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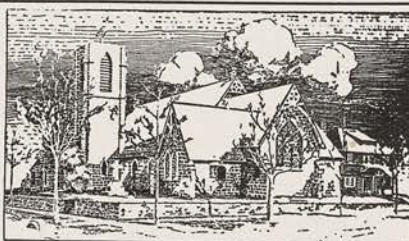
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The Spirit of Missions

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Editor

KATHLEEN HORE
Assistant Editor

Vol. XCIV

FEBRUARY, 1929

No. 2

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ONE LORD
ONE FAITH
ONE HOPE FOR ALL



THE BROTHERHOOD
OF MAN

UNIVERSAL BROTHERHOOD IS EMPHASIZED IN THIS YEAR'S POSTERS
The poster reproduced above was drawn by Simone Odette Strasser of St. James' Church, New York. It is one of the two winning posters in this year's contest; the other is shown on the opposite page

THE SPIRIT OF MISSIONS

VOLUME 94

FEBRUARY, 1929

NUMBER 2

Lenten Offering—Adventure of Faith

The boys and girls of the Church are discovering how their lives can help the world-wide effort to make Christ the Light of the world

By G. Mildred Hewitt

Secretary for Church School Administration, Department of Religious Education

STARTING WITH \$200 in 1877, the Lenten Offering of the Church schools has grown until in the Jubilee year of 1927 it reached its peak of \$553,252.53. Although this sum was not maintained in 1928, when the children of the Church schools gave \$524,602.15, an increase of almost \$33,000 over that of 1926, the offering is steadily mounting upwards towards constantly increasing totals.

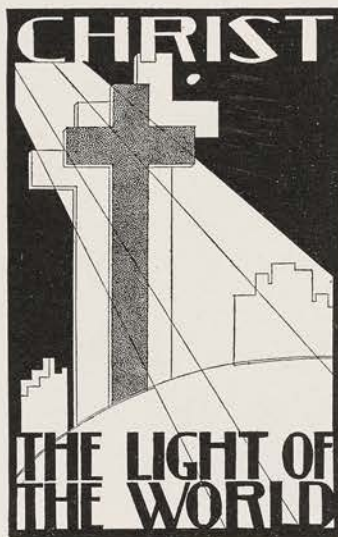
What does this growth in money mean to the Church and to the children of the Church? What does it mean for the cause of Christ in the world? Growth in money can be measured. Can we also measure a corresponding growth in the spiritual power of the individuals who have participated in the offering, and in the Church of which they are members? The increase in the Lenten Offering can be registered on a thermometer. Can we also register an ever-increasing devotion to the cause of Christ? The total offerings of the

past fifty-one years can be summed up quickly. Can the development of the Kingdom of God be ticked off on an adding machine?

What influence has this remarkable growth in money had upon those who have given and those who have received? What is your recollection of the Lenten Offering of your childhood? Something to be lived through until the happy release of

Easter is reached? Or a work to do for God—an adventure of faith? Did it fill you with zeal to tell others about Christ? Did it stir you to that divine discontent which cannot rest until "the kingdoms of the world become the Kingdom of our God"? What can this Lenten Offering mean to the boys and girls in your Church school?

Every rector, every superintendent, wants Lent to be full of meaning for his people. He realizes the importance of spiritual growth, but he also is aware of the need of raising a good



LENTEEN POSTER

By Ethel Hughes, New York

THE SPIRIT OF MISSIONS

Lenten Offering so that the work of the Church may go forward each year. He knows that children must be really interested in the Church if they are to help support it, but he is sometimes uncertain as to the best way of arousing this interest so that it will carry over into further effort for the Church. How can all of these objectives for Lent be accomplished—the deepening of spiritual power, growing interest in and concern about the Church's mission in the world, increased consecration to the Church's mission, and greater ability in using the resources of the Church to meet the needs of the world? How can we bring these points home to our children?

First of all, we must help them to feel that this is a piece of work that the Church asks *them* to do. It is *their* responsibility, a job they can enter into whole-heartedly and carry on with zeal and enthusiasm with the help of their leaders, an adventure calling for the best they can give of mind, of heart, and of hand. It is a command from their Leader to carry the Gospel to new frontiers, to preach the good news of the

Kingdom in ever-widening areas of life—in Africa, in Asia, in all the world.

Second, we must help them to realize that it is not their task alone, but a world-wide activity shared by all boys and girls. One of the great contributions of the recent International Missionary Conference in Jerusalem was the consciousness of missions as a world-wide responsibility, in which every country shares and by which every country benefits. Our boys and girls need to remember that China can help us, just as we can help China—that some problems in Japan are similar to those in America—in short that the outstanding needs of the world today are the problems of every country, and that the people of every country must help solve those problems.

Third, we must help our boys and girls to discover *why* the money is needed. It isn't enough to tell them about what the Church is doing in the various mission fields. Boys and girls must know as much as they are capable of understanding about the life and problems of each country where the Church is working, they must find out what the Church can



THE LENTEN OFFERING COMES FROM TOWN AND COUNTRY
*Among those who share in it are country children in many lands, such as these at
El Coto de Manati, Porto Rico*

do and what it is doing. If you want your boys and girls to give themselves to the task, help them to find out for themselves why the Church is needed.

Fourth, we must help them to know God better through these activities, and as a result to grow in devotion to His will for the world. It is at this point that religious education supplements secular education. Secular education can turn over interesting tasks to boys and girls; secular education can develop in boys and girls a sense of world-wide kinship; secular education can stimulate them to discover the reasons why things are as they are; but secular education can never help boys and girls to see the world as God sees it, nor to see it as God wants it to be. It is religious education alone which can present the boys and girls of each succeeding generation with the chal-

lenge to make a new world. Bishop Brent says, "Let the unsolved problems of your day enter into your hearts and minds until they are as personal to you as the affairs of your own family." Religious education cannot stop short of any other goal than this, until it has filled boys and girls with zeal to help solve these unsolved problems.

This is the real purpose of the Lenten Offering, to present the boys and girls of the Church with a task that commands every ounce of their energy and spirit, that leads them into new fields of endeavor for Christ, that stirs them to an adventure of faith from which they will never withdraw. The Lenten Offering must be registered, not only in money, but in the spiritual power of the individual, in the missionary zeal of the Church, in the infinite progress of the Kingdom of God.

