

Title: *The Spirit of Missions*, 1928

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The Spirit of Missions

A MISSIONARY MAGAZINE

PUBLISHED MONTHLY BY
THE NATIONAL COUNCIL
OF THE PROTESTANT EPISCOPAL CHURCH
IN THE UNITED STATES OF AMERICA

VOLUME XCIII

1928

ONE DOLLAR A YEAR

Published monthly since 1836 by the
DOMESTIC AND FOREIGN MISSIONARY SOCIETY
OF THE PROTESTANT EPISCOPAL CHURCH
IN THE UNITED STATES OF AMERICA
281 FOURTH AVENUE, NEW YORK

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Some Suggestions Concerning Washington

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By the Rev. John W. Nichols, D. D.

Dean of the Theological School of St. John's University, Shanghai

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at Jerusalem**

By Francis Cho-Min Wei

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THE SPIRIT OF MISSIONS, July, 1928. Vol. 93. No. 7. Published monthly by the Domestic & Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A. Editorial, subscription and executive offices, 281 Fourth Avenue, New York, N. Y. Publication office, 100 Liberty Street, Utica, N. Y. \$1.00 a year. Postage to Canada and Newfoundland 25c extra. Foreign postage 35c. Entered October 2, 1926, as second class matter at Utica, N. Y. Acceptance for mailing at special rate of postage provided for in section 412, Act of February 28, 1925. Printed in U. S. A.

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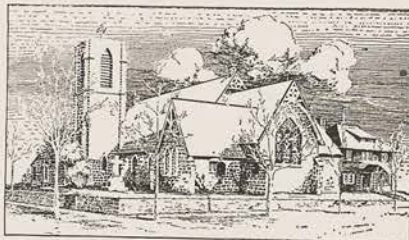


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Editor

KATHLEEN HORE
Assistant Editor

Vol. XCIII

JULY, 1928

No. 7

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Another difference is that the English Church, being still linked with the State, criticism, there will be loyal acceptance of its decisions.

Enriching and Revising Our Prayer Book

This to be one of the important matters before
General Convention next October — no paral-
lel here with situation in the English Church

By the Right Rev. Charles L. Slattery, D. D.

*Bishop of Massachusetts and Chairman of the Joint Commission on the Revision
and Enrichment of the Book of Common Prayer*

THE WHOLE ENGLISH-SPEAKING world has become interested in the English Prayer Book and in the discussions in Parliament concerning it, and the unexpected rejection by the House of Commons of the so-called "Prayer Book Measure" has awakened fresh interest in our American revision.

The chief difference between the English and the American revision of the Prayer Book is that the English Church is providing for the reservation of the consecrated bread and wine of the Holy Communion, and the American Church in its book makes no such provision. At the General Convention of 1925 the House of Bishops adopted a measure allowing for reservation under certain conditions, but it was defeated in the House of Clerical and Lay Deputies. This defeat came from the same groups which today in England are opposing rubrics on reservation; namely, the extreme low Churchmen, who refuse to allow any recognition of reservation whatever, and the extreme high Churchmen, who wish no limiting of their use of reservation. Had there been no provision in the new English Prayer Book for reservation, the House of Commons would certainly have adopted the measure.

Another difference is that the English Church, being still linked with the State,

is only slowly reaching self-government. The Bishops, the Convocations, the Church Assembly, the House of Lords and the House of Commons, must all pass upon the Prayer Book. At certain stages discussion ceases, and the voting body must accept all or reject all. The House of Commons, for example, in its first vote, would doubtless have accepted everything except "reservation"; but, in order to show disapproval of that detail, they were forced to reject the whole book.

Our procedure in America is quite different. The recommendations of the Prayer Book Commission must be passed by two successive Conventions before they can be adopted; and, in the final vote, the clergy and the laity of the House of Deputies vote separately, so that, even if all the Bishops and all the clerical deputies voted for a measure, one less than a majority of the laymen would defeat it. The resolutions are broken up into small sections, and no part of our governing body is presented with a whole service, much less the whole book, and invited "to take it or leave it." This gives the Church confidence and a sense of fairness; therefore, when our American book is issued we may be sure that, though there will be inevitable regrets and some criticism, there will be loyal acceptance of its decisions.



THE RIGHT REV. CHARLES L.
SLATTERY, D.D.
Bishop of Massachusetts

THE SPIRIT OF MISSIONS

The Commission appointed in 1913 finishes its work in 1928. The Convention in Washington next October will, it is expected, quickly vote upon the items accepted in 1925, and most of them will be adopted. We shall then have a greatly improved book. Without losing the power of Archbishop Cranmer's prose, we shall be freed from many archaic expressions which have lost meaning for our time, or are misunderstood. Larger responsibility will be put upon the clergy, and they can make the services of the Church more real, more appealing.

Baptism is lifted into the expression of God's loving care for His children; the marriage service makes the wife equal with the man in privilege and responsibility; the burial service substitutes New Testament trust for Old Testament fear; aspirations of our time for social justice, good government, and world brotherhood are recognized; services may be made shorter, and, with hymns and sermon, may have a new force and a new unity. In a word, without ceasing to be the book of the ages, the Prayer Book becomes also the book of this generation.

In the last Convention a resolution was passed providing for the omission of the Thirty-nine Articles from their place in the Prayer Book. Recently a movement

has been started pleading that they be retained, on the ground that to take them out would be to change the doctrine of the Church. Had it not been for the present excitement in England, there would probably have been no agitation about the "Articles of Religion". They belong to the period of the Decrees of the Council of Trent, the Westminster Confession, and the Augsburg Confession. They have an important position in the history of the Church, but they are cordially disliked by the modernist and by the extreme high Churchman. Had there been no excitement, they might have been rejected or retained without much feeling according as the debate over them moved the Convention. But there is a growing conviction that if any group of Churchmen suspects that their rejection would affect the doctrine of the Church, they must remain. For in 1913, when the Church was committed to revision, it was distinctly promised by the General Convention that doctrine should not be touched. Probably therefore people who would be glad to see the Articles of Religion dropped, will on this ground vote for their retention. There is a spirit of generous consideration of the convictions of others which speaks well for the future of the Episcopal Church.

IN view of the near approach of the forty-ninth General Convention this article by Bishop Slattery on the method by which changes are made in our Prayer Book, is most timely. He is chairman of the Joint Commission on the Revision and Enrichment of the Book of Common Prayer appointed by the General Convention of 1913. The final report which the Commission will make to the Convention which meets in Washington next October, will embody the result of fifteen years' painstaking research and conference by some of the ablest men in the Church.

The personnel of the Commission is: The Bishop of Massachusetts (Chairman), the Bishop of Los Angeles, the Bishop of California, the Bishop of Western Massachusetts, Bishop Thomas, Bishop Rhinelander, the Bishop of Montana, the Rev. Doctors John W. Suter of Massachusetts (Secretary), Henry R. Gummey of Pennsylvania, Lucien M. Robinson of Pennsylvania, Howard B. St. George of Milwaukee, Milo H. Gates of New York, Herbert M. Denslow of Indianapolis, Charles M. Addison of Massachusetts, George P. Atwater of Long Island; Messrs. T. W. Bacot of South Carolina, George Zabriskie of New York, William C. Sturgis of New York, John Stewart Bryan of Virginia, Joseph G. Minot of Massachusetts (Treasurer), Charles S. Baldwin of New York, J. Ralph Anderson of Georgia.



CHINA'S GENERAL CONVENTION MET IN APRIL, 1928
*Procession before the opening service of the General Synod of the Church in China
passing St. Mary's Hall, Shanghai, on the way to the Pro-Cathedral*

China's General Convention Shanghai, April 21-28, 1928

The Sixth General Synod of the Church in China showed increasing strength; of the sixty-six delegates fifty-five were Chinese

By the Rev. John Williams Nichols, D. D.

Dean of the Theological School of St. John's University

THE FOUR HORSEMEN OF the Apocalypse ride with a pretty free reign in China these days. But it is not all terror and destruction. There are forces for good, submerged often but not destroyed, and among them is the Christian Church. Occasionally these forces come to the surface and their power and life are manifested. The Sixth General Synod of the Chung Hua Sheng Kung Hui held at St. John's University, Shanghai, April 21-28, 1928, has been one of these happy occasions. Here for a week were gathered twelve Bishops, sixty-six clerical and lay deputies, and twenty members of the Women's Missionary Service League, representing eleven dioceses of the Church, meeting in harmony and honest fellowship to take thought for the Cause of

Christ. Of the Bishops, two were Chinese, of the delegates fifty-five. Eight of the delegates were women, five Chinese and three foreign. The House of Delegates had a Chinese chairman and secretary for the first time, and business never went with better order. In spite of the difficulties of travel, every diocese was represented.

China is not today "a city that is at unity in itself". North is arrayed against South, and class against class. Within the past year there has been a serious anti-foreign outbreak, and a widespread attack against the missionary, and this within as well as without the Chinese Church. Yet in this week Northerners and Southerners, Chinese and foreigners, with differing convictions, prayed and discussed and sat

THE SPIRIT OF MISSIONS

together reaching conclusions without disorder, or bitterness or "secret diplomacy". Here was that unity of the spirit which seems to be almost the unattainable thing in China's life today. And here was an answer to the question "What is the use of Christianity in China?" Christianity can and does enable men to forget self-interest, to be honest and courteous, and to build in the midst of destruction.

A BUSY WEEK

St. John's compound in its year of quiet owing to enforced closing, had a lively week. The reception committee had Chinese signs everywhere for the direction of the guests; delegates were in private houses or in dormitory in Schereschewsky Hall; the Chinese women were together in the College infirmary. Every day there was a Communion at 7:15, and after breakfast a series of deeply impressive meditations on the resurrection appearances of our Lord by Bishop Scott. The Bishops, delegates and members of the Women's Service League met in separate rooms of the Low Library from half-past nine till noon and from two till half-past four. At noon each day there were Intercessions led by Chinese clergy and at half-past six Evening Prayer. Between times Committees were bustling, and in the evening there were receptions, a "movie" and a final dinner on the last day. It was a tired group that drifted away at the end. It is not easy keeping up with complicated amendments to resolutions in two languages, and following speakers in different dialects of Chinese for a whole week.

What did the Synod "accomplish"? The Synod's exhibition of unity and brotherhood in Christ was an achievement of the greatest moment, even though there were nothing else to report. The exhibition of Chinese leadership in the handling of business in the House of Deputies was a great accomplishment. Then the small but busy meetings of the Women's League were very worthy of note. It is a sign full of promise that this women's organization, which was only constituted four years ago in Canton, should show the progress, life and enthusiasm that it did. These I should call the major accomplishments of

the Synod. But there were plenty of the more usual sort.

To start with the Bishops—A Canon on their Disciplining was adopted. We may hope it will never be needed; but it is now on the books if required. A more hopeful bit of legislation was that providing for the election in China of diocesan Bishops. This we shall hope to see come into more and more frequent use. Committees were appointed to work on a new hymnal and to do preliminary work on the future Prayer Book of the Chinese Church. The work of missionaries on these lines is reaching its proper end—that is, the stage at which Chinese initiative may properly step into the lead.

Bishop Molony of Chekiang, after thirty-seven years in the mission field and noble effort for the Church in China, was given permission to present his resignation to the Archbishop of Canterbury. The request of the diocese of Honan for the consecration of a Chinese assistant Bishop had to be laid aside on account of irregularity of procedure in steps taken before the meeting of Synod. The Bishop of Szechuan was given all the encouragement possible at the present time to proceed with his plan for the consecration of two assistant Chinese Bishops for that Province—which happens to be larger than the whole of England. It has become physically impossible for one Bishop to cover the widely separated districts in which the Church has work in Szechuan.

THE BOARD OF MISSIONS

Wednesday was given over to a united meeting of both Houses as a Board of Missions. The Church in China has shown its likeness to Western Churches in coming to its triennial meeting with a deficit. The example of the American Church in 1925 has had an effect that I am sure few will have imagined. The chairman of the Board of Missions, one of our best laymen, Mr. Archie Tsen, presented the deficit, describing at the same time the American precedent, with the result that the \$6,000 needed was raised on the spot by personal and diocesan pledges.

Then there was the question of what to do about the mission in Shensi, which has

CHINA'S GENERAL CONVENTION



THREE LEADERS AT CHINA'S GENERAL CONVENTION
Bishop Gilman, Suffragan of Hankow, stands between the Rev. Lindel Tsen, Chairman of the House of Delegates (left), and the Rev. T. M. Tong, S. T. M.

suffered much since last Synod through a long siege of Sianfu, the mission center; through anti-Christian attacks and failure of some of the staff. The Chinese showed their determination to carry this work on by voting an apportionment of \$10,000 a year for the next three years. They may not raise all of this, but with any sort of peace they will do well with it, and the Sian mission will be pushed. The Rev. Mr. Tsai, who stuck to his post through siege and attack, made a deep impression on the Synod by his account of what he and his people had been through. The Chinese did not favor a proposal to give the mission the leadership of a Chinese Bishop at present.

The Women's Missionary Service League is going to take the same active place in the life of the Church in China that the Woman's Auxiliary does in the United States. It is now organized, or about to be organized, in every diocese.

Its delegates have adopted a three-fold program for the coming years—to organize mother's groups, to emphasize the religious education of children, and to help the Board of Missions to the extent of \$1,500 a year.

The Synod could not come to a decision on regulations concerning marriage and divorce. Marriage especially presents much more complicated problems in China than in the West. It is hoped that adequate legislation may be presented by the Committee at next Synod. The knotty question of registration of Christian schools was attacked. The Synod agreed to registration in principle, but felt that the time and method of procedure must be left to the judgment of the several dioceses, since the conditions laid down by the government are still so vague and variable. The House of Delegates ordered its chairman to petition the Boards of Education, urging upon them that Chris-

THE SPIRIT OF MISSIONS



MEMBERS OF THE WOMEN'S MISSIONARY SERVICE LEAGUE OF CHINA
*Delegates to the General Synod, representing eleven dioceses of the Chinese Church.
Sitting in the front row, fourth from left, is Mrs. Luke Aseu Chang, the President*

tian schools ought to have the right to impose courses on religion and attendance on worship on Christian students if their parents so desired.

Action was taken which will put the relation of our Communion in China to the National Christian Council on a much better basis. The Council, in the opinion of many, has considerably "exceeded its mandate" in recent years. The Synod now agrees that the Sheng Kung Hui will support the Council on the lines of its original Constitution, but asks for greater simplicity of organization and that the Council will abstain from pronouncements on political questions about which there is just disagreement of opinion in the Christian Body in China. The Sheng Kung Hui will appoint official representation on the Council, if the other nationally organized Churches in China will do the same. If the National Christian Council will accept coöperation on these lines much past misunderstanding will be avoided, and mutual profit may be expected in future.

The election of the Rev. T. M. Tong,

S. T. M., to be Dean of the Central Theological School has given satisfaction on all sides. The Rev. Mr. Tong has been twenty years in the ministry, and for several years on the staff of the school.

The Synod has done much to unite our scattered dioceses, and to draw our Chinese leaders together. It has encouraged us who are missionaries by its evidence of progress and growth of wisdom and power in the Church in China. It has shown that the gracious influences of the Spirit of Christ can enable the native qualities of Chinese character to function as they seem almost unable to do in any quarter outside the Christian Church; and that, directly or indirectly, the reconstitution of China as a nation is bound to owe much to the spiritual and moral principles of the Gospel of our Lord. The Christian Church will more and more furnish in the East as in the West, the inward power and spiritual leaven of a just and fraternal civilization. Let us have your constant prayers for the Church in China.

Impressions of the International Missionary Conference

Jerusalem, March 24 - April 8

The gathering in the Holy Land was "truly International, genuinely Christian and desperately Missionary" as seen through Chinese eyes

By Francis Cho-Min Wei

Vice President of Central China University, Wuchang
Editorial Correspondent of "The Spirit of Missions"

FOR TWO WEEKS ENDING on last Easter Day the Enlarged Meeting of the International Missionary Council was held on the Mount of Olives, Jerusalem. It is difficult as yet to appraise the importance of that meeting; we are still too near to it. But no one who was there would have the least bit of doubt as to the significance of that gathering.

It was a truly international meeting. Peoples in Africa as well as in Australia, in North and South America as well as in Europe and Asia, fifty all told, were represented by two hundred and fifty delegates, who again were about equally divided between the older and younger Churches. The languages in which prayers were offered were numerous enough to baffle the most accomplished linguist in the world. There was hardly a Protestant denomination unrepresented. All shades of opinion concerning theology, creed, and ecclesiastical polity, as far as the Protestant Churches go, must have had their exponents there. But never during the days we were together in the meetings did the feeling cross the path of

consciousness that these various differences hampered in any way our fellowship in Christ.



THREE LEADERS AT THE CONFERENCE
Left to right: Chief Kulubya of Uganda,
the Right Rev. William Temple, D.D.,
Bishop of Manchester, England, Dr. John
R. Mott, Chairman of the Council

In its deliberation as well as in its spirit the gathering was entirely *Christo-centric*. A rich wealth of experience was brought to bear upon the consideration of the following problems—the presentation of the Christian Message to this materialistic modern age, the revival of the teaching function of the Church, the relation between the older and younger Churches, international coöperation in Church and mission work, the Church in its relation to the international, social, industrial, racial, and rural problems. Besides all the departments of Church

and mission activities, there were represented in the conference psychologists, educationists, rural experts and social workers.

But in confronting all these important problems, we relied not on our own experience, but on the divine guidance of Almighty God, which we knew would come to us through prayer and through our absolute surrender to Him. In all our

THE SPIRIT OF MISSIONS

discussions we had before us constantly the mind and heart of Jesus Christ, as revealed to us by His utterances and works, by His life and character, so intimately associated with the scenes and landmarks open to our view from Olivet—the Jordan, the wilderness, the temple area, the golden gate, Bethany, Calvary, and the Mount of Olives itself. The towering figure of Jesus Christ in human history assured us once more in the meeting and more emphatically than ever before what God is and what Man may be!

But alas! our approach to Him revealed too, what we actually were in this world of misunderstanding and mutual suspicion, hatred and injustice, strife and war, instead of coöperation, fellowship, and love. Our sins were laid bare before us when we met together to review the work that we had been commissioned to do and the distance by which we fell short of our mark. We were thrown back once more upon Almighty God and His Son Jesus Christ. In the Message we unanimously adopted to send out to the world, therefore, we incorporated this clause from the statement of the Lausanne World Conference on Faith and Order: "The Gospel is the sure source of power for social regeneration,—the only way by which humanity can escape from those class and race hatreds which devastate society at present into the enjoyment of national well-being and international friendship and peace."

OUR ONLY HOPE

In other words, the Resurrection is our only hope. Therefore on Easter Sunday, the last day the conference met on the Mount of Olives, the hopeful note rang more distinctly and more assuringly than ever before. The whole conference from beginning to end was preëminently *Christo-centric*. It was profoundly conscious of its insufficiency, but nevertheless hopeful and courageous in Christ.

It was the same Christian spirit that stamped the conference as unmistakably missionary. "It is by the coming into fellowship with Christ," the Conference declared, "that we find in ourselves an overmastering impulse to share Him with

others. . . . We do not go to the nations, called non-Christian, because they are the worst of the world and they alone are in need—we go because they are a part of the world and share with us in the same human need the need of redemption from ourselves and from sin, the need to have life complete and abundant and to be remade after the pattern of Christ-likeness." In short, the Conference was truly International, genuinely Christian, and desperately Missionary.

HELP AND INSPIRATION

Those of us who came all the way from China found in the Conference much help and inspiration. China has been recently a land of uncertainties, perplexities, and troubles. The lot of the Chinese Christian at present is to face suspicion, criticism, and open attack; to be subject to abuse, persecution and even martyrdom. As citizens of China, we are beset with serious problems, social, national, and moral. International complications add to the gravity of our difficulties. Inside the Church we have to face the very important question of how to bear our witness in the midst of a vast non-Christian population "more naturally, more adequately, and more extensively"—that is, the question of the indigenous Church. Over one hundred and twenty missions are at work in China and the tendency has been to reproduce in the Chinese Christian community all the denominations now found in the United States of America, Canada, Australia, England and the countries in Continental Europe. We are confronted with all the problems, then, of the United Church, both academic and practical. We delegates from China, therefore, approached the Mount of Olives with hearts heavily laden and minds seriously perplexed, but we left the Conference grounds on Easter Monday in high spirit and with faith reassured.

