity. There was every freedom in critical appraisal, but all themes radiated like spokes from the hub of missionary interest.

The convention was more educational than inspirational and aimed to present *facts*. It was honestly quite critical, and as students met in the various discussion groups (called by the alluring title "Colloquia"), they devoted themselves to an impartial intellectual investigation. There was a minimum of emotion. No provision or effort was made to have students volunteer for service under the urge of worked-up enthusiasm.

One could not help but feel that after all students are but a reflection of general national conditions as reflected in our homes. Detroit gave evidence of the present missionary decline in interest,

about which there can be little doubt. I have seldom felt so deeply the discrepancy between the high aims of Christians professing a plan of carrying out their Master's World Program, and the halting and divided loyalty when it comes to offering one's life. Too much our vision is limited by the seas which beat upon our own shores.

As the convention slips away into the distance I have a feeling that its meaning can best be described by saying that it gives evidence that at the present time we have enough *thinking* about what we ought to do, but we are weak in *doing* what we ought to do. We are woefully impotent in organizing Christian forces to bear witness about the coming Kingdom of God to the uttermost parts of the earth. It is a day of rather cold intellectual discussions, with fine programs and with clear-cut enunciation, and there is a good deal of temporary sentiment and some effervescence. The whole background that hampers the Spirit of God is a self-centered nationalism that is satisfied with a prosperity that brings us many blessings. Heroism and sacrifice are somewhat unfamiliar to the present college generation.

So far as the Church is concerned it is time that we had a great stirring and the natural places from which this stirring can best proceed are the student centers of our American colleges and universities. How long must we wait before our student group rises up to do the harder things asked for by Our Lord? To put the call in a definite challenge, would it

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be possible for our Church colleges to take the lead in the missionary advance? I must own that unless some unusual stirring takes place I am not sanguine about our ability to provide the staff that our missionary Bishops all over the world call for. I have before me a letter from one of our heroic Bishops in the field whose life has been an unending series of adventures for God. He says, "I am afraid too many men only want what may be easy and pleasant for them rather than wanting to suffer a little hardship!"

Detroit was stimulating as conceived by its leaders; it left one with a great longing for this Church to see the world through the eyes of the Son of God.

One of our Japanese friends in describing Detroit says:

"The spirit is very much like electricity.

You may not be able to see it or describe what it is like, but you can feel it as soon as you come in direct contact with it. So the transmission of this spiritual legacy can only be done with direct contact. *No medium, such as books and money, can transmit it.* Here the analogy of electricity breaks down. The electricity can be transmitted from one to another by means of a certain medium, but the spiritual gift can be transmitted by direct contact only."

I wish that this might catch the eye of at least one or two college men and women, even though they were not at Detroit, so that they might be induced to join the ranks of those who count it a joy to emulate the fire and devotion of people like Livingston and Martyn, Edith Hart and Sarah Conway Ramsaur, and go to the ends of the earth so that all men may share the Evangel.

The Challenge of Islam

By the Rev. Benson Heale Harvey

Canon Missioner in the Philippines

"ISLAM IS THE ONLY one of the great religions that definitely claims to correct, complete and supersede Christianity; the only one that categorically denies the truth of Christianity; the only one that has in the past signally defeated Christianity; the only one that seriously disputes the world with Christianity; the only one which in several parts of the world is today forestalling and gaining on Christianity."

The above facts are a great challenge to the Episcopal Church. "Why?" I can hear some ask. "Our Church has no work with Mohammedans."

How I wish that I might tell you what a work we *do* have with Mohammedans. Perhaps it is the fault of us here that Church people in America do not realize that our Moro work is Mohammedan work. Moro is simply another word for Mohammedan, and every one knows of

our Moro work in Zamboanga and Jolo. The Girls' Friendly Society knows of Miss Bartter's work in Zamboanga; the Moro Committee knows of Mrs. Spencer's work in Jolo. But comparatively few know of the Zamboanga Hospital. Bishop Mosher knows of it, for he is president of its board. The white population of Zamboanga know of it, for it is the only civilian hospital in the city. I want a nurse in America to know of it. Together with the Moro Settlement House, the Zamboanga Hospital is the only work of the Episcopal Church which ministers to the Mohammedans. It is our only opportunity to meet the challenge of Islam. It is *one* of the hospitals in the Philippines which needs a nurse. Who wants the privilege of ministering in this place? Write to the Rev. A. B. Parson, 281 Fourth Avenue, New York, for particulars.

Bontoc Must Have a Church

The girls and boys of our school fill the little chapel and leave no room for civil or military dignitaries to worship

By Fannie S. Mosher

Wife of the Bishop of the Philippines

MANILA IN THE Philippine Islands is a long way from New York—Bontoc, in the Mountain Province, is still further. We travel all day in a slow dirty train, change to a motor car and drive along the good road by the coast to Tagudin, crossing one wide river on a raft. We spend the night in a "rest house" on the sandy beach where the living rooms are on a high second story and the cement floor down stairs is a freight room. Next morning early we pack into the mail (Chevrolet) truck and cross two mountain ranges. That road winds so much it almost ties itself in bow knots.

Long after dark we reach the town of Bontoc and our All Saints' Mission there.

Fr. Sibley has been here nearly twenty years and his sister, Deaconess Shaw, joined him two years ago. It is hard to praise sufficiently the work of these two people, supplementing each other as they do. The man drying rice on his thatched house and the girls of our school ready for church on Sunday morning, are a contrast in appearance. Every missionary knows the strain—heart-breaking sometimes—of making the change in character to correspond with the outward change; but those two changes come by faithful, persistent effort, by giving of one's self in teaching, in love, in interest.

Fr. Sibley never advertises—some one else must do that for him. He never writes about his horseback rides up steep trails, sleeping in schoolhouses and carrying food and vestments with him, so as to give the people a celebration of Holy Communion in the early morning. He does this every week two or three times, going to Alab and Tukuran and having several other out-stations to visit.

The building for the girls' school is all of wood, and there are forty-three girls there under the roof with Deaconess Shaw, who has no fellow worker and no relief. One of the young workers from China is



IGOROT DRYING RICE ON HIS ROOF

hoping to join her soon and we know what a great help Miss Dawson is, wherever she goes. The two outstanding needs are a better water supply (there is a running water system, but the water does not run half the time) and the church.

The Bontoc church is a sore subject. The school girls and boys alone have for years crowded the tiny little chapel so that the married ones who are living and working outside in the town cannot get in. Isn't that a *deplorable* state of things? Many have said they would come if there were even standing room. Governor Early of this mountain province is a Churchman who *attends* church, when he can get in. Mr. Wright of the Government Farm

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THE GIRLS' SCHOOL AT BONTOC READY FOR CHURCH

Nothing shows more vividly the change made among the Igorots by our Church's mission, than the condition of the children, especially the girls, who at first refused to come to school

School of Trinidad, Baguio is a great friend of all our boys.

We *must* have this Bontoc church—we cannot wait any longer. We have some money towards it and our boys have carried a pile of river stones up to the compound and will carry more. It can be built of rough stone work, for the Igorots understand that. There is a great

big opportunity right here and it will not be lost, for we know God will answer our prayers. The fruits of the first missionaries' faithful lives—Fr. Clapp, Miss Waterman, Miss Whitcombe, Deaconess Routledge and Fr. Sibley—are showing brightly in many young men and women and a new era of Church life is just waiting to open.

Opening a New Mission in the Philippines

AT ZAMBOANGA, ON THE southwest coast of Mindanao, the most southerly of the Philippine Islands, we have had for years a church, hospital and school among the Moros, but the interior of the island has been, until lately, untouched by our own or any other Christian body.

We have recently opened a mission at Upi, the central *barrio*, or village, of the Tirurais, a pagan tribe which occupies the mountain province of Cotabato. They are a most interesting people, and are very responsive to our Church teachings. They have a belief in one God, and have a tradition that they were people of Heaven who wandered away and were lost. They expect and await a Saviour who will take them back to heaven.

About a year ago the Rev. Leo McAfee, with his wife and infant son, took up his residence at Upi and opened work among these people. Mrs. McAfee is planning to have a day nursery, as many older boys and girls will have to stay away from school to take care of their younger brothers and sisters while their parents are at work in the fields. She believes that this will open the way to reach the older people, and that teaching them how to bathe, feed and care for their babies may have a marked result on infant mortality, which is very high.

The mission at Upi is fortunate in having a friend in Captain Edwards, the Deputy Commissioner of the District. He has given all possible help in establishing the work.

Nanking Passing Through Troublous Days

Christians continue to worship in church with picture of Sun Yat Sen in chancel and committee meetings being held in the nave

By the Rev. John G. Magee

For fifteen years a missionary in China

THE WORK OF OUR Church at Nanking was established in 1909, first as an outstation of Yangchow. A year later the Rev. J. M. B. Gill was sent there to take charge and since then there has been an encouraging development. In 1912 there were about ten baptized Christians and no property, while at the beginning of 1927 the work had grown to three parishes, four or five country stations, and five day schools with about three hundred students. The Central Theological School of the whole Anglican Church in China had, moreover, been established there with about ten acres of ground and new buildings, just completed before the troubles in March. The oldest and largest of these parishes was St. Paul's, which was located inside the city walls in the southern part of the city where we had two day schools, one for boys and one for girls, a fine large grey brick church given by Church people in the diocese of Washington, D. C., three foreign residents, the Chinese pastor's house and other buildings.

When the foreigners were attacked on March 24th, St. Paul's was looted of its Communion vessels, vestments, altar linen, etc., and also the residences, foreign and Chinese, were looted clean. By their devotion and persistence the Chinese clergy were able to keep the troops out of the church during the spring and summer, although they were not able to keep them out of the rest of our buildings. For a while the congregation of St. Paul's met for worship in a less conspicuous place, but services were resumed soon again in

the church, where they have been held ever since.

In October, some members of the Kuomintang (the People's Party) came to the church compound and demanded the use of the whole place as their headquarters for the Special Area of Nanking. The Rev. Y. Y. Ch'en, who was in charge of the parish, could not keep them out of the grounds and buildings, but refused their request for the use of the church which was locked up. They first said that they would allow us to use the church when we wanted it, but Mr. Ch'en replied that it was our custom to use our churches only for worship. They then broke open the doors of the church, of which they have been in possession since November, 1927. In the course of this outrageous conduct they cursed the pastor and the deacon and wrote them two letters, a translation of which is as follows:

"Because our quarters are not big enough for the business of our Executive Committee we would consult with the *Sheng Kung Hwei* (the name by which our Church is known in China) as to the taking over of the front empty rooms of the building on your north. Tomorrow morning give up the whole of it for offices for our Investigation Committee. As our Party business is important, do not delay. If you should oppose this and not move out we shall write the police and have them force you to move. This is our notification."

The second letter was worse, although it did have a formal opening that would correspond to our "Sir":

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IN OUR MISSION AT NANKING BEFORE THE REVOLUTION IN CHINA
Summer on the Hsiakwan Compound of our mission, just outside the walls of the old city of Nanking, in the peaceful days just before the trouble began

"Sir: Since discovering that Christianity has been used by the Imperialists as an opiate for our people our Party has most firmly opposed it.

"Your society conducts religious services every Sunday, but this is not fitting. Moreover, in the reorganization of our affairs our Party is increasingly busy and your services are a hindrance to us. Therefore we are sending you this letter to request you henceforth to hold no more religious services so as not to inconvenience us.

"We hope that you will act according to the above instructions."

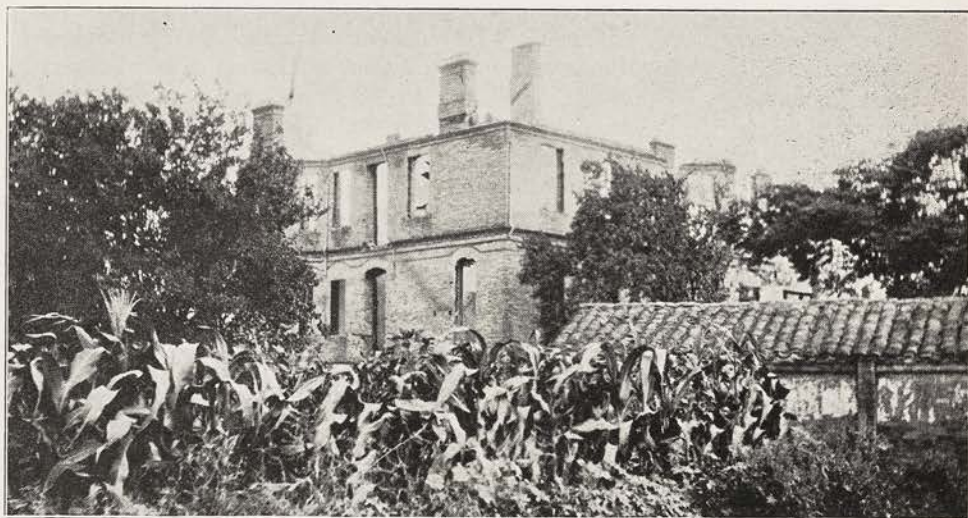
Both these letters were signed with the seal of the Kuomintang Headquarters for the Special Area of Nanking. The translation here given does not convey the rudeness of the letters as they would appear in the original. When I showed them to an official in the Ministry of Foreign Affairs he seemed embarrassed and blurted out that the denial of religious liberty was contrary to Kuomintang Party principles. He directed our clergy to local officials for redress and said: "If they do not help you return to me."

The first official they saw happened to

be a Christian and after he had read the letters he said: "This is childish," but neither he or any other of the officials our Chinese clergy have seen have been able to help. One of the clergy, after about two weeks, returned to the Ministry of Foreign Affairs as he had been told to do if he got no help. In writing of this visit this clergyman said: "I was taken by surprise. Mr. Chang told me that it would be the duty of the Foreign Office to protect foreign residences and school buildings (N. B. This has not been done) but not the churches. With regard to religious toleration there is a difference of opinion among the Kuomintang members and they are taking it up at present."

The Sunday following the receipt of these letters from the Kuomintang about twenty Christians came to service and were unmolested, but in the succeeding weeks it was increasingly difficult for them. On one Sunday a Kuomintang committee meeting was held in the rear of the nave while our people were worshipping in the front. On the following Sunday tables were spread before the

NANKING PASSING THROUGH TROUBLOUS TIMES



IN OUR MISSION AT NANKING AFTER THE REVOLUTION IN CHINA
*A mission residence at Nanking University wrecked during the looting of March 24, 1927.
Our missionaries were ordered by the American Consul to leave*

close of service for these politicians and propagandists to have their mid-day meal. On two Sundays it was only through police protection that the Christians could worship at all. Under these disagreeable circumstances only a handful of church members continued to attend.