How Can This Be Achieved?

How can we make sure that the Lenten Offering will mean this to our boys and girls, to our parish? Let us see how some Church schools are working out these objectives.

A LITTLE SCHOOL

"St. Andrew's Church School, Burns, Oregon, won the bishop's banner for the best per-capita Lenten Offering. A school of nineteen pupils and three teachers with an offering of \$52, and the first year they have ever had offering boxes! . . . It was all done by the individual efforts of the children themselves, through work and self-denial. There were no food sales, or entertainments of any kind. When little folks who are in the habit of going to the movies every Saturday afternoon, and several times during the week, give it all up for six long weeks, and go without candy as well,—yes, and make their parents do it too,—it is real self-denial, I think. We are very proud and happy over the results."

It is interesting to note that the supervisor of this school wrote a letter to the parents of each child, explaining the pur-

pose of the offering and outlining the program for Lent.

LARGER SCHOOLS

Another Church school, St. John's, Bridgeport, Connecticut, from whose report we quote in part, made an offering of \$3,001.22. In this school of 250 there are no wealthy teachers and few pupils from wealthy homes. The largest offerings were given by children whose parents are of moderate means. In preparing for the offering St. John's placed its emphasis on the following points: (1) Care in the selection of teachers, who were chosen partly on a basis of their interest in the missionary program of the Church; (2) Outlining the attack. Here each class sets a goal to work for. That it is voluntarily assumed is attested by the fact that each class met its apportionment this past Lent and most classes went far over the original quota. (3) The method of filling the boxes, through weekly sacrifices, through money earned by individual work, through class efforts. "Everyone is working." (4) Weekly reports on the offering, making it continuous and steady,

**Ten Years
of the Lenten Offering**

1919	\$243,751.47
1920	250,000.00
1921	288,180.00
1922	290,000.00
1923	401,700.00
1924	452,118.00
1925	480,000.00
1926	491,696.66
1927 (Jubilee Offering)	553,252.53
1928	524,602.15
1929	?

whereas under the old system the filling of the boxes was apt to be sporadic and spasmodic. (5) Spiritual emphasis. After the effort has been launched, little is said during the Lenten season about money, aside from the brief space given to checking up each Sunday. But a great deal is said about the object of the Lenten effort. To the end that this may be emphasized the teachers give a special course on some field of the Church's work. One year it is Japan, the next, China, the next, work among the Indians, and so on. At each service the following prayer is repeated by the scholars in unison:

"Consecrate, we beseech Thee, our Heavenly Father, the work which we have undertaken this Lenten season in Thy name and to Thy glory; and grant that in our zeal for success we may never lose sight of the purpose of our endeavor for the relief of the oppressed and the furthering of Thy kingdom, through Jesus Christ our Lord. Amen."

Three corporate Communion services are held during the Lenten season, after which the pupils assemble for breakfast and conference. (6) The presentation service, which takes place Easter Day. The pupils are led to look forward to this as the climax of their effort. No pains are spared to make this service inspiring and beautiful. The pupils come forward in classes and fill a great white cross with their offering boxes, fruits of their labor of love.

That the Lenten Offering is a real activity of the whole school is shown in the following statement of results from the

rector's report: "First, a live, wide-awake school. Attendance from Septuagesima to Easter is the best of the year. It is also the happiest season in the school, for all are working, all are responding to the call of Christ. Adventure for God appeals to young life and children are touched by the flame of great ideals. Hidden reservoirs of zeal and consecration are tapped through this missionary effort. One of our teachers has gone into the mission field this year; another will follow in the fall. Two of our lads are contemplating studying for the sacred ministry, with leanings toward the mission field. One parent recently wrote the rector, 'It is a wonderful training for our boys and girls in unselfish effort—this doing something for others and for God's Church, and as one parent, I want to tell you I am very grateful.' Secondly, this method trains young people in larger and more systematic giving to missions. This training ought to tell greatly on the life of the Church, and its missionary outlook and support, in the years to come."

In St. George's Church School, Hempstead, Long Island, each class chose a mission field and planned a program to show in some way why their prayers and gifts were needed in that field. Several of the classes made exhibits, while others prepared short sketches or plays on their chosen fields. The Lenten activity culminated in a missionary service, when each group presented its own field and its needs. The supervisor wrote, "The missionary service was successful beyond the anticipation of the teachers. Every class took part and nearly all of the pupils were present. [The Armory was filled with fathers, mothers, and friends. The children seemed very happy, but so seriously did they take their parts that a deeply religious attitude prevailed. . . . The children are talking about next year's service, and some classes have already announced their choice of a mission field."

SECRETS OF SUCCESS

What is the secret of the success of these efforts? First, the fact that in each case the boys and girls were surrounded with an environment in which missionary

LENTEN OFFERING—ADVENTURE OF FAITH

effort was a joyful adventure, where their elders believed in it whole-heartedly and shared with the children the fun of making plans for the Lenten program. Second, in each school the children were presented with a challenge, and responded to it with enthusiasm and energy. Third, the children of these schools had real work to do, work which they realized needed their thoughts as well as their hearts and hands. Fourth, the leaders of each school made sure that the children's efforts met with success; definite plans were made as to ways of earning money through work and sacrifice, and a record was kept of the offering from week to week so that the children could see the results of their efforts. Fifth, the Lenten program of each school rose to a dramatic climax, in which every phase of the activity, worship, study, and service, made an effective contribution. Sixth, in each school the interest did not evaporate once Lent was over, but stimulated further activity for the next Lenten program, and for the whole work of the Church. Further than

that, the boys and girls who shared in these school activities not only worked and gave generously, but were led to a deeper understanding of the Church's mission, and to a greater consecration to God's purpose for His world. Each of these points is an important element of every Church school Lenten program. Are you making provision for them in the Lenten plans of your Church school?