No environment could have been more suitable than the Mount of Olives, and no time more appropriate than Eastertide for this epoch-making gathering. Calvary within sight reminded us constantly of the passion and the victory of the Cross. Jerusalem across the valley recalled the

INTERNATIONAL MISSIONARY CONFERENCE



PAUSING TO REST ON HILLSIDE OVERLOOKING JERUSALEM
On Palm Sunday some of the members of the International Missionary Conference endeavored to trace the steps of our Lord from Bethany to Jerusalem.

scenes of the Resurrection and Pentecost. Olivet itself was richly suggestive, not only as the spot where it was His custom to retire with His disciples to pray and to seek communion with the Father, but also as the traditional scene of His Ascension which sealed His triumph over sin and death. We climbed the top of Olivet during Lent; on Palm Sunday we tried to trace His steps from Bethany to Jerusalem; on Maundy Thursday we meditated in the Garden of Gethsemane, under the shadow of the silent night, on His agony and self-surrender; on Good Friday we followed His route from the Ecce Homo along the Via Dolorosa to the Church of the Holy Sepulchre; and finally on Easter Day we entered joyfully into the spirit of the first disciples by singing the triumphant "Hallelujah". For a fortnight we struggled with our problems and searched our own hearts, and we did not break up until we were able to reaffirm the old faith from our own experience that "He is risen indeed."

Our problems were not solved in the Conference. But we did not go there for that purpose. We went there to make a

new survey of the world-wide field of evangelization, to take counsel of one another, and to get a fresh orientation in the presence of God for a new approach to the solemn task made incumbent upon us by the command, "Go ye and teach all the nations."

The several pronouncements adopted by the Conference prescribe no panacea for the everyday complaints which we must labor to overcome each in our own manner and according to our local circumstances. These pronouncements express a common, a definite attitude and a feeling of unity arrived at during the fortnight on the Mount of Olives in our corporate endeavor to understand afresh God's will.

A sense of unity which characterized the Conference will stay with us when we are back again at our various posts in the work of the Church or in other services of mankind. It will buoy us up in the darkest moments. We shall be reminded by it of the great army following the standards of the Cross, holding strategic points in widely separated parts of this great world, it may be, but nevertheless units of the

same army, seeking to obey the same command. We shall remember the magnitude of the Church's work. Whatever we may be doing in our corner of the earth is an organic part of this great work. The realization of this will make us immune to the danger of pride in success on the one hand, and of discouragement in failure on the other. Our success and failure will be viewed not from our particular interest alone, but from the general interest of this worldwide movement.

This spirit of fellowship and coöperation so manifest in the Conference will also be a source of strength to all the delegates in grappling with their problems in the different fields of labor. The question of devolution of mission responsibilities, for instance, will after this, be the question of adequate execution of a common task rather than that of the right of control. "This indigenous Church will be the center from which the whole missionary enterprise of the area will be directed," says one of the Conference re-

ports, but at the same time we recognize that "there is possible a true partnership enabling the older Churches in an ever increasing degree to work with, through, or in the younger" in accordance with the various stages of development of the indigenous Church in the particular region.

We from the East were particularly touched by the courageous attitude of the Conference in its determination to combat all in modern society that is contrary to the principles of the Kingdom of God and to penetrate every department of modern civilization with the spirit of Christ. In this determination reached unanimously by the two hundred and fifty delegates from all the fifty nations, we can see a strong ray of light struggling from the very source, to break finally through the dark clouds now covering the glory of Him Who has come to proclaim the abundant life that the loving Father has from eternity in store for all of us His children, regardless of color, racial, or national distinctions.

Notes from the China Field

THE CHINESE CHURCH has a standing committee on Religious Education, which has asked Miss Alice Gregg of Mars Hill, S. C., to return to China as secretary for religious education, to serve the whole Church in its eleven dioceses. Miss Gregg has had ten years' experience in the District of Anking. During the last few years she was superintendent of schools in that district. She has been studying at Columbia during the year 1927-28, and will probably return to China in the fall or early next year, to develop the new work and carry it on until a Chinese is sufficiently trained to continue it.



MR. JOHN S. LITTELL, the eldest son of the Rev. Dr. S. Harrington Littell of our Hankow mission staff, has been appointed a vice-consul in the foreign diplomatic service and hopes to be sent to China in the fall. After graduating with

honors from Harvard in 1924 he returned at once to China as a teacher, serving one year in the Kuling school and two years at Boone College, Wuchang. He then acted as secretary to Bishop Roots for a few months before returning to America for further study. He received a master's degree from Columbia this spring. In April he took the examinations in Washington for the foreign diplomatic service, standing high among the 185 examinees.



THE ANKING NEWSLETTER says that Dr. H. B. Taylor has been asked by prominent residents of Anking, China, to return and reopen St. James' Hospital. They have promised to make his house habitable and to assist him in the tremendous undertaking of starting the work anew. The doctor, however, has pledged his services to the Peking Union Medical College until September.

The "Speakers' Bureau" Lends a Hand

People from five Virginia counties gather at Halifax to hear stories of absorbing interest told by missionaries at home on furlough

By the Rev. Myron B. Marshall

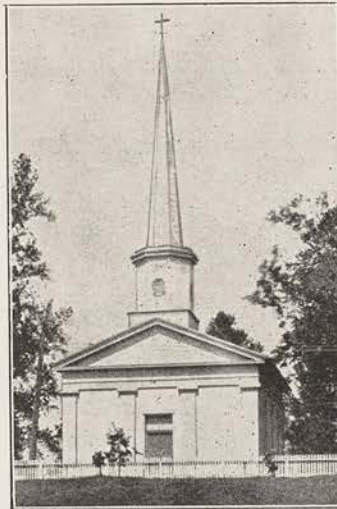
Rector of St. John's and Emmanuel Churches, Antrim Parish, Halifax County, Virginia

HISTORY WAS MADE FOR the Rural Church in St. John's, Halifax, Virginia on Saturday, May 14th of this year. On that day was held the first Missionary Conference in the Rural Church for which the Speakers' Bureau at "281" furnished speakers. The genesis of this Conference may be of interest to others in the Rural Work.

In January my thoughts began to hover around the idea that one reason why the country people were apathetic about the Church's Program was the lack of personal touch with the missionary work of the Church. As a rule country churches are neither large nor rich. St. John's, Halifax, boasts around eighty-five communicants. Our Program assessment is regularly met but we have nothing to spare in the way of this world's goods. How we were to get the sympathetic consideration of the Speakers' Bureau was my problem. It costs money to send out speakers and I could not promise one dollar as the result of a conference in Halifax.

I wrote a letter to Mr. J. M. Miller, who is in charge of the Bureau, after this fashion: "St. John's Church, Halifax, has furnished ten men for the ministry of the Episcopal Church. Of this number were Bishop L. L. Kinsolving of Brazil,

Bishop C. C. Penick, formerly of Africa, and the Rev. W. Leigh Ribble, at present a missionary in Brazil. A former rector of this church was a returned missionary and the present rector served in the Philippine Islands." While no dollars would flow into the treasury of the Church as a result of a Missionary Conference in Halifax, yet it seemed to me that a parish with such a record deserved consideration.



ST. JOHN'S CHURCH, HALIFAX, VA.
A remarkable conference which drew people from five counties, was held here in May

Mr. Miller responded without a murmur. From beginning to end he was most kind and helpful. He sent us four exceptionally good speakers. Bishop B. D. Tucker, for more than fifty years a clergyman of the Church, said that never in his whole history had

he listened to missionary addresses so uniformly good as were the ones we heard in St. John's. More than one person expressed surprise that we could have in a village church a program equally as good as could be found in the largest city cathedral. This, of course, was due to the hearty cooperation of the Speakers' Bureau in sending to us the Rev. Arthur M. Sherman, D. D., of China, Archdeacon Steel, late of Cuba, Mrs. Grafton Burke, wife of the physician at the Hudson Stuck Hospital, Fort Yukon, Alaska, and Miss Marion Kirk, a missionary nurse from Liberia. To these were added our own

THE SPIRIT OF MISSIONS

Bishop Tucker speaking on Diocesan Missions and Mrs. Walter Whichard, President of the Woman's Auxiliary of the diocese, who told of the work of that great organization.

It was certainly a glorious day. The diocese of Southern Virginia is made up of thirty counties of the Old Dominion. At this conference there were people from the churches in five counties, or one-sixth of the counties of the diocese. More than two hundred Episcopalians, and some others, gathered in the church at Halifax for the purpose of hearing the message of the ambassadors of Christ who have been carrying the story of the Cross into dis-

tant lands. These people represented fifteen churches, only one of them having a communicant roll of more than one hundred souls. They came from five counties.

No more do we expect any of our country people in this section to feel that it is not the duty of the Church to send its message abroad. They now know real live missionaries and have heard their winning message. The country people are happy over the fact that we can have equally as good a conference here in our small village as can be held anywhere in the whole Church. Such conferences will help wonderfully in increasing the volunteers for the mission field.

The Bishop Rowe Foundation Fund Nearing the End

| | |
|------------------------|--------------|
| Amount asked for | \$100,000.00 |
| Amount received | 94,471.97 |
| | <hr/> |
| Amount needed | \$ 5,528.03 |

DEEP IN THE HEART of Alaska, Bishop Rowe is spending the summer on the Yukon and the Tanana. He is cheering up the lay workers who have been shut in all winter with few spiritual privileges.

He is trying to make sure that the stations, especially where women only are at work, shall be properly equipped with food supplies and fuel for next winter.

At Nenana he must build a cabin for Archdeacon and Mrs. Kent. It will cost \$5,000.

The Mission house at Allakaket, after twenty-one years, is worn out and must be practically rebuilt to make it reasonably comfortable for Miss Lambert and Miss Thompson. That will cost another \$5,000.

Both these items are in the Advance Work section of the Program but no diocese, parish or person has given either of them. Therefore, the Bishop must provide them.

What can better illustrate the need for completing the Bishop Rowe Foundation? When that is done Bishop Rowe will have an assured income of about \$5,000 a year to aid in meeting the many inevitable calls that come to him.

Only \$5,528.03 needed to complete the Bishop Rowe Foundation Fund!

JOHN W. WOOD,
*Executive Secretary, Department of Missions
of the National Council.*

Give the Young People a Chance

The children of the foreign-born ask us to give them the opportunity of becoming self-respecting American citizens

By the Rev. Thomas Burgess, D. D.

Secretary of the Foreign-Born Americans Division of the Department of Missions, National Council

THERE ARE SOME INDUSTRIAL cities that make your heart ache. Despised "foreign" neighbors they are of progressive "American" cities. Such are East St. Louis, Illinois, Lackawanna, New York and Farrell, Pennsylvania. I have just visited Farrell. Well-kept Sharon, with its beautiful residences and fine churches, stretches right beside smoke-swept Farrell with its rows of houses all alike, and its great steel works. The ancestors of many of the people of Sharon—English, Welsh and such-like foreign immigrants—were once laborers and skilled workmen like the present people of Farrell. Given a chance, the Slav, the Italian and the other races which make up the population of Farrell, will within the next generation be just as advanced as their predecessors. That is, if they are given half a chance.

Farrell is in the diocese of Erie, and is in the heart of the steel regions. On Sunday morning in our little Church of St. Paul in Farrell, some fifty men, women and children, presented by the priest in charge, the Rev. Sisto J. Noce, were confirmed or received by Bishop Ward. They were mostly Slovaks and Italians, with the men in the majority. After the service, in the tiny, damp basement, a substantial dinner was served to everyone present by the people

of this poor parish. Besides the Slovaks and Italians, there are two or three Polish and Hungarian families as well as a few Welsh and English in the parish. The organist and Sunday School superintendent is a faithful English communicant. The treasurer is an Italian who supports his family of fourteen, and at the present time averages about two days' work a week.

The present president of the Young People's Fellowship of the diocese of Erie is the son of a Slovak of this parish. There is as fine a crowd of young people at St. Paul's as can be seen anywhere. Yet unless these young people can be given a better place to maintain their social life under Church influence, many will inevitably meet undesirable associates. The only places of amusement and social contact beside the foreign churches at present are the pool rooms and other disreputable dives. Mr. Noce has won the confidence of the diversified race among whom he works and he has the welfare of their young people very much at heart. If only these people can get decent equipment with an adequate parish house, his anxiety will be relieved and one of the best opportunities in the country for developing good citizens can be grasped.



ALTAR, ST. PAUL'S CHURCH, FARRELL
Note the word "Holy" in three languages,
Slovak, English and Italian, on the front
of the retable

American Churches in Europe Meet in Convocation

Bishop Lawrence gives impressions of his visitations, urges greater coöperation and pays a tribute to the work of Bishop Brent

We give our readers this account of an interesting Convocation through the courtesy of the Rev. G. B. Kaltenbach, rector of Christ Church, Lucerne, Switzerland

THE CONVOCATION OF THE American Churches in Europe was held in the Guild Hall of the American Pro-Cathedral Church of the Holy Trinity, Paris, on May 29th.

The Right Rev. William Lawrence, D. D., Bishop-in-charge, presided over the meeting, which was opened by a celebration of Holy Communion at which the Bishop was assisted by the Very Rev. F. W. Beekman, dean of the pro-cathedral, and the Rev. Everett P. Smith, formerly Educational Secretary of the Board of Missions of the General Church and now rector of Emmanuel Church, Geneva, Switzerland.

The address of Bishop Lawrence was the outstanding feature of the Convocation. Since his appointment last November, he had visited six of the nine churches, those at Paris, Nice, Florence, Rome and Geneva, and expressed his gratitude to Bishop Brent for his wise labors, especially in having filled all the posts with faithful leaders. He found it almost impossible to generalize, as the relative strength of the parishes, their constituency and their opportunities, vary so greatly, but stated briefly a few of the impressions gained during his visitation.

"Perhaps my strongest and happiest

impression," said the Bishop, "is that of the large and hospitable spirit of rectors and people towards all Americans. Our churches set in these foreign cities are not merely for the use of the adherents of our own Church, but are houses of worship for all Americans who may wish to enter. Few persons realize the help that is given by our clergy to persons of all Churches and no Church, who come to them for advice and guidance in all sorts of emergencies. I count this as an essential of our work. From twenty-five to fifty per cent of the congregations are made up of those who at home are of other Churches. We are glad to welcome them, and they are gratified to

show their gratitude by service and gifts. The meeting with so many Americans of different Churches has been a happy incident in my visitations. It is an earnest of Christian unity, and upon the devotion of a number of them on our vestries, our rectors and people depend. I have found no thought of proselyting, simply a desire to serve all Americans through the ministrations of our Church.

"I have noted the isolation of our churches, due to distance from each other and the contrasted conditions. There is the lack of corporate life which is nat-



THE RIGHT REV. WILLIAM LAWRENCE, D.D.
Former Bishop of Massachusetts and Bishop-in-charge of the American Churches in Europe

AMERICAN CHURCHES IN EUROPE MEET

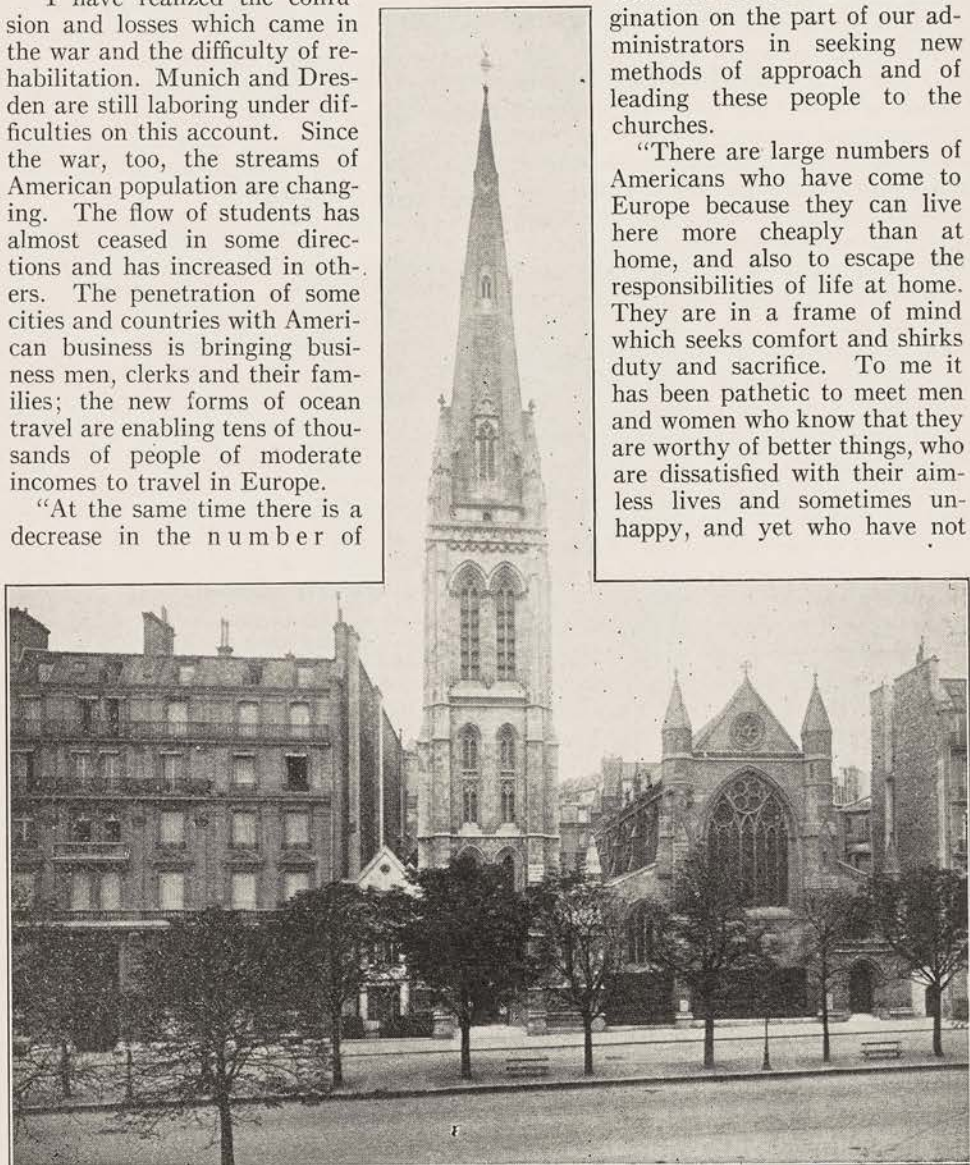
ural to the dioceses and churches at home. The danger is that the congregations become self-centered, consider their own support and lose the generous imagination and spirit which comes from a consciousness of being part of a great organic body.

"I have realized the confusion and losses which came in the war and the difficulty of rehabilitation. Munich and Dresden are still laboring under difficulties on this account. Since the war, too, the streams of American population are changing. The flow of students has almost ceased in some directions and has increased in others. The penetration of some cities and countries with American business is bringing business men, clerks and their families; the new forms of ocean travel are enabling tens of thousands of people of moderate incomes to travel in Europe.

"At the same time there is a decrease in the number of

Americans of wealth, who, as in old days, were almost permanent residents. The opening of Florida and Southern California has drawn them away. And with all this and the great speed of travel, the sense of community and parish responsibility has been weakened. These conditions call for alertness and imagination on the part of our administrators in seeking new methods of approach and of leading these people to the churches.

"There are large numbers of Americans who have come to Europe because they can live here more cheaply than at home, and also to escape the responsibilities of life at home. They are in a frame of mind which seeks comfort and shirks duty and sacrifice. To me it has been pathetic to meet men and women who know that they are worthy of better things, who are dissatisfied with their aimless lives and sometimes unhappy, and yet who have not



THE PRO-CATHEDRAL OF THE HOLY TRINITY, PARIS, FRANCE

The Very Rev. Frederick W. Beekman, D.D., is Dean of our beautiful church in Paris, which is a center for American Church people residing in or passing through that city

THE SPIRIT OF MISSIONS

the resolution to break away. Such people are not of the material to make buoyant, hopeful parishioners, or to encourage the rector towards enterprise and missionary work.

"Again I want to place on record my sense of the value of the work done through our churches and the greatness of the opportunity. You who are in Europe may not know sufficiently what the Church at home is doing, but the Church at home does not begin to know the importance of the opportunity of your work here. The scores of thousands of Americans who come here to live for months or a year or two, the hundreds of thousands of young American students in Paris alone, these all have a claim upon us for their spiritual welfare and their moral safety."