When Bishop Sanford and Dr. Wood were in Nanking on December 1st we all went to the church and Miss Lustgarten took a picture of the interior. (See frontispiece.) A committee meeting was being held in the chancel at the time and in the picture one man can be seen making a speech. The marble lectern had been removed and a picture of Sun Yat Sen placed above the altar while the Kuomintang "white sun on a blue field" had been pasted on the altar itself. Since then some Middle School in Nanking has been allowed to hold a play in the church and the marble pulpit was removed to permit the chancel being used as a stage.

Conditions in the city are chaotic and there are bitter quarrels between the various factions there. At the time of one of my visits there was a meeting of stu-

dents, laborers, etc., to celebrate the capture of Hankow. I heard that some of the members of the Indian Revolutionary Party, who had been living for some weeks in the home of Dean Reisner of the Agricultural School of the University of Nanking (to which house they had been assigned by the Kuomintang) were among the speakers at this meeting. After the meeting some of the students and others wanted to parade while another faction did not want them to do so and in the general fracas the troops fired into the mob, killing two or three students and wounding from fifteen to thirty. The body of one student who died several days later was carried through the streets for the purpose of stirring up feeling.

Some high Government officials whom I have met and talked with are friendly with foreigners and do not approve at all of the outrageous conduct of the local Kuomintang that I have been describing, but they either cannot or dare not do anything about it. The real power behind such government as exists is exercised by the Kuomintang, which functions through national, provincial and

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local committees. There is so much bitter feeling already between various factions that no official desires to antagonize these Kuomintang committees. The Ministry of Foreign Affairs can put out fine-sounding proclamations for foreign consumption, but they have little authority right in the capital city, not to speak of other cities. In December six generals put out a proclamation stating that troops should not occupy foreign houses. One of them was living in the home of the Rev. W. P. Roberts of our mission at the time and his officers and men were occupying the other residences and our girls' school. They have continued to live there ever since! As a matter of fact this is a protection to our buildings as otherwise undisciplined troops would get in and the place would soon be unfit for occupancy.

The political situation in China is black indeed. One can only look up to God who is a God of order and not of chaos to bring peace in His own way and time to this distracted land. His eternal principles will work themselves out here just as they will throughout the world. The encouraging thing is that more and more Chinese are being disillusioned and a few are realizing that China's fundamental ills are due to deep-seated evils within Chinese society itself.

I went to Nanking for Christmas and was overjoyed at the splendid services we had at St. Paul's Church and at Hsiakwan, just outside the walls of old Nanking. The Christians at St. Paul's had a general jollification on Christmas Eve in a building separated from the church compound, and over a hundred adults in addition to the children attended service in the church the next morning, with over fifty communicants. The priest-in-charge was most heartened as he was also by the condition of our country stations. The service at Hsiakwan was an inspiration and the Chinese pastor preached a

sermon that I wish might have been heard throughout the land. On that same evening I went with some of our workers to the Union Headquarters of the button workers of Nanking and we were all asked to speak. I took as my subject for an extemporaneous talk: *The Hope Brought to the World with the Coming of Christ*. The head of the Bamboo Workers' Union, who is a communicant of our Church, gave a talk following mine in which he pointed out the benefits of Christianity as contrasted with the superstitions of the people. Later we showed a few lantern slides, including some of the life of Christ. Our workers have been asked to go to this union every two weeks and give lectures. The friendly attitude of these workmen toward the Church is quite remarkable at a time like this when they have been filled with so much anti-Christian propaganda and it is most encouraging. We were brought into contact with them through the owner of the principal button factory who is a communicant of our Hsiakwan parish.

We cannot but feel that wonderful protection has been granted to Hsiakwan during these past months. The human factor in protecting our work has been the devotion and courage of the Chinese clergy and workers. They have shown physical and moral courage of a high order.

It is good to be able to finish this article with this good news of the Church carrying on in spite of difficulties. From what I have seen in Nanking during the last six months or more I am filled with hope for the future of the Church in China. The Christians cannot but contrast the quarrels and hatred and hopelessness in the non-Christian society about them with the life and teachings of Christ and the joy of the Christian fellowship. Those who remain true will realize, I believe, as they have never done before, the meaning and the hope of the Gospel for China.

An Unfinished Task Confronts Us

An appeal to young men and women to
join a march which is to encircle the
globe and win the world for Christ

By the Rev. A. B. Parson

Assistant Foreign Secretary in the Department of Missions of the National Council

I HAVE BEEN DOING some figuring. Let me give the results to our readers with the hope that the important facts may be passed on to many of our young people.

I find that in our foreign fields we need, at the present time, 2 laymen for executive and business work; 11 trained nurses; 16 clergymen; 16 women teachers; 3 men teachers; 4 doctors; 5 evangelistic workers; 2 parish workers; 1 agriculturist.

Here is a total of 57 urgent needs. This does not include 39 new workers that may be needed when the work in China reopens. Try to picture the situation in your imagination! There are communities where for years a despairing cry has been uttered and no one has responded. Churches are waiting for leaders, hospitals and schools are struggling along with depleted staffs; overworked missionaries are breaking under the strain. Whole communities are in dire need of the friendship which brings light, strength and hope.

Let no one for an instant suppose that we would want or expect a great stampede of volunteers which would result in a mass movement of workers at home leaving their posts and crippling important existing work here. That is not desirable and is not a probability, but *if the dioceses and parishes of our home Church each took its share in the enterprise the vacancies would soon be filled.* Has your diocese and your parish provided a substantial group among the workers across the seas?

In the World War we had our service flags. Do such now exist in your parish

giving real satisfaction to the whole Christian fellowship as it shares its numbers with our brothers far away?

The Church cannot press forward to bear its witness to the world unless it has a deep, sacrificial purpose gripping the hearts of its youth. This is a word for those in their early years; for those who have a whole life full of promise to give.

Let this appeal strike home to those who have health, culture and energy, who are willing to give everything they have. It is not for those without anything to sacrifice, but for those who possessing many things are willing to give up for the greater joy of serving. Can we not set forward a new movement among our young men and women and prove that there are many ready to go as interpreters of the light of God in the face of Jesus Christ?

One of our Bishops recently said: "I am afraid too many of our young people only want what may be easy and pleasant for them and do not want to suffer a little hardship." Here is a statement of vast fields that need laborers. Among our young people there are those who can meet the need. I believe a certain interpreter of the youth of today was right when he said: "Our Youth of today are on the march."

Let that march encircle the globe and be in the service of the World Kingdom of God!

For further information please address the Rev. A. B. Parson, 281 Fourth Avenue, New York.

The Life Story of a Japanese Nurse

One to whom the Church owes a debt of gratitude tells of the part played by St. Luke's International Hospital, Tokyo, in raising the standard of nursing in Japan

By Iyo Araki

Head nurse in St. Luke's International Hospital, Tokyo, for twenty-five years

I GRADUATED ABOUT thirty-five years ago from St. Margaret's School, Tokyo. After my graduation immediately I wished to enter the Red Cross Hospital, but could not enter, as I am under height. One of the Canadian nurses had a training school in Kobe, and at last I succeeded in entering there and I graduated about twenty-seven years ago. While doing private nursing in Tokyo, I was called to nurse Miss Irene P. Mann, who died recently in Staunton, Virginia. I nursed her about a year.

While with her I met Dr. Rudolf Teusler and his wife who had just come out to Japan. Miss Mann was obliged to come home, and I decided to go with her to America. Dr. Teusler talked with Miss Mann about my staying in America to take a post-graduate course and working with him in St. Luke's Hospital after my return. Fortunately Dr. Teusler's cousin was superintendent of nurses at Old Dominion Hospital in Richmond, Virginia, so he recommended my entering there. She was so kind and helped me in every way, and sent me to Johns Hopkins Hospital for awhile, and during the summer to the children's sanatorium at Mt. Wilson, near Baltimore, Maryland, for training in work among

children, which I found very valuable.

I went back to Japan in January, 1902, and went on duty at once in St. Luke's, where I have been ever since.

Dr. Teusler had opened the hospital in 1900 with two Japanese doctors, a druggist and a nurse. When I came to the hospital we had a dispensary and "a patient", and I was the only nurse for awhile, and if we happened to have an "in-patient" I sent the *kosukai* (servant) to his house for a sheet, etc. At that time we had no internes, so I worked both day and night and helped Dr. Teusler all I could.

In the autumn of 1904 the first training school for nurses was opened in connection with St. Luke's Hospital. I was superintendent of nurses and appointed principal of the training school. The hospital building was so small we borrowed a room from the Divinity school for the lecture room. The course consisted of three years of hospital training and two years of service in the hospital following graduation. After five years a nurse was required to take a Government examination for license to practice outside of the hospital. We began with nine or ten students.

After 1907 the Japanese began coming

IYO ARAKI SAN, who tells her story so modestly, has been a remarkable figure in the Tokyo Mission. For twenty-five years, as head nurse of St. Luke's Hospital, she has worked side by side with Dr. Teusler in raising the standard of nursing in Japan. Her heroic service in saving the lives of the patients of St. Luke's during the great earthquake and fire has been told more adequately by others. She is now taking some post-graduate courses in this country.

LIFE STORY OF A JAPANESE NURSE

to receive treatment in the hospital, and after that it grew rapidly.

In May of 1918 Mrs. Alice St. John accepted the position of directress of the training school and opened in the fall with an entering class of twenty-five. The same year the American Red Cross sent an emergency call for doctors and nurses for relief work in Vladivostok. We formed a unit of physicians, nurses, druggists and coolies selected from the staff of St. Luke's Hospital. Our unit consisted of about thirty people. We left Tokyo in June, 1918. As the Russian Island Hospital had no equipment, our work, under the able leadership of Surgeon Dr. Gill, was very difficult. Owing to the necessity of an eye operation I was obliged to return to Tokyo before the rest of the unit.

On September 1, 1923, came the great earthquake and fire. The hospital and school buildings with all their equipment were destroyed. The dormitory where the nurses lived was not destroyed by the earthquake, but burned down, and we hardly escaped with our lives. I cannot explain how terrible it was when the fire was burning all around us. We saw our dormitory and my little house burned to the ground. Some of the patients had been sent home after the first shock of the earthquake. Those who remained were promptly carried, either by chair or on the backs of nurses, to the grounds beside the foundation of our new building, then under construction.

The foundations of our new hospital had standing water in them. Those who were fortunately near got down into the water to protect themselves. Some of the

patients, nurses and myself were far off from the foundations. One of the nurses got a bucket full of water, I don't know where she got it, so each of us dipped a branch of poplar into it and got rid of the sparks around us. In this way all the patients were saved, but when the fire abated about 2 a. m., we could not open our eyes. It affected my eyes more than others as I have very weak eyes. I was very proud of the doctors and nursing staff, not one of whom faltered in their devotion to duty.

Next morning, as soon as he could make his way to us, the driver of our Ford car came over. He thought we were all dead. He and the nurses began to carry the patients to the outskirts of the Palace grounds. Lastly some nurses and myself walked over, about three-quarters of a mile. We found it was very difficult as all the telephone and electric light posts and wires were hanging, and the buildings on both sides of the streets were still burning. The burning buildings lighted our way. After



IYO ARAKI SAN

For twenty-five years head nurse in St. Luke's International Hospital, Tokyo

our arrival we were all so tired that we lay on the grass, and about midnight the City Aid sent us word that they were getting some food for patients and staff. We got rice balls and pickles. I could not eat them as I was too tired. Next day our patients were divided among the various hospitals, and soon after, through the courtesy of the directors, a public school building was loaned to us.

A week later we began work in temporary quarters, taking care of about eighty or more patients for several months, until we obtained hospital tents provided by the American Army. At this

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time, Her Majesty, the Empress, who personally inspected our work, presented us a generous gift toward the relief work, from her own fund.

A barrack hospital was built about a year later and we were glad to occupy it, as we had worked under difficulties about a year in tents. When our building was nearly finished we had a fire and all was burned except the barracks for communicable diseases, the maternity and foundling wards.

These disasters were extremely discouraging to Dr. Teusler and us all. As you all know Dr. Teusler has worked and sacrificed for a new hospital, and we eagerly hope to see the new buildings

completed during our lifetime.

St. Luke's is an ideal institution, a thoroughly modern, first-class hospital. We now have a public health work too. We hope to make this hospital a creative force along medical lines with real power in our community, and we shall also try to make it a first-class training center for nurses.

Before returning to Japan I wish to express my great appreciation to the Rockefeller Foundation, whose guest I am, for their generous hospitality and also for their interest in nursing in Japan. I am deeply indebted to all those who have so painstakingly presented to me their methods and accomplishments.

The Rich Hear the Gospel Gladly

By the Rev. Paul H. Murakami

Presbyter in the Japanese Diocese of Osaka

IN COMMEMORATION OF the fortieth anniversary of the organizing of the *Nippon Sei Ko Kwai*, special preaching services were conducted all over Japan. Bishop Naide of Osaka was special preacher at Morioka where I am stationed. I asked the Rev. P. Goto, who had been preaching in Hokkaido, to come to help us on his way to Tokyo. We rented the largest and the best hall in the city, which can accommodate easily 1,200, and we tried our best to bring as many people as possible to hear the Message. Bishop Naide, Mr. Goto and I spoke in turn, most fervently and convincingly; and the whole audience of more than 800 were greatly moved.

After the meeting was over Mrs. Tokuno, wife of the Governor of this Prefecture, came into the waiting room for more information. I have known her for more than a year. She had been a devout Buddhist, though she showed her good will toward Christianity. Bishop Naide and I promised to call on her. On

the following day the Bishop and I went to speak at the Commercial School for 500 students. On our way from the school we called on Mrs. Tokuno, and stayed there until towards evening, talking with her about the Gospel of Christ. The Bishop's persuasion brought her to a strong conviction, and she told us that she was baptized before, while she was very ill, but her conviction was not then strong enough to put entire trust in Christ alone.

On the same evening we had another meeting in our chapel, the Bishop and I being the preachers. There were about 150 people who came and listened very earnestly. More than twenty people remained after the meeting, among them Mrs. Tokuno. Her face was shining with joy. She began to attend the services faithfully, without fearing criticism about her conversion, and she asked me to have a confirmation class at her house. On the evening of October 28th she was confirmed in our little chapel by Bishop McKim.