HELPFUL MATERIAL

The Lenten Offering materials for 1929 are based on the theme *Good Will*. Eight posters are provided, six photographic ones for the six Sundays of Lent, and two colored ones emphasizing brotherhood. The story book, *Peacemakers*, provides an opening story for Quinquagesima Sunday, and one for each of the weeks of Lent. Each poster and story emphasize some phase of good will, beginning with friendliness the first week and leading up to the sacrifice of the Cross during Holy Week. *Our Prayers for Good Will*, the individual prayer card accompanying the material,



CITY CHILDREN KNOW THE THRILL OF GREAT NUMBERS

A Lenten service, such as this in Philadelphia, to which many parishes and missions bring their offerings, can be made one of the great Church events of the year

THE SPIRIT OF MISSIONS

emphasizes the importance of praying for our friends, while the offering boxes provide another outlet of good will, the offering of material gifts in love and sacrifice. *Findings in Religious Education* carries suggestions for the use of this material in various types of Church schools, as well as outlines for worship on Sunday or during the week. Two additional services, the Preparation Service and the Presentation Service, are given.

The use of this material, however, will not ensure the success of the Lenten Offering in your school. As one of the Lenten stories so tellingly illustrates, it's not what you say but "the way you say it" that counts. The first key to success is: Help your boys and girls to share with you in every step and in every phase of the program. The second is: Help your boys and girls to see that the only way to bring good will to all the world is to practise it in every-day relationships in their own Church school and elsewhere.

The stories in *Peacemakers* illustrate this; for example, the ending of the Liberian story, *I Knew How You Felt*:

"Why," said Sietta, suddenly raising her black kinky head, "why didn't you make a holler when I took your yam?"

"I don't know," Kamba said slowly. "I think it was because suddenly I knew how you felt."

"How I felt? You mean the way I feel when you take all the prizes and things?"

"Yes. I just knew, all at once."

Sietta looked at Kamba.

"It was wrong," she admitted almost defiantly.

"Yes, I know it was."

"But you aren't mad? And you're going to forgive me?"

"Oh," said Kamba, still digging her toe down into the ground, "when you know how other folks feel there isn't anything to get mad at and there isn't anything to forgive."

Finally, help every member of your school to understand that

All we can do is nothing worth,

Unless God blesses the deed—

so that we may be sure that all our activities are blessed by His Presence and filled with His Love.



SOME OF THE LENTEN OFFERING COMES FROM ST. MARGARET'S, TOKYO
Since 1923, chapel, gymnasium and assembly hall have used one room,—but see Miss
Heywood's article on the next page

The Chapel for St. Margaret's, Tokyo

One of the seven buildings provided from the last United Thank Offering is the long awaited chapel for this school and growing community

By C. Gertrude Heywood

Principal of St. Margaret's School for Girls, Tokyo

THE CABLE TELLING us of the gift of \$50,000 for St. Margaret's chapel reached us on October 18th, just a week after the great United Thank Offering Day in Washington. It is impossible to express in any words the joy and the gratitude that fill the hearts of all of us connected with St. Margaret's.

We had been very happy over the beginning of the school building, but all of us regretted that we could not have the chapel completed at the same time, as that of course is to be the crown of all. Now the generosity, the interest and sympathy of the women at home have made it possible for the chapel to be built at once, and our cup, which was full before, is surely running over.

We hope and believe that our chapel will be able to minister to the people of this neighborhood as well as to the students of the school. The school is located in this rapidly growing suburban region where official figures show that the population was trebled during the three years immediately following the earthquake, and it has continued to grow since. There is no church of any kind in this region and it seems as if we surely should be able to make our chapel a missionary church as well as a school chapel. It is to be placed at the front of our property just at the right of the main gateway. The tower with its cross will be visible from the main road leading to the school and the entrance to the chapel will be the first to be reached after entering the main gate. Thus we plan to make Christ's church the most prominent building in the whole group as we constantly pray that His Spirit may be always predominant in the life of the school.

The Alumnae Association held its an-

nual autumn meeting here on October 17th, the day before the good news came. At that meeting they all expressed great appreciation of what the Church women in America are doing for their school. Their treasurer announced that the fund which they have been raising since the earthquake now amounts to 28,000 yen (\$14,000). They hope to bring it up to 40,000 yen and then give it to the school to be used, perhaps, for a gymnasium. I write this to show you that their love for their school is something real and so their appreciation of what American women do for it is very deep.

I cannot begin to tell what it means to me personally to know that we can begin the building of the chapel so soon. I felt sure that it would come sometime but I had not thought that the Auxiliary would make such a large gift to St. Margaret's so soon after completing the wonderful Gold and Silver Offering of \$140,000. When there was only money enough for either school or chapel I held out for building the school first, because though the chapel is the most important of all, the need for it depends upon the success of the school. Now all worry over whether the chapel would come or not is taken away and I am looking forward with the deepest joy to the day when St. Margaret's, thoroughly equipped as a school, will also possess a beautiful chapel.

I wish that we could send to every woman of the Auxiliary this message of our gratitude and appreciation.

Note: The other St. Margaret's, the Church Training School in Berkeley, Calif., was mentioned last month as receiving an appropriation of \$50,000 from the U. T. O. The amount is \$20,000.

Four Goals of the Corporate Gift

Santo Domingo, Canal Zone, Indian mission
and southern school provide urgent and in-
spiring needs for the first gifts of the new year

By *Ada Davis Burkham*

Chairman of the Committee on the Corporate Gift

AT THE REQUEST OF Bishop Murray the Woman's Auxiliary has been asked to undertake another Corporate Gift to be completed by Epiphany, 1930.

The executive board of the Woman's Auxiliary at its December meeting decided to set the amount of the Corporate Gift at \$50,000, which will be used as follows:

\$25,000 for a church in Santo Domingo.

\$10,000 for a water supply, at St. Michael's Mission, Wind River Reservation, Ethete, Wyoming.

\$5,000 for a church at Mt. Hope (Silver City), Canal Zone.

\$10,000 for a boys' dormitory at Christ School, Arden, Western North Carolina.

The pressing need of a church in Santo Domingo and the urgency that the work should be undertaken immediately, in order to fulfill the conditions attached to the gift of land, have been made familiar to the Auxiliary and to many others by Mrs. William Wyllie, who has been speaking of the work to many Church groups, and by her article in *THE SPIRIT OF MISSIONS* for October, 1928.