On the question of administration of the churches in Europe, the Bishop felt that there were four alternatives. He stated them briefly, asking for discussion upon their merits:

"I. Three days ago I received a letter from the Bishop of Ohio, chairman of the commission of the general convention on the churches in Europe, enclosing a letter to him from Bishop McCormick, giving an account of a meeting in New York of representatives of the commissions on the churches in Europe, on ecclesiastical relations and on army and navy chaplains, and the Department of Foreign Born Americans, who, after considering the various forms of administration, 'unanimously agreed to recommend the drafting of a canon intended to authorize the election of a Bishop, or possibly later, Bishops, suffragan to the Presiding Bishop, to whom would be committed the oversight of the European churches and the contacts with the Near East, the oversight of the army and navy chaplains and their work and, wherever necessary, the oversight of various missionary districts.' 'It was felt,' Bishop McCormick added, 'that this composite work would take the full time of a first class man and would probably enable us to secure a man of the highest grade; and also that, in this way, provision could be made for

his support. This proposition passed the National Council the next day and will, therefore, go to the general convention, having the prestige of such approval.'

"II. The memorial of this convocation in 1922, repeated in 1924, was presented to the general convention in 1925 and is now before the Presiding Bishop, who is studying the subject in order to report to the next general convention.

"III. The election of a resident Bishop who, taking the office of rector of one of the parishes, might, with the aid of an assistant rector, administer the churches and make visitations.

"IV. The present system of a Bishop-in-charge, inherited from the past, adapted, however, to the present and more efficient executive of the Church through the Presiding Bishop and National Council; the system being, however, improved in form of organization and yielding a salary as well as traveling expenses for the Bishop appointed to be in charge.

"I commend you and your discussion to the guidance of the Holy Spirit."

After much discussion the following was unanimously adopted:

Resolved: that the members of this Convocation reaffirm their belief that the principles of our Memorial of the year 1922, repeated in 1924, and presented to the General Convention in 1925, still hold good; and we are convinced that the continued supervision of the situation in Europe by a Bishop of wide sympathies and hopes for Church Unity is needed, giving full time, or if the General Convention feels that the plan of our Memorial has not as yet been fully tested, we urge that the outstanding character of a Bishop of special qualifications is the most important factor to be considered.

Dean Beekman of the pro-cathedral, Paris, the Rev. John M. Page of St. John's Church, Dresden, Germany, the Rev. Everett P. Smith of Emmanuel Church, Geneva, Switzerland, and the Rev. Killian A. Stimpson of the Church of St. James, Florence, were elected clerical members of the Council of Advice. The lay members elected were Messrs. Herbert L. Kean, F. G. Fenton, Charles B. Curtis and F. B. Keene.

Persecuted Mexican Congregation Courageously Perseveres

Indians at San Sebastian, driven out of their village and threatened with death, return undismayed and make plans to build a new church

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

Bishop of Mexico

THE MISSION OF San Sebastian in the mountains of Jalisco is an outstanding example of how a congregation can thrive and grow strong under the stress of difficulty and persecution. With the possible exception of the congregation in Tlajomulco, now closed, San Sebastian, more than any of our churches and missions in Mexico, has borne the brunt of the animus toward us on account of the settlement of the religious question.

One member was killed. Time after time our people have been driven from the village to take refuge in the mountains. Five have been arrested and were in the *cárcel* for weeks. At one time, during the disturbances, San Sebastian was cut off from Guadalajara, the state capital, for three days and Federal troops had to be sent to their relief.

The Rev. Josué Díaz, who was in charge when I came to Mexico and who lived in Tlajomulco, was driven out of the region with his mother and sisters and threatened with death if he returned. However, he did go back with Archdeacon Salinas and me when I visited San Sebastian.

The work is now in charge of the Rev. José N. Robredo, a deacon, who has proven a tower of strength to his people,

sleeping with them in the mountains and ministering to them at great personal risk.

Despite all their troubles the congregation,

now worshipping in an adobe room without any windows, dark and badly ventilated, has grown to such an extent that they must have a modest and suitable Church building. They have had plans drawn for a little church which will cost about \$2,000 (Mex.). Towards this they have pledged \$600 (Mex.) in gifts, labor, adobes and stone. The balance, about \$750 in United States currency, offers an opportunity for gifts from friends in the States.



PROPOSED CHURCH AT SAN SEBASTIAN

From drawing by the Mexican architect

The National Council has authorized an appeal for \$750. What better way could there be to encourage these loyal Indian members of our Church than by helping them with a gift toward the building of their little church? This is the first general appeal I have made to friends of Mexico to help me with a building project. May I hope for a response so generous that I may report to General Convention that the church at San Sebastian is provided for and under way?

Remittances should be sent to Lewis B. Franklin, Treasurer, 281 Fourth Avenue, New York, marked "Special for San Sebastian, Mexico."



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THE CEREMONY OF BREAKING GROUND FOR THE NEW CLASSROOMS OF ST. AGNES' SCHOOL, KYOTO, MARCH 21, 1928
St. Agnes' School is one of our oldest educational institutions in Japan, having been founded by Bishop Channing Moore Williams in 1875. The Rev. Dr. Hayakawa has been the Japanese Principal since 1915. The record of the school has been one of uninterrupted progress and its graduates may be found in all parts of Japan.

St. Agnes' School, Kyoto, Rejoices

With impressive ceremony ground is broken for new classroom building made possible by gifts from the Woman's Auxiliary and others

By Hallie R. Williams

Principal St. Agnes' School, Kyoto, Japan

AT LAST, THE NEW classroom building for St. Agnes' School, Kyoto, is actually under way. It seems too good to be true. For more than five years we have been pleading for the building.



The ceremony of breaking the ground was held on March 21st and brought joy and thanksgiving to all our hearts. It was very impressive.

In the open ground already prepared for digging the foundations the student body of 600 formed a great square with a wide aisle down the centre. The full vested choir, Bishop Nichols, Dr. Hayakawa and several of the clergy made a fine procession as they came marching down from out the old building on to the new grounds and the whole neighborhood rang with *The Church's One Foundation is Jesus Christ Her Lord*.

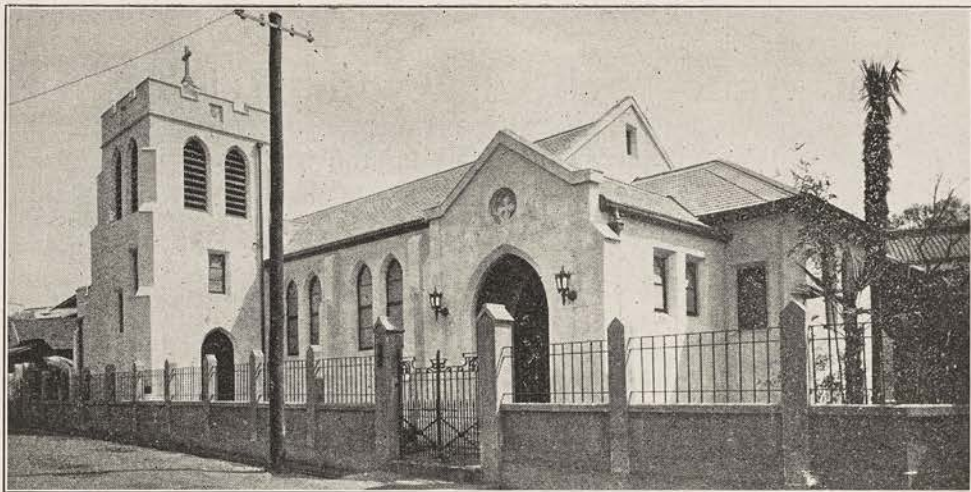
Then came the simple service, thanking God for His goodness in giving us this gift and asking His blessing upon the thousands of girls who will enter its doors. The ceremony of breaking the ground fol-

lowed and as I dug three good steady digs I felt that all about us were the smiling faces of the women of the Auxiliary and I was filled with a deep thankfulness for their understanding and sympathy. Will they pray that we here may be given power to teach these young women to understand the will of God for them that they too may be used for the spreading of the Kingdom?

Now the digging and building are going on apace and the contract calls for the building to be completed by October 15th. We must be in time for the coronation of the Emperor as we are near neighbors to the Imperial Palace, where the coronation will take place. Under Dr. Hayakawa's able direction St. Agnes' School is maintaining the position of respect which it has held for some years past.

There is only one really regrettable thing. After cutting down every possible small item we are short \$6,000. That amount at present exchange would have provided for the sanitary plumbing and a shoe-scraper. No one need argue about the importance of the plumbing and anyone who has ever been in Kyoto in rainy weather will understand also the necessity of the shoe-scraper as a preventive from tracking mud all over the building.

THIS is the building for which the Woman's Auxiliary set aside \$15,000 from the United Thank Offering given in New Orleans. From its Corporate Gift during the present Triennium the Auxiliary has given an additional \$25,000. In Japan, alumnae and friends of St. Agnes' have given \$11,000. During the past five years, friends in the United States have given approximately \$46,235. The interest earned while the slowly accumulating money was waiting to be used, totals \$2,600.—Ed.



THE NEW CHURCH OF ALL SAINTS, URAWA, JAPAN
Consecrated on April 17 of this year by Bishop McKim assisted by many Japanese clergy.
The Rev. S. K. Oya is priest-in-charge and Miss Nellie McKim is kindergartner

All Saints' Church, Urawa, Consecrated

Bishop McKim, assisted by eight Japanese clergy, holds opening service in beautiful stone church in capital of Satima Prefecture

By Paul F. Rusch

Assistant Treasurer of the North Tokyo Mission

WITH SORROWFUL HEARTS, after learning of the passing of Bishop Motoda the evening before, a party of the clergy and workers journeyed together with Bishop McKim to the pleasant little city of Urawa, the capital of Satima Prefecture in the district of North Tokyo, for the consecration of the beautiful new All Saints' Church on April 17th.

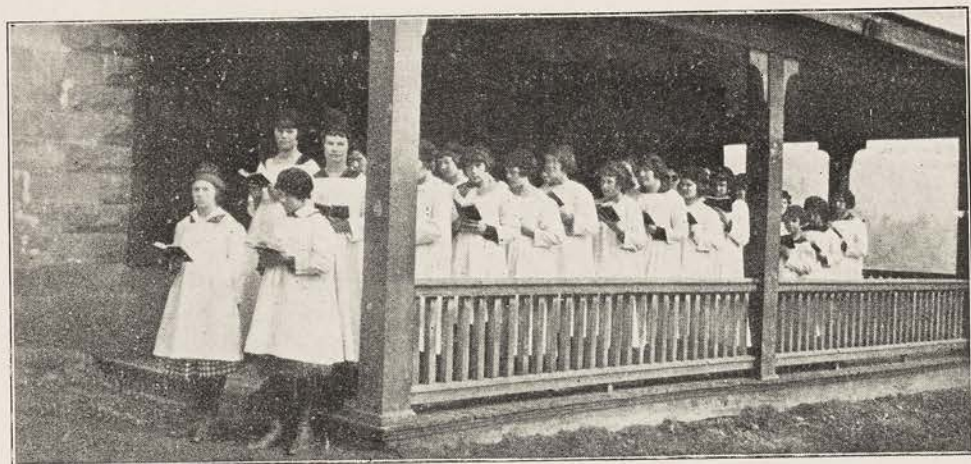
The white walls of the new church glistened in the sparkling sunlight and the whole town seemed to be glorified for the event. The Rev. S. K. Oya, priest-in-charge and Miss Nellie McKim, who operates the kindergarten, teaches the Sunday school, plays the organ, and supervises many of the other activities of the parish, were beaming at the realization of their dreams. And with them in their happiness were every member of their large congregation and dozens of the townspeople. It is really hard to picture that happy setting. It would take a word

artist to truly paint the colors of the kimonos that blended so pleasingly with the flowers, and never has the writer seen more happiness displayed.

The church edifice is the only modern religious plant in Urawa and one of the most beautiful structures in the city. Bishop Motoda was to have preached the sermon but the Rev. Paul C. Yamagata, chaplain of St. Paul's University, spoke in his place.

Bishop McKim led the large number of clergy and vestrymen into the new church. Following the service a luncheon was served in which the entire organization of about two hundred took part.

The new church is a reinforced concrete structure of Gothic style. There is a long approach to the sanctuary with a large chancel for a choir of about twenty. It is connected by halls with the old church, which is now converted into a parish house and kindergarten.



GIRLS OF VALLE CRUCIS SCHOOL ON THEIR WAY TO CHURCH
Many generations of mountain girls have been educated at Valle Crucis School which has grown from a mission to an accredited diocesan institution

Valle Crucis School for Girls Expands

Beginning as a mission in the district of Asheville, it has gradually enlarged its scope until it has grown into a diocesan institution

By Mary Caroline Farmer
Teacher in Valle Crucis School for Girls

WORK IN THIS beautiful mountain valley of North Carolina was begun in 1845; closed in 1852; revived in 1895. Then, very shortly after the consecration of Bishop Horner, the present plan of a school for girls was put into effect, his sister, Miss Mary Horner, serving as principal from 1910 until her death in 1922, at which time the school property consisted of some five hundred acres of land, one hundred of which are planted in apple orchards; Auchmuty and Auxiliary Halls, an old Mission House, a small frame chapel (never consecrated), and several cottages for workers on the farm. The educational work included only eight grades, and the school was known as a mission school.

To bring "Out of the cold gray ashes life again" is a difficult achievement but

one accomplished many times in the histories of the various missions, and at few more strikingly than at this outpost of our Church. Four years ago—on Ascension Day, 1923—the present rector, the Rev. James Preston Burke, gave up interesting work in Reidsville to take charge of Valle Crucis, since when the work has been vigorously prosecuted with very tangible results.

Perhaps the most conspicuous of these is the new Holy Cross church, a picturesque and beautiful structure of native gray stone obtained from the school's own quarries. Although when the foundations were laid there was only \$200 on hand toward the building of a new church, more than \$19,000 has been paid on the \$20,000 building and it is hoped it may be consecrated within a comparatively

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short time. Enthusiastic efforts are continually being made to that end. Services have been conducted in it since July, 1926. The membership of the church has kept pace with its increased accommodations. In the past four years forty-three persons have been baptized and seventy-four presented for confirmation.

Many changes have taken place in the school itself, which has been extended to include a four years' accredited high school course. The name has been changed from Valle Crucis Mission School to Valle Crucis School for Girls. With the exception of the famous St. Mary's at Raleigh (founded in 1842) this is the only accredited Episcopal school for girls in the Old North State, and its aim is to supply the demand for an inexpensive Church school for worthy girls. This has been accomplished in the past by keeping the entire cost for board and tuition for the eight months' school year down to the very moderate figure of \$200, though it is likely this will be raised in the future. There are a few scholarships for especially deserving cases.

ROOM TO EXPAND

One of the especially cheerful features of the situation is that the school buildings and equipment were planned for the future, so while the present enrollment comes fully up to expectations there is room for additional pupils, and is likely to be for several years to come.

The low cost is maintained by the coöperation of the students who do all of the housework—which in itself supplements the course in domestic science and gives them the benefit of practical experience which has proved of great value. The system is somewhat like that maintained for many years at the famous Mount Holyoke College, and plenty of time is allowed for the required work in all the usual academic branches.

Also the school has its own garden, which tends to keep down expenses. Milk

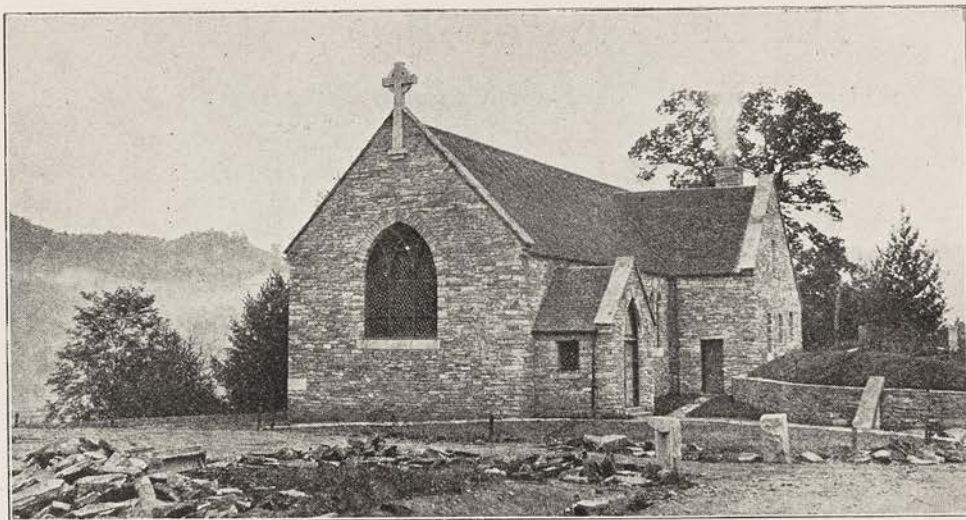
is supplied from a herd of registered Holsteins, and perhaps the extraordinary good health prevailing among the student body and faculty would be largely ascribed by dietitians to the liberal quantities of this beverage which they consume, and, needless to say, many more than the proverbial apple a day keeps the doctor away.

The years have brought many improvements to the school estate. The rectory, Valley Vista Cottage (so named for its charming and extensive view) and the old Mission House have been painted and furnished and a small new cottage built. These last three are readily let for the summer to tourists, thus supplementing the school revenue considerably. Indeed, such is the demand, that the building of more small cottages would be an extremely good investment and would aid greatly in our Church's work in this neighborhood.

A GARDEN OF EDEN

As has been indicated, Valle Crucis is an exceptionally beautiful corner of beautiful Western North Carolina. It gets its name of the Valley of the Cross from the fact that two large mountain streams and their surrounding lowlands form a St. Andrew's cross in the center of a bowl of wondrous loveliness formed by green and level pastures set in the midst of heights of gray granite, mountain laurel and rhododendron. It is a veritable vision of Eden for the greater part of the year—indeed for all the year, since lacy trees against the sky, many evergreens, and the occasional snows have their own austere beauty. These natural attractions and such others as the views of Grandfather Mountain, Hanging Rock, Dutch Creek Falls, and the scenes along the Watauga River bring a large number of genuine nature lovers each year, without attracting the Goths and Vandals too often found at summer resorts where amusements of the prevailing type are to be found.

VALLE CRUCIS SCHOOL FOR GIRLS EXPANDS



NEW CHURCH OF THE HOLY CROSS AT VALLE CRUCIS SCHOOL
This beautifully proportioned little church is built of the native gray stone quarried on the grounds of the school. It commands a magnificent view of the valley

In order to meet a real demand for accommodations, as well as to supplement the revenues, the school receives summer guests at reasonable rates, a course which has thus far proved mutually satisfactory and profitable, and has the added advantage of helping a number of the girl students who remain and work during these months. A summer school for Religious Education has until this year been held, which many clergy and other workers from this and other dioceses have found most helpful.

Not only is the school a power for spiritual and mental growth in the community, it also supplies social and material opportunities and improvements. In addition to the boarding pupils, some forty children of the neighborhood (boys being admitted to the day school) are receiving their education. These, with their parents, have access, under certain conditions, to the school library—the only one within a radius of many miles. Entertainments are presented in the dining-room-auditorium, the Christmas entertainment, especially, drawing spectators from lonely mountain coves long distances

away. And through the larger electric power plant recently erected by the aid of Bishop Horner the village is supplied with lights at a less than standard charge.

All these things Valle Crucis School does, but it is not resting on its laurels. It is always seeking further means of usefulness. Among its most immediate aims are the completion of Auxiliary Hall, which at present is in a usable but rough condition, and the erection of a gymnasium and a real auditorium. The uses to which the latter could and would be put have already been indicated; and the need for the former cannot be overemphasized. "A sound mind in a sound body" is the aim of most schools in these enlightened times, and with the present limited equipment opportunities for bringing out the very best physically in our future citizens are lacking.

Bishop Horner says, "It is very difficult to estimate the great value of these schools to the people of the community, as well as to the children. The results obtained are ample justification for the money expended."

The Last Days of Bishop Motoda

A journey taken to pay a tribute of respect to the memory of one of our pioneer American missionaries overtaxes his waning strength

THE MEMORIAL SERVICE held in Christ Church, Osaka, on April 10th, for the late Rev. Theodosius S. Tyng, is fraught with other, unexpected, rich memories. The many friends of Mr. Tyng in Osaka had called upon the Right Rev. J. S. Motoda, Bishop of Tokyo, to preach at the service. As one of the earliest of those whom Mr. Tyng brought to Christ through his St. Timothy's School, and as having been baptized almost at the spot where this Memorial Service was to be held. Bishop Motoda seemed a most appropriate preacher. He travelled to Osaka on a night train, arriving at Christ Church rectory at noon on the day of the service.