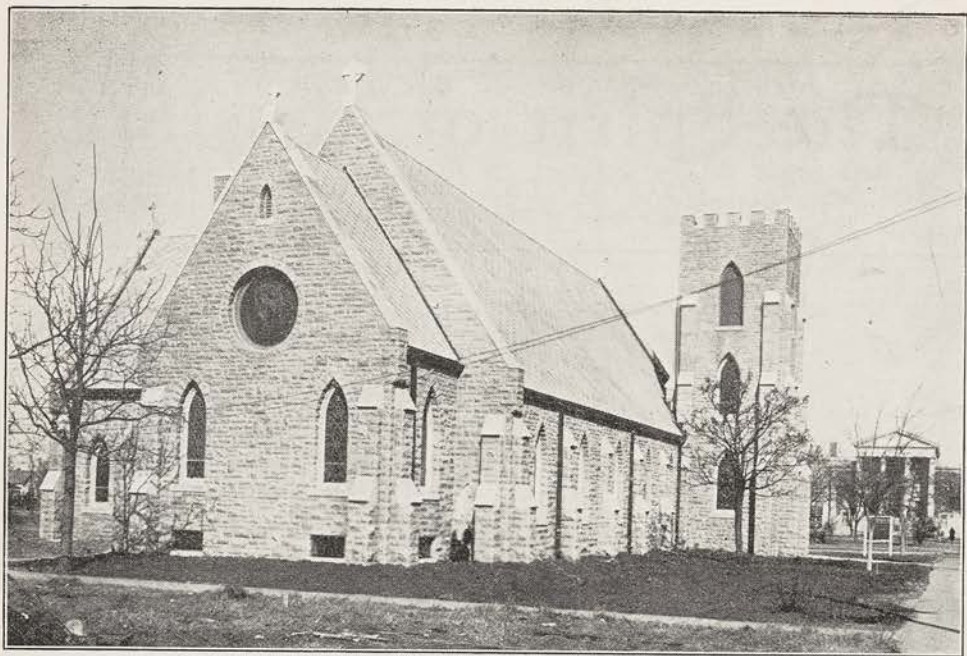
The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures From the Field



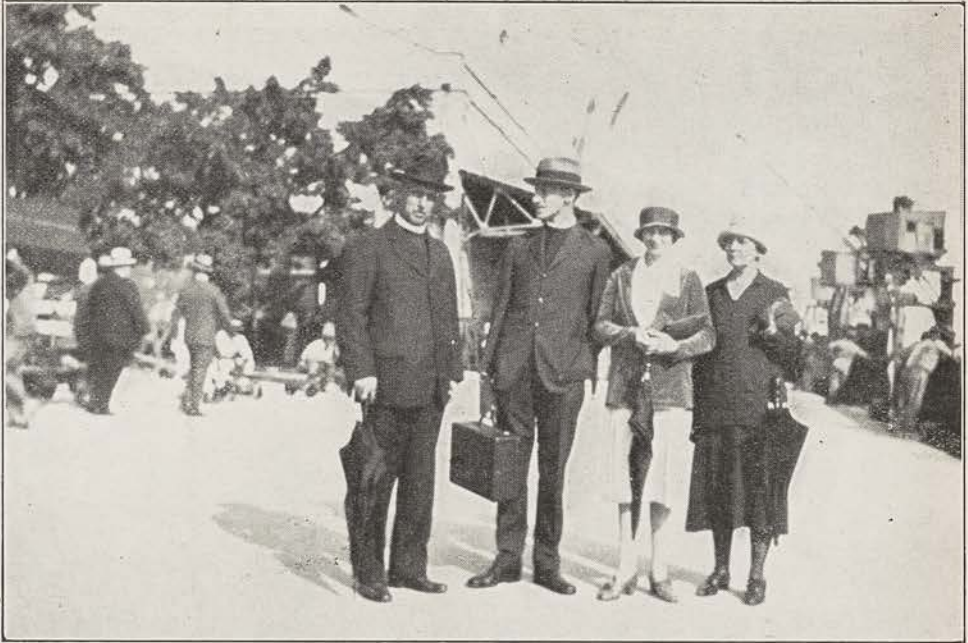
THREE NEWLY CONSECRATED PRIESTS IN THE DISTRICT OF HANKOW
From left to right: The Rev. Fred S. Y. Liao, the Right Rev. A. A. Gilman, D.D., the Rev. Wang K'ang-sen, the Right Rev. L. H. Roots, D.D., the Rev. Nelson E. P. Liao



THE NEW ST. PHILIP'S CHURCH, ARDMORE, OKLAHOMA
This beautiful stone church with timbered roof, designed by the rector, the Rev. Joseph Carden, contains a memorial window to the Right Rev. Francis Key Brooke, D.D.



OUR MISSION AT BONTOC, P. I., ON A FESTIVAL DAY
The girls and boys of our school are dancing outside the mission house to music made by the boys on instruments resembling cymbals. The missionary is looking on with amusement



TWO NEW MISSIONARIES ARRIVING IN BRAZIL

At the left stands the Right Rev. W. M. M. Thomas, D.D., Suffragan Bishop of Brazil; Mrs. Thomas stands at extreme right. They are welcoming the Rev. W. L. Ribble and Mrs. Ribble



THE AMERICAN CONSULATE AT CHANGSHA, CHINA

Unprecedented floods in China caused immense damage last summer. The first story of the building shown is entirely submerged, the water covering the floor of the second story veranda



THE 1927 CONVOCATION OF THE MISSIONARY DISTRICT OF HONOLULU, TAKEN IN FRONT OF THE BISHOP'S HOUSE IN THE CITY OF HONOLULU.

The Right Rev. John D. La Mothe, D.D., second Bishop of Honolulu of the American Church, stands in the center. Among the nineteen delegates are representatives of American, Hawaiian, Chinese, Korean and Japanese congregations. This is a remarkable gathering in view of the difficulties of transportation between the different islands

Bishop La Mothe has rounded out seven years of distinguished service at these crossroads of the Pacific. He feels that although faced by many problems, there is every reason for encouragement. Regular services have been maintained in all parishes and missions. Every parish and mission has paid in full the quota asked for the general program of the Church



PICNIC OF THE JAPANESE MISSION AT WHITE RIVER VALLEY, WASHINGTON
This is a mission among the Japanese who are engaged in agricultural work in one of Washington's fruitful valleys. Not all of our foreign-born neighbors have such pleasant surroundings



CHURCH OF THE GOOD SHEPHERD, FORT DEFIANCE, ARIZONA
Our Church has for many years ministered to the Indians on the Navajo Reservation. This picture shows them arriving at the mission for the Christmas festivities



THE SEAMEN'S CHURCH INSTITUTE AT WORK IN TACOMA, WASHINGTON

The captain is welcoming the superintendent. Read the story about what the Rev. Harry Ferneyhough is doing on page 203. It shows one of the activities of this splendid institution



VISITORS ON THE U. S. S. PITTSBURGH IN THE HARBOR OF SHANGHAI

The Pittsburgh is the flagship of the Asiatic fleet. The young Chinese shown compose the choir of St. Paul's Episcopal Church, Shanghai. It is evident that good feeling prevails



ARTHUR VERNE WIGGIN
Liberia
From Iowa



SISTER FLORENCE HILDA
Haiti
From Massachusetts



THE REV. E. ADDIS DRAKE
Panama Canal Zone
From Milwaukee



MARIAN JENKINS
Honolulu
From Oregon

Introducing
Some
Recent Recruits
for the
Distant Missions



PHOEBE PEARL WESTRUP
Porto Rico
From Kansas



THE REV. MERVIN L. WANNER
Alaska
From Pennsylvania



HAZEL CHANDLER
Alaska
From Utah



THE REV. J. EDWARD BLAKE
Virgin Islands
From Fond du Lac

Recent Recruits for the Distant Missions

Young people of vision and zeal who have
seen the fields white unto the harvest and
have answered gladly to the Master's call

MISS HAZEL CHANDLER of the Church of the Holy Spirit, Randlett, Utah, has gone to be housemother in the boarding school for Indian girls at Anvik, Alaska. Miss Chandler is a graduate of Rowland Hall, Salt Lake City, and comes from residence in the great agricultural regions of Utah. Having lived among Indians all her life, she goes to the work in Alaska well fitted from her experience.

The Rev. Mervin L. Wanner is a parishioner of Holy Apostles Church, Philadelphia. He is a graduate of Dubose Memorial Training School and the Virginia Theological Seminary, and was ordained in June, 1927. His going to Alaska is the fulfillment of a desire to be a missionary of many years' standing.

The Rev. J. Edward Blake has gone to be curate of All Saints' Church in Charlotte Amalia, on the island of St. Thomas, one of the Virgin Islands.

He is a native of Minnesota, coming from St. Luke's Parish, Detroit Lakes, in the diocese of Duluth. He resigned his post as assistant to the vicar of the Church of the Ascension, Merrill, Wisconsin, to accept his new work.

Mr. Arthur Verne Wiggin has gone to Liberia to teach modern methods in agriculture in connection with our schools. Nothing is more important in a missionary field that is predominantly agricultural.

Mr. Wiggins is a native of Story City, Iowa, but comes directly from St. John's Church, Ames, Iowa, where he did work among the students of the Iowa State College of Agriculture. He holds a degree of B.Sc. in agriculture from this institution and has taken supplementary work at the Alabama Agricultural and

Mechanical College.

The Rev. E. Addis Drake has taken up work in the Panama Canal Zone. He is a graduate of the University of Wisconsin and the Union Theological Seminary. Mr. Drake had originally planned to make medicine his vocation but came to the realization that his life should be spent in the Christian ministry.

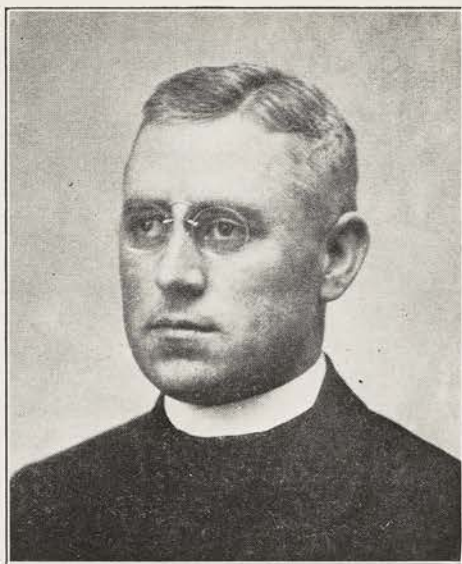
Miss Marian Jenkins is a daughter of the Rev. Thomas Jenkins of St. David's Parish, Portland, Oregon. She goes to teach in St. Andrew's Priory in Honolulu, where her sister Ruth is already on the staff. Miss Jenkins has lived in Alaska and began her education there, continuing it in Ohio and Oregon. She is a graduate of St. Helen's Hall, Portland, Oregon, the Oregon Normal School and the University of Oregon. Coming from a family of clergymen she has been interested in Church School, choir, Junior Auxiliary and Girls' Friendly Work for years.

Sister Florence Hilda has gone to Haiti as a member of the Community which is establishing a Community House of the Sisters of St. Margaret, Port au Prince, to work under the direction of Bishop Carson. The Mother House of the Community is St. Margaret's Convent, Louisburg Square, Boston.

Miss Phoebe Pearl Westrup of Trinity Parish, Arkansas City, Kansas, has been appointed to teach at St. John's School, San Juan, Porto Rico. Miss Westrup attended Fairmount College and Kansas Teachers' College. She has desired to be a missionary since childhood and in preparation for her work has taught in rural schools covering all ages and has specialized in public grade schools.



THE REV. CHAUNCEY E. SNOWDEN
*Recently elected Executive Secretary of the Field
Department, who takes office immediately after
Easter*



THE REV. R. BLAND MITCHELL
*Who has resigned after five years of effective
service as Executive Secretary of the Field
Department*

The Rev. R. Bland Mitchell Resigns

Withdraws from head of Field Department and
is succeeded by the Rev. Chauncey E. Snowden,
rector of the Church of the Incarnation, Dallas

THE LAST MEETING of the National Council, as indicated in the official record in this magazine, marked a signal change in the personnel of the National Council staff. This was the resignation of the Rev. R. Bland Mitchell as Executive Secretary in the Field Department, and the appointment by the Presiding Bishop, confirmed by the Council, of the Rev. Chauncey E. Snowden of Dallas, Texas. Mr. Snowden has accepted the appointment and takes office after Easter.

Mr. Snowden comes from a distinguished career in parish work through all of which he has evidenced complete comprehension of the program of the Church, and a capacity to carry it through in an exceptional manner. Mr. Snowden is a native of Canada and took his degree in Wycliffe College, Toronto. Before going to Texas he was in charge of churches in Colorado and Kansas and has held his

present rectorship since 1919.

Mr. Mitchell has served in the Church Missions House in various capacities over a period of thirteen years, for nine of which he has been intimately connected with the movement inaugurated by the Rev. Dr. Patton originally called the Nation-Wide Campaign, which has revolutionized the vision of the Church and enormously increased its will to achieve. Five years ago he succeeded the Rev. Dr. Milton as Executive Secretary of the Field Department, and has not only brought many plans of his predecessor to fruition but has left an indelible impress on the successful policies now governing this department of the Church's work. Mr. Mitchell resigns at a moment when his successor has opportunity to build the program for the new Triennium. After a short period of rest he hopes to go back into parish work.

The Bishop of the Vast Spaces

Peter Trimble Rowe, who for thirty-two years has traversed Alaska, not for gold or glory but for love of his fellow men

BISHOP ROWE, WHOSE portrait we present to our subscribers this month, is called "the best-loved man in Alaska"; he is perhaps the best-loved Bishop in the Church. For thirty-two years he has traveled the length and breadth of his immense diocese, by launch on the waterways in the summer and on foot behind his dog-team in the winter—even by airplane in emergencies—ministering to Eskimo, Indian and white man alike. Whether visiting Arctic igloos, Indian fishing camps or mining communities, establishing hospitals, strengthening the hands of his clergy, or carrying cheer to lonely missionaries—everywhere and at all times he has been welcomed with joyful affection.

Peter Trimble Rowe was born in Toronto in 1856. He took his degree at the University of Toronto in 1878, was ordained to the diaconate the following year and advanced to the priesthood in 1880. His first charge was among the Indians on the north shore of Lake Huron where he traveled much in small boats in the summer and on snowshoes in winter. In 1884 he crossed over into the United States and was appointed to a mission at Sault Ste. Marie, Michigan, where in ten years he built up a strong parish.

In 1895 General Convention at last elected a Bishop for Alaska and the choice fell upon Peter Trimble Rowe. He was consecrated almost immediately and left for his new field when the first rush of gold seekers was at its height. He landed at Juneau and with two hundred other men climbed the Chilcoot Pass, sharing the work, hard food and dangers of his fellow travelers. Services were

held in the open on the trail, and men with tears in their eyes came up and thanked the Bishop, saying it recalled home and dear ones to them. "The only way to reach men," he said, "is with a brother's heart of interest and sympathy." This has been the keynote of all his work in Alaska.