The beautiful work carried on for more than twenty years by Christ School, Arden, where the Rev. R. R. Harris is rector, has been described by the Rev. Dr. Thomas F. Opie in *THE SPIRIT OF MISSIONS* for December, 1928. This is a school which has made few, if any, appeals to the general Church.

ST. MICHAEL'S, ETHETE, WYOMING

Another long familiar mission enterprise is St. Michael's on the Wind River Reservation at Ethete, Wyoming; the Rev. A. A. Hastings is warden. It has

been increasingly well known ever since land was first purchased for it in 1913. In recent years it has had two most urgent needs: a simple building which might serve as parish house and recreation center, and a water supply. Good news came in a report dated last September 15th, saying that the building was assured and under construction. The vital need and the one toward which all effort must now be bent is a water system. Here, as at the Fort Yukon Hospital in Alaska, our missionaries have through all these years carried on their manifold work of educating, healing and training without what would seem to most of us the most commonplace necessity, running water. An article in *THE SPIRIT OF MISSIONS* for April, 1928, printed also as a leaflet, *St. Michael's Mission*, by Mrs. Hastings, should be secured and read by any who are unfamiliar with this singularly interesting Indian mission. It includes this explanation of the present need:

"Hand in hand with the health conditions at the mission goes our water problem. To maintain an institution the size of St. Michael's as it must be maintained is a herculean task when all the water has to be hauled from the river in a tank, put into outside cisterns and pumped by hand for use in the buildings. In cold weather some of the pumps freeze, and often the tank also. Then the water has to be carried from the lucky pump which has escaped the rigors of sub-zero weather. We must have running water at this mission. First and foremost the Government says we must or they cannot renew our school contract after this year. Obviously this is enough reason, as this splendid plant is doing a large and constructive

FOUR GOALS OF CORPORATE GIFT



CHAPEL AND THREE HOME-UNITS AT ST. MICHAEL'S, ETHETE, WYOMING
The boys live in a dormitory; the girls, in these small cottages. They are trained in every phase of simple home-making

work among the Arapahoe people. We modestly feel that this mission cannot be spared when we look at our eighty girls and boys learning to be thrifty, clean Christian men and women.

"It has always been the principle of St. Michael's Mission to cooperate with the Government in every way and their decision in this matter is thoroughly just. The workers here have labored under great hardships in securing anything like a sanitary condition with Indians predisposed to trachoma, tuberculosis and Indian sores. Were it not that there are selfless people, who have loved the message of the Christ more than all else, it would have been impossible to secure workers.

"Conditions have changed in many ways on the Reservation since the mission was started and we have outgrown what may have been excellent ideas sixteen years ago. Now the Indians are better housed and many have their own pumps. We must have our standard at least a step in advance of theirs if we are to continue our sphere of influence."

IN THE CANAL ZONE

In regard to the little church in the Canal Zone, Bishop Morris writes of conditions which make it an urgent missionary necessity:

"I am enclosing a copy of the License issued by the Panama Canal. This license is in the nature of a lease by the government, given without cost to us, and at our request, made many months ago. It is like our other leases and is the only kind of conveyance made on the Zone. . . . Such leases are now quite rare, because the villages are becoming overcrowded and all land available for housing is carefully conserved. Exception is made in our favor because more than half of the West Indian employees are members of the Episcopal Church."

The license contains the following paragraphs, among others:

License is hereby granted to the American Episcopal Church to occupy a plot of land on Guava Road, Mt. Hope, Canal Zone, said lot having a depth of 100 feet. . . .

The purpose of this license is to permit the said American Episcopal Church to construct thereon two buildings to be used as a church and a rectory, respectively.

This license is granted on the condition that the said American Episcopal Church will construct and maintain such buildings in accordance with the building, sanitary and police rules and regulations now in force or hereafter enacted affecting such property.

This license is given with the provision that the said American Episcopal Church will begin the actual construction of the buildings for which this license is issued within one year from this date and that the structures will be completed within three months thereafter. Failure

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of the licensee to comply with this provision will result in the automatic cancellation of the license.

The Bishop continues: "In Mt. Hope we already have over three hundred members, all West Indian, in every instance either an employee of the government or a member of an employee's family. The wages are very small. Services are held at present in living quarters when available, and these are most unsatisfactory.

"Mt. Hope is about three miles from our nearest church, Christ Church, Colon, and most of the people were formerly members of that congregation.

"It is hoped to build a chapel first, frame and concrete, to cost about \$7,000, of which we have \$1,200 in the bank. The government will sell us material without the customary 25 per cent surcharge, and for \$7,000 a commodious chapel can be built.

"Two years ago a similar emergency arose in Gatun and I immediately dropped everything else and went to the United States to ask for funds from congregations and individuals. People were generous almost without exception and that church is now finished, paid for and

in constant use. I am enclosing a photograph of it, which was taken after an ordinary Sunday afternoon service. I might return to the United States on a similar errand, but I really do not think I should do so, for I have a good many pastoral duties besides 'visitations' and our clergy are few.

"We have never asked for or received a similar gift from the Woman's Auxiliary, nor would I now ask for one did I not think it of the greatest importance to build this chapel without delay—important for the people themselves and important because our lease, as you see, is automatically cancelled if not utilized by October, 1929.

"We are everlastingly grateful for all that our friends have done for us in the past.

"The Episcopal Church formally accepted the spiritual care of the West Indian people from the Church of England. They are all British subjects and were members of the Church of England until the United States undertook the construction of the Canal, at which time the Church of England gave her children into our care. It is a solemn obligation."



ST. GEORGE'S CHAPEL, GATUN, CANAL ZONE

The much needed church for Mt. Hope (Silver City) is to be similar. This picture was taken at the close of "an ordinary Sunday afternoon service"

A Call to the Church on Good Friday

The Good Friday Offering has two objectives, to strengthen our brethren in the Lord's land and to evangelize His brethren in our land

By the Rev. Thomas Burgess, D. D.