But he arrived in no condition to preach. Taken suddenly ill on the train, he feared that he might die on the way; arrived at his destination, he was obliged to give himself into the hands of his friends for nursing, instead of preaching at the Memorial Service of his old *Sensei* (teacher). He was there in spirit, nevertheless; not only was his sermon read to the assembled friends of Mr. Tyng, but all those who knew that, with full knowledge of the danger to himself, the Bishop had come to Osaka and was even then lying sick in the shadow of the church, felt the depth of his gratitude to Mr. Tyng far more vividly than they could have had he not met with this misfortune.

The service over, Bishop Naide and others turned their whole attention to the relief of Bishop Motoda's suffering. It

IN the May SPIRIT OF MISSIONS we recorded the receipt of a cable from Bishop Nichols of Kyoto, telling of the sudden death of Bishop Motoda, but we were unable at that time to give any details of his illness. Bishop Naide of the Japanese diocese of Osaka has just sent us this account of the last days of our pioneer Japanese Bishop, written by an old friend and fellow-Christian.

As this article goes to press word is received that the Rev. P. Y. Matsui, one of the two Tokyo clergymen who went to Osaka to bring back the body of their Bishop, has been elected by the Synod as second Bishop of Tokyo.

seems that he had had similar attacks recently. The doctors who were called to see him, while agreeing that there might be asthma at the root of the trouble, as the Bishop had supposed, declared that there was heart and kidney trouble also. A nurse from St. Barnabas' Hospital cared for the patient through the night of the 10th at Christ Church Rectory. On the morning of the 11th the Bishop was moved to St. Barnabas',

the doctor estimating that he would have to be there some days at least before a return to Tokyo would be possible.

In order to secure the most rapid recovery possible, Dr. Southworth forbade the Bishop to see more than one visitor a day. Neither did he permit him to dictate the many letters that the Bishop wished to send off. This regime was continued faithfully for a week; but the Bishop's condition did not improve as hoped for. On the 16th at 2 p. m. a telegram was sent to Mrs. Motoda asking her to come to Osaka; this request was made not so much because any fears were felt as to the Bishop's recovery, as because the Bishop wished her there to receive those who were daily inquiring for him, whom he could not see himself.

Later in the afternoon, at about half-past five, the Bishop's bell was rung. The nurse ran to him at once, and found him in extreme suffering. She summoned further help, and everything possible was done; but in a very few minutes the end came. Bishop Naide was summoned at

THE LAST DAYS OF BISHOP MOTODA



BISHOP MOTODA'S FIRST CHRISTMAS CELEBRATION OF THE HOLY COMMUNION
Our pioneer Japanese Bishop was consecrated immediately after the earthquake and fire of 1923. As all the churches but one were destroyed, services were held in private houses

once; but his friend was gone far beyond his reach when he reached the hospital.

Word was sent to Tokyo immediately. While waiting for the arrival of the family, steps were taken toward the return of the Bishop's body to Tokyo. There was no lack of help in this preparation; the friends who had been unable to see him during his illness came in great numbers to be near him now, and to do what they could to show their love and respect. Mrs. Motoda and two sons arrived at noon on the 17th, and approved of the tentative plans for sending the body to Tokyo.

At half-past six a simple farewell service was held in the Chapel of St. John's Orphanage. Then the body was removed to the Osaka Station and put aboard a car which had been engaged for its transportation. Two representatives of the Tokyo diocese, the Rev. P. Y. Matsui and the Rev. I. Tagawa, arrived at the station from Tokyo just in time to return with the body and its attendants. There were many at the station bidding farewell with heavy hearts as the train moved off. At Kyoto station also, a large number of the Kyoto clergy who were gathered for the Diocesan Convention and many Kyoto

city Christians were waiting to pay their respects.

So we returned him who had come to us in spite of frail health and heavy burdens at home, to express his gratitude to his old *Sensei*. Our hearts were heavy because in him we had lost the kindly and able help of a *Sensei*. But the very manner of his going made it so clear that he was faithful unto death, that for him we knew all was well.

A memorial service for Bishop Motoda was held in May at the Church of St. Martin-in-the-Fields, London, at which a large congregation assembled. The Japanese Embassy in London was represented by Mr. Saburi, the Chargé d'Affaires. Among the Americans present were Dr. John Mott, representing the International Missionary Council, and Bishop Gailor of Tennessee, former president of the National Council.

Among those who took part in the service were the Rev. Canon David Jenks of the Missionary Council, Bishop Foss, formerly Bishop of Kobe, the Bishop of Hokkaido and Bishop Price of Ely, a former missionary in Osaka. The Archbishop of Canterbury gave the blessing.—Ed.

A Bishop of the Far West

The Right Rev. Louis Childs Sanford, D. D.,
of San Joaquin, is the elected representative of
the Eighth Province in the National Council

THE RIGHT REV. LOUIS CHILDS SANFORD, D. D., Bishop of San Joaquin, although born in Rhode Island and educated at Brown University and the Episcopal Theological School at Cambridge, has been identified throughout his ecclesiastical life with the great West. Immediately after his ordination as deacon by Bishop Clark in 1892, he went to California and was advanced to the priesthood by Bishop Nichols in the following year. After serving missions in Selma, Fowler and Salinas, he became rector of the Church of St. John the Evangelist, San Francisco, in 1900. In 1908 he was appointed Secretary of the Eighth Missionary Department—now known as the Province of the Pacific—and held that post until 1911, when he was elected and consecrated Bishop of the newly-erected Missionary District of San Joaquin.

The district of San Joaquin, which is part of the state of California, has an area of 46,000 square miles, about the size of Pennsylvania, with a population of 350,000, a little over a sixth of the population of Philadelphia. It will be easily seen that with such a scattered constituency, added to difficulties of transportation, the Bishop's job has been a herculean one.

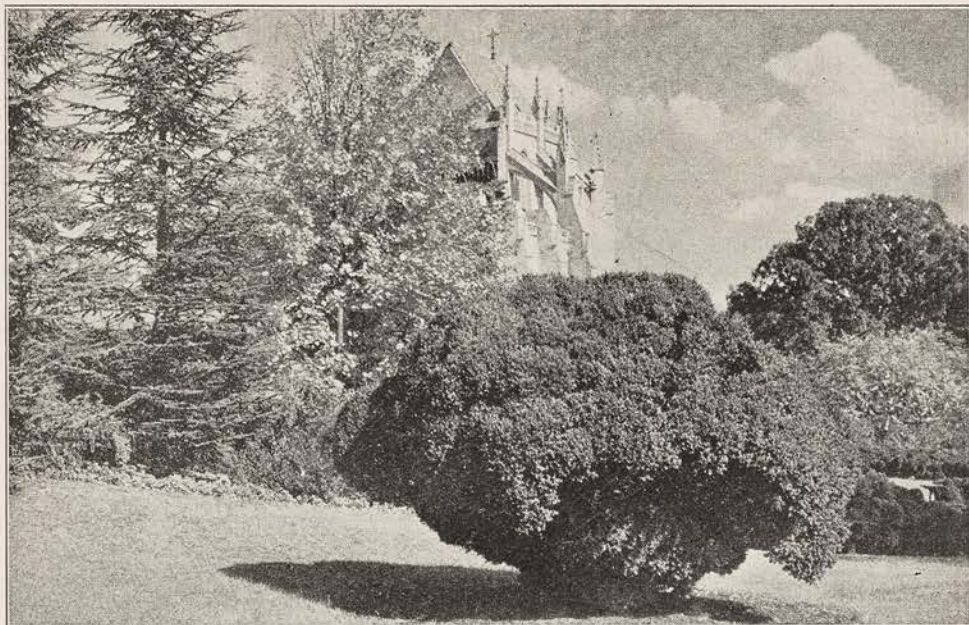
In scenic beauty and diversity of climate, San Joaquin is unsurpassed. It contains the highest land in the country—barring Alaska—and the lowest. Mt. Whitney, part of the wall of snow-topped granite which separates the fertile valley from the Mohave desert, soars 14,500 feet into the air, while Death Valley, of gruesome memory, lies 276 feet below sea level. The broad San Joaquin valley runs down the center of the district. A frostless belt on the east side is filled with groves of oranges and figs, and with vineyards which produce vast quantities of the raisin grape. In sharp contrast to

this is the unirrigated section on the west where a forest of derricks tells of the wealth of petroleum below.

Missionary work in the district of San Joaquin is as varied as the scenery. In the great fertile valley every expenditure of money and effort is repaid in added material strength to the Church. The work in the desert and the mountains can offer no such reward, but it is no less imperative and presents an appeal and a challenge to the purest motives of missionary enterprise. The see city, Fresno, has grown rapidly and supports the Church of the Holy Spirit besides the Cathedral Church of St. James. At Stockton and Bakersfield there are flourishing parishes. Over the rest of the district there are scattered missions which are in part supplied by local layreaders. It is safe to say that every clergyman in the district is doing the work of two men.

Bishop Sanford feels that the progress made in seventeen years has fully justified the setting apart of the district. He represents the Province of the Pacific in the National Council and his people share with him a keen sense of responsibility in the problems of the whole Church. This was forcibly shown at the last Convocation of the district when it was voted to cut the appropriation for salaries in order to meet the budget quota.

When, at the request of the Bishops in China, a Commission from the Department of Missions of the National Council was sent to visit that country, Bishop Sanford consented to go as a member, and for six weeks last fall accompanied Dr. John W. Wood in visiting all three of our Chinese Districts. On the way back he stopped to attend the session of the International Missionary Conference in Jerusalem, and returned home after a trip rich in experience to attack the problems of his district with new vigor.



THE BISHOP'S GARDEN OF THE CATHEDRAL ON MT. ST. ALBAN, WASHINGTON
This magnificent boxwood, more than two hundred years old, is a memorial to Bishop Harding. At the left are two cedars of Lebanon transplanted from the Holy Land

Some Suggestions Concerning Washington

Local committee asks that hotel reservations for visitors to General Convention be made at once—compliance with requests is urged

THERE IS EVERY INDICATION that the General Convention at Washington in October will prove to be in many of its features one of the most notable in the history of the Church. As a result it seems to be assured that there will be an enormous attendance of delegates and visitors. It is to these that it seems helpful at this moment to sound a word of warning.

The sessions will be held in the Capital City which at that time will be the center of fevered activities having to do with the National Campaign then drawing to a close. There will be exceptional pressure upon the hotels of the city and the "word of warning" has to do with securing living accommodations. This should be done at once and must be done by the individual delegate or visitor.

The General Committee headed by Mr. Hugh T. Nelson, 927 Fifteenth St., N.W., is offering a coöperation probably never excelled in the case of any Convention city. So far as possible every delegation has been approached by the Washington Committee urging that hotel reservations be made without delay. The Committee is prepared to answer inquiries. It will place in the hands of prospective visitors a list of the Washington hotels and the rates charged. But upon receipt of this information the responsibility passes to the prospective visitor. He or she must communicate with the hotel and secure formal reservations. On July 1st less than fifty percent of what might be regarded as a normal number of such hotel reservations had been made. Carelessness in this respect will be embarrass-

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sing, and wise delegates or visitors will communicate with Mr. Nelson, and upon receiving preliminary information from him, act at once to insure their own comfort when presently the advance on Washington begins.

A second suggestion applying particularly to the Bishops and clerical and lay delegates to General Convention and to delegates to the Triennial of the Woman's Auxiliary is pertinent. The usual alphabetical list of house addresses in Washington is being prepared. All of those delegates who will be privately entertained or will secure quarters other than in the hotels of the city will render a real service to Mr. Nelson by sending to him their names and addresses in Washington during the Convention period.

All visitors who have registered will receive ribbon badges indicating the hotel to which they are bound. A motor corps of the Diocese of Washington will be constantly on duty and all such visitors displaying this ribbon will be met and greeted and escorted to their destinations. At this point it may be said that there is just one railroad station in Washington. No possibility of confusion exists.

A word concerning transportation is in season, although so far as possible detailed information of this type is being mailed from Washington to every interested person.

Delegates from all parts of the country are entitled to a one-half reduction on the return trip. Instructions in this connection need to be read carefully. All delegates and visitors and all who are affiliated in any way with the organizations of the Church are entitled to this reduction. It is necessary that each traveler secure a certificate, not a receipt, when buying his ticket to Washington. This will be signed by a secretary of the House of Deputies in Washington whereupon return transportation at the half fare rate will be procurable. The trunk line railroads will have representatives on duty on days and hours to be announced who will facilitate this detail in every possible way.

These seem forbidding details when

compared with the many glamorous paragraphs which might be multiplied indefinitely concerning the distinguished features which will mark the Washington program. THE SPIRIT OF MISSIONS will devote much of the August issue to these program details so that prospective visitors may know what is in store for them.

In the first place there is Washington itself. Every American from time to time needs to quicken his patriot's pulse by a visit to the Capital of the nation. Each decade adds new miracles of beauty. Great public buildings, splendid memorials, an ever-appealing setting of natural beauty, the proximity of Mount Vernon, all these make Washington unique.

While details await the August issue of this magazine it may be said that never perhaps have there been arranged so many noteworthy public gatherings as will mark this Convention. Peace and industrial problems and other phases of the great social challenge, missionary messages from the home and foreign fields, educational problems demanding earnest attention and a wealth of others will add distinction to the program from night to night in one or another of the great Convention gathering places.

It may fairly be said that the dominant note of the Convention will be evangelism. This will be struck in a Convention sponsored by the Brotherhood of St. Andrew and the Daughters of the King in coöperation with the National Commission on Evangelism, which will precede the Convention proper.

Washington promises the greatest Convention in the history of the Church. Preparations to date seem to justify the claim. Every Churchman who can find time to be part of this event will find abiding inspiration when once its program has passed into history but in the meantime again let us sound our word of warning. These are the days to insure comfort by securing dependable accommodations and in every possible way coöperating with the Washington Committee to see that elaborate and well considered plans prove truly successful.—G. W. H.

Exact and detailed instructions concerning the whole matter of transportation appear on the back cover of this issue.

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures From the Field



IGOROT WOMAN CARRYING WATER JAR

For this charming glimpse of domestic life in the mountains we are indebted to the Rev. V. H. Gowen, a member of our China Mission, temporarily stationed in the Philippines



CHOIR OF THE CHINESE SCHOOL, GRACE AND ST. PETER'S, BALTIMORE, MD.
This choir sings every Sunday in the parish house. Chinese students from the Johns Hopkins University give much help to the Rev. Dr. H. P. Almon Abbott, the rector



MEN'S CLUB OF HOLY INNOCENT'S CHURCH, LAHAINA, T. H.
From left to right: 1, John Hose, Hawaiian. 2, David Sharpe, Hawaiian. 3, R. Asato, Japanese. 4, F. Brown, white. 5, The Rev. F. N. Cockcroft, rector of the parish. 6, S. Haramoto, Japanese. 7, R. Leong, Chinese. 8, William K. Kaluakini, Sr., Hawaiian. 9, H. Chung, Chinese. 10, William K. Kaluakini, Jr., Hawaiian. 11, Loy Leu, Chinese



"THE SPIRIT OF BETHANY HOME" AND SOME OF THE CHILDREN IT GUARDS
This beautiful fountain has been given to the Orphanage in Glendale, Ohio. The Sisters of the Transfiguration have just built six handsome cottages and are beginning a chapel



COOKING UNDER PRIMITIVE CONDITIONS IN MEXICO
The grandmothers of the country do not keep a cookie jar, but they see that their families are supplied with the flat cakes of corn-bread known as tortillas



CHURCH SCHOOL OF THE CATHEDRAL PARISH OF ST. MARY AND ST. JOHN, MANILA, PHILIPPINE ISLANDS. BEARING GIFTS FOR THE TIRURAI MISSION
The Tirurai Mission in Southern Mindanao is our latest adventure in the Philippines. We hope soon to give our readers a detailed account of the work done by the Rev. Leo G. McAfee
The children brought gifts ranging from an egg beater to the wheelbarrow in the foreground, for the new mission. They are of many nationalities, American, British, and pure Filipino

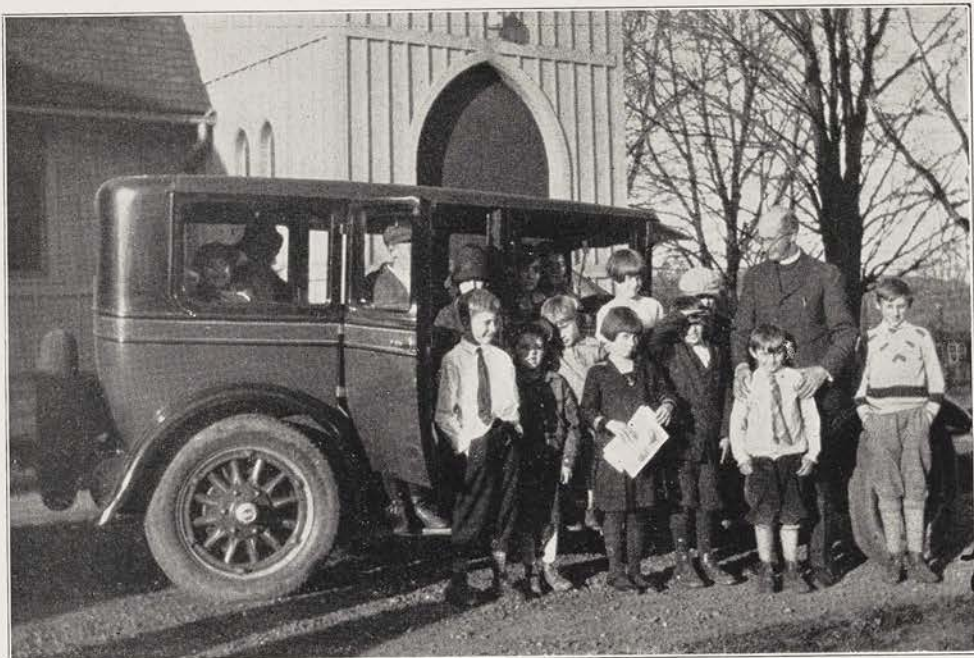


A FEW OF THOSE PRESENT AT MEETING OF THE INTERNATIONAL MISSIONARY COUNCIL AT JERUSALEM, MARCH 24—APRIL 8, 1928

On the Mount of Olives, across the brook Kedron from Jerusalem, two hundred and forty men and women from fifty different lands spent fifteen days in studying present-day conditions in the mission field. Mrs. Harper Sibley of Rochester, N. Y., front row, third from right, was official representative of this Church in the absence of Dr. Wood and Bishop Sanford. Mr. Sibley, a member of the National Council, stands in the third row, right, second from the end



CONFERENCE OF NEGRO CHURCH WORKERS AT ST. AUGUSTINE'S SCHOOL, RALEIGH, N. C., MAY 29—JUNE 1
The membership of the Conference was largely drawn from the Colored Convocation of North Carolina. A few were present from South Carolina, East Carolina, Georgia and Virginia. The two white clergymen are the Rev. Edgar H. Goold, President of St. Augustine's (left) and the Rev. Harold Holt, Assistant Secretary of the Department of Christian Social Service. The woman who stands behind the little girl in the front row is Mrs. Weston, President of the Woman's Auxiliary of North Carolina Colored Convocation



THE REV. GEORGE B. GILBERT AND SOME OF HIS CONNECTICUT CHILDREN
Mr. Gilbert is successfully grappling with the problems of rural work in four parishes. The auto was a gift to enable him to transport some of his younger parishioners



MR. GILBERT AND SOME OF HIS CHILDREN BREAK INTO THE MOVIES
The Fox Film Corporation sent up a man from New York to take this picture. In the following pages you will find an account of Mr. Gilbert's activities



"OLD HOME DAY" AT EMMANUEL CHURCH, KILLINGWORTH, CONNECTICUT
This is an annual event in some country parishes. Last August over two hundred people gathered for this joyful reunion at one of Mr. Gilbert's churches

Rural Problems Solved by Love

The Rev. George B. Gilbert is a farmer, teacher, writer, and statesman, besides being a friend and champion of his people in four parishes

By the Rev. H. W. Foreman

Secretary for Rural Work in the Department of Christian Social Service of the National Council

"I LOVE THY ROCKS and rills, Thy woods and templed hills," . . . "I love Thy Kingdom, Lord, The house of Thine abode." No one can sing these words more honestly than the Rev. George B. Gilbert, rural parson in Durham, Killingworth and Rockland, State of Connecticut. Salutatorian of his class at Trinity College and outstanding figure in various fields, he is, above all, a great lover.