On reaching Circle City on the Yukon, one thousand miles from Juneau, on the coast, he held the first religious service ever known there. The sanitary conditions in a camp of several thousand men were appalling and Bishop Rowe's first work was to organize a small hospital. This was the first of a chain of such institutions in the coast towns, in mining camps and Indian settlements—generally "manned" by devout women—which often afforded the only available aid in cases of accident or illness.

As pioneer conditions decreased and settlements became permanent it became evident that the work had grown too large for the constant personal supervision of one man, and Bishop Rowe was fortunate in enlisting the aid of the late Hudson Stuck, who in 1904 was appointed "Archdeacon of the Yukon and Tanana Valleys and of the Arctic regions to the north of the same." Archdeacon Stuck was not only able to relieve his diocesan of much travel in the interior, but by his facile pen he made Alaska and its Bishop known to the Church. Bishop Rowe is one of the most self-effacing of men, and had it not been for Archdeacon Stuck the half had not been told.

Alaska is, as its name implies, a "great country". It is not, as some people think, a wilderness of snow and ice, although there are vast stretches of country as yet

THE SPIRIT OF MISSIONS

known only to the wandering Indian and the caribou. It contains the highest mountain on the continent and the third longest river. The climate of the south-east coast is not more rigorous than that of our northernmost states and the scenery is magnificent. The mounting tide of tourist travel and the opening of a railroad from the coast to the interior will no doubt within the next generation increase the present population of 55,000 in 591,000 square miles of territory.

Further information about Alaska and its Bishop may be found in *The General Church Program* and in *The Alaskan Missions of the Episcopal Church* by Archdeacon Stuck. The price of *The*

Program is 50c postpaid; *The Alaskan Missions* is \$1.50, cloth, postpaid. Both books are published by the National Council and may be procured at The Book Store, 281 Fourth Avenue, New York.

For collateral—and fascinating—reading, Archdeacon Stuck's books, *Ten Thousand Miles With a Dog Sled*, *Voyages on the Yukon and Its Tributaries*, *The Ascent of Denali*, and *A Winter Circuit of Our Arctic Coast*, are suggested. They are published by Charles Scribner's Sons, New York, and may be borrowed from the Lending Library at 281 Fourth Avenue, New York, on payment of postage both ways.

Brief Items of Interest

THE PRINTING ART WAS revolutionized with the perfection of the linotype machine. To be sure setting type at a case is still the basis of training, but no school producing printers has completed its task until it has made its pupils familiar in some degree with the machine referred to. Such training is given in a number of our great schools.

THE SPIRIT OF MISSIONS has one particular school in mind dedicated to the industrial training of Negro youth. It is a Church school. It teaches printing. It has no linotype.

Are there printers enough among our people jointly to make a fund to secure this necessary equipment? The first twenty-five dollars is in hand.



AT THE END OF last year Bishop Mosher, accompanied by Mrs. Mosher, made a trip through all our stations among the Igorots in the mountain province of the Philippines, traveling 1016 kilometers by rail, 990 by motor and 248 on horseback. (A kilometer is about five-eighths of a mile.) The Bishop says that some of the motor ride was "beauti-

ful beyond compare". Two nights were spent on a hillside in the open, others in chapels or in vestry rooms. The confirmations numbered 387, ranging from 139 in the old established mission at Sagada, to nine in a little outstation of Sagada called Masla. The Bishop says that if he were only able to convey to the Church people at home some of the enthusiasm that swells his heart as he makes these visitations there would perhaps be a greater desire to forward the work by furnishing better accommodations and more means with which to do it.



ARCHDEACON RUSSELL OF Lawrenceville, Virginia, has recently been kept busy acknowledging congratulations on his seventieth birthday. As the founder and principal of St. Paul's Normal and Industrial School, he has won the undying gratitude of his race. St. Paul's, one of the largest schools under the American Church Institute for Negroes, has been developed from a log cabin, where nearly forty years ago the Rev. James S. Russell, who had just been ordained to the diaconate, opened a

BRIEF ITEMS OF INTEREST

school for Negro children. He has received felicitations from all over the country on this occasion, and *THE SPIRIT OF MISSIONS* would like to add its word of appreciation of the service he has rendered for the uplift of his people.



TO THOSE INTERESTED IN the mountaineers of the south we commend *Mountain Life and Work*, the magazine published quarterly in January, April, July and October, by Berea College. Helen H. Dingman is the editor, and the contributing editors are men and women well known for their interest in the Southern Highlanders.

The magazine is printed on good paper and is well illustrated. The subscription price is \$1 per year; single copy 30 cents. Address *Mountain Life and Work*, Berea, Kentucky.



THE REV. ARTHUR H. RICHARDSON, who is carrying on alone at our new station at Balbalasang in the Philippine mountains, says that the new church (St. Paul's) is nearly finished, and is the source of much pride and interest in the community.

On his recent visit to the Igorot country, Bishop Mosher spent six days at Balbalasang and confirmed a class of twelve boys and girls.



IN THE MIDDLE OF one of the New Year festivities in our mission among the Indians at Wadsworth, Nevada, the roof of the mission house caught fire. Miss Ruth Harmon, our missionary there, dragged out the organ and as she did so, felt that there was not a chance of saving the old dry building, but a young Indian lad of fourteen scaled the wall, and it was his quick action in pulling off the burning shingles which saved the building, although a large hole in the roof put an end to the festivities.

In reply to an inquiry as to the possibility of repairs, Miss Harmon says: "The damage was slight, about ten dollars, and I am accustomed to paying all such items

myself." There seems to us something wrong with this sentence. The stipend of a missionary is small enough at the best and does not leave much margin for such items. We are publishing this note without Miss Harmon's knowledge or consent, but we have no doubt that some of our readers will share our views on the subject.



A CHINESE CLERGYMAN who is taking a post-graduate course at the General Theological Seminary in New York, attended the recent Student-Volunteer Convention in Detroit, and found that "it was quite an inspiration to see that even in this age of religious skepticism and worldly distraction, the love for God and the zeal of saving human souls still find a dominant place in the hearts of so many young people!"



HUBERT T. DELANY, son of the Right Rev. Henry B. Delany, Suffragan Bishop of the Episcopal Diocese of North Carolina, has been appointed an Assistant United States Attorney for the Southern District of New York. Mr. Delany is a graduate of St. Augustine's School.



THE SYMPATHY OF THE whole Church will go out to Bishop Burleson. Mrs. Burleson, who had been in bad health for some time, died very suddenly on February 6, while the Bishop was attending the meeting of the National Council in New York. The funeral services were held in the Cathedral in Sioux Falls on February 11th, Bishop McElwain of Minnesota, and Bishop Roberts, the Suffragan of South Dakota, being present, as well as a great gathering of the clergy and laity of the diocese.

Helen Ely Burleson was a woman of unusual charm and brilliancy and of marked artistic ability. Before her health failed, her sweet and loving helpfulness meant much among those with whom she lived. Innumerable letters, telegrams and messages of sympathy have come to Bishop Burleson, which he has tried as far as possible to acknowledge.

Sanctuary of the Church's Mission

"What is it all about?"

WITH ever increasing frequency and from every part of the world come messages that there is urgent need of renewed, deepened, steadfast prayer.

Abroad, the turmoil of the world; at home, a great weariness of material things; among young people, restlessness; among college students, incredible ignorance as to the merest rudiments of Christianity; among people old enough to know better, indifference, or an ignorance that is paralyzing their wills and killing their missionary energies; among our Church people, a vast dissatisfaction with their own efforts, utmost confusion as to the ends in view, a longing to escape from the seeming tyranny of money-needs and to enter into a new understanding of those needs in terms of life and love.

A bishop from a mid-west diocese where there are great needs for missionary work has just expressed his conviction that "it might conceivably be better to take money from the actual prosecution of missionary work in order to build up in this land of ours a body of people who are educated in the meaning of religion and the reasons for giving money. People are dying for lack of knowledge." "The Mission of the Church," says another clergyman, "is an almost meaningless phrase to most of the people of the Church."

We have too far lost the sense of sin, we have forgotten the paralyzing effects of sin, and the need of forgiveness. In the welter of explanations set forth about everything in this most explaining century, we are forgetting that "in its essential nature the problem of sin remains unaffected by modern knowledge. Sin is still sin against God."



We know not what we should pray for as we ought, but the Holy Spirit himself maketh intercession for us.

IT is safe to assume that this page is read by most of the Church people whose understanding of and love for the Church's Mission is deep and true. With them, as this Lent passes by, we would share the urgent need, so widely felt throughout the world, of renewed prayer and renewed effort to make the eternal truths of the Christian religion known to others, at home no less than abroad.

The "door" is still "opened in heaven." "A glorious high throne from the beginning is the place of our sanctuary." To it let us turn, praying—

That all Church people may see the whole world's need of Christ.

That there may be removed from our own lives every hindrance to the manifestation of God's redeeming love and power.

LIFT UP YOUR HEARTS —

The National Council

The National Council meets regularly five times a year. Its work is conducted and promoted through the Departments of Missions and Church Extension, Religious Education, Christian Social Service, Finance, Publicity and Field, 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

During the month of March, southern itinerary.

Meeting of the National Council

February 8-9, 1928

THE MATTERS BROUGHT BEFORE the National Council on February 8th and 9th, demanded—and received—the most earnest and prayerful consideration of the members. As this was what is known as the “annual meeting” when the budget for the coming year is considered, fiscal questions were naturally pre-eminent. Each department in submitting its report for the past year, showed that the most rigorous economy had been exercised.

The Council considered the record for 1927 and learned with satisfaction that for the second year of the “Pay as you go” plan the budget had been balanced. They received the latest figures concerning the old deficit and learned from the Presiding Bishop that plans were still afoot to secure final payments on this account prior to the General Convention at Washington this fall. They distributed a total of \$122,023.64 of undesignated legacies. Most important of all they considered promises from the dioceses concerning payments in 1928 and adjusted the program in the spirit of the “Pay as you go” plan adopted at New Orleans. Details under these headings appear further on in the Treasurer's report.

The following resolution of the Department of Christian Social Service, supported by an earnest address from the

Hon. George W. Wickersham, who was present by invitation of the Presiding Bishop, was unanimously adopted:

The Department of Christian Social Service calls to the attention of the National Council a telegram signed by the Rev. S. Parkes Cadman, the Hon. George W. Wickersham and the Rev. William P. Merrill: “Will you ask 100 outstanding leaders in your area to telegraph or write President Coolidge and also members of the House of Representatives from your State protesting against the big naval building program? The whole movement for world peace is seriously jeopardized thereby. The situation is critical. Every Congressman should hear from his constituency,” and passes the following resolution:

Resolved: That the National Council desires to bring to the attention of our people the menace to the friendly relations existing between nations at the present time, inherent in the Naval Bill now pending. We do not believe that so vast an increase is necessary for national defense, and we regard the expense involved as an unwarranted burden upon the tax-payers. In the interests of both peace and economy, while assuring adequate national defense, we hope for a modification of this bill.

The Rev. R. Bland Mitchell, for five years Executive Secretary of the Field Department of the Council, and for thirteen years a member of the staff at the Church Missions House, tendered his resignation. The following resolution, expressing the appreciation of the Council for the service Mr. Mitchell has rendered and regret at his decision to retire, was carried unanimously by a rising vote:

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Whereas, the resignation of the Rev. Richard Bland Mitchell as Executive Secretary of the Field Department has been tendered to the Presiding Bishop of the Church and has been accepted by him; and

Whereas, for an unbroken period of thirteen years he has served the Church at her national headquarters—for five years as Secretary of the Board of Missions, for three years as Corresponding Secretary of the Department of Nation-Wide Campaign, and latterly for five years as Executive Secretary of the Field Department of the National Council; and

Whereas, during this long term of office he has labored incessantly for the advancement of the Church's Program, has worked with untiring devotion and self-sacrifice, and has brought all his gifts to the service of the Church and Her Lord and Master; and

Whereas, by his unflinching tact and generosity, by his sympathetic understanding of the many problems facing the Church in her recent forward movement, and by his gracious and winsome personality, he has greatly endeared himself to his associates and to a large company of men and women throughout the length and breadth of the Church; and

Whereas, not only did he have a very considerable share in the initiation and successful prosecution of the great forward movement known first as the Nation-Wide Campaign, and subsequently as the Church's Program, but has also largely contributed to its past achievement and the present hopeful outlook for still greater success in extending the Kingdom of God, therefore be it

Resolved, by the National Council, that we express our grateful appreciation of the loyal and devoted service rendered to the Church by the Rev. Richard Bland Mitchell, our sense of the loss sustained by the Council due to his resignation, and our earnest prayer that he will be abundantly blessed in the sphere in which he will exercise his ministry in the future. Be it

Further Resolved That this Resolution be spread upon the minutes of the Council, and that a copy, suitably engrossed, be presented to him.

The Presiding Bishop announced the appointment of the Rev. Chauncey E. Snowden, rector of the Church of the Incarnation, Dallas, Texas, as successor to Mr. Mitchell, and the appointment was confirmed. Mr. Snowden has accepted this appointment to be effective immediately after Easter.

A number of other appointments of interest were made. The Rev. Franklin J. Clark, Secretary of the Council, was made Custodian of the Archives in place of the Rev. Edwin B. Rice, retired. Two

new General Secretaries were appointed in the Field Department, the Rev. Don Frank Fenn of Gethsemane Church, Minneapolis, and the Rev. William B. Crittenden of Charlotte, N. C. Mr. Crittenden is a Negro and the first Secretary of the Department of his race.

Mr. Joseph H. Fletcher was appointed assistant to the secretary in the new division of Industrial Relations of the Department of Christian Social Service, and the Rev. F. G. Goodwin was elected an additional member of the Department.

In the Department of Religious Education Miss Grace M. Hewitt was appointed Secretary for Church School Administration and Professor Adelaide T. Case of Columbia University was made a consultant of the Department.

Bishop Arthur S. Lloyd, Suffragan of New York, was asked to represent the Church at the commemoration of the three hundredth anniversary of the Reformed Church in America, to take place in New York on June 7th of this year.

The Council accepted with regret the resignation of Miss Dorothea P. Coe, Secretary for Church Institutions in the Department of Christian Social Service, on account of ill health, and expressed its hope for her speedy recovery.

At the invitation of the President, Miss Artemisia Bowden, head of St. Philip's School for Negro Girls, San Antonio, Texas, asked for the support of the Council in making the School a part of the American Church Institute for Negroes. Miss Bowden was asked to formulate a written statement for the consideration of the Council.