Department of Missions, National Council

FOR MORE than twenty-five years many parishes and missions have made a special offering on Good Friday for one or both of two objects, Jerusalem and the Jews, the work of the Jerusalem and the East Mission in the land of the Cross, and our Lord's own Hebrew people for whom we prayed by name in the former Good Friday Collect. Conditions have changed in the Holy Land since the War, and in America also. The need today is far greater.

Endorsed by various recommendations of General Conventions, the Presiding Bishop and National Council undertook five years ago to regularize this annual offering and commend it to the whole Church. It is therefore an authorized special, not counting on the diocesan or parish quota.

There are really three objects to the Good Friday Offering, the third having been added this year at the suggestion of the last General Convention. These three are: the Pan-Anglican Jerusalem and the East Mission, the American educational chaplaincies in the Near East, and an earnest effort by our parishes in the evangelization of American Jews. The last two objects are, of course, under the administration of the National Council.

For many years, Jerusalem besides being the crossroads of Christendom has been the crossroads of the Anglican Communion. A bishop representing not only the Church of England but the whole



BEARING THE CROSS

Anglican Communion is resident, with his cathedral in the Holy City, and is the responsible head of all the Pan-Anglican work in Palestine, Syria and Cyprus. In these places are the Jerusalem and the East Mission schools, hospitals and hostels for the many peoples, Christian and non-Christian. The English Church missionary societies have their part here as has also the famous London Society for Promoting Christianity among the Jews. This

Pan-Anglican center is supported by every branch of our Communion, the Churches of England, the United States, Canada, Australia, and the rest, and St. George's Cathedral has honorary canons from these national Churches. The American canon is the Bishop of Pennsylvania. The first \$15,000 of the Good Friday Offering is our share toward maintaining the institutions of the mission with its staff of about thirty Anglicans and many more native assistants, who minister as representatives of us all.

The second object of the Good Friday Offering is the maintenance and extension of the work of our American educational chaplains. These were sent by the National Council at the call of the ancient Churches of the East to help them train their youth for the spiritual leadership of the Near East.

The Eastern Churches of Jerusalem, Mesopotamia, Greece, Antioch, Constantinople and Roumania have called to our

THE SPIRIT OF MISSIONS

Church, "Come over and help us." In answer the National Council sent Dr. Emhardt to investigate. In 1924, our first American educational chaplain, the Rev. C. Thorley Bridgeman, was appointed for Jerusalem. In 1925, the Rev. John B. Panfil was sent to Mosul, Iraq, in Mesopotamia. More chaplains are needed. The call is especially pressing for a third, as assistant in Jerusalem, and a fourth for Greece.

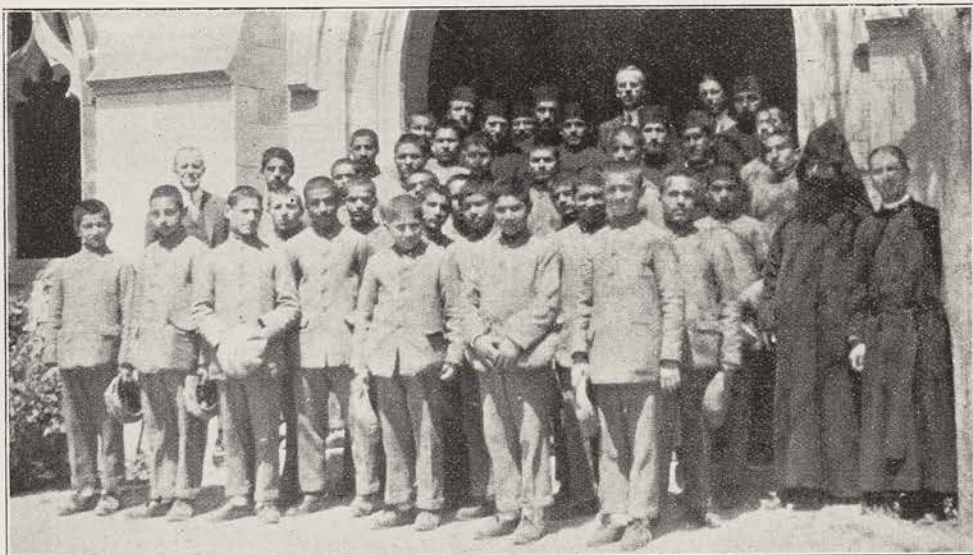
Our Jerusalem chaplain is professor of Practical Theology, Preaching and English, in the Armenian Seminary at the famous St. James Monastery on Mt. Zion, under the Armenian Patriarch of Jerusalem. Students are sent from Constantinople, the Armenian Republic and elsewhere. The senior theological class is financed by a New York merchant, Mr. Gulbenkian. Mr. Bridgeman also teaches the young monks of the Syrian Jacobite Church. This Church has a large mission in India, founded in the apostolic age. Like the Nestorian Church, it uses Aramaic, the language our Lord spoke in the Holy Land.

In no other places are congregated representatives of so many Eastern Churches,

Greek, Armenian, Russian, Syrian Jacobite, Coptic, and Abyssinian, as well as those of the Uniat and Latin rites. Our chaplain represents our American Church at services and functions of the Eastern Churches; is a member of the staff of St. George's Cathedral; and ministers to American residents and tourists. An annual Fourth of July service is now held at St. George's Cathedral. He also reports to the National Council on relief work. Mr. Bridgeman's work has had unstinted commendation.

Our Mesopotamian chaplain, with headquarters in Mosul on the Tigris, directs and teaches in schools, with the help of his sister and native clergy and teachers. He is bringing new hope to the pitiful remnant of the once great Assyrian Church and nation. It is an heroic and isolated task, and grave obstacles have had to be overcome. Mr. Panfil's wisdom and devotion have stood the test and won for him and his work confidence and praise, from Near East Relief officials, students in the American schools of archaeology and American missionaries in that field.