First he is a lover of family. Nowhere does Mr. Gilbert's love shine more sincerely and surely than in his own home. Of course, his family is a "lovely" family. Mrs. Gilbert is a woman of rare charm and ability and their five children are of like character. One is studying for the ministry in Berkeley Divinity School, another is taking music under the direction of Yale University, and the three youngest, still in High School, are planning careers of similar nature. All are musical, indeed, they have an orchestra in their own family, piano, cornet, violin and

drums, and, in addition to guaranteeing music in services, they play for church socials, dances and parties. The atmosphere of the Gilbert home is one of courtesy, unselfishness and love—love seasoned with tears and happiness.

Next, he is a farmer and lover of rural life. Some men are "sent into the country", others are given charge of some country missions on the understanding that they will be moved "as soon as a good opening occurs." Not so George B. Gilbert. George Gilbert is in the country because he loves the country. He is not only in the country, he is on a farm; and he is not only "on" a farm, he owns it and works it and loves it. And the stock love him in return; when he calls "Here! lammie, lammie, lammie," the whole nineteen come tumbling down the hillside together; they even try to go through the gate together. He knows his soils and can talk with silk glove farmers from the agricultural colleges, or with truck gardeners from the village environs.

THE SPIRIT OF MISSIONS

He is a lover of people and champion of the masses. Many clergymen love people in convenient ways and for a few years. Success in country ministry, however, cannot be won in convenient ways and few days. For thirty years Mr. Gilbert has been loving the people of his field—not in words, but in deeds; not in “highfalutin” language, but in fact. He loved his people in the years that are past enough to walk, drive a horse and ride a bicycle forty miles every Sunday for services. He loves the souls committed to his care enough to have an extension 'phone next his bed and he announces to all and sundry that they may call him at any time of day or night, to pray with them, or fight for them, or guard them. He has offered a standing guarantee to take any of his people to the hospital without cost to any who cannot pay. He devotes a whole room to the housing of clothing, shoes, stoves, furniture, etc., for such as have need of such help and “takes the things over” as occasion requires. He ministers to their every need.

Mr. Gilbert not only ministers to his people through rain and snow and sunshine, he champions them as well. He is chairman of the Diocesan Committee on Rural Work, member of the School Board and member of the State Assembly from his district. Being member of assembly sounds big and exciting and interesting, but it involves absence from home and constant fighting against graft and entrenched power at that. But what are fights to George Gilbert? He loves his people so he fights for them. That's the answer—he loves them with his very soul.

Mr. Gilbert is a lover of children and their guardian angel. Sure, children have guardian angels; those in Rockland, Ponssett, etc., have two, the one up above and Mr. Gilbert. He watches over every child in the confines of his parish—Roman Catholic, Protestant and non-Church, rich and poor, American and foreign, sane and insane, normal and subnormal. He visits nine country day schools regularly, telling them Bible stories, teaching them Church hymns, showing them slides,

hearing their prayers, cutting their hair and furnishing them balls and bats and gloves. He takes whole schools to nearby cities for pilgrimages to places of interest, furnishes a graphophone to every school and maintains a revolving set of records. He had Christmas trees and Christmas exercises for nine different schools last Christmas. He even has them camp on his farm and swim in his pond and row in his boat. And what he does for the day schools, he does even more so for his Sunday Schools. Of course, it takes time and energy and tired bones and twanged nerves, but he loves them—and so “carries on”.

He is a lover of fun and frolic. Mr. Gilbert is a regular lecturer at the Berkeley Divinity School; he lectures every year at the various schools for rural ministers and at agricultural society and college functions; he writes regularly for *The Rural New Yorker* and is quite a country philosopher, but underneath, through all and constantly, he is a lover of wit and humor. Indeed, he is almost a professional story-teller and often lectures on the art of story-telling. He suffers with his people, he grieves for them and with them, and yet he loves good stories and can tell them with the best. Indeed, his ability to see the funny side of things has won him many a victory.

Above all else, Mr. Gilbert loves the Lord Jesus! He loves Him with all his strength and with all his mind and with all his soul. And loving Him so, he loves and builds His Church. He builds and rebuilds, and builds anew. The church in Durham, a hamlet of two hundred souls, three years ago was practically dead, today there is an average attendance at morning service of sixty-five people with fifty present in Church School. When Mr. Gilbert took over the Methodist church in Rockland, built 132 years ago, and closed for forty years, everyone said “it couldn't be done”, today there are from thirty to fifty people at every service. At the church in Killingworth, built about the same time as the one at Rockland, and

RURAL PROBLEMS SOLVED BY LOVE



A FAMILY THAT WALKED THREE MILES TO CHURCH

They believe in going to church even if they do not own an automobile. These country people set a good example to some city folks we could mention

closed for fourteen years, there is an average attendance of twenty-five.

On a recent Sunday there were fifty-two in Sunday School at Durham with seventy-four at the church service; at Rockland there were forty present for a community service, and at Ponsett, a place Mr. Gilbert is supplying temporarily, there were twenty-five more—a total for the day of at least 150 different people. How many town and city churches had that many different people in church that day? And they give to the church—well, not so much in money, perhaps, many of the people ministered to by Mr. Gilbert are poor financially—but in devotion and character and numbers. Again we ask how many larger parishes could count the same amount? Mr. Gilbert's children, whether led by Roman Catholic teachers in day schools or taught in service and Church School on Sunday, sing the great hymns of the Church by and from the heart. They recite the Creed, the Lord's Prayer, the Ten Com-

mandments and principal Psalms by heart. Today twenty children in the cleanest of cassocks and cottas, furnish music for a service that a few years ago was dead to the world. To be sure, the people eat dinner or supper together on Sunday, and the children play baseball and swing in swings before and after church, but they are there. Out of the fifty-two present on a recent Sunday, forty-five were from farms nearby.

Love wins love's response. Those who know Mr. Gilbert and his work believe in him and support him. At a recent diocesan convention, one single layman gave him a check for \$700 for the purchase of a car to be used in bringing children in to church and Sunday School. He has no "Discretionary Fund" at his disposal and yet he never lacks for funds.

As for the people of his parish, they love him and trust him and welcome him and follow him. He is the most popular man in all his region—why? Because, like his Master, he loves his people.

Pioneers of the Church in China

XI. The Right Rev. Daniel Trumbull Huntington, D. D., Bishop of Anking, known as the friend of the Ichang beggar boys

This is the eleventh article in a series on the pioneers of the Church in China. For the opportunity of publishing it we are indebted to a friend of Bishop Huntington, who is at present living in this country.

IN THE YEAR 1895 a newly-ordained deacon of the diocese of Connecticut, named Daniel Trumbull Huntington, went out as a missionary to China.



BISHOP HUNTINGTON

The large number of people, both clergy and laity, who gathered in Trinity Church, Hartford, for a farewell service, testified to the esteem in which the young clergyman was held. He went at once to Hankow where he was associated with the Rev. J. Addison Ingle, who was to make such a mark in China during his too short life, and with the Rev. L. H. Roots, who is the present Bishop of Hankow. Young Huntington was appalled at the crude conditions under which the missionaries were working. "Sheldon Street Mission room is a Westminster Abbey compared to the chapel here," he wrote, and in enumerating the various needs of the mission he closed "In fact, we need *more everything*."

Mr. Huntington went to work with characteristic vigor, making occasional trips through the country and teaching and preaching in the city of Hankow, with the result that at the beginning of his second year in China he reported the baptism of sixty persons, the largest number who ever received the rite at one time in Hankow. During the next three years he made many visits to outstations, such as

Shasi and Ichang, where he was kept busy examining candidates for baptism and those seeking to be catechumens.

In 1900 Mr. Huntington took over the work at Ichang, but almost immediately was asked to return to Hankow, bringing the Chinese clergy and their families with him, on account of the Boxer Rebellion, which threatened the lives of all foreigners and Christians. In the Province of Honan, Prince Tuan had issued an edict for their extermination.

When peace was restored, Mr. Huntington returned to take charge of Ichang and its affiliated stations. Ichang is called the gateway to western China. It is on the Yangtse River, a thousand miles from its mouth, and just below the last of the gorges which for the next two hundred miles make one of the most striking stretches of river scenery in the world.

Ichang at that time was a typical city of the interior of China with no free schools, no hospitals and no attempt to care for the blind or the insane. Opium smoking was very prevalent and a multitude of wretched and degraded beggars pervaded the streets.

Among these beggars were many boys. The captains of the river junks would hire boys to help row or "track" (pull from the tow-path) the heavily laden boats to Ichang, but, having no use for them on the light return trip, the captains would turn them adrift in the streets of Ichang with no means of subsistence. Dressed in rags and covered with sores, their pitiful condition wrung Mr. Huntington's heart, and in an attempt to alleviate such misery he started a Trade School for boys. This school, opened in 1907, was the first

PIONEERS OF THE CHURCH IN CHINA



BISHOP HUNTINGTON AND CONFIRMATION CLASS AT WUHU
Two Sisters of the Transfiguration have been working in Wuhu for the last twelve years doing evangelistic, industrial and dispensary work among the poor of that city

known attempt in China to care for beggar boys in any number, or to fit them to make their living.

The school rapidly assumed large proportions and the labor involved in caring for a large family of growing boys was tremendous. The plant in 1911 included five two-story cottages of stone and brick, to accommodate thirty boys and a teacher living in each, a dining hall and kitchens; a residence for Mr. Huntington; a big school building; shops for the four trades of carpentry, shoemaking, tailoring, and brassmithing; and an isolation ward and dispensary.

In all this work he was helped by his aunt, Miss Maria Huntington, who, although advanced in years, had accompanied him to China in 1901 and who worked unremittingly as long as her strength endured. She passed away in 1911 and the chapel at the school was built as a memorial to her.

In 1910 General Convention divided the district of Hankow and elected Mr. Huntington as Bishop of what is now known as the district of Anking. He was consecrated in Shanghai on March 25,

1912. He brought to his new work the painstaking attention to detail, the tender sympathy for the poor and suffering, that had distinguished him all through his life. When he took charge there was only one Chinese priest with five Chinese deacons, and 385 communicants. The foreign staff consisted of six clergymen, one doctor, one teacher, two nurses and three other women workers.

Just before the present disturbed conditions in China the Anking staff included eight foreign and nineteen Chinese priests, besides catechists and Biblewomen, a deaconess, a community of the Sisters of the Transfiguration at Wuhu, teachers in many schools, three foreign and five Chinese doctors in St. James' Hospital, assisted by seven foreign and nine Chinese nurses. The communicants numbered 1,742.

Bishop Huntington's life has not been a spectacular one. He has been content to go about doing good without seeking the praise of his fellowmen, and has found his reward in the affection in which he is held by both Chinese and foreigners in the district of Anking.

On the Top of the World

A remnant of the once powerful Ute Indians on a Reservation in Utah, look to our missionaries for help in all their troubles

By Ethel Fox Talbot

St. Elizabeth's Mission, Whiterocks, Utah

"ON THE TOP of the world", high up in the heart of the Uintah Mountains, in the midst of the Mormon country, the Government has set apart a tract of land as a Reservation for the remnant of the Ute Indians, a tract bounded by high mountains, cold in winter and with short summers, barren except for small areas watered by mountain streams.

The Utes are divided into three bands, the Uintahs, White Rivers and Uncompahgres, numbering now about twelve hundred, a remnant indeed when one remembers that there were said to be more than six thousand in 1880. The decrease is due to a lack of the necessities of life, to disease and lawlessness. They were a troublesome people and there was a time when the government deemed it wiser and cheaper to supply their needs than to fight them. Now that they are receiving less governmental aid every year they, and those who have their welfare at heart, are confronted with a serious situation.

There have been, and are now, agencies to train them in the various industries tending toward self-support. They have been allotted acreage for farming but only a few of the younger ones have been able to make a living. The rest have lived on the money de-

rived from leasing their lands to poor white men, from gambling and government annuities. It is not difficult to imagine the resulting standards of living and the problems, both physical and spiritual, resulting.

The average family has five to ten children, and often old relatives, all sheltered in a tent or log cabin consisting of one or two rooms. The beds are a few blankets and quilts spread on the ground or floor. There will be a stove, the fewest possible cooking utensils, but no real conveniences for cleanliness or comfort. Can you imagine sickness in such surroundings?

There is a Government hospital at Fort

Duchesne, sixteen miles distant, but often it is difficult, if not impossible, to overcome Indian fear and prejudice. The medicine men still have a lucrative practice. The seriously ill are put off in shelters by themselves to die, so that everything pertaining to them may be burned after death. The body is buried before sundown, for the Indians are constantly menaced by fear of evil spirits.

Only here and there are there encouraging signs, a neat cabin, a garden, cattle, pigs, chickens, well fed ponies, wagons in repair, maybe—and rarely—a Ford, and, best of all,



JOHN DUNCAN IN FULL REGALIA
John is a faithful communicant of our mission among the Ute Indians

ON THE TOP OF THE WORLD



UTE INDIANS DRESSED FOR THE BEAR DANCE

The Bear Dance is a spring festival of the olden time which is still kept up by these primitive Indians. The annual "Bishop's Day" instituted by Bishop Moulton is a more elevating occasion

the clean mother and well-cared-for children. The parents are young; one or both have been out to school, they are Christian and have come for years to the mission. They are living apart from the old people who so often hold them back with ridicule of "white man's ways".

This, then, is a brief glimpse of the situation. These people are wards of the government and a very real responsibility to the Church. What is the Church now doing about it? Since Bishop Leonard began the first missionary work among these Indians in 1897, the Church has ministered to them here at Whiterocks and at Randlett, nineteen miles away. The equipment of Whiterocks consists of a church and the mission house, the latter used, in turn, as residence for the missionary and family (numbering six), as a dispensary, social hall and general welfare center, for the Church's program must be one of education beginning with the most elementary things, of which religion is only a part, as these are a primitive people.

Here at Whiterocks is the Government Boarding School. Nearly two hundred children from six to eighteen years of age,

were in residence this year. The mission is responsible for all the religious teaching of these. On Sunday morning, there is an early celebration of the Holy Communion and breakfast at the Mission House for students and others who make their communion; at eight-thirty there is the children's Eucharist, which the whole school attends (we're packed in like sardines because the church is too small). At ten o'clock, with the assistance of some of the Government teachers, we have a graded Church School in the Government School Building, using the Christian Nurture system. At eleven o'clock there is a Sunday School for white children with thirty registered, mostly from Mormon families. At seven there is an Evening Prayer which all but the tiniest school children attend. During the weeks we go to the School on Tuesday evening for an hour's instruction on baptism and confirmation. Twenty were presented for confirmation last year and about twenty are being prepared for the Bishop's next visitation.

Then there are parties, entertainments and personal ministrations. There are about five hundred adult Indians and about one hundred pre-school children

and some, who for various reasons, health or defective mentality, are not in school. For these there is almost every service imaginable. The mission Ford (now in the last stages of usefulness) goes on every sort of errand, carrying the sick, taking men to Council and on distant business errands, making calls, etc. Everyday there are letters to read and write and dressings to do. There are no field matrons or nurses on this reservation. Many come to the mission; some to visit, some are hungry, some to sell rugs or beadwork, some needing clothes.

Right here let me say that I should like every Auxiliary worker to see for herself the fruits of her labor and to know truly

what "unto the least of one of these" means, the old men and old women blue with cold, faces pathetic and childlike, the wee ones dirty, wrapped in rags! How many have gone out from St. Elizabeth's clean and comfortable and warm, because of the gifts inspired by a great common love for Our Blessed Lord and His Church! There may not be much expression of gratitude, for the Indians have no "Thank you" in their language—Toyok (literally, "All right") is the nearest—but nowhere could a more splendid piece of work be done.

We want the help, we ask the prayers of the Church for God's blessing on this work at St. Elizabeth's.

Brief Items of Interest

GRATIFYING PROGRESS in Liberia is shown by the amount of the Lenten Offering and the way in which the information reached the Church Missions House. According to a radiogram received on June 15, the offering for this year amounted to \$650. This is \$145 in advance of the amount given last year. We congratulate the Church in Liberia on its missionary record and the country on its initiative in installing a broadcasting station in Monrovia.



ACABLE RECEIVED on June 4 from Haiti brought "greetings and grateful appreciation" from Bishop Carson on the formal opening of the Cathedral of the Holy Trinity, Port au Prince.

We hope to give a detailed illustrated account in August of an event which marks such a forward step in the Haiti mission.



Have any of our subscribers copies of the April and May issue to spare? If so the Business Office of THE SPIRIT OF MISSIONS at 281 Fourth Avenue, will be glad to receive them. An unexpected demand for these numbers has almost exhausted our files. On July 1st the new second-class mailing rate of one cent for each two ounces, or a fraction thereof, goes into effect.

THE APPEAL IN THE April number of THE SPIRIT OF MISSIONS for a portable Communion Set for a missionary clergyman in Wyoming met with a very generous response. Several people offered to help toward procuring such a set, but the would-be donors very kindly withdrew in favor of two sisters in the diocese of Virginia who desired to make the gift as a whole. We are very grateful, and are sure that the missionary will be also.



ARCHAEOLOGISTS WILL mourn over some of the manifestations of the New China. The Rev. Lloyd Craighill returning to Nanchang recently found the gate of Victorious Virtue and the wall entirely gone at that point and a broad roadway where wall and moat formerly had been.

"A little further along," he says in the *Anking Newsletter*, "the coolies were busily engaged digging away the old wall, so that one could see in cross section the ancient structure; the rampart of earth thirty feet thick with its strata of broken tile and pottery, and the brick facing eight or ten feet thick, whose foundations had remained undisturbed since the days of Charlemagne.

"Other ancient foundations are being broken up as well. Young ladies in uniform and Sam Brown belts were to be

BRIEF ITEMS OF INTEREST

seen on the streets going about their official business. Young western-trained engineers with their blue prints and instruments were in evidence * * *

"Strange paradox; Young China crying, 'Down with the foreign cultured penetration,' and at the same time sweeping away the old for the new at an amazing rate."



FROM THE SACRAMENTO UNION we take the following account of a service recently conducted by Bishop Moreland in our church among the Karok Indians at Orleans:

"Picture the high Sierras shutting in a chapel in the mountains. The beautiful little church is ablaze with lights, decorated, crowded to the doors. Indian faces predominate.

"Full-blooded chiefs, squaws with chin decorations made in Indian ink, copper colored babies, neatly dressed boys and girls of mixed breed, cultured folk, school teachers, ranchers, stage drivers form a congregation. The speaker is the Right Rev. Bishop W. H. Moreland of Sacramento.

"The work of the Episcopal Church at Orleans reaches out to 12 other Indian stations and cares for more than 500 adults and children. A priest occupies the rectory at Orleans and with the aid of a deaconess and a motor ministers to the countryside and mountain settlements for 125 miles around.

"A new road has been opened this year, for the first time, from the Klamath River over the Salmon range of mountains. Bishop Moreland motored over the passes at a height of 6,000 feet, encountering a fierce storm. The new road winds on a narrow ledge 2,000 feet above the abyss."



IN THE DEATH OF Miss Susan Sprague, the missionary work of the Church in Idaho has had a great loss. About fifteen years ago she began the first social service settlement work done in Boise. Subsequently, as traveling missionary, she lived among the miners at Mullan,

among the Indians at Fort Hall, and at various places throughout the state where there were neither churches nor opportunities for religious instruction. Wherever she went she improved social conditions and established Sunday Schools, which in several instances led to the establishment of permanent chapels.

Two years ago Miss Sprague became ill and until her death last April was confined to her bed at St. Luke's Hospital, Boise. She is mourned by many friends and associates in her work all over the state of Idaho.



THE RACINE SCHOOL OF RELIGION, to be held at Taylor Hall, the National Center for Devotion and Conference, July 8, '29, is quite different from the other activities of the Center. It is intended for those who wish to prepare themselves for full-time Church work, but for whom a seminary course in theology is ruled out, and most especially for those laymen and laywomen whose mission is religious education.

The list of lecturers is a distinguished one. Full particulars may be obtained from Mrs. George Biller, Taylor Hall, Racine, Wisconsin.