Another visitor was the Rev. Robert P. Frazier, who has just been appointed Junior Archdeacon of Niobrara, the Indian field of South Dakota, to assist the veteran Archdeacon Ashley, whose record of fifty-five years of continuous service is perhaps unsurpassed in any mission field.

The Woman's Auxiliary was authorized to purchase a house in New York as a temporary home for missionaries on furlough. Full details will appear in a later issue.

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The Episcopal Actors' Guild was officially recognized as affiliated with the Commission on Religious Drama of the Department of Religious Education.

A communication had been received by the Department of Missions from the recent Foreign Missions Conference asking the various Boards having work in China to join in an effort to secure for those missionaries desiring it the privilege of waiving their right to military protection. On the recommendation of the Department the following resolution was adopted:

Resolved, That the resolutions of the Foreign Missions Conference of January 10th to 13th, 1928, in regard to the protection of missionaries, and the resolution on this subject of the Prudential Committee of the American Board of Commissioners for Foreign Missions, be submitted to the Bishops and other missionaries of the China Mission in order to secure their judgment as to the action proposed.

In answer to a question as to conditions in China, the Acting Secretary for Foreign Missions said that Dr. Wood would reach the United States late in March, bringing with him basic material for his report to the Council at its April meeting.

The Council was deeply grieved to learn of the death of Mrs. Burleson, wife of the Bishop of South Dakota. The Presiding Bishop voiced the love and sympathy of all for Bishop Burleson, announcing a memorial service in the Church of the Holy Communion, New York—the church in which Mrs. Burleson was baptized, confirmed and married—on February 11th, at the same hour as the funeral service at Sioux Falls.

REPORT OF THE TREASURER

The budget quotas allotted to the dioceses for 1928 amounted to \$3,510,000. The dioceses notified the National Council to expect \$2,809,361. This is a decline of \$173,982 from 1927. The situation is not so unfavorable as the figures would indicate. The major part of the decrease comes from a few large dioceses and for the past two years several of these dioceses have told the Council to

expect more than was really in sight as a result of the parish canvasses. In consequence such dioceses, in order to pay the amount reported to the Council, were faced at the end of the year with the necessity of borrowing or making a special appeal to individuals. Some adopted one method, some the other, and some did not pay the expected amount.

Such experiences repeated for two years have left an unfavorable impression on the people and these dioceses have now reported only what was really to be expected on the basis of present conditions.

The sum to be expected from the dioceses is \$700,639 less than the quotas. Toward meeting this deficiency the Council estimates that it will receive \$75,000 in gifts and income not counting on the quotas. In the year 1926 the Council had a surplus of income over expenditures of \$62,990 and this is now to be carried over into the 1928 income. The Council also voted to use this year \$80,000 remaining in the Contingent Fund of 1926 and 1927. It is estimated that \$250,000 will be saved this year out of various items in the Budget, as for instance vacancies in the missionary staff. The total of this miscellaneous income and these estimated savings is \$446,990. Deducting this from the \$700,639 by which the dioceses have failed to meet the quotas leaves a balance of \$232,647, which can only be met by reducing appropriations.

The treasurer reported that the books for the year 1927 would be closed with all bills paid without using any of the undesignated legacies. The amount of the balance cannot be determined until final reports from China and Japan are received.

Undesignated legacies in the amount of \$122,023.64 were distributed as follows:

\$25,000 for rebuilding St. Agnes' Church, Miami and Christ Church, Coconut Grove, both destroyed in the Florida hurricane; \$15,000 for work among Japanese in Seattle and the White River Valley in the district of Olympia;

\$8,000 for a rectory and enlargement of parish house at Trinity Church, Bend, in Eastern Oregon; \$4,000 for repairs on churches on the Indian Reservations of South Dakota; \$4,000 toward a parish house in Buffalo, Wyoming, and \$25,000 to the American Church Institute for Negroes, including a legacy of \$4,000 from the estate of John C. Davies, for the improvement of educational conditions in the South. \$36,000 was reserved for the foreign field, and \$20,000 for Latin America, to be distributed when further information was received. A still further reservation of \$18,182 has been made, to be distributed as need arises.

**Department of Missions
and Church Extension**

JOHN W. WOOD, *Executive Secretary*

**Meeting of the Department
of Missions**

February 7, 1928

AT THE MEETING of the Department of Missions on February 7, Bishop Murray asked that a cable bearing the greetings of the Department be sent to Dr. Wood, who at the time of the meeting was in the Philippines. He expects to arrive in Vancouver on March 25 and will be present at the April meeting of the Department. Bishop Sanford will defer his return in order to attend the International Missionary Council at Jerusalem, March 24-April 8.

Bishop Murray announced that on February 21 a memorial service of Holy Communion for the late Deaconess Hart would be held in the chapel of the Church Missions House, with Bishop Lloyd as the celebrant and an address by the Rev. Dr. A. M. Sherman, for many years Deaconess Hart's fellow-worker in the diocese of Hankow.

Mrs. Madeline G. Womack was appointed as a nurse in St. Agnes' Hospital, Raleigh, North Carolina, under the U. T. O., and the Rev. William T. Johnson was employed in the field as a missionary in the Dominican Republic.

Across the Secretary's Desk

SOME OF THE GOOD friends of the Brazil mission who heard about the difficulty which Bishop Thomas found in getting around his enormous field, contributed some money to buy him a Ford car. The Bishop is now enjoying the result of their kindness. In a recent letter he says: "Notwithstanding our terrific roads, the car is in pretty constant use. It enables me to get about and particularly into town without delay and so saves me a great deal of time. I run it myself and manage to keep out of at least half of the five hundred holes between here and town; the other half no one avoids.

"After one has had the use of a car for some months, one wonders how he ever got along without it."

In the name of the Brazil mission in general, and of Bishop Thomas in particular, the Secretary wants to thank all those who made this contribution to Bishop Thomas's comfort and usefulness.



IT IS ALWAYS CHEERING to receive a message like the following from a missionary who has just begun work in his new field. "My enthusiasm for the work here has not abated one bit. I am seeing more and more each day the influence of the mission. The work which has been built up is marvelous and I count it a privilege to be able to have a hand in it."

This quotation is from the Rev. W. L. Ribble, who with Mrs. Ribble has just begun work in Porto Alegre, Brazil.



FROM MRS. ELIZABETH M. MOLINEUX, our lone missionary at Sitka, Alaska, come tidings of a real calamity. The steamer *Northwestern*, one of the finest boats plying between Seattle and Alaskan ports, ran aground on Cape Mudge on the morning of December 6th. Fortunately all the passengers and crew were saved, but the steamer partly filled with water and most of the cargo was a total loss.

The tragedy of the matter is that this boat was the bearer of most of the Christmas packages for Alaskan cities, both on the coast and in the interior. Fifteen

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pouches of registered mail and forty sacks of letters were saved, but practically all the parcel post mail, amounting to 1,899 pouches, was a total loss.

Ralph Alexander, mail clerk on the *Northwestern*, worked until the mail room was more than waist deep with water, but he was forced to abandon hundreds of sacks of Christmas packages.

Mrs. Molineux asks us to give publicity to this item as many of the lost packages may have been for her, and she is afraid the senders will think her ungrateful for not acknowledging them.

Many who have been waiting to hear of the arrival of Christmas packages at other points in Alaska, will realize that they were probably on the ill-fated *Northwestern*.

Arrivals and Sailings of Missionaries

CHINA—ANKING

The Sisters Constance Anna and Helen Veronica, returning to the field, sailed from Vancouver February 4.

Deaconess K. E. Phelps is returning home via Europe.

Miss Lillian Harris sailed from Shanghai February 3, due in San Francisco February 23.

CHINA—HANKOW

Miss Venetia Cox, returning after furlough, sailed from Seattle February 13.

Miss M. E. Wood arrived in Shanghai February 6.

The Rev. T. P. Maslin and family have returned to Hankow from Manila.

CHINA—SHANGHAI

Dr. C. M. Lee, returning to the field, sailed from San Francisco February 10.

Mrs. John W. Nichols and Miss Clare Nichols, returning to the field, sailed from San Francisco February 3.

Miss L. E. Lenhart, returning home on furlough via Europe, sailed from Shanghai January 28.

The Rev. E. R. Dyer and family arrived in New York January 26.

JAPAN—NORTH TOKYO

The Rev. H. C. Spackman and family,

returning after furlough, sailed from London January 28.

JAPAN—KYOTO

Miss H. L. Tetlow arrived in Kobe February 7.

LIBERIA

Mr. Arthur V. Wiggins arrived in Monrovia January 24.

PHILIPPINE ISLANDS

Mrs. Bayard Stewart arrived in Manila January 14.

Deaconess S. M. Peppers and Miss Dorothy Latham arrived in Boston January 13.

Foreign-Born Americans Division

THE REV. THOMAS BURGESS, *Secretary*

Read About Your Neighbors

ONE OF THE BEST ways of gaining a sympathetic mind and heart toward your neighbors of many races, and training yourself in the art of making them "friends, not foreigners" is by reading the best books about them and by them. The following is a carefully selected list of recent books, some of them just published. Most of them can be found in your public library, or if not, you can persuade the librarian to get them.

Racial Backgrounds

Immigration Backgrounds, by H. P. Fairchild, Wells and Sons, New York.

Old World Traits Transplanted, Park and Miller, Harpers, New York.

Christianity and the Race Problem, by J. H. Oldham, Doran, New York.

Wise Men from the East and from the West, by A. N. Rhibany, Houghton Mifflin, New York.

Conditions in America

Around the World in New York (City Life) by K. Bercovici, Century, New York.

On New Shores (Rural Life) by K. Bercovici, Century, New York.

Greeks in America, by T. Burgess, Sherman, French and Co., Boston.

Armenians in America, by M. T. Malcolm, Pilgrim Press, Boston.

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Striking Autobiographies

The Soul of an Immigrant, by G. Panunzio, MacMillan, New York.

Reamer Lou, by L. Forgione, Dutton, New York.

From Immigrant to Inventor, by Michael Pupin, Scribner, New York.

A Far Journey, by A. N. Rhibany, Houghton Mifflin, New York.

My Mother and I, by E. G. Stern, MacMillan, New York.

A very long list of other books can be found in the two following books, which can be ordered from The Book Store, 281 Fourth Avenue. The lists include a large number of translations of some of the most famous literature of the various races. These last are very helpful.

Foreigners or Friends, by Thomas Burgess, C. K. Gilbert, and C. T. Bridgeman.

Handbook-Bibliography on Foreign Language Groups, by A. B. Greene, and F. A. Gould.

Christian Social Service

THE REV. CHARLES N. LATHROP,
Executive Secretary

AT THE GENERAL CONVENTION of 1922 the following resolution was adopted: "While the Church cannot commit herself to any particular program of social reform or policy of industrial reconstruction, she can and must do these things at least: Urge upon her members, and particularly her clergy, the earnest, careful and impartial study of the whole industrial problem in the light of the teachings of Christ, with especial attention to the real spiritual significance of the world-wide labor movement which is so often dumb and inarticulate, and which generally finds such inadequate and often distorted interpretation in our public press and current literature."

During the period of the same General Convention a representative group of clergymen and laymen met for the discussion of industrial questions, and submitted as one of their suggestions that "the first step (for the Episcopal Church

in making a contribution to human relations in industry) is a concrete description of industry and industrial processes as they are and as they should be. Men must be set to thinking concretely. Most Utopias are unreal and unconvincing, and a scientific approach which describes human relationships in industry as they are should be the basis for discovering what they should be."

At the first of the New Year, 1928, steps were taken to lay the foundation for such a contribution. Mr. Spencer Miller, Jr., who has had long experience as an educator and research worker in the industrial field, has accepted the position of consultant in the Division of Industrial Relations in this Department. Mr. Miller has received degrees from Amherst College and Columbia University, and is recognized both in America and abroad as an educator and guide in industrial relations. Mr. Joseph F. Fletcher, a student of Berkeley Divinity School, and for several years actively interested in the relation of the Church to industry, has been lent to the Division as assistant, through the kindness of the Dean of Berkeley and the Bishop of West Virginia, the Right Reverend W. L. Gravatt, D. D.

The Division of Industrial Relations expects to make a year's study of the relation of the Church to industry, approaching the problem in the spirit and manner set forth at the General Convention. The problem will be one of ascertaining the character of the industry in which the laity of the Church, workers and employers, have a part; the influence and relation of the parish to industry through these two groups; the part played by those engaged in industry in determining parish policies; the position and responsibilities of the parish priest; and the relation of non-parochial bodies to industrial activities.

The method the Division will use is not completely established, and much of it will be determined by the detail of the study. As one part of the work, studies will be made of communities in geographically separated areas of the coun-

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try, enabling the Division to describe in detail the relations of the typical parish to the community industry. For example, parishes may be selected from the textile area in the South, from a bituminous coal-field, and from a manufacturing town in the Middle West.

From time to time meetings will be held to discuss various problems facing industrial communities, unemployment, especially at the present, and the Division will notify all clergy in those communities whose parishes are affected. At those meetings organized labor will meet with employers to discuss these problems, and an invitation is extended to the clergy to attend, through the Workers' Education Bureau which will be instrumental in organizing the meetings. Another service which the Division hopes to perform, along with its work of investigation, is providing bibliographies and syllabi on the subject, and in giving information about speakers on industry both for forums and conferences.

To quote from the pastoral letter of the House of Bishops, 1922: "The Gospel of the Kingdom is of and in itself a social message. In all industrial questions there is need, above all else, of frank coöperation and sympathetic understanding." The work of the Division of Industrial Relations will be that of fact-finding, and the publication of a report which will provide a disinterested and scientific basis for such coöperation and understanding.



AN INTERESTING experiment in child care is to be tried by the Methodist Children's Home Society of Detroit. The Society has recently received \$725,000 with which to build and endow a number of cottages. Each cottage will house three or four children with a housemother and father. The housemother will be on a salary, but the father will carry on his ordinary business, going to, and coming from, work each day as though he belonged to a normal, natural family.

The experiment will combine the central supervision and economics of administration of an institution, with the normal

life of the average family. Heretofore cottage groups have been as large as fifteen or twenty children—a small neighborhood in itself—but this newest experiment seems to have all of the advantages of private home life plus such virtues as institutions possess.



THE EIGHTH NATIONAL Conference on Social Service of the Episcopal Church meets at Memphis, Tennessee, May 2nd to 6th. The Conference will open with a Corporate Communion May 2nd. The morning will be devoted to business and organization; at lunch Bishop Gailor and Mr. S. C. Kingsley, President of the National Conference of Social Work, will be speakers, and in the afternoon an interesting paper will be read by the Rev. J. M. Stoney of Anniston, Alabama, on social service in a town of more than one parish.