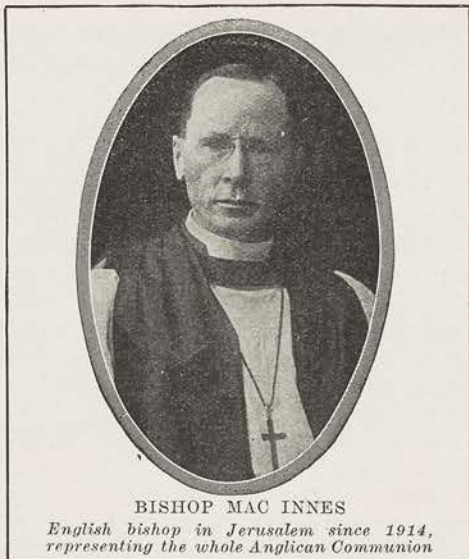
Our Church people have given largely



STUDENTS FROM THE ARMENIAN SEMINARY IN JERUSALEM

The Rev. C. Thorley Bridgeman (extreme right) teaches in this school, in St. James' Monastery on Mt. Zion. His valuable work is made possible by the Good Friday Offering

CALL TO THE CHURCH ON GOOD FRIDAY



BISHOP MAC INNES

*English bishop in Jerusalem since 1914,
representing the whole Anglican Communion*

to the Near East Relief, which organization this year disbands. The Near East Relief leaders heartily commend this new work of ours as of fundamental importance to the future spiritual and moral leadership of these persecuted people and beg us to extend it. So do Dr. Speer and Dr. Barton, the well known Presbyterian and Congregational leaders, and missionary heads of other Churches. Because of what we have begun, these have definitely adopted a non-proselyting policy, and expressed their desire to cooperate under our leadership in helping the old native Churches of the East to renewed strength and activity.

Good Friday Offerings of the past two years have been barely sufficient to maintain our two present chaplaincies. The sorely needed extension is impossible unless a larger offering is given on this next Good Friday.

This new type of missionary work, helping to revivify the Old World Churches from within, has really grown out of our Church's friendly and helpful contact with these same Churches in America. Moreover, it reacts for much good in the United States, increasing the confidence of the people of these Churches living among us. The new rector of the large Armenian Church in New York, a graduate of the General Theological Sem-

inary, studied in the Armenian Seminary in Jerusalem and was ordained there two years ago.

The third object of the Good Friday Offering carries out a suggestion of both Houses of the Washington General Convention, a beginning by our parishes of the evangelization of the Jews of America, under the leadership of the Department of Missions. The need is obvious. It is no easy task because of protracted prejudice on both sides. Nevertheless can we longer delay to do our best? If we do our best we can trust our Lord to bring results.

For many years the Church of England has successfully evangelized the Jews. In Europe since the Great War over one hundred and fifty thousand Jews have become Christians. In America since the War vast numbers of these fellow-citizens of ours have turned to Christian Science, agnosticism, and other 'isms. The Old Testament faith is held only by a minority. This makes the problem different in America.

Two things seem to be the immediate need: an earnest effort in every parish within whose bounds are Jews—assuredly this means very many—to seek these neighbors in a spirit of Christian love and draw them to their own Messiah; and a careful provision of the right kind of printed message which shall persuade the Jews to understand and believe. A Good Friday Offering undertaken by a large number of parishes will not only furnish the comparatively small sum needed for this beginning but will also show that the whole Church is in earnest and so encourage the National Council to lead in this God-given task for the Kingdom of Christ.

The Church asks not large offerings from some but small offerings from everyone. Attractive 1929 envelopes are provided by the National Council and may be ordered by the clergy. A special new poster will be sent to all the clergy. If every rector and missionary will provide for this offering at their services on or near Good Friday and explain it to their people the response will be more than adequate.

The Yukon Archdeacon Has Adventures

Bishop Rowe's famous little boat, the *Pelican*, runs a 200-mile race with the ice as winter descends with a rush on the Tanana River

By the Ven. Leicester F. Kent

YOU WILL ALL remember, I am sure, those words from *Through the Looking Glass*:

"The time has come", the Walrus said,
"To talk of many things:
Of shoes—and ships—and sealing wax—
Of cabbages—and kings—"

Well, I have become intimately acquainted with ships and shoes, if not with sealing wax, cabbages and kings. I have no idea what this great country of Alaska is going to do next. It all came about in this way. The mission ship, *Pelican*, was being used on the Yukon River until just recently. I was to have her for next summer's trip. So, as I wanted to do some repair work on her, I thought that it would be a splendid idea to take Jimmie Bruce, one of our native boys, and go down to Tanana after her. I could also see what was being done down there regarding the new building project. So on October 1st Jimmie and I started down the Tanana River on the river steamer *Alice*. This was her last trip for the season, and it proved to be her last trip of the season in every sense of the word. We left Nenana about three o'clock in the afternoon. It had snowed a little in the morning and then turned quite cold. All the way down the river everyone was on the lookout for small bits of ice in the water. But none were seen and everyone connected with the ship seemed to breathe more freely. You see, these Alaskan rivers do most peculiar things during the fall of the year, in fact any time after the first of October. One day small bits of ice will be seen in the river, the next day there will be large cakes, the next day the river will be full of ice and the fourth day the ice will stop running and

the river is closed for the winter. If a boat gets stuck in the ice pack, she is stuck for the winter and no mistake. That was the reason the *Alice* crew seemed to be thankful that there was no ice in the river on the 3rd of October when we arrived in Tanana. Jimmie and I were in a great hurry to get the *Pelican* under way and start back on our two hundred mile up-river journey. At best the trip takes four days and at this time of year it was absolutely necessary to get going just the second one could. That really is not an exaggeration; if one can beat the ice coming out of the Tanana tributaries by an hour, he may make home. Well, I saw the work at Tanana and held a Communion Service. We had arrived about seven in the morning and we left at noon, but it was not soon enough. Had we got away at eight o'clock, just four hours sooner than we did, I believe that we should almost have made it all the way to Nenana.