AS A RESULT OF a questionnaire sent to the students of St. Margaret's School, Tokyo, it was found that 207 of the pupils came from Buddhist families, 59 from Christian homes and 13 professed Shintoism.

Forty-six of the pupils are baptized Christians and a great majority of the remainder have begun to think seriously of religion since coming to St. Margaret's.

The creation of a Christian atmosphere cannot be estimated by figures, but it is nevertheless one of the most prominent features of St. Margaret's School.



DURING MARCH A Teachers' Training Institute was held at Cape Mount, Liberia, led by Mr. James L. Sibley and assistants. It was the first of its kind to be held in Liberia and all those who attended it hoped it would not be the last.

SANCTUARY

LAST month Mexico provided a Sanctuary page. This month it comes from China. Before the meeting of the Chinese General Synod in April, the Chinese Church papers printed the following "homily" and prayers. References to the Chinese Church have been changed to the Episcopal Church, but otherwise the appeal to our Church people is the same as the appeal to our Chinese brothers and sisters. The Chinese Synod was marked by a wonderful harmony and fellowship.

THE General Convention of the Episcopal Church has been called to meet in Washington, in October. This homily is addressed to all members of the Episcopal Church, to call attention to the significance of this meeting, and to enlist prayer for it.

The Episcopal Church is part of the organized Church which is the Body of Christ. Every Christian in the Episcopal Church is a member of a congregation; every congregation is part of a diocese or missionary district which is part of the Episcopal Church, and the Episcopal Church is in turn part of the Holy Catholic Church throughout the world. . . . We have received rich gifts from the Church thus organized, and may receive still richer gifts.

But organization becomes mechanical and worthless if it be not inspired with spiritual life, and spiritual life cannot come without prayer. The prayers of a few are not enough. The life of the Church as a whole depends on the prayers of all its members. It is therefore the privilege and duty of all members of the Episcopal Church to pray for the General Convention.

PRAYERS

BLESS, Lord, we pray thee, the bishops and delegates attending the General Convention; inspire them by thy Holy Spirit; guide them with wisdom, and fill them with holy love; through Jesus Christ our Lord. Amen.



O GOD, the source of all good gifts, we thank thee for the rich heritage which is ours in thy Holy Catholic Church, and we pray thy blessing upon the General Convention soon to assemble in Washington. Protect the bishops and delegates as they travel, and so guide their deliberations

that the Episcopal Church may be knit together in mutual knowledge and love and high endeavor for the Kingdom of God;

that it may help this land by building up in its members those virtues of uprightness, truth and generous concern for the public welfare which make good citizens;

and that it may set forward friendly and mutually helpful relations between all Christian people in the United States and throughout the world. Through Jesus Christ our Lord. Amen.



ALmighty GOD, whose Son came to cast fire upon the earth; grant that by the prayers of thy faithful people a fire of burning zeal may be kindled and pass from heart to heart, that the light of thy Church may shine forth bright and clear amid the darkness of our times; through Jesus Christ our Lord. Amen.



"A Prayer to be used at the Meetings of Convention"
will be found on page 37 of the Prayer Book.

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.

Special Meeting of the National Council

May 31, 1928

THE SPECIAL MEETING of the National Council called to consider the budget for the next Triennium and the method to be adopted in assigning the quotas to the dioceses and districts, was held on May 31st in the Church Missions House with the President in the chair. Both matters had been before the Departments of Missions and Finance on the previous day and were brought to the Council with recommendations from the departments.

Before entering on these difficult deliberations the Council heard with pleasure a telegram from Minnesota giving the cheering news that that diocese had voted to assume its share of the old deficit, in the amount of \$10,800. Only three dioceses have felt unable to make any contribution to the fund which was inaugurated with so much enthusiasm by the Bishop of New York at the General Convention in New Orleans. It is the hope and expectation of the Presiding Bishop that he will report the entire liquidation of this deficit to the General Convention in Washington.

The situation as of May 29, 1928, was:

| | |
|---|-------------|
| Deficit as of December 31, 1925 | \$1,534,303 |
| Assumed by dioceses and districts | 1,417,650 |
| Subscriptions and definite assurances | 1,403,985 |
| Of which there has been paid in cash | 1,314,067 |

The budgets for the home field were the first under consideration. For the first

time in the history of the Church, the Bishops of the Continental Missionary Districts and many of the Bishops whose dioceses receive aid from the Church at large, had met for the purpose of going over their prospective budgets and making recommendation to the Council. As a result, much larger appropriations than those already in force were recommended in some instances, notably in the missionary district of Oklahoma and the dioceses of Kansas, Oregon, Sacramento and Springfield, where opportunities faced the Church which justified larger investments. The Bishops, in all cases, asked that a survey be made before the larger appropriation was granted. It was possible, however, to make these surveys in Oklahoma and Sacramento only.

The committee appointed to visit Oklahoma consisted of Bishop Burleson, Dr. John W. Wood and Dr. Lewis B. Franklin. Dr. Franklin was the only member of the commission able to make the survey and his report showed that conditions in Oklahoma fully warranted the increased budget. Bishop Casady understands the needs of his people and will build on sure foundations. He has many fine men among his clergy and is working out a practical plan for the use of men and equipment. A number of the representative laymen of the district feel that if the increased appropriation is granted, Oklahoma will be wholly self-supporting within six years.

All three members of the committee appointed to visit Sacramento were able to

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go, but the report of their survey has not yet been received.

The Finance Department recommended small increases in the foreign field, partly on account of normal increases in salaries due to lengthened terms of service, and partly to those necessitated by the high cost of living. With the exception of these small increases the budget was "pared to the bone" and every item scrutinized with a view to elimination. The amount recommended to the Council as the appropriation for 1929 is \$4,337,958, slightly in excess of the \$4,250,000 appropriated for 1928.

The adoption of the budget naturally led to the question of the quotas to be recommended to the General Convention for assignment to the various dioceses for the coming Triennium. As will be recalled, the last General Convention asked the Presiding Bishop to appoint a special committee to consider the question of a revision of the method of figuring the quotas, and this committee reported at the December, 1927, meeting, recommending a flat percentage of parochial current expenses instead of the sliding scale of percentages as at present in use. The Council felt that it was not prepared to accept the recommendation of the committee, but in order that further study might be given to this matter, appointed a committee composed of the Bishop of New York, the Rev. Dr. Milton, and Messrs. Samuel Houston, Harper Sibley and Z. C. Patten, Jr., to bring in a recommendation to the Council as to a method of determining the quotas that should be recommended to General Convention. This committee brought in its report and by a majority vote of the committee recommended that the sliding scale method be continued but that a new scale be adopted which would result in a lessened difference in the percentages. The Council adopted the report of the committee. This action has the effect of reducing the quotas of the larger dioceses, and increasing the quotas of the smaller dioceses, but not in such a large amount as would have been true in the case of the adoption of the flat rate.

The Hon. W. W. Armstrong of Salt Lake City, Utah, presented an appeal to

the Council for an appropriation of \$350,000 to make possible new buildings and equipment for St. Mark's Hospital in that city. The Council had had before it for some time a request from the Bishop of Utah to the same effect, and listened most sympathetically to Mr. Armstrong as he told of the circumstances which make a new hospital imperative. The oil refineries which have been erected next door are not only unpleasant but dangerous as the fire risk is great. He made an eloquent plea that the continuance of this, our first hospital in the intermountain country, which is a monument to a man as loved and revered as Bishop Tuttle, should be assured.

After Mr. Armstrong's presentation, the Council asked the Bishop of South Dakota, who had been over the whole situation in Salt Lake City, Dean Chalmers and Senator Tully, with the Bishop of Georgia, Mr. Harper Sibley and the Domestic Secretary, to go over the whole proposition with Mr. Armstrong, and bring in a definite report which might be a basis for action on the part of the Council. The report of this committee, which was adopted by the Council, is as follows:

Whereas: Mr. Armstrong, on behalf of the Trustees of St. Mark's Hospital, Salt Lake City, has presented a petition and brief with regard to the urgent needs of that institution: and

Whereas: The National Council feels that the work of St. Mark's Hospital should be continued: and

Whereas: No plan for financing the enterprise has been presented which seems to this Council wise and feasible: Therefore be it

Resolved: That the Council hereby reaffirms its action on February 8, 1928, as follows:

Whereas: The National Council has heard with great interest the several communications from the Bishop of Utah in regard to St. Mark's Hospital, Salt Lake City, and has given sympathetic consideration to his request for an appropriation of \$250,000 towards this enterprise: and

Whereas: The Council recognizes the present merits as well as the inspiring past history of this institution, and commends the zeal being displayed by those locally interested; yet the Council

THE NATIONAL COUNCIL

thinks that the plan of financing now proposed is too indefinite and does not hold out a prospect for the new Hospital being completed free of debt, which we consider essential: therefore be it

Resolved: That from Undesignated Legacies now in hand or presently to be received, the National Council hereby reserves until July 1, 1929, the sum of \$50,000 for St. Mark's Hospital, Salt Lake City, Utah, subject to the raising in cash or valid pledges prior to July 1, 1929, of the full amount needed to complete the hospital without debt, said \$50,000 then to be appropriated as the last payment of the amount needed.

and Resolved: That this Council will be prepared to give sympathetic consideration to a plan prepared in accordance with its terms.

Resolved: That the Presiding Bishop be authorized to appoint a committee of this Council to visit Salt Lake City, and give such information and assistance as may be desired.

Dr. Wood regretted to report that he had just received a cable from China telling of the sudden death in Wuhu of Mrs. B. Woodward Lanphear, the wife of one of our missionaries in the district of An-king. Mrs. Lanphear was a native of East Rochester, New York, and was engaged in Y. W. C. A. work in China when she married Mr. Lanphear in 1926.

At the request of Bishop Carson, Mr. Franz von Schilling was appointed treasurer of the district of Haiti. Bishop McKim was authorized to proceed at once with the erection of the new buildings of St. Margaret's, Tokyo.

Dr. Teusler of St. Luke's Hospital, Tokyo, was present and at the invitation of the Council spoke briefly of the com-

pleted plans for the new buildings. He read letters from two high officials of the Japanese government commending the work of St. Luke's in training Japanese nurses and cooperating in the government's efforts to raise the standard of health throughout the Empire.

On the recommendation of the Rev. C. Leslie Glenn, the Secretary for College Work, of the Department of Religious Education, Mr. Charles Cadigan and Mr. Frank Bancroft of the Virginia Theological Seminary, Mr. Edward Welles of the General Theological Seminary, and the Rev. W. Brooke Stabler were appointed part-time secretaries for work among students in colleges.

Dr. Patton, Director of The American Church Institute for Negroes, brought a note of cheer into the meeting by his report of the interest taken by the Southern States in the Institute's schools. Whereas ten years ago the people of the South were giving little for this cause, the results of the education given has so converted them that the Southern people are now giving to the schools two and a half times as much per capita as is raised for them by the rest of the Church.

The President announced the death of Miss Emily C. Tillotson, Educational Secretary of the Woman's Auxiliary and the Council rose to adopt an appropriate Minute which had been prepared by the President of the Auxiliary.

The Council adjourned to meet in Washington, D. C., on October 8th and 9th, the Monday and Tuesday preceding the opening of the General Convention.

Meeting of Department of Missions

BESIDES THE ROUTINE business which had to be attended to at this meeting and the graver matters which were referred to the Council for consideration on the following day, Dr. Wood called attention to two important events to take place at the National Center for Devotion and Conference, Taylor Hall, Racine, Wisconsin. These are the Oriental Students School of Religion, August 15-29 and the Oriental Students Conference, September 6-14.

Bishop Graves and the Rev. W. P. Roberts had made a survey of the condition of mission property in Nanking, China. They reported that the damage done during the looting in March, 1927, and the subsequent occupation of our buildings by soldiers amounted to \$30,000.

At the April meeting of the Department Bishop Murray was asked to send Archdeacon Ashley of South Dakota some fitting testimonial to mark the congratula-

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tions of the members on his completion of fifty-four years service in the Indian field. The Bishop sent the Archdeacon a large Bible, suitably inscribed with gold lettering, and in return received a letter from him expressing his gratification and putting his long experience in Indian matters at the disposal of the Council.

The incomplete papers of several volunteers to the distant missions were referred to the President of the Council and the Executive Secretary, with power to appoint as soon as the necessary information was secured.

The following appointments were made: Alaska: Miss Addie Adams Gavel (nurse). Liberia: Mr. Robert Talbot Dickerson.

The following missionaries were employed in the field: the Rev. Sang Mark, St. Peter's Church, Honolulu, to take the place of the Rev. Kong Yin Tet, deceased; Mrs. Rita Williams and Mrs. Gaellic Fitzgerald in St. Mark's Mission, Kapahulu, Honolulu.

Permission was given to Bishop McKim to employ Miss Mary B. Gill at the Leper Mission, Kusatsu, Japan, to assist Miss Cornwall-Legh, who has carried this work on alone for many years.

Department of Missions and Church Extension

JOHN W. WOOD, D. C. L., *Executive Secretary*

Across the Secretary's Desk

MOST READERS OF THE SPIRIT OF MISSIONS are not thinking very much in July about keeping warm. In Alaska it is different, for though there are hot days there during the summer the Irish resident of Alaska was entirely right when he said in reply to an inquiry as to what the climate of Alaska was like: "Nine months winter and three months very late in the fall." However this may be, Miss Alice Wright of Nenana is looking ahead and thinking of the many days between November and April when the thermometer will range from zero to forty or fifty below. She wrote recently:

"Do you suppose if I sobbed hard enough about the wood pile we need to keep this big house warm and that costs so much in money and worry, there would be any response? Bills haunt my dreams; bills incurred by emergencies that simply had to be met. I can think of nothing that would give more joy than a shower of gifts of all sizes and dimensions.

"But somehow, I have never learned to sob and am too old to begin now."

If anybody needs information I can explain just how the Nenana Mission may be helped to meet the situation that Miss Wright depicts.



ON MY WAY ACROSS the Pacific I read an article in the July, 1927, Scribner's, entitled *Those Absurd Missionaries*. It is an interesting and effective story of actual happenings on a Pacific liner. The author, Harrison Collins, is a young American teaching English at the Japanese government school at Hiroshima.

In congratulating him upon the article, I asked him if he knew any of our people in Japan and especially the Rev. P. A. Smith, who formerly taught in the same institution. Mr. Collins wrote me as follows:

"Yes, indeed, I know Mr. P. A. Smith * * * he was a predecessor of mine in this college and is still remembered here with affection. And the Teuslers! They bless every soul living in the same country with them! I can say this sincerely without ever having had the pleasure of meeting them."



WHEN THE NATIONAL COUNCIL received notification from the dioceses that the total they would give for the support of the Church's work in 1928 was \$700,000 less than the amount of their quotas, there was nothing for the council to do, under the action of the General Convention in 1925, except to reduce appropriations. How this action affected Mexico is told by Bishop Creighton. He writes:

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"It was a knock-down blow to receive the message telling me of a reduction in the Mexican appropriation. If the people of the Church only knew what this means, I am sure they would rally behind their representatives in the mission fields. If they want to know what it means, let me indicate just a few things:

"1. It will mean that some of the Mexican clergy will remain on a salary of \$500 a year. This will not be living; it will be merely existing.

"2. It will mean that some of the younger men very properly looking forward to marriage, must be told that they cannot marry in view of this news from headquarters.

"3. It will mean cutting out appropriations for some of our day schools.

"4. It will mean that many of the Mexican clergy, already living on low salaries, will not have enough to buy decent clothes. Some of them are living under disgraceful conditions. It will mean that I must still further reduce their salaries.

"5. It will mean that I must be limited to a half-time secretary.

"6. It will mean that new work is out of the question.

"7. It will mean that Hooker School and the House of the Holy Name will have their work reduced.

"I hope and pray that the Church in the States can somehow or other be made to realize how far-reaching this drastic action will be, and that means may be found to create a missionary spirit as well as a sense of responsibility for work already under way."



THE LAMENTED DEATH OF Bishop Motoda in Osaka, whither he had gone to preach at a memorial service for the Rev. Theodosius S. Tyng, recalls the affectionate devotion of many of the older leaders in Japan to their former teacher. It was Mr. Tyng who established St. Timothy's School, Osaka, out of which St. Paul's, Tokyo, ultimately grew. Bishop Naide recalls that when St. Paul's was opened in Tokyo many people, using

a Japanese proverb, said: "Few get to be seventy years old."

Mr. Tyng was foremost in giving practical expression to the policy of training Japanese to evangelize Japan, with their missionary friends from abroad as advisors and supporters. He once expressed the opinion to Bishop Naide that our educational work in Japan was worth while even if Dr. Motoda had been the only distinguished product of it.

Mr. Kobayashi, now connected with St. Margaret's School, Tokyo, tells how on one occasion he was induced to join a school strike and gave Mr. Tyng much anxiety. He then goes on to say: "I repented of my sin, however, in his presence and obtained his generous and cheerful forgiveness, and received his further kindness."

Dr. Hayakawa of St. Agnes' School, Kyoto, describes Mr. Tyng as one who "spent his whole energy for Japan, understood Japanese youth well, guided them wisely and gave many Church workers and educators to the Nippon Sei Ko Kwai. This is his greatest legacy to us."



FOR THE PAST THIRTY years the American Presbyterian Church has maintained hospital work in Northern Kiangsu and Southern Shantung, China. During the time of the recent fighting in this area eight of these hospitals were open and at work—this in spite of the fact that warfare has been almost continuous in this region for a dozen years. During all these years the doctors and their associates remained at their posts carrying on their work under most difficult conditions, ministering to the wounded of either side as they were brought in. This has been possible because the Northern troops while they held this region consistently protected these hospitals, paid for the medicines and food that their wounded soldiers consumed and frequently made handsome contributions toward the equipment or running expenses of these institutions. They are always sorely put to it for funds with which to carry on their work, the foreign gifts be-

ing only a fraction of the total budget. Those in charge of the hospitals expected to continue their operation and to perform for the Southern armies that were gradually pushing the Northerners out, the same services they had always been glad to extend to the miserable victims of former wars. But the armies of the Southern Government have made this impossible. This in spite of the fact that General Tan, chairman of the Central Committee of the Nanking Government, has recently broadcast an appeal for mission hospitals to send their surgeons into the war zone at Hsuechowfu to care for the wounded, for which General Tan's government has made such scanty provision.

In more than half the localities the foreign doctors have been driven away. Several of the hospitals have been looted from cellar to garret and horses quartered in what remains of the buildings. The homes of about half of the doctors in charge have been looted of all their contents; in one case the windows, doors, floors, ceiling and every particle of woodwork except the roof, has been ripped out and carried away for fuel.

In spite of all the proclamations by the government of General Tan, more than half of these doctors are still unable to return to their own hospitals.

Dr. Walter Seymour of Tsining, believing that after thirty odd years of dealing with Northern soldiers he would be able to carry on his work, remained at his post. He bravely tried to protect some Chinese girls under his care from the attacks of the soldiers and his reward was a bullet through the heart.

Those hospitals whose Chinese staffs have managed to carry on in spite of everything, have suffered the greatest difficulties. When already full of wounded and dying they have had to take in batches of wounded dumped at their doors and callously abandoned by their officers, who paid nothing, not even for the food of the wounded men.

The mission of the Presbyterian Church in Kiangsu alone has sustained losses of more than a hundred thousand dollars.

Arrivals and Sailings of Missionaries

BRAZIL

Bishop and Mrs. Thomas sailed from Rio de Janeiro May 13 and arrived in New York May 30. They were accompanied by John Meem.

CHINA—ANKING

Mr. H. E. Shaffer and family, who for the past year have been working in Honolulu, have been transferred to the Philippine Islands and sailed from Honolulu for Manila on June 8.

CHINA—HANKOW

Bishop and Mrs. Roots sailed from Shanghai May 5 and arrived in New York via Seattle June 12.

CHINA—SHANGHAI

Miss Geraldine Rennie and Miss Millie Weir, returning to the United States, sailed from Shanghai June 2 and were due in Vancouver June 16.

Miss Viola McGoldrick and Miss Anne Lamberton, returning to the United States via Europe, sailed from Shanghai June 2.

The Rev. H. S. Smith and family, returning to the field via Europe, sailed from New York June 6.

JAPAN—TOKYO

Mrs. James Chappell, returning to the field, sailed from Vancouver May 17 and arrived in Yokohama May 28.

Miss Ruby M. Hall, going out to marry the Rev. N. S. Howell, sailed from San Francisco May 25 for Honolulu, where the wedding took place. Mr. and Mrs. Howell sailed from Honolulu for Yokohama June 8.