Some of the papers which will be read at succeeding sessions will be: *Children and the Church; A Program for a Downtown Parish*, by the Rev. P. G. Kammerer; *What Should the Visitor Look for in the Local Jail?* by Dr. H. H. Hart; *Organizing and Conducting a Discussion Group in a Parish*, by Canon Nelson; *What Do We Mean by Sin*, by Professor Norman B. Nash, and *Youth and the Church*.

In addition to this very interesting program at lunch and in the afternoons, those present at the conference will have the privilege of attending the sessions of the National Conference of Social Work which are held in the mornings and evenings.

One and one-half fare certificates will be available to delegates, and as last year arrangements have been made for hotel accommodations together. It is not too early to plan to attend.



ONE OF THE MOST interesting pamphlets which has come to our notice in some time is called *Changing the Delinquent Attitude*, by Anna Elizabeth King. It has very suggestive case mate-

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rial on the successful handling of girls who were on their way to becoming delinquents.

Any clergyman or Church worker can read it with profit to his or her work. Copies may be secured from the Department of Christian Social Service, 281 Fourth Avenue, New York, New York, price 50c.

Field Department

THE REV. R. BLAND MITCHELL,
Executive Secretary

The Church's Program, Why I Believe in It

I. It is educational. Knowledge is power and in the Campaign the Church gives information as to its work, purposes and needs, both spiritual and temporal, and seeks information as regards its resources, problems and opportunities for service.

II. It places on the membership the responsibility for the prosecution of the work of the Church and endeavors to arouse a sense of stewardship.

III. In the Annual Every Member Canvass it gives the members opportunity for individual work in arousing the interest of those who have become indifferent and reclaiming them; recruiting members from persons not attached to any Church; and increasing the membership and attendance of the Church Schools.

IV. In conference and group study questions may be asked and problems discussed to better advantage than by sermons. A better understanding is reached, differences are reconciled and we go forward in fellowship and unity of purpose to do the work of the Master.

Out of the Nation-Wide Campaign came *The Program*. It is only a continuation of the original program, which commanded us to "Go out into all the world and preach the gospel to every creature," adapted to present day needs and conditions. It is concise, definite, equitable and attainable. It opens several avenues of endeavor, in some of

which every member should be able to find an outlet for his or her energies. If through the Grace of God we may rise to a full sense of our stewardship, we shall make come true the vision of the opportunities of the Church as pictured in *The Program*.

—DR. WILSON JOHNSTON in
The Oregon Churchman.

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 204.

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 traveling 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 wherever this can be done.

J. M. MILLER, *Secretary*.

Religious Education

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

Read a Book

**Four Essentials of Education.*
By Thomas Jesse Jones. (New York, Scribner, 1926) \$1.50.

Why Stop Learning? By Dorothy Canfield Fisher. (New York, Harcourt, Brace, 1927) \$2.00.

**From Immigrant to Inventor.*
By Michael Pupin. (New York, Scribner, 1926) \$2.00.

*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.

Books may usually be secured either from your local book store or from the publisher, but The Book Store, 281 Fourth Avenue, New York, N. Y., will be glad to secure copies at the prices noted. The Book Store, however, cannot undertake to send books on approval. Remittance should accompany all orders.

Young People

By Clarice Lambright

Associate Secretary for Young People's Work

A TEACHER, WHO HAD been telling her class about Jesus helping the fishermen, concluded the story by reading: "Then St. Peter fell down at the feet of Jesus saying, 'Master, I am not good enough to be here with thee'. Jesus replied to Simon Peter, 'Fear not; from this time you shall help me'."

Immediately the seven-year-old boy beside her besieged her with these questions: "Why wasn't St. Peter good enough? Is it a true story? When did it happen? About a thousand years ago,

didn't it? Why don't you tell us a story about something that is happening today instead of a thousand years ago? What did Jesus mean when he said that to St. Peter? How could St. Peter help?"

Perfectly normal questions, were they not, for an average wide-awake boy to ask; questions which showed his interest in Jesus and in life?

These are the very kind of questions older boys and girls in the Church are asking today. *Why* is this or that so, and is the reason a valid one? What is happening *now*, and what can we *do* about it? Questioning, thinking, and acting are words used when describing many young people today. It is true that some young people may not think at all or act without thinking, while others often think and act unwisely. But this only means that many of them need to be given an opportunity to think and act for themselves, while others need to have made available and attractive to them better things to think of and do.

For this very kind of help young people have been turning to the Church. They want to know Christ, not just to know more about Him; they want to know why so much of our present-day activity and so many of our relationships fail to be Christ-like; and they want to do what they can do now to make things better. As these same great questions face the Church, young people all over the country have come together to find out how they, as simply one section of the Church, can help to strengthen the Church to take action on these questions. These young people have been drawn together, not by a mere desire to form an organization for young people, but for the purpose of trying to stimulate and extend the work of the Church.

How the group is organized is not the vital question. In some parishes where there is room for only one society, it may be best to have the boys and girls meet together in the same natural way that boys and girls in their teens and early twenties work and study and play together outside of the Church. Some groups may meet on Sunday nights and others on week nights. Some groups may

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meet as a Senior Department of the Church School on Sunday morning and come together on a week night for their activities. Some senior classes of boys and girls may come together as a Young People's Society only when there are definite jobs to be done. In other parishes it may be better to have separate groups for boys and girls such as the Girl's Friendly Society, the Brotherhood of St. Andrew, or other societies. In still other parishes all the different kinds of organizations may exist, each serving a definite and recognized need.

The main idea is to have an organization—and only as much of it as is necessary—that will help meet the actual present-day needs of the young people as related to their every-day living. The idea is to have more than an organization that catches the boys and girls after they drop out of Church School, or that gives them something to do to keep them busy. What is needed is, first, an opportunity for boys and girls to come together, with companionable counselors, to think aloud freely and frankly, to carry on their own activities, and to get help on their own personal problems; second, counselors who, as the young people say, "should be consecrated communicants who understand young people, who are sincerely interested in their welfare, and who can establish with them mutually enjoyable companionship. They should be liaison officers between the parish and the young people; they should stand ready to give individual help in the personal problems of young people; they should aim to encourage and develop leadership among the young people rather than to dictate or assume leadership themselves."

By being responsible for initiating and carrying out their own enterprises, with a program of worship, study, service, and recreation, young people have sought to become leaders as well as learners and listeners, and more Christ-like as well as better Churchmen. The whole emphasis is on trying to live a more Christ-like way of life and helping others to do the same.

In the young people's groups known as the Young People's Fellowship, the

Young People's Service League, or some other society name, the parish is the working unit. Diocesan and provincial conferences are held simply to exchange ideas and see how young people can strengthen their endeavors to make the Church life stronger and more vital.

For the purpose of further stimulating and extending the work of the Church through the young people, there has been formed what is known as the National Federation of Episcopal Young People. The National Federation does not enact any legislation, standardize any methods, or superimpose any plans. It stands for decentralized responsibility with central coöperation. It aims to act as a clearing-house for an exchange of ideas and methods. Every three years there is to be a national conference of young people. In the interim a National Commission, composed of one young person from each province, four advisors from the field, and the Executive Secretary of the national Department of Religious Education, acts as a clearing-house.

The National Commission, in coöperation with the young people they represent, planned the first National Conference, which is described elsewhere in this magazine. They have also compiled and published the National Handbook and printed the National Hymn and Prayer Card. Beginning with this issue they will be responsible for two pages every month in *THE SPIRIT OF MISSIONS*. As one section of the Church, the young people will edit these two pages of the general Church magazine rather than publish a paper of their own. The pages will contain material written and used by young people all over the country, material which, it is hoped, will prove helpful to every group of young people rather than to any special organization.

The National Federation of Episcopal Young People, or the Young People's Movement as it was formerly called, is still a movement, existing and tending only toward that which will help the young people to find answers to their questions as they seek a Christ-like way of life for all people.

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Adult Division

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

The Newest Mission Field

*By the Rev. C. Leslie Glenn
Secretary for College Work*

"IF I WERE TO NAME the chief defect of contemporary education, it would not be that it turns out people who believe and behave as their fathers did—it does not—but that it produces so many stunted wills, wills prematurely grey and incapable of greatness, not because of lack of endowment, but because they have never been exposed to what is noble, generous and faith-provoking."—*Human Nature and Its Remaking* by W. E. Hocking, Professor of Philosophy at Harvard.

A new mission field is opened to the Church of Christ whenever a new country is discovered. The field is the world.

There is enough work in the mission fields already known for the Church not to be over-anxious about discovering new ones, and yet within the last thirty years, a new one has been created and its discovery forced upon the Church.

That mission field is the American College. Not on the geographical outskirts of the world, but in the very heart of the most enlightened Christendom, a missionary problem has arisen. Its presence is forced upon the Church by the double fact of the acute scarcity of college-trained candidates for the ministry, and the heathenism of the Younger Generation. (The word "heathen" here is not used rhetorically.)

The American College is not a mission field in the general sense that every church is a mission field in which the spiritual life of the people ought to be deepened, but a mission field in the sense that it is geographically removed from effective Christian ministrations; not far, geographically; in some cases, only a few miles, but far enough to call forth the observation of one of America's foremost educators that the students "have never been searchingly exposed to what is noble, generous, and faith-provoking."

This geographical separation is due to

a sudden shift of a section of the population. During the last thirty years, while the population increased 78 percent, the number of students going to college increased 445 percent. There are four times as many students, in proportion to population, as there are in England or France. Not only has there been a vast increase in numbers, but the students are coming from social and economic strata which had rarely been tapped before.

This means that a whole section of the communicants of the parish churches has moved out from under the ministrations of the parish rector. There are few people between the ages of eighteen and twenty-two in the same town as their home church.

It is an emergency comparable only to that of the World War, when all of our young men moved away to training camps.

As an agency for reaching or keeping in touch with students, the home parish has broken down. The students simply don't live there. The rector may see them at Christmas and again for a few Sundays in the spring and fall, but for the greater part of the year, except in rare instances, he is out of touch with them.

No one is alarmed over this, because it is taken for granted that there is effective Christian leadership at the colleges. This faith in college education probably comes from the fact that from the earliest times in England, there were only two Universities, Oxford and Cambridge, and to these the Church did minister. The small proportion of the population that attended college was taken care of by clerical dons, clerical vice-chancellors, clerical tutors and fellows. The student of the early English Universities was surrounded by clergymen and chapels. In Oxford alone there are about fifty chapels. Whatever effect this had upon the religious tone of the Universities, at any rate the Church was there.

And the Church was present in the early days of our American Colleges, most of which were founded to educate men for the ministry. Because of this early tradition of English and American

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education, the fallacy still persists that every educated man is a Christian; that to go to college is to be nourished in virtue and Godly living. Nothing could be further from the truth.

The modern college does not know the early tradition. Education is neutral as far as any religious influence is concerned.

While the Church carries on parochial work with steadily increasing success, a mission field exists, composed of members of parishes, a mission field which was unforeseen when the parochial system was being developed in England.

The college student is geographically removed from effective Christian leadership. To refute this, it might be said that there are churches in every college town, to which the answer is simply that students do not attend them. It might also be said that the *Living Church Annual* gives a list of 300 clergymen ministering to college students. In answer to this, it should be said that, as a matter of fact, less than twelve of these clergymen are able to give full time to the work, and less than 100 are able to give even one day a week. And this for over 25,000 Church students!

Thus the college of today, grown to five times its size of thirty years ago, and practically without the Church, is a missionary field. It is a missionary field too, because the means of supplying effective ministrations must come from the outside. Students are proverbially and practically "broke" and cannot be expected to support their own spiritual advisors.

It is the newest missionary field, because it was only ten years ago that any general movement arose in the Church to explore this field and present its challenge.

Some day, recognition will be given to the pioneering words of the men who first pointed out the Church's responsibility for the rapidly growing student population. The Church is not fully awake yet, although rapid strides were made by the Rev. Paul Micou and the Student Inquiry, and by such men as the Rev. Malcolm Taylor in New England and Professor L. H. Pammel in the Middle West.

The Church cannot say that students won't respond—they've never been challenged. The Church has failed to provide effective Christian leadership. Very few men have actually been sent to minister to the colleges or adequately supported when there. There have been men who happened to have parishes near colleges, and some of these have done heroic work as individuals, but the time they have given to the work has been taken from their parish duties. Missionary-minded parishes have been willing to give the time of their rectors to work among students from other parishes, but the task of serving both a large parish and a missionary field is almost an impossible one. There must be help from the outside, diocesan, provincial or national, depending upon the geographical distribution of students, help given to the local parish or to a student chaplain appointed by the Bishop.

Students will respond to leadership. The great danger is not that they are indifferent, but that the Church is not challenging enough. There are groups of students working for world peace, industrial democracy, better race relations, and many of them do not see what the Church has to do with it all. They want a prophetic note, and they do not hear it from the Church.

Students are irresponsible, and this must always be a drawback to their idealism. Because college life is unreal, the suffering and duties of real life do not make religion a necessity. It can be ignored better in college than later. And some feel that students can be left alone in their fool's paradise, knowing that, as soon as they come face to face with the problems of life, they will return to the Church. They may, after they have been out of college ten or fifteen years. But does the Church need to wait until men are driven to it by the disappointments and failures of life? Is its only ministry one of comfort? "I write to you, young men, because you are strong." Has the Church nothing to say to men because they are strong?

Most of the boastful agnosticism of this student generation is a reaction

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against the mild, uninteresting demands of orthodoxy. For many students, atheism is an adventure of faith, a lot more stimulating than the colorless demands of the religion presented to them.

Students are hungry for a message of utter consecration. The most appealing figure, after that of Jesus, is St. Francis of Assisi. It is said that students want something human. On the contrary, they want something wholly divine. They want what Christ alone can give them; they will answer to His claims, if men can be sent to carry them.

"The chief defect of contemporary education is that it turns out people who have never been searchingly exposed to what is noble, generous and faith-provoking."

"How shall they believe in Him, of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?"

Teaching by Pictures - II

By William E. Leidt

LAST MONTH I SUGGESTED a *Church News Bulletin Board* as a very real means of spreading information concerning the Church's Program. This form of visual education is used successfully in many places. Here is what one leader in Central New York writes: "A class of high school girls who are studying the Church's Mission are making posters of pictures and statistics on each mission field. On a map of the field we place a small gold cross to mark a church or chapel, a red cross for a hospital, and a flag to indicate the position of a school. The map is hung with the poster beside it in the vestibule of the church.

Here is a very practical and effective suggestion. What means have you used to spread the Church's Message?