Every thing moved splendidly for a while. Moses and Jimmie took turns at the wheel while I cooked and tried to keep the boat warm enough so that the engine would not freeze stiff. This was a hard thing to do. There was a bitter north wind blowing and on one occasion a skim of ice formed over the surface of a bucket of water that was on the stove. We were nearly frozen ourselves. We ran until it was too dark to see and tied up for the night. Our plan was to wait for the *Alice* to come along, and then follow her. We knew that she would run day and night and make every effort to get back to Nenana. The *Alice* came through about two in the morning. It was darker than the inside of one's hat, but we managed to keep the *Alice's* light and after a while,

YUKON ARCHDEACON HAS ADVENTURES



SOME CHURCH PEOPLE
*Mr. Kent met these and others on his little
seventy-five mile hike*

"came the dawn" and with it the first slush ice. The *Alice* was having a hard time of it. Ice collected on her paddle wheel and she would have to stop and have it broken off. So we passed her and went on and the ice grew thicker and thicker. It was heavy ice, too, and we knew that we should not dare to run much longer through it because the *Pelican* had no protection on her bow. We had nearly reached Hot Springs, seventy-five miles from Tanana. It was getting colder all the time. I should judge that the wind must have been going about thirty miles an hour and the thermometer stood at zero! The dust from the sand bars was blinding. So I said to Moses and Jimmie, "We had better tie up at Hot Springs and take the *Alice*." Both of the boys thought that this would be the best thing to do.

We had no trouble making arrangement at Hot Springs to have the *Pelican* pulled out of the water and we took the *Alice* two hours later when she came in. The ice was beginning to assume a dangerous look. We puffed along until about seven that night, to be exact, the night of the 4th of October, and then tied up for the night. The next morning the *Alice* was fast in the ice, and will spend the winter just where she is now. And there we were, seventy-five miles from home and no street cars or taxies at all. And this was where I became closely acquainted with

shoes. It took Moses, Jimmie and myself four days to walk the seventy-five miles.

We saw thousands of caribou, also moose and other wild animal life. Lakes and marshes were frozen tight; otherwise we should never have made it. I had the opportunity of meeting Church people, both Indian and white, at the different road houses. They were all glad to see us and I don't know but that to walk over Alaska that way is the best method of coming in contact with our people.

After all that excitement and exercise, after having been told that I *must* reduce and walk a lot to get in trim for the winter trail, I arrived home, weighed, and found that I had gained two pounds!

Bishop Rowe added a note to this, saying that he hopes to send a crew in the spring to safeguard the *Pelican*.



THE TRAIL NEAR HOME
*Any hiker knows the feeling of the last
mile and a half*

College Students' Lenten Offering

All our Church students, led by those at the University of Iowa, are raising a fund to place a worker in the University of South Dakota

By Robert Gradert

Student, University of Iowa, Iowa City

A GROUP OF STUDENTS at the University of Iowa were studying the domestic missions of our Church one day not long ago. They were doing it with a map and they made the startling discovery that the Episcopal Church was a very weak sister in the states west of the Mississippi River. But being enthusiastic about anything to which they belonged, they sought not so much reasons for this as remedies. For they believed very much that the Episcopal Church had a mission and a place among the agriculturally minded people of the Middle West. One of the conclusions to which they came very naturally was that the Church must be made known to future leaders of this section of the United States. And these leaders, they knew, were in the colleges and universities.

However, they soon discovered that if these leaders were to be reached by the Church, its work in many of the colleges and universities of the Middle West would have to be subsidized at the start until it could run on its own resources. So they turned to the national Secretary for College Work in New York, and began to hound him for help and more help to "put over" the Episcopal Church in the Middle West. Propaganda? They kept the air mail to New York busy!

Just the other day, back came this reply to their entreaties. "What can you do to accomplish one practical step of advance in the Middle West? If you want help for your section, will you work for it?"

Then followed a bit of advice and a suggestion from New York. "Remember, money comes as hard here as anywhere. We believe a little money and a few

workers spread thinly over a large area would be inadvisable. Bishop Burleson has just written us of a splendid opportunity for a worker at the University of South Dakota, if we can furnish the man and his support. We've got the man! Will students at the University of Iowa, near neighbors of South Dakota, sponsor a country-wide student offering to support this man?"

The wires burned with Iowa's characteristically student reply,—“We're hot on this thing. Back us up officially and we'll put the plan over during Lent. And that's not maybe. Tell your man to start for South Dakota.” And that's the result to date of a student discussion on domestic missions—only it wasn't called that.

Maybe we bit hard. Perhaps we're in deep. But we're going to see it through. We've been told that raising money among students will be harder than building a snow fort in Panama. But we don't believe that!

Almost immediately, offering envelopes, posters and letters will go out to three hundred college centers in the United States. And although we know that a half million Sunday school children will average a dollar each during Lent in *their* mite boxes, still, from 27,000 Episcopal Church students in the United States we'll need to raise only \$5,000 during Lent. You know that isn't much, but remember this hasn't been done before. Two or three years from now when the idea has gone over, college students will be supporting a half dozen student clergymen in this country, but this time \$5,000 only; for that's all it takes to stake a man in South Dakota.

So Greeks, Barbarians, students, lend

COLLEGE STUDENTS' LENTEN OFFERING



VISITING AN IOWA STUDENT CENTER, 1926
*The Bishop of London and his chaplain, with
Bishop Longley and his son, the Rev. H. S.
Longley, Jr., chaplain at the University*

us your ears. Let not your left hand know how deep your right hand is reaching. There are about 990 students at the University of South Dakota, and a working nucleus of 55 Episcopal students. The man who goes there will use this group to reach a much larger number not only in the university but in the whole state as well. It's one of the opportunities which the Church must grasp.

And, personally, we don't know any bishop, except our own, whom we'd rather present with a man than Bishop Burleson, whom all South Dakota loves. He works in a territory of 77,000 square miles. He is a bishop of a good many thousand Sioux Indians. In a state whose population is only a little over a half million, there are 10,000 communicants of our

Church, which is no mean average. So when students send money to South Dakota, they know it's going into wise hands where it will be expended with care.

And that, folks (Middle West for "ladies and gentlemen"), is our story and we'll stick to it. Episcopal students of the colleges and universities of America, will you back us up? We've called New York's bluff (or was it?) and now we're calling you to work with us. One less dance, two less sundaes, the old Ford gasless for a week; and there'll be a clergyman of our Church battling materialism and helping students at the University of South Dakota next year. And if we students put him there, the bishop of South Dakota tells us that he'll never get away.