LIBERIA

The Rev. John Kuhns, returning to the United States, left Monrovia about the middle of April.

MEXICO

The Rev. E. F. Bigler, coming home on furlough, left Tampico May 18 and arrived in New York on June 7.

PANAMA CANAL ZONE

Bishop Morris, returning to the field, sailed from New York May 26.

PHILIPPINE ISLANDS

Miss C. I. Duffield, a new appointee,

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sailed from San Francisco May 11 and arrived in Manila June 7.

Miss Gradie Baggardy, returning on the United States, sailed from Manila May 5, and arrived in San Francisco May 31.

PORTO RICO

Miss F. A. Basom and Miss Minnie Leary arrived in New York May 14.

The Rev. F. A. Saylor arrived in New York May 24.

Miss L. M. Owen arrived in New York June 4.

VIRGIN ISLANDS

The Rev. Mother Rose Ann arrived in New York May 14.

Foreign-Born Americans Division

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

Information Wanted

IT IS IMPORTANT TO get as complete information as possible about what is being done in our parishes for the Jews. We have sent out a letter to the clergy of several dioceses, selected at random, asking for such information and have received a few very interesting replies. We now ask that anyone reading these lines who knows of Jews brought into the Church will please write the Foreign Born Americans Division all about it.



THERE ARE CHINESE in all parts of the country. Some interesting reports have come in of what is being done to reach them. The following is one from the Rev. F. H. Harding, Executive Secretary of the diocese of Atlanta: "You asked me to tell you about Jim Lum our Chinaman. He is just the ordinary Chinaman who has a laundry in so many places. He did mine and I was struck by the thought that we spend so much money in trying to help the Chinaman in his own country and do not bother about him at all when he is at our very doors and oftentimes very lonely and isolated.

"Jim could speak a little English but could understand it better than he could talk it, and so I would stop and talk to

him. I found that he had an unusually good moral reputation and he was easily interested in coming to the services which he soon learned to enjoy and appreciate. I then approached him on the subject of his uniting himself with the Church and tried to make clear to him what it would all mean. The Bishop told me that he was the first and only Chinaman who had been presented to him for Confirmation. This was about two years ago and Jim has been one of our most faithful communicants ever since and has contributed regularly each year more than he promised to both sides of the duplex envelope. He is always anxious to pay up, the treasurer tells me. The members of the congregation have stopped in to speak to him whenever there was a chance to do so and in this way he has felt one of us in the faith.

"Jim has been in the community for a number of years and none of the Christian bodies had ever thought of him, in spite of the fact they were all doing work in China and it quite startled them all when Jim was confirmed. It could be done in many other places in the same way with a little kindly interest."

Christian Social Service

THE REV. CHARLES N. LATHROP, D. D.
Executive Secretary

SOCIAL SERVICE COURSES ARE being given in eighteen summer schools this year. The courses are based on the new materials contained in *Building the City of God*, which is to be published in the fall.

The first of these conferences was held recently at St. Augustine's School, Raleigh, North Carolina. The assistant secretary of the Department of Christian Social Service gave courses on *The Program of the Church* and on *Social Service*. The two courses were run independently until the last day, when the subject was *Applying the Church's Program in the Community*.

In this conference there were about twenty Negro clergymen from North

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Carolina and South Carolina, a most interesting and intelligent group, easily the equal of any similar group among the white race. Mr. Oxley of the Negro Division of the State Welfare Bureau, was at the conference and made a valuable contribution from his intimate knowledge of the community problems of his race. The Negro clergy have a great opportunity for leadership among a group of people almost barren of the ordinary resources for doing community work. Each of the clergy brought his local problems to the attention of the conference, and means for working out an adequate program for the parish were discussed.

More than ever, we have been impressed with the need for the Church to bring to these Negro parishes the ideas and methods which are the common possession of our more stable white parishes. We are especially impressed with the fact that the methods which have been found successful in our white parishes are equally applicable to these weak centers of Church life throughout the South.



THE CINCINNATI SCHOOL FOR training seminarians opened July 2nd with an enrollment of sixteen. A splendid course of lectures has been organized for the summer's work, in addition to which there has been added an opportunity for contact with actual social problems in the various agencies of the city, as follows:

Two men assigned to the Social Service and Receiving Department of Longview Hospital for the Insane.

Two men to the Cincinnati Work House under direction of Cincinnati Department of Public Welfare, for an intensive study of probation and penology with guard and police power.

Two men to the Social Service Department of the Cincinnati General Hospital.

One man to the Better Housing League of the Council of Social Agencies, which is making a statistical housing survey.

One man to the Cincinnati Episcopal-

ian City Mission, under Canon Charles G. Reade.

One man to St. Edmund's School for Boys (Episcopalian) to study modern child welfare, child placement, etc., under Eric W. Gibberd, superintendent.

One man to the Cincinnati Social Hygiene Society, to study V. D. control, sex offenders at Municipal Court, and to follow-up at health center with probation officer authority.

One man to the Social Service Receiving Department of the Children's Hospital (Episcopalian).

One man to the Handicap Bureau of the Associated Charities, Council of Social Agencies, to make a study of the shut-ins and physically handicapped dependents.

One or two men to the Juvenile Court and Court of Domestic Relations, with probation officer authority or police authority.

One man to the Council of Social Agencies of the Associated Charities, graduate student district, to study family, field and case work under Miss Boyson. An advisory committee to supervise this field work has been formed as follows:

Miss Belle D. Boyson, supervisor field work, Department of Sociology, University of Cincinnati; Miss Alice E. Richards, director of Associated Charities; Miss Sarah Howell, supervisor case work, Associated Charities; Miss Luella Sauer, director case work, Catholic Charities; Mr. Kurt Pieser, director, United Jewish Social Agencies.

Miss Sauer has invited all the men in groups of two to attend the weekly Monday morning staff discussion meetings of the Catholic Charities, at which time cases which show a spiritual and religious break prior to their social maladjustment are discussed, and remedial treatment decided upon. As this is essentially the type of work in which our parish priests can make the greatest contribution to the work of local social agencies, these group meetings will be of the utmost value to the men.

Seven students are in residence at the

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General Seminary, taking the summer quarters' work at the New York School of Social Work. Both of these training projects are under the sponsorship of the National Department of Christian Social Service.



THE PROCEEDINGS OF THE Eighth National Conference on Social Service are ready for distribution. There are two pamphlets, one containing a paper *Is Sin Passé?* by the Rev. Norman B. Nash, and *The Church and Social Work* by Dr. F. J. Bruno and the Rev. Pryor M. Grant; the other containing a *Program for a Downtown Parish, A Program for a Town of More Than One Parish, A City Mission Program and How to Organize and Conduct a Discussion Group*. These pamphlets may be secured through The Book Store at 15c each, or 25c for both.

Religious Education

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

Adult Division

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

Read a Book

**A Mind for the Kingdom: A Study in the Principles and Practice of Adult Missionary Education*. By Hilda T. Jacka (London, E.H.P. 1928) 60c.

Constructive Citizenship. By L. P. Jacks (New York, Doubleday, 1928) \$2.50.

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

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.

The World Mission of Christianity

ELSEWHERE IN THIS ISSUE, Dr. Francis Cho-Min Wei gives an admirable account of the enlarged meeting of the International Missionary Council held on the Mount of Olives outside of Jerusalem at Eastertide. Everywhere this meeting has been hailed as the most epoch-making event in the world-wide advance of Christianity since the Edinburgh Conference of 1910. Already countless magazine articles describing the Conference and its work are appearing. Many whose appetites have been whetted by these articles as well as those who would be informed on possible future trends in the missionary enterprise will want to know more in detail what the Conference did. To meet this need, the International Missionary Council has published a small pamphlet under the title *The World Mission of Christianity* containing the messages and recommendations of the meeting. Copies of this pamphlet may be secured for 25 cents from The Book Store, 281 Fourth Avenue, New York, N. Y.

Handbook Supplements

THE 1927 SUPPLEMENTS to Volumes I to VII of the *Handbooks on the Missions of the Episcopal Church* are now ready. The *Supplements* which give a brief survey of the conditions and events in China, Japan, the Philippine Islands, Liberia, the West Indies, South America, and Mexico during the year 1927, have been distributed to all the purchasers of these volumes. If anyone has failed to receive his *Supplements*, they may be secured from The Book Store, 281 Fourth Avenue, New York, N. Y.

For anyone not familiar with the *Handbook Series*, it may be said that each *Handbook* is a concise authoritative account of the Church's Mission in the field covered from its very beginning down to the present day. The *Handbooks* are well illustrated, carefully indexed, and kept up-to-date by means of the annual supplements which are distributed free to all purchasers. The series contains the fol-

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lowing volumes: I, China; II, Japan; III, Philippine Islands; IV, Liberia; V, West Indies; VI, South America; VII, Mexico, and VIII, Hawaiian Islands. The price of each is 40 cents with the exception of No. V which is 50 cents. The complete set of eight volumes may be had for \$3. Orders should be sent to The Book Store, 281 Fourth Avenue, New York, N. Y.

Africa Notes

DURING THE COMING MONTHS when the Church's attention will be concentrated on Africa, there will appear in this column brief mention of new materials available and other items of interest. Additional help in planning a parochial educational program on Africa may be secured from Mr. William E. Leidt, 281 Fourth Avenue, New York, N. Y., upon request. Orders for materials should be sent to The Book Store, 281 Fourth Avenue, New York, N. Y.



DAY AFTER TOMORROW, a symbolic pageant by Miss Miriam Dennes Cooper (price 10c), was published early in June. This is a simple dramatic presentation of the Call from Africa. It requires but four actors, the simplest of costumes and setting, and is in every way admirably adapted for presentation by a group or parish to stimulate interest in and consideration of things African. It can be given in about twenty minutes. In her foreword to the pageant, Miss Cooper says:

"This play is written to present to you a choice. It is offered as the outcome of a course of study on Africa, Africa—the center and source of ancient civilizations—asleep for many centuries—today awakening to the problems and achievements of modern life at the touch of what has come largely from the West, Civilization and Christianity. What will Africa, with the glory of its past, the menace and opportunity of material wealth and natural resources, the vigor and originality of a youthful race, all the tremendous contrasts of its manifold forms of life—what will it become when day after to-

morrow it takes its rightful place among the peoples of the world?

—W. E. L.

Field Department

THE REV. C. E. SNOWDEN,
Executive Secretary

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 495.

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.

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

The Triennial in Washington The General Plan and Tentative Program

By *Grace Lindley*

Executive Secretary, The Woman's Auxiliary

THE TRIENNIAL MEETING OF the Woman's Auxiliary to the National Council has been called to meet in Washington, October 9th to 23rd. Each diocesan branch is entitled to five representatives and, as usual, visitors will be welcome at all sessions. Again, as in many former triennials, a Quiet Hour will be held on the first afternoon; the Corporate Communion with the presentation of the United Thank Offering on Thursday; a closing service on the last day, and—doing again what was done in New Orleans—a Day of Intercession will be held about the middle of the triennial.

Interesting plans have been made, some of which follow old familiar lines, but there are two new ones which it is believed will make the meetings both more interesting and more democratic. In the past, most of the subjects suggested for discussion have come through the report of the executive secretary. In triennials before 1919, the suggestions did not come before the delegates until the report was presented at the first business meeting. Since then, suggestions to be brought to the triennial have been considered first by the Executive Board and then been sent to the diocesan branches six months before the time of meeting. It is believed that a very real improvement can be made in Washington by stressing two important features.

(1) Consideration at the triennial with the Departments of the National Council regarding the various phases and plans for which they are responsible. Since we are auxiliary to the National

Council, this is necessarily our chief concern.

(2) The appointment of a committee to report findings based on suggestions and discussions of previous sessions as well as on suggestions contained in the executive secretary's report.

It is impossible to forecast every subject which may be brought up at the triennial by the delegates. Some subjects will be brought out only in meetings, and of course ample opportunity will be given for this, but in order that as much as possible may be known beforehand, the following statement has been sent out in order that branches may be informed of the general plan, which will be the basis of discussion.

GENERAL PLAN

I. *Personal Religion and Evangelism* (to be discussed with Bishop Murray and the Commission on Evangelism).

II. *Missionary Problems Created by World Conditions*—(to be discussed with the secretaries of the Department of Missions).

III. *Christianizing Relationships*—(to be discussed with the secretaries of the Department of Social Service).

(1) Home; (2) Social; (3) Church; (4) Industrial; (5) Racial; (6) International.

IV. *Gifts*—(to be discussed with the secretaries of the Departments of Finance, Missions and Field).

(1) Principles of Stewardship; (2) Quota; (3) Advance Work; (4) The United Thank Offering; (5) Supplies.

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V. *Education*—(to be discussed with the secretaries of the Department of Religious Education).

(1) The Program of Study for Adults; (2) Plans for Coöperating in Work for College Women; (3) Plans for Coöperating in the Religious Education of Children.

VI. *Publicity and Promotion*—(to be discussed with the secretaries of the Field and Publicity Departments).

(1) Program of Service; (2) Promotional Education; (3) Methods of Publicity; (4) Coöperation in Publicity.

VII. *Workers and Training*—(to be discussed with the secretaries of the Department of Missions).

(1) Recruiting; (2) Training; (a) Tuttle House in Raleigh; (b) Windham House in New York; (c) Taylor Hall in Racine; (d) Summer Conferences; (3) Retiring Allowances.

VIII. *Enlisting Others*—

(1) Uninterested Women; (2) Younger Women; (3) Business and Professional Women.

TENTATIVE PROGRAM

Final details are not ready, but the probable dates for the discussion of these matters are listed in the tentative program as follows:

Tuesday, October 9th—Quiet Hour.

Wednesday, October 10th

7:30 A. M.—Holy Communion.

2:30 P. M.—Opening Session: Addresses and Reports, Presentation of Resolutions.

Thursday, October 11th

7:30 A. M.—Corporate Communion—United Thank Offering.

2:00 P. M.—Business Meeting: I, Personal Religion and Evangelism; II, Missionary Problems, Domestic

8:00 P. M.—Mass Meeting.

Friday, October 12th

9:30 A. M.—Classes, Joint Session of General Convention

Saturday, October 13th

9:30 A. M.—Classes

11:00 A. M.—Business Meeting: Findings on I. Nominations

Monday, October 15th

9:30 A. M.—Classes.

11:00 A. M.—Joint Session of General Convention

Tuesday, October 16th

9:30 A. M.—Classes

11:00 A. M.—Business Meeting: II, Missionary Problems, Foreign; III, Christianizing Relationships; IV, Gifts

Wednesday, October 17th

9:30 A. M.—Officers' Conferences

11:00 A. M.—Business Meeting: Findings on II. Elections

2:30 P. M.—Business Meeting: V, Education.

Thursday, October 18th—Day of Intercession

Friday, October 19th

9:30 A. M.—Business Meeting; Findings on III and IV; VI, Promotion.

2:30 P. M.—Business Meeting; VI, Publicity; Findings on V and VI

Saturday, October 20th

9:30 A. M.—Business Meeting: VII, Workers and Training

Monday, October 22nd

9:30 A. M.—Business Meeting: VIII, Enlisting Others

2:30 P. M.—Findings on VII and VIII. Unfinished Business

Tuesday, October 23rd

10:30 A. M.—Closing Service

In New Orleans study classes were planned for men and women and this arrangement is to develop in Washington into a still larger and more fully coöperative plan, a Training Institute.

The coming triennial should be the best the Woman's Auxiliary has ever known and as one means of bringing this to pass, the Executive Board has prepared a leaflet *With Christ Where He Is*, to be used between now and then. If copies of this leaflet have not been received from diocesan officers, they can be procured from headquarters at 281 Fourth Avenue, New York. Ask for W. A. No. 43. The price is \$1.50 per hundred.

An Invitation

ONE OF THE DELIGHTFUL plans of the Woman's Auxiliary of Washington in preparation for the coming triennial, is the appointment of a "Committee on Entertainment for Women Missionaries, Deaconesses and Sisters."

The committee members are showing a keen interest and all consider it a great privilege to be able to provide entertainment for such worthy guests.

Considerable correspondence has been going on and several guests are already placed, but the committee is desirous of getting in touch as soon as possible with any of our women missionaries in the foreign or domestic field, who are planning to attend the triennial this fall and would like to have the committee find accommodations for them.

Please address all requests to the chairman, Mrs. David S. Carll, 3245 Ellicott Street, N. W., Washington, D. C.

American Church Institute for Negroes

THE REV. ROBERT W. PATTON, D. D., *Director*

What Is Our Church Doing for the Negro?

By Lola Mae Reaves

The essay which we print below was written by a graduate of the Valle Crucis School for Girls in Western North Carolina, one of the schools for mountain children which receives aid from the National Council. Bishop Horner, President of the Board of Trustees of the school, and Dr. Patton, Director of the American Church Institute for Negroes, thought so highly of it that they have asked us to publish it in THE SPIRIT OF MISSIONS. It would be interesting at some future time to receive an essay on "What Is Our Church Doing for the Boys and Girls of the Southern Mountains?" by a graduate of one of the schools under the Institute.—ED.

ONCE WHEN A VERY handsome church was being built the people thought that if a picture were placed over the altar the church would be even more beautiful, so they sent word to an artist to paint what he thought would be the most beautiful picture in the world. The artist thought that a picture of Christ with little children would be the most beautiful subject he could choose. He worked hard night and day to give expression to his ideal. On the last day he kept on working until midnight, when at last the painting was finished and he fell asleep. In his dreams he saw a man go up to the picture and put out his hand to change it. The artist cried out: "Stop! You are ruining my painting!" Then the man turned and said: "Who told you that all My children are white?" The painter then went over and changed some of the faces from white to black, red, yellow, and brown. The next day when the people came to the church they gazed in silent admiration at the beauty of the

painting until one exclaimed: "It is God's great family!"

This gives an answer to the question why our Church should help the Negro. Children of God are neighbors to each other. To be a neighbor means to help our fellowmen in any way possible. Some one may say: "The Negro is not my friend, why should I do anything for him?" But, the Negro *is* your friend. If you would look back a few generations, you would think that the Negro was the greatest friend of the white people, because soon after our ancestors settled in this new world, they brought these people to help in their labor. This is the chief reason why the Church in America is responsible for the Negro today. The Negro then labored to help his master; now the white man must try to help him.

Now, of course, we all believe that God never meant for men whom He had created to own others of His creation. Although thoughtful people were thankful

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when slavery was ended, they soon realized that it was not easy for the former slaves to go out and make their living, because they had been cared for until this new condition of freedom was almost beyond their power to grasp fully or to use wisely!

Soon the Negro was given the rights of citizenship, but he was unprepared to use these rights. Realizing then such need, after the war between the states, friends of the race established schools in the South for Negroes. Among the educational institutions which have been doing good work for many years, some are large and are now giving college degrees.

Among the most famous, controlled by the Church, are St. Augustine's College, the Bishop Tuttle Memorial House, which is the national center for the training of young Negro women for Church workers, and Saint Agnes' Hospital; all three are under one head in Raleigh, N. C. Even a short list would not be complete without mentioning St. Paul's School, Lawrenceville, Virginia, where industrial work and normal training are emphasized; and especially the Bishop Payne Divinity School, Petersburg, Virginia, where Negro men who desire to become ministers may receive instruction. Besides these there are the Fort Valley School and St. Athanasius' School, both in Georgia, Voorhees School in South Carolina, Okolona School in Mississippi, Hoffman-St. Mary's, in Tennessee, St. Mark's in Alabama and the Gaudet School in Louisiana.

The National Council has helped all of these schools with gifts of money, without which much of the work would have failed. More recently the American Church Institute for Negroes has given much help. This institute is considered next in importance to the Woman's Auxiliary. It is of special value to the nation as well as to the Church as its great aim is to give intelligent Negroes training for Christian leadership in the future. It is for these two reasons that the work of the institute is given such a large place in the program of the Church, and the plan is to increase the appropriation

year by year. At present it is supporting ten schools.

Now that the Negroes are well provided with schools, colleges, and training institutions, they need the interest and encouragement of all white people, and if the white people will meet their responsibility by continued help, the Negroes will develop great leaders and Church workers among their own race.

Since the Church has shown so much interest in the Negroes, one might reasonably ask whether they are worthy of all that is being done for them. The willingness of boys and girls to make great sacrifices for their training seems to answer this question. The Negro boys and girls give more toward the cost of their education than most of our white boys and girls. The best possible answer to this question is given by the life stories of America's greatest men in this service. Dr. Booker T. Washington, the founder of the well known Tuskegee Institute, was also author of the *Future of the American Negro*, and other books.