Pictures can be used in other ways. Many parishes publish bulletins or magazines and frequently parochial organizations issue leaflets concerning their activities. Here is another opportunity to visualize and vitalize the Church's work throughout the world by means of an oc-

casional illustration of work actually being done. But you say, illustrations require cuts and cuts are expensive. True! But do you know that the Publicity Department maintains an extensive file of such cuts which it is only too glad to lend to those who can make use of them? The next time you are preparing a parish (or even a diocesan) publication which would be enriched by an actual picture from the mission field, why not write to the Publicity Department at 281 Fourth Avenue, New York, for help.

Again, you have been called upon to tell a group about some phase of the Church's work. It may be that you were lucky enough to have visited the Church in a distant place, or a particular interest in a certain land or peoples had led you to become especially informed and you were asked to share this experience with others. Or perhaps you were asked to prepare yourself on a certain subject concerning a part of the Church's work. I know that this is not an infrequent or unusual occurrence among groups who regularly study the Church's Mission. In such a situation, have words alone seemed inadequate? How you longed to show your friends how certain people or particular places actually looked. If so, you need not have relied entirely upon words. Our Lantern Slide Bureau has nearly sixty different sets treating of the work of the Church. Most of these slides are beautifully colored and each set is accompanied by excellent notes. If you have never used lantern slides you have neglected using to the fullest one of the Church's resources to help you visualize your great contribution to the evangelization of the world. This is but a hint; if you would know more about lantern slides or even films—we have one or two China reels and the American Church Institute for Negroes has an excellent film of its work—write the Lantern Slide Bureau at the same address for its descriptive list. It will be gladly sent.

Other means of visual education will undoubtedly occur to you. Would it not be helpful if you shared your methods—successes or failures—and problems with others.

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

Meeting of the Executive Board of the Woman's Auxiliary

By *Emily C. Tillotson*

Educational Secretary

THE MEETING OF THE Executive Board of the Woman's Auxiliary was held at the Church Missions House on February 4th and 6th. As is the custom, the meeting began with the Holy Communion, at which The Rev. Carroll M. Davis, D. D., was the celebrant.

The meeting was called to order by the Chairman, Miss Lucy C. Sturgis. Miss Sturgis opened the session with a passage from the Bible and with prayers for strength and guidance, after which Miss Frances Bussey, the Secretary, called the roll, the following members being present: Mrs. Fisher, Miss Davis, Miss Weed, Miss Bussey, Mrs. Tolman, Miss Sturgis, Mrs. McGregor, Mrs. Burkham, the Executive Secretary, Miss Grace Lindley, and the following secretaries: Mrs. Wade, Miss Boyer, Miss Flanders and Miss Tillotson. The new officers elected at the December meeting took up their duties at this time.

In presenting her report Miss Lindley regretted the fact that so many members had found it impossible to be present. She spoke especially of the anxiety shared by the members of the Board in the serious illness of Mrs. Thorne, now happily much better.

Miss Lindley noted with appreciation the work of the Committee on the Status of the Woman's Auxiliary, saying that the members of the Committee had given a great deal of time to the reading and consideration of the many letters from Auxiliary members received in answer to their letter sent out. In particular, Bishop Burleson, as chairman, had given literally days to the work. A resolution of thanks for their services was sent from

the Board to the Committee.

In connection with the report, Miss Lindley suggested that especial note be taken of three fundamental principles:

First: How entirely our position is that of an Auxiliary. This means that instead of being a separate volunteer society, trying to win our way, we are a member of the family, the official family of the Church, and that we may look forward to a very wonderful service in this capacity.

Second: The report insures that liberty which again is fundamental in the Christian life. There are at least three ways in which the work of women in a parish can be organized, and they can work in all five fields.

Third: The future is left open for further development. It might have been easier to have said "this is the final word, as the Auxiliary is now it will remain forever", but no one who knows either Christianity or the laws of growth and development, would really welcome such a statement. If the Auxiliary is worth anything at all, it is going to develop, and those who most love it will be most anxious for such growth. It is true that the points brought out in this report are after all nothing new, but affirmations of principles which have always obtained in the Auxiliary.

Miss Lindley reported some of the meetings which she had attended, speaking especially of the Student Volunteer Convention in Detroit, where 3,500 young people met to consider Foreign Missions. She had also attended two annual meetings—Bethlehem and Kentucky, the lat-

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ter the largest they have ever had. In addition she was present at a meeting in Lexington and conducted a Quiet Hour in Wilmington, North Carolina.

Miss Lindley reported a most interesting meeting of the Advisory Committee of the Bishop Tuttle School, which was held at the school. At this time the first diploma was presented to the first graduate. Miss Lindley expressed her satisfaction in the situation at the school and in the devoted work of Miss Richards and urged upon the members of the Board the necessity that a faithful effort be made to find the right kind of students and then that the right position be found for them. At present the State seems more ready to use our graduates than the Church.

The activities of the United Thank Offering field workers were reported upon. Mrs. Taber is making a survey of Church Boarding Schools in the Sewanee Province. Miss Beardsley, after completing a remarkably good piece of work in Northern Indiana, is beginning work in West Missouri, and Mrs. Gammack is giving Ohio a little time before going to Missouri. The Auxiliary has been asked to take charge of the woman's part of the Rural Conference to be held at Madison in June and July, and this we will do through Miss Beardsley.

Miss Lindley spoke most earnestly of the great importance of the coming Triennial, particularly at this time when world conditions are calling Christians to a more earnest and devoted service. She spoke of the problems which the National Council is facing. In these problems we share and we must face them too, working in closest cooperation with the body to which we are auxiliary.

Miss Lindley closed her report with these earnest words: "I am almost holding my breath at the realization of what we women in our positions, just at this time, can do for our Lord Christ if we are only big enough for this our day, so let me close with words that may well ring in our hearts—'Lift up your eyes and see the fields—white (as never before perhaps) to the harvest!'"

Mrs. Wade reported correspondence

with the Bishops in regard to the handling of the clothing bureaus. She had received a great variety of replies, giving much useful information. She suggested that in acknowledging the letters, she request the Bishops to keep in touch with the work of the clothing bureaus. She will also make some few suggestions to the missionaries, as the result of information gained from the Bishops' letters. It was decided that in making their reports the Auxiliaries be asked to specify which valuations were for new clothing and which for second-hand, as in the present method of reporting, it was impossible to make a fair comparison between the Dioceses, as some valued second-hand clothing, and some did not.

Miss Boyer reported that since the last meeting of the Executive Board, she had taken one of the most interesting series of institutes which she had ever led from the point of view of the educational work. These institutes were in the Province of the Southwest. With the help of Mrs. Tolman, a schedule was planned so that within a month it was possible to visit seven of the eleven dioceses and districts in that Province. These institutes were as follows: In St. Louis for Missouri; in Topeka and Wichita for Kansas; in Abilene for North Texas; in Cisco, Fort Worth and Dallas for Dallas; in Houston for Texas; in Hot Springs for Arkansas, and in Oklahoma City and Tulsa for Oklahoma. There was gratifying attendance at all of the meetings in spite of great distances, and in some cases bad roads caused by recent rains. Miss Boyer spoke in glowing terms of the unparalleled devotion to their Church and eagerness for learning which she found always among the women whom she met.

Miss Tillotson's report described two meetings of unusual interest to which she had gone as a representative of the Auxiliary. The Annual Meeting of the Federation of Woman's Boards of Foreign Missions and the third conference on *The Cause and Cure of War*. At the former one evening was given up to addresses by Nationals, young women from China, Japan, the Philippine Islands and Syria.

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Japan was represented by Mitsu Motoda, daughter of Bishop Motoda, who read a carefully prepared paper upon the growing opportunities for Christian work in her native country. She also told of what was being done in the country toward a better racial understanding through conferences for Oriental Students at Taylor Hall, Racine. The report on the World Day of Prayer was most gratifying and it was urged that efforts for a further observance of it be made. A very beautiful closing address was made by Dr. Henry T. Hodgkin of the National Christian Council of China, his subject being *The Spiritual Implications of Our Task*.

At the Conference on *The Cause and Cure of War*, held in Washington, nine Woman's National Organizations were represented. Their variety was significant, including the Woman's Missionary Societies, the National League of Women Voters, The Woman's Trade Union League, etc. That women of such varying interests should have been brought together in a common cause of such great importance to the world was a matter for gratitude.

Miss Tillotson also reported an institute in Richmond, Virginia, at which she had led a class. It was most gratifying to have seen here such good preparation on the part of the Educational Secretary, Mrs. Osgood, and the other diocesan officers, and to have found in the group such a measure of ability and earnestness, and to have seen so many evidences of faithful work done, as well as to hear of wise planning for the future. At this institute there was present a group of workers from the mountain missions. Their vivid stories were most inspiring and their presence added greatly to the success of the institute. On the last evening it was a privilege to have very fine addresses from the Rev. E. J. Lee, who spoke of the situation in China, followed by Bishop Tucker, whose address on the work in Japan was not soon to be forgotten.

Dr. Franklin came before the Board to report to them concerning the serious decrease in the pledges of the dioceses to the

Church for the coming year. He told the Board of the cuts in appropriations both in office expenses and in the mission field made necessary by this decrease. An earnest discussion followed, during which the thought was brought out that the Auxiliary might be of service by helping the Church to realize the existing situation.

A very interesting letter from Mrs. Boynton descriptive of her trip to the West Indies was read. Mrs. Boynton has visited the various missions there and from the missionaries themselves has heard the details of their work.

In the absence of the Chairman, Mrs. Wilson Johnston, Mrs. Fisher presented the report of the Committee on the Program of the Triennial. There was a full discussion of the various suggestions presented. In a later issue of THE SPIRIT OF MISSIONS, the Triennial plans will be published.

The report of the Committee on the United Thank Offering was presented by the Chairman, Miss Weed. She reported that the leaflet, *That All May Give Thanks* had been revised, and that a similar leaflet, *The Gift of God* had been published.

Mrs. Tolman, the Chairman, gave the report of the Publications Committee. Various publications are now under consideration. It has been decided that the publication of the Catechism on the Woman's Auxiliary be postponed for the present.

The report of the Committee on the Relationship of the Auxiliary to the Department of Religious Education was given by the Chairman, Miss Sturgis. The following suggestions as to ways in which a parish branch of the Woman's Auxiliary might help in the parish program of Religious Education were given:

They may volunteer as teachers in the Church Schools especially for the so-called Missionary courses; also as leaders in week-day work, particularly in connection with the service program. They could help in getting and sending delegates to Summer Conferences and institutes for training. They might coöper-

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ate in home training and study; help in pageants, directing, providing costumes, promoting, etc.; also help in the organization and backing of courses of study for adults.

Miss Sturgis presented the report of the United Thank Offering Appointments Committee. The appointment presented by the Department of Missions will be found on page 186.

Miss Sturgis read a brief note from Miss Brent concerning the report of the Committee on Church Unity. Miss Brent recommended the following books:

Faith and Order, Proceedings of the

World Conference, Lausanne, August, 1927. Edited by Canon H. N. Bate.

Lausanne, The Will to Understand. By Professor Edmund Davison Soper, D. D.

Lausanne, 1927, An Account of The Faith and Order Conference. By Canon E. S. Woods.

Mrs. Tolman moved that the Board send letters of greeting to Mrs. Thorne, Mrs. Robins, Miss Brent, and Mrs. Leete, who were absent on account of illness.

After prayers by the chairman, the Board adjourned until the April meeting of the Executive Board.

A Word About the Corporate Gift

By *Ada Davis Burkham (Mrs. Robert Burkham)*

Chairman, Corporate Gift

NOW THAT THE TRIENNIAL is drawing near, I am sure you will want to know just how the Corporate Gift is progressing. You will rejoice with me when I tell you that \$82,808.80 has been sent to our Treasurer, Miss Winston.

We have completed three of the objects:

St. Agnes' School, Kyoto, Japan.....	\$25,000
St. Mark's School, Nenana, Alaska	15,000
Holy Trinity Cathedral, Port-au- Prince, Haiti	14,000

Besides these we have also sent \$4,000, half the amount pledged, to the Church

of the Nazarene, Livramento, Brazil. We have on hand approximately \$25,000, having \$17,000 still to be raised. While this is a splendid report, we feel it will take our every effort to collect the remaining amount, as we all know the last few thousands are always the most difficult. We are anxious to complete the Gift by September 1st, in order that the last month before the Triennial may be devoted to the United Thank Offering.

I am sure that we may count on your support and I should like to take this opportunity to thank all the women who have helped make this work a great privilege and a great joy.

United Thank Offering Number

THE APRIL NUMBER OF THE SPIRIT OF MISSIONS will be devoted to promoting the United Thank Offering of the women of the Church.

A simple and practical way of increasing this offering is suggested by the announcement on the back cover of this issue. It is hoped that many will take advantage of this plan so that on the great day of the women of the Church, when the United Thank Offering is made during the Triennial of the Woman's Auxiliary in Washington next October, a worthy expression of thankfulness to Almighty God may be laid on the altar.

Cooperating Agencies

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

The Girls' Friendly Society in America

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

The Field Division Conference

AN OPPORTUNITY to help in the educational program of the Church comes to the Girls' Friendly Society through many of the Church summer schools and conferences. G. F. S. A. staff members and volunteers last year served as:

1. Deans of girls.
2. Leaders of discussion courses on *Character Education for Girls*.
3. Teachers of courses on *Leadership of Youth*.
4. Directors of recreation.
5. Teachers of G. F. S. A. technical courses.

The annual Field Division Conference, to more fully prepare the summer school staff, will be held this spring from April 14th to 19th at the G. F. S. A. Holiday House near Washington, D. C. The program now being arranged purposes to follow up the discussions at the recent meetings of the National Council of the G. F. S. A. at Boston.



ST. ANDREW'S BRANCH of the G. F. S. A., Mayaguez, Porto Rico, now has a membership of more than eighty.

These girls, all in the school, have during the past year given from their branch funds more than a hundred dollars for missions, besides other gifts. Fifty dollars went to the new industrial building at Voorhees School for Negroes in Georgia, ten dollars to St. Anne's Sisters who are at work in the Virgin Islands, and about forty dollars to their own mission. They have also sent a contribution

to the national treasury of the G. F. S. A. and to the house that has been bought for the society in Washington.

Ten girls in the branch have been confirmed in the past year.



THE G. F. S. A. BRANCH in Hooker School, Mexico City, held, at the Church of San José, a special service on November 6th while the great fiftieth anniversary of the G. F. S. A. was taking place in Trinity Church, Boston.

At this time a money offering was made which has just come to the National Office with the request that it be added to what was given in Boston for the forward work of the Society.