Of the present day, we may name Archdeacon Russell of St. Paul's School, Lawrenceville, Va.; the late Bishop Delany of North Carolina; and the first Negro to be elected field secretary, Wallace A. Battle, B. A. He is also the founder of Okolona School, Mississippi. The Rev. William B. Crittenden, D. D., a native of Virginia and a graduate of Oberlin College, has lately been appointed by the Presiding Bishop as secretary of the Field Department for Negro work.

"Mother Church" should continue close contact with these faithful children of another race because history has taught us the value of such contact. Before the war between the States the highest type of Negro, and often a high type of Christian, was the house servant, who was brought in close contact with his master or mistress. Also modern missions show that in Africa the Negro will respond to an inspiring example of high moral living when nothing else will reach him.

There are, of course, millions of Negroes whom the Church has not reached, but to train thoroughly the ones we have

THE NATIONAL COUNCIL

begun to educate will, in time, mean help for the whole race. With her schools, colleges, and training institutions, the Church is doing a wonderful work among the Negroes, and the fact that these people are beginning to realize the value of education as well as Christian living, means a great blessing for the future of

America, and, we hope, for the world.

Copies of an attractive illustrated booklet, *The Rebirth of an Ancient Race*, giving information about The American Church Institute for Negroes may be had by applying to the Institute, 281 Fourth Avenue, New York, N. Y.—*Ed.*

Cooperating Agencies

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

The Seamen's Church Institute of America

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

"I DO NOT FEEL THAT there could be more tragedy collected in one community than you will find here in Fort Stanton, New Mexico, or more need for the spiritual and physical ministry of the Church."

The Seamen's Church Institute of America is now taking care of the spiritual needs of these men at Fort Stanton through our beautiful chapel which has become the center of inspiration and the dawn of a new life for so many of these tubercular seamen, under the leadership and ministrations of our chaplain.

Fort Stanton is thirty miles from the main line of the railroad and ten miles from the nearest village and hotel. Parents and friends visiting patients at Fort Stanton are compelled to make this twenty-mile journey every day, because there are no accommodations for overnight visitors at the Fort. A short time ago the parents of a dying boy, after spending the day with him at Fort Stanton, returned to their hotel ten miles away for the night and before they could make the journey back to the Fort their son had died. This is simply one of many instances where these ten miles have sep-

arated many parents from their dying sons.

Our plan is to build a small bungalow, or Seamen's Church Institute Community House, containing a large living room, dining room, kitchen and one or two bedrooms and a bath, together with a chaplain's office, which may be used by the parents of extremely sick patients in order to avoid a daily trip to and from the nearest hotel, involving unnecessary separation, and also for a meeting place of those seamen who are interested in the Church and religion. Such a building is most needed as a place where seamen might find it possible to meet with our chaplain for prayer and study and a confidential and frank discussion of their religious doubts and problems. Such subjects cannot be talked about in the wards and shacks, where little or no privacy is to be had and where so many of these tubercular seamen are both antagonistic and hostile to the Church and religion.

Although such a building will not exceed \$2,000 in cost, it will supply a tremendous need and assist in our ministrations to the physical well-being of these men. A letter just received from our chaplain states: "I have adopted the motto: 'I strive to do the impossible,' and I believe with work and prayer the building of our Community House can be put over as easily as that of the chapel."

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Further information relative to the work at Fort Stanton, and more especially concerning the erection of our Seamen's Church Institute Community House, may be obtained from the Rev. William T. Weston, 25 South Street, New York City, or from the Right Rev. Frederick B. Howden, D. D., Albuquerque, N. M.

Church Mission of Help

MRS. JOHN M. GLENN, *President*

27 W. 25th Street, New York, N. Y.

AT A TIME WHEN many old homes in New York are being torn down, it is interesting to find Trinity Corporation making possible a new and practical use for an old house which has honored associations with the Church life of the city. The freshly painted doorway of Old Trinity rectory, 27 West 25th Street, bears the familiar letters "CMH" and on entering one finds the entire building will in future be known as "CMH House".

On May 18th, when dedicating the house to its new use, Bishop Manning mentioned some of his own associations with it, which, quoting his own words, "go back a quarter of a century." Not only was the house his home during the earlier years of his rectorship of Trinity, but it was the place where he received his first invitation to come to New York, from the late Dr. Morgan Dix, for whose use the rectory was originally bought, and who lived in it from 1874 until 1908.

The main floor is now arranged for the workers of the New York CMH, the old drawing room is divided so that several small private offices are available, and the library extension will be used for meetings and conferences. This handsome room has been furnished by a few friends of Mrs. L. Frederick Pease in recognition of her service during the twelve years she was Executive Secretary of the New York branch.

Upstairs the offices of the National Council CMH, are located at the front; other rooms provide offices for the treasurer, the psychiatrist and interviewing rooms where girls can talk over their troubles with a sense of privacy and quiet.

Another floor, furnished entirely for the use of the girls, has a most attractive recreation room with a small kitchenette completely equipped for cooking and serving a meal. Two small bedrooms will make it possible for a worker to keep a girl overnight when the need arises for such emergency care.

The top floor will not be used for the present. The furnishings are the gifts of parish groups and a few faithful friends of the society, who hope increased opportunities for service lie ahead of CMH in its new home.

The Girls' Friendly Society in America

FLORENCE LUKENS NEWBOLD, *Executive Secretary*

15 E. 40th Street, New York, N. Y.

Porto Rico: Word has come that a Girls' Friendly Society branch has been organized at the Church of the Resurrection, Manati, Porto Rico, and twenty-six girls have been admitted. This makes the sixth branch to be organized on the Island.

In January, 1927, when the first Church conference was held in Porto Rico, Miss Newbold organized a G. F. S. district committee at the request of Bishop Colmore. The chairman of this committee is Mrs. Frank Saylor, St. Andrew's School, Mayaguez. At this time Mrs. Saylor resigned as branch president of St. Andrew's and appointed Miss Josefa Beauchamp in her stead. Miss Beauchamp is a native girl who joined the G. F. S. as a candidate, became a member and then an associate. This is typical of the way in which native leadership is being developed in Porto Rico.

Mexico: In January the G. F. S. *Record* printed suggestions for building a program around Mexico. A candidates' group in Bangor, Maine (the girls under 12 years) acted on the suggestion and during the spring centered their program activities around this country. One result is an original playlet, with the following characters:

Miss McBride, Directora of Hooker School

THE NATIONAL COUNCIL

Senorita Reyes, Candidate Leader
Helen Brown, G. F. S. Candidate from
the U. S. A.

Suya, Margarita, Elena, Julia, Maria,
Josefina, Hooker School pupils and G.F.S.
Candidates.

The scene is laid in a class room of the
Hooker School.

The branch president writes: "The play follows the outline I sent you, which was written entirely by one of the candidates. We spent two whole meetings talking over 'who' and 'what' and 'why' and it is really the idea of the whole candidate class, although the wording in some cases is mine. Our last meeting for the year is to be held next Thursday and we are rounding off our project on Mexico by sending off at that time one of the Friendship School Bags. I know we've all gained from this experience. It was a happy coincidence, too, having the Birthday Thank Offering for Hooker School collected last Sunday."

Brotherhood of St. Andrew

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

IN THE DIOCESE OF Shanghai, St. Paul's Mission, Nanking (Hsiakwan) senior and junior chapters have been organized. The Rev. Dau-nyoen Mo, who is in charge of the Mission, writes for the chapters as follows:

"While I was filing the senior and junior applications, the civil warfare happened to interfere with me. I misplaced the applications, due to constant removal to place of safety. Then the coming of the Nationalists kept me busy in rescuing work. I didn't have time to write and all my time is given to life-saving and property-saving. You will be glad to know that our church at Hsiakwan came out of all of the disturbances unharmed, although other churches throughout the city suffered greatly. We didn't miss a single service. Ours is the only church here which has resumed all of its work and we are preparing an aggressive program to meet the new situation. I have been asked to take oversight of our mission station, St. Paul's

Church, inside the city wall, and I have given a great part of my time to help other churches and church organizations, such as the Young Men's Christian Association and the National Anti-Opium Association.

My work has taken all of my time. The chapters here are doing good work. During the critical moment, we stood together as one man. As soon as the situation became quiet, we began at once to push our work. Time tells us that the quiet work like ours is really building a strong Church for China. We are not discouraged like most people and we believe in the great future of our country in spite of the fact that data are sad enough to shake our belief. Dr. John W. Wood was with us at the Brotherhood Communion on St. Andrew's Day. He told us that he was the executive secretary of the B. S. A. at one time and he was glad to meet a group of brotherhood men here in China unexpectedly.

The Church Periodical Club

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

ALL FRIENDS OF THE Church Periodical Club will rejoice that the passage of the new postal bill has removed one of the most serious hindrances to its work. The new bill, which will go into effect the first of July, provides for a flat rate of two ounces for a cent on all periodicals mailed by others than the publishers, without regard to distance or weight. Foreign and domestic rates on magazines are now the same. As an example of the benefit in sending to distant places, the postage on a certain magazine sent from New York to California, which is now twenty-six cents a month, will be, after the first of July, nine cents!

When the present high rates became legal three years ago many persons predicted the speedy downfall of the C. P. C. That it has survived the strain of these years is due to the enthusiastic leadership of its officers, and to the loyalty of large numbers of its members. Many indeed were unable to continue forwarding

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their own magazines, many others substituted subscriptions direct from the publishers, while a third group continued to forward even at the cost of self-denial in other directions.

The president of the Church Periodical Club has voiced the general feeling that there ought to be a service of thanksgiving. While any public rejoicing must of necessity be postponed until the C. P. C. meetings in Washington next October, individual thanksgivings will surely be made by all who have the good of the C. P. C. at heart.



IN JANUARY SOUTHERN OHIO reported its youngest active contributor, a boy of seven, sending a Christmas book to another small boy. Now the diocese of Newark enters the lists with a boy of three years. He began his C. P. C. career at thirteen months, when his mother sent in his name a copy of *Boys' Life*.

Daughters of the King

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

FOR THE TRIENNIAL meeting of the Daughters of the King in Washington, the rector of the Church of the Epiphany, Dr. Phillips, has most kindly offered the use of his church and parish house. As previously announced the dates are from the fifth to the ninth of October.



THE TENTATIVE PROGRAM for Convention meetings includes registration on Friday, the Corporate Communion with renewal of vows on Sunday, mass meeting with the Brotherhood of St. Andrew on Monday evening and the Quiet Hour with the Auxiliary on Tuesday afternoon. The opening service of General Convention takes place on the following morning, Wednesday, October 10th.



AT THE SEWANEE Summer Conference to be held in August, a course on Personal Religion will be given by Mrs.

John R. Wheeler of Nashville. This ten-hours' course has been especially arranged for the Daughters of the King. It covers the requirements of Teacher Training Unit No. 504, of the National Accredited Teachers Association so that any Daughters working for the diploma of the N. A. T. A. can take the examination and receive credit.



AT THE RECENT Diocesan Assembly of Southern Florida, Mrs. C. E. Peters of Miami was elected president and Miss Louise Hindry of Daytona Beach chairman of extension work.



ENCOURAGING REPORTS of new chapters organized and in process of organization, with increasing opportunities for presenting the work of the Daughters of the King at clerical gatherings come from Mrs. A. F. Morrisette, President of the Daughters of the King in the Province of the Southwest.



BISHOP DARLINGTON GAVE the address at the Diocesan Assembly of Long Island on May 23rd.



AT THE THIRTY-SECOND Diocesan Assembly in Washington, D. C., the day began with a Quiet Hour conducted by the Rev. H. D. Sterrett and was followed by a short address from Bishop Freeman. Immediately before the business session a short memorial service was held in memory of the members who had entered the Higher Life since the last Assembly.

Three new chapters have received their charters during the year.



MRS. DANHOF of Grand Rapids, Michigan, has been invited by the head of the Kalamazoo Summer Conference to represent the Order at that Conference.



SOUTHERN FLORIDA REPORTS the revival of a discouraged chapter and the formation of three new ones, within a few months.

The National Federation of Episcopal Young People

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

Embarking on Book Frigates

"There is no frigate like a book
To take us lands away."

NO MATTER HOW ACTIVE a life he lead, or how hurried his existence may be, almost every young person's New Year's resolutions include the splendid intention to read one good book every month, or every week, or at least during the quieter summer season to devote some time to increasing his mental resources. And how few of us find our way clear to such a course! In these days of "bigger and better books," of gay bindings and fascinating titles, the very numbers and diversity of books swamp one before even a start is made.

All of us have a sort of fear of non-fiction books. Classics and mind-builders and soul-stretchers have come to bear the stigma associated with heavy covers, fine print, and thin pages. Here is a new course of reading—none of it fiction, all of it eminently worth while, and, moreover, all of it fascinating. Some of the books are old, some will come off the press during the next month or so; but all are vital, dynamic presentations of human interest and activity, and supplementing and complementing one's less profitable reading, they form a background that will remain for a long time, a pleasant memory that will have many later associations.

FOR THE STAY-AT-HOME

But now summer, and for some people, leisure, have returned. For the stay-at-home there are long quiet hours when froth of fiction palls upon the mind, when the restless, splendid vision of a new world, such as one finds in Stanley High's *A Waking World* (Abingdon Press, New York, 1928) will open great vistas and

create new attitudes. This young man in the course of a world trip, saw with amazing clarity and with remarkable completeness the changing society now painfully being born out of the chaos and vice that characterize so many countries today. He is not too pessimistic, and far from drawing a moral, or even a conclusion; but one is left with a firm faith in the peoples of the world, a keen appreciation of their problems and a world-view of the great movements toward social equality and justice in our age.

FOR THE TRAVELER

Perhaps you are restless this summer, or hastening somewhere by train or boat. Put into your traveling case the small *By an Unknown Disciple* (Doran, New York, 1919). This is an anonymous story presenting in modern English a fifth gospel, a calm and intimate portrayal of the Master and his friends and their work. Whoever its author, he has written with masterful strokes of the countryside which witnessed the significant years of the life of Christ, and just as well as he knows nature and men and history, one feels he knows the Master of men. To read this book is to bring oneself into the inner circle of intimate friends of the world's greatest figure, and to know and love his followers. Yet it is not an especially disturbing book; rather an appealingly simple and beautiful story that kindles one's mind with devotion to a splendid and loving personality.

If you are a hero-worshipper, or if you enjoy pioneers, you will find the keenest of pleasure in reading *The Message of*

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Sadhu Sundar Singh (Macmillan, New York). This is the vivid story of one who has frequently been characterized as "the most striking Christian that lives." In quiet revolt against the hideous social system of his own country and dominated by the conviction that Christianity alone can solve the Nation's problem, Sadhu Sundar Singh set about preaching and living his own interpretation of Christianity, with most amazing results. The heinous offenses against children, the bestial treatment of womanhood, the filth and squalor of Indian homes, all have felt the subtle but far-reaching influence of a very compelling personality, which seeks to live in the Master's way. Those who have recently read some of the depressing publications on India will find this equally true but much less unilateral and unprejudiced account of Canon Streeter's a stimulating day's reading.

FOR THE DOUBTFUL

For those whose faith has at times been subjected to doubt because of their inability to answer adequately the innumerable criticisms of and questions about Christianity, comes a delightful help in the Rev. H. R. L. Sheppard's *The Impatience of a Parson*. Here is a careful diagnosis of Christianity of this day, of its weaknesses and its strength, its errors and its splendid accomplishments. Both questions and answers are definite. The statement of issues which the Church in every land must face will provoke both action and thought, and there will be a new conception of the way that lies before the Churches of the world. Do not get the mistaken impression that this is an attack upon the Church; devotion and love for it are constantly evident, and one knows that this is a splendid mind's contribution to the progress of Christianity.

Have you wondered sometimes about your responsibility as a Christian today? What does confirmation presuppose, and what does it require? Here is a succinct statement by Bishop Slattery of Massachusetts that will set you right. It is a readable challenge, entitled *Following Christ*, and may be had from Houghton,

Mifflin Company, Boston. Here are presented a great leader's reactions to every phase of every living as the Christian seeks it from questions of faith in the Creed to questions of bridge and the theater, attitudes from that toward the Holy Communion to that toward temperance, both of mind and body. One is helped through the maze of living by so excellent a guide, and, strangely enough, one finds oneself agreeing with it.

FOR ALL YOUTH

Written by Dr. W. A. Harper, president of Elon College, *Youth and Truth* (The Century Company, 1927) is a defense of young people that all under twenty-five will appreciate. Dr. Harper is sure that youth "has a vital interest in the ultimate issues of life," and he is confident that a genuine crusade for the discovery of truth motivates the present generation of college students. For advisers and counsellors whose efficiency with groups of young people depends upon sincere understanding and clear perception of motives, the book will furnish noteworthy facts. It is a dynamic and constructive study of practical Christianity for youth.

Each of the above-mentioned books was recommended by a leader of the National Conference for Young People, among them such eminent Churchmen as the Right Rev. Bertrand Stevens, D. D., and the Right Rev. John T. Dallas, D. D., the Rev. John W. Suter, Jr., of the Department of Religious Education, and the Rev. Arthur Lee Kinsolving of Amherst, Mass. Miss Adelaide Case of Teachers' College especially recommends *By An Unknown Disciple* and Mr. Stanley High's talk at the Conference will be based on his *A Waking World*. Those who expect to attend the National Conference will of course wish to familiarize themselves with these books. For the rest of us the list seems heavy and very "religious" in aspect. In reality it is not so, and surely there could be few better rewards for precious time spent, than the comforting realization of a broader, better world in which we as youth share both problems and privileges.

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Important Information Concerning
GENERAL CONVENTION

WASHINGTON, D. C., OCTOBER 10-27, 1928



SALE OF TICKETS:

Rail carriers have authorized the sale of round-trip tickets to Washington, D. C., and return under the "One-Way Certificate Plan at One and One-Half Tariff Rates." This means you pay full fare going, and upon Certificate Plan one-half fare returning by the same route.

DATES OF TICKET SALES:

Tickets at the regular one-way tariff fares will be on sale from all points from October 4th to 10th, inclusive, except as indicated below:

From Utah—October 2nd to 8th, inclusive.

From Arizona, British Columbia, Idaho, Nevada, Oregon, California and Washington—September 30th to October 6th, inclusive.

From Colorado, Montana, Wyoming, Oklahoma, New Mexico and Texas—October 3rd to 9th, inclusive.

All Certificates will be honored in Washington up to and including October 31st, for the return trip.

GENERAL INSTRUCTIONS:

1. Certificates are not restricted to delegates—but are available to any one connected with the Convention, as well as agencies or auxiliary bodies thereof.

2. Tickets will be sold for the going trip at regular one way tariff rates.

3. Upon purchase of ticket you must obtain from the selling agent a CERTIFICATE duly signed by ticket agent and the purchaser. **DO NOT ACCEPT A RECEIPT.**

4. CERTIFICATES ARE NOT KEPT AT ALL STATIONS. If you inquire at your home station, you can ascertain whether Certificates and through tickets can be obtained to place of meeting. If not obtainable at your home station, the agent will inform you at what station they can be obtained. You can in such case purchase a local ticket to the station which has Certificates in stock, where you can purchase a through ticket and at the same time ask for and obtain a Certificate to place of meeting.

5. Just as soon as practicable after your arrival in Washington, present your Certificate to the endorsing officer, the Rev. James G. Glass, Assistant Secretary of the House of Deputies, as the reduced fares for return trip will not apply unless you are properly identified as provided for by the Certificate.

6. It has been arranged that a special agent of the Railway Carriers will be in attendance on October 10th to 13th, 15th to 20th, and 22nd to 27th, from 8:30 A. M. to 5:30 P. M., at the Willard Hotel, and also the House of Deputies, to validate Certificates. If you arrive at the meeting and leave for home again prior to the special agent's arrival, or if you arrive at the meeting later than October 27th after the special agent has left, you cannot have your Certificate validated, and consequently you will not obtain the benefit of reduced rate for your return ticket.

Washington has but one Railway Station. All trains arrive and depart from the Union Station.

M. O. CHANCE,

CHAIRMAN TRANSPORTATION COMMITTEE.

All inquiries regarding the General Convention should be addressed to the General Secretary, Mr. Hugh T. Nelson, 927 15th Street, N. W., Washington, D. C.