THE NEWEST JAPANESE branch of the G. F. S. A. has just been started at Obama, Fukui Ken. One of the first undertakings was the formation of a choir which made its initial appearance on Christmas Day. The second appearance was on January 3rd when Dr. Wood and Bishop Sanford, then on their way to China, visited the mission and three girls were confirmed.

The occasion must have been of special interest for the Bishop whose daughter, Miss Mary Sanford, is one of the national field secretaries of the G. F. S. A. and is at work in the Province of the Pacific doing for American girls what Miss Denton's branch at Obama is doing for the Japanese.

Grace House, where Miss Denton lives, is so called because while it was being built last year several carpenters working upon it were, by the grace of God, converted to Christianity. Miss Denton is the only foreigner within thirty miles and the only English-speaking person in Obama.

Church Mission of Help

MRS. JOHN M. GLENN, *President*
Room 301, 1133 Broadway, New York, N. Y.

MORE THAN 150 people attended the annual meeting of C. M. H. of the diocese of New York to hear reports of the year's work, to pay tribute to an ex-secretary and welcome a new one, and to hear of an experiment in C. M. H. work in another diocese. The large attendance attests the vital part played in the work by the parish groups.

There were several high spots in the meeting, which was held in the auditorium of St. Bartholomew's new Community House. One was the treasurer's statement that the organization had succeeded in living within its budget and was for the fifth consecutive year closing its books without a deficit. A second was the announcing by the president, the Rev. J. Wilson Sutton, D. D., that the offices will move about May first to the old rectory of Trinity at 27 West 25th Street. He bespoke interest in the venture, help in furnishing the house, and support for the new secretary, Miss Mary S. Brisley.

The debt of the society to Mrs. L. Frederic Pease, for twelve years executive secretary, was acknowledged by a rising vote in response to a resolution of appreciation presented by Miss Caroline Choate, a vice president of the society.

Brent House, Buffalo, was the subject of a talk by Miss Ann E. Prophet, executive secretary of C. M. H. in Western New York. "It is natural," she said, "that C. M. H. should develop differently in different dioceses to meet different needs. In Buffalo there was no shelter for young girls. Brent House was the inevitable answer to a crying need. There girls can be given temporary care while we study them, their history, and their needs. It is definitely a temporary shelter, as we feel it essential that the girl be put into more normal surroundings as soon as possible. The average stay of the girls is twenty-four days. "We have always guarded against the institution becoming in any one's eyes an end in itself. It is definitely a tool to use in case work,

not a substitute for it. A program or a task for every hour of the day is the rule of the house. Religious services are held morning and evening and the chaplain is a frequent visitor at the house."

Mrs. Clara S. Capp, assistant treasurer, spoke of the society's plan to raise the number of members of the society from 700 to 1,000. The membership dues are \$5.00.

Statistics for the year were given by the secretary; 740 girls were under the care of the society in 1927, 186 in Westchester County, 554 in New York City. Fifty-four girls and twenty-six babies spent vacations at McLean Farm, the society's vacation home.

The Church Periodical Club

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

IT HAS BEEN a privilege at the close of forty years of service to come in touch with two charter members of the Church Periodical Club. One of them we know only by correspondence, as she lives now in Canada, still faithfully passing on her magazines to those who need. The other was an active worker in the C. P. C. as long as strength permitted, and now in her ninety-first year keeps her enthusiasm for the work she shared so many years. These ladies taught in a Saturday morning sewing class and accepted the invitation of Mrs. Mortimer Fargo, a fellow teacher, to meet at her home and discuss a plan she had in mind. With this little gathering of eight women the C. P. C. made its beginning of friendly service.



IT IS A MATTER of considerable interest to learn of an Army Post where the Bible is made a required course in the post training school. One of our chaplains is teaching this course and is also preparing a correspondence course on the Bible for the Corps Area Correspondence School. He is also an instructor in Military Sociology. The C. P. C. is lending a hand by supplying some needed reference books.

THE SPIRIT OF MISSIONS

A RECENT APPEAL FOR A set of the *Pulpit Commentary* broadcast through these columns brought response from one of the most northerly parishes in the Diocese of Sacramento. The books are now on their way to Brazil. How little distance matters if we can help one another!

The above experience encourages us to mention other needs. *Bingham's Antiquities* is wanted by a retired priest in a southern diocese. The *Home Book of Verse*, compiled by B. E. Stevenson, and a complete set of Browning's Poems are needed to replace books lost by a missionary doctor in China.

Daughters of the King

MISS JULIA N. MCLEAN, *Publicity Chairman*
Portland, Connecticut

THE COMMISSION ON Rural Work has sent a strong appeal to the Daughters of the King to do all in their power to extend their work in the rural districts. To rouse the interest of girls or women in the small parishes and missions where a parish chapter could not be organized is one of the primary objects of Bishops' Chapters. Such chapters help not only the individual members and the rectors, but serve by occasional meetings to bind the different parts of the diocese more closely together. The membership is not confined to rural districts. Any woman or girl communicant in good standing, may with the consent of her rector, join such a chapter, provided there is no chapter in her own parish. A Bishop's Chapter with twelve charter members has just been organized in Connecticut.



AT A MEETING OF THE Daughters of the King, held during the meeting of the Synod of the Third Province, Mrs. W. J. Myrth of Washington and Mrs. C. McLean Bingley of Baltimore were re-elected president and secretary.



MRS. A. A. BIRNEY, THE national president, is to be the guest of honor at a Neighborhood Meeting of the chapters

in the vicinity of Christ Church Cathedral, Hartford, Conn., on March 16th.



AN UNFORTUNATE SIMILARITY in the names of our own organization of women and another has led to much confusion. The "Daughters of the King" is entirely composed of communicants of our own Church; the "King's Daughters" is an interdenominational organization with no restrictions as to membership. Both are doing excellent work. Each began as a Bible class in New York City, and neither realized the other's existence for several years. The similarity of names causes much confusion and mail intended for one organization often reaches the other one.

Can any one suggest a remedy?



THE JUNIOR DAUGHTERS of the King hope to be able to present a Pageant at the time of General Convention in Washington.

Brotherhood of St. Andrew

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

A FINE CHAPTER OF the Brotherhood of St. Andrew has just been chartered among the students of St. Paul's University, Tokyo, Japan. Heading the roll of members is Bishop Reifsnider, Suffragan of North Tokyo and President of the University.

There is a total of fourteen members. The director is Mr. Paul F. Rusch of the University Commerce Department. The Chapter was admitted into the Brotherhood in the chapel of St. Paul's University on St. Andrew's Day last, Bishop Reifsnider conducting the admission service as given in the Brotherhood Handbook. This service of Holy Communion is conducted each Wednesday, with a breakfast following.

These young men all receive *St. Andrew's Cross* and they have purchased a complete list of supplies and literature. At the time of their installation they were without the official badges and Mr.

THE NATIONAL COUNCIL

Rusch spent several past-midnight hours cutting out cardboard crosses and coloring them with red ink. These were used in the installation service.

The Chapter had its service of admission as used by the American Brotherhood translated into Japanese, and much of the literature that has been sent to them has also been translated into that language.

Working under the two rules of the Brotherhood, this Chapter, organized with a charter of the American Brotherhood (which has been sent them), has laid out a plan of work including ten separate features. A principal work of the new Chapter, and one that is already bringing good results, is that of the University Corporate Communion, engaging the devoted and reverent interest not only of the members of the Brotherhood, but of the student body generally.

Mr. Rusch, the director of the Chapter, writes: "I firmly believe that the Brotherhood offers the way to keep these Japanese students and teachers interested in their Christianity, once they accept it. * * * I am interested in this from a layman's standpoint. Japan needs Christian business men as well as Christian priests."

The new Chapter is made up of energetic, wholesome and consecrated young men, and it is believed they will become a strong and permanent organized force at the University.

The Seamen's Church Institute of America

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

THE REV. HARRY FERNEYHOUGH is superintendent of The Seamen's Church Institute of Tacoma, Washington. A sailor in his youth, he was disgusted with the conditions which then prevailed among seamen, ashore and afloat, and determined to leave the sea and prepare himself for work in a seamen's mission. In his own words he "let go of the anchor and took hold of the Cross". We clip from a Tacoma paper the following account of his work,

written by Mr. Nelson R. Hong:

"For thirty-two years Mr. Ferneyhough has kept his grip on the Cross. In his mission on the Tacoma waterfront, he each year plays host to more than 10,000 sailors from every part of the world. Though the mission is mainly supported by the Protestant Episcopal Church, Protestants, Catholics, Buddhists and men of other beliefs have found refuge within its doors. On one night there were assembled men of twenty-one different nationalities with almost as many different religious beliefs.

"Mr. Ferneyhough furnishes sailors with 'Christian social service'. Every Sunday evening, and often several times during the week, depending upon the number of ships in the harbor, he holds religious services. He visits sick sailors and aids them in getting proper medical and hospital attention. For those 'on the beach' he looks for employment. Missing seamen are traced through his mission and affiliated organizations throughout the world. He cares for the baggage of sailors, and also holds for safekeeping their money when requested.

"American, British, French, German and Scandinavian papers are kept on file for the entertainment of sailors of different nations. Those wishing to write to their friends and relatives are provided with writing paper, pens and ink. In the social hall and gymnasium of the mission are a piano, quoits, a punching bag, boxing gloves, exercisers, Indian clubs, dumb bells and other devices for entertainment and recreation.

"Mr. Ferneyhough has been in charge of the Tacoma Institute for almost twenty-two years. Before coming here he was in the same work in Portland for eleven years. He is ably assisted by his wife."

Although seamen are no longer drugged or slugged into unconsciousness and "shanghaied" aboard vessels, they are "strangers in a strange land" when ashore, and are glad to find a welcome in the surroundings of a Christian home.

A picture of Mr. Ferneyhough visiting some of his sailor friends will be found on page 175.

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The National Federation of Episcopal Young People

All correspondence should be addressed to Miss Clarice Lambright,
1006 Temple Building, Rochester, N. Y.

What is the Program of the Young People of the Church?

A clear and succinct statement of the growth and purpose of various groups of young people who have allied themselves in a movement to stimulate the work of the Church

By *Marion E. Macdonald*

Member of National Commission of Episcopal Young People

THERE ARE SO MANY misconceptions about the nature and the program of the group of organizations which collectively are called the young people's movement that it is perhaps well to preface any discussion of it with a brief resumé of its history and of the principles which have governed its development.

During the past fifteen years there have sprung up throughout the country parish groups of young people who are beyond the age of the average Church School and still not ready to take up the work of the adult Church. Notwithstanding the great distances which separated the three earliest organizations—California, Michigan and Texas—there was a remarkable similarity in the development of the groups; even a casual survey shows so much the same type of programs, of service, and of practical Churchmanship that one might suspect the presence of some older guiding hand, although there was none. This spontaneous growth and remarkable uniformity of procedure are in themselves justification and vindication of the new program for young people. Without stimulation from adult leadership and with no national program of activities, these groups have grown in number and

strength until more than half the dioceses of the country now have organized young people's work.

Certain fundamentals of the new program are noteworthy. First, it is not a new organization to cooperate with the Church or to present one phase of the Church's life. The young people's movement is a program for the Church's youth, being within and part of the normal and natural life of the Church. No machinery of organization is to be found. A part-time secretary of the Department of Religious Education cares for correspondence; and the young people have been fortunate in the assistance of splendid clerical and lay counselors, whose helpful attitude and sympathetic guidance have been of inestimable benefit to the movement. Aside from this volunteer leadership, the diocesan groups have allied themselves in a group known as "The National Federation of Episcopal Young People", the purpose of which is to "stimulate and extend the work of the Church through the young people". This union of dioceses functions through a national commission of twelve people, one young person from each diocese and four counselors chosen from the field at large, and through a triennial conference to be held in the same year as the General Con-

THE SPIRIT OF MISSIONS

vention. This year's conference is to meet at Sewanee, Tennessee, from August 31 to September third.

The tentative programs of the conference indicate that it will not be a legislative group, but rather a real discussion of the problems that youth and the Church are facing today. Under the somewhat misleading general theme *The Moral Implications of our Christianity*, one finds the subjects of the relation of Christian youth to the problems of war and peace, race, industry, the founding of Christian homes, and the missionary motive today. Bishop Dallas of New Hampshire, who has consented to act as chaplain to the conference, has a series of three talks on *Reality in our Christianity*, and Miss Adelaide Case of Teacher's College, Columbia University, has three hours on *Jesus Christ and the Bible Today*. Other leaders include Bishops Gailor, Juhan, Quin, and Stevens of our episcopate, all of whom have a share in the program. Dr. Karl Morgan Block of St. Louis leads the discussion on *The Rediscovery of the Missionary Motive*. The Rev. John W. Suter, Jr., Executive Secretary, and the Rev. C. Leslie Glenn, Secretary for College Work, in the National Department of Religious Education, and the Rev. Arthur L. Kinsolving of Grace Church, Amherst, Mass., will have discussion groups. Mr. Stanley High of the Methodist Board of Missions

will speak on *Christian Patriotism*. Every effort has been made to make the conference representative and at the same time to keep it sufficiently small so that discussion will be free and the leadership able to know personally a large percentage of the attendance.

For those who are interested in the conference tentative programs are available from Miss Clarice Lambright, 1006 Temple Building, Rochester, N. Y. From The Book Store, at 281 Fourth Avenue, New York, may be procured the *National Handbook* of the movement, recently prepared and published by the national commission and the department of Religious Education. The price is \$1.00, postpaid. Through the kindness of the editor each issue of THE SPIRIT OF MISSIONS will hereafter carry two pages on the work of the young people. It is hoped that this will become a medium of exchange and a clearing house for much that will be helpful to parish groups.

In closing, let it be clearly understood that this movement is no revolt of youth. There is no feeling on the part of the young people that the Church is on the brink of some horrible disaster, with youth as its only hope in the hour of need. On the contrary there is an immense and sincere respect for a splendid Body, and an intense desire to give their best to help, through the Church, the coming of the Master's Kingdom.

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The April number will be devoted largely to stories from the fields, written by U. T. O. workers—actual reports from U. T. O. missionaries to the women of the Church who have made their work possible.

Every member of the Woman's Auxiliary will want the April SPIRIT OF MISSIONS for these reports.

But in addition, it is possible to use the U. T. O. number to increase the Offering—a matter of the utmost interest in this closing period of the Triennium.

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1. The sale of single copies of the U. T. O. number which may be obtained at 5 cents each, if orders are placed for 20 or more copies. When sold at the regular price of 10 cents a copy, five cents may be retained for the U. T. O.
2. The best way is to secure annual subscriptions for THE SPIRIT OF MISSIONS, on which liberal commissions are offered.

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