The special committee appointed by the Morrison Club, composed of Episcopal students at the University of Iowa, Iowa City, which is sponsoring the drive, is headed by the author of the above article, Robert Gradert. He is treasurer of the Morrison Club and is national treasurer of this student fund. His address is 212 South Johnson Street, Iowa City, Iowa. The plan of the National Student Lenten Offering has the official sanction of the Department of Religious Education of the National Council. Mr. Gradert and his committee members will be glad to receive suggestions and help from anyone at any time. It is hoped that the fund may be completed by Easter and a report made shortly thereafter.

Men and Money—Fifty Years Ago and Now

WHEN the Apostles set forth from Jerusalem to convert the world, the men preceded the money. It is not held by any, so far as we are aware, that missionary work can be carried on without money, but this has nothing to do with that other error that money can create and purchase missionary enterprise. . . .

What the Church wants first of all is men. Given the men, she can get the money. Given the money, and the men will still be lacking. The Spirit of God must send them. . . .

Abstract appeals for the cause may fail; general arguments for the necessity of Missions may fall flat; schemes and devices and expedients will wear out; but men doing their duty at the front will always be a fact to stir the hearts of men.—*Editorial in THE SPIRIT OF MISSIONS, February, 1879.*



HERE STOOD ST. ELIZABETH'S CHURCH

"Hardly enough charred pieces of wood to make a decent grate fire," writes the Rev. K. B. Woodruff. The chancel furniture was saved

South Dakota Indian Church Burns

St. Elizabeth's, Wakpala, is destroyed. This congregation has always given its full quota for the missionary work of the whole Church

FIRE DESTROYED St. Elizabeth's Church, Wakpala, South Dakota, on December 22nd. Here is the report written to Bishop Burluson by three Indian Churchmen on Christmas Day:

Dear Bishop: We had a sad accident on December 22, 1928, between 10 a. m. and 11 a. m. Our church and our guild hall next to the church burned down. We feel very sad because we have lost the church and the hard times we had in raising the funds for building it.

The people were there to see the occasion and were greatly frightened over it and most of us shed tears to see our dear old church go down to ashes in a few minutes.

On the 23rd, the next day of the fire, we had a special meeting concerning our loss which happened to us.

And for this reason there is only one thought we all have in our minds and that is that we believe the Great Creator who saw fit to have this happen to us, as there is always a right time for everything in this world, but since keeping up our payments for the insurance on these buildings that we want to have our church rebuilt as soon as possible.

At our meeting the 23rd, we three, the under signers were elected to write to you

about our sad occasion in the past few days.

Wishing you a Merry Christmas and a Happy New Year.

Hoping to have an early answer, your brothers in Christ.—ISAAC HAWK, DOMINICK LONG BULL, JAMES HOWARD, *Committee.*

Here are the facts so far as known. On the Saturday morning before Christmas when the members of St. Elizabeth's Church had gathered to prepare for their Christmas festivities the catechist's house standing near the church caught fire. It started in the attic, caused by a poor chimney or a defective flue.

A high wind was blowing and soon the church caught fire. There were plenty of willing hands to fight the flames but it was not long before both the church and catechist's house had burned to the ground. Only a few pieces of furniture in the chancel of the church were saved. The catechist lost everything he had.

St. Elizabeth's is the largest church on the Standing Rock Reservation and one of the largest of the Indian churches in South Dakota, with 177 communicants. The people have always taken great pride in giving the full missionary quota and more.

SOUTH DAKOTA INDIAN CHURCH BURNS

Directly east of the church are the buildings of St. Elizabeth's School for Indian boys and girls. These lay in the path of the flames and it was only because of a sudden shifting of the wind that they, too, were not destroyed. The loss, exclusive of the furnishings, will probably amount to over \$6,000 on the two buildings. The congregation carried \$1,500 insurance.

Bishop Burleson is now on his way to Honolulu, at the request of the Presiding Bishop, to confer with the Council of Advice with regard to the administration of that district.

The high cost of building affects South Dakota, as every other part of the country, and the new church will probably cost \$8,500 in addition to the amount to be received from insurance.

Surely Bishop Burleson's friends will desire to have that amount waiting for him when he returns from Honolulu early in February. The Department of Missions, 281 Fourth Avenue, New York City, will be glad to give additional particulars as they become known. Meanwhile it will receive any gifts that friends desire to send to help in the erection of a new St. Elizabeth's.

Training School Untroubled by War's Alarms

In her last report Mrs. A. R. Standing, in charge of the Church Training School at Soochow, gives these encouraging details of her work among women in China.

DURING ALL THE upheavals and troubles in China during the last year and a half, there has been no serious disturbance in Soochow at any time. Although there were thousands of soldiers stationed here they were unusually well disciplined and well behaved. Soochow people, both Christian and non-Christian, realize that they have cause for very real thankfulness.

We of the Training School are indeed thankful that conditions have been such that some departments of our work were able to carry on during even the most critical times. I left for Shanghai in January, 1927, but Mrs. Ting stayed here and with the help of Mrs. Zi, the head of the embroidery department, was able to fill all orders.

The students were clamoring to come back so after much prayer and much discussion, we decided to open in September, 1927, in our own building in Soochow. We opened with eight students who made up in earnestness and faithfulness what they lacked in numbers.

There has been no special change in the life nor in the general plan of the work in the Training School. We begin our day with "Morning Watch" at 7:30. At 8:30 we have Morning Prayer to which the embroidery women also come, and then the rest of the morning is given

entirely to study. The students take turns conducting the Noon Day Prayers for Missions when we pray especially for the graduates of the school and for the work of each station in our diocese.

The afternoons are given to practical work. The Training School students help with the various branches of parochial work. Each woman goes visiting one day every week and teaches some of the members of the parish in their homes, helps them in their preparation for baptism or for confirmation, teaches them character so that they can read the Bible and the Prayer Book, or spends the time explaining passages from the Bible or telling Bible stories to those who are too old or too young to learn to read.

I am truly thankful that conditions have been such that we have been able to carry on here. I am also thankful that the graduates of the school who are working as Bible women in the various stations in the Mission have had the strength and courage to carry on under the most difficult conditions. Most of them, for longer or shorter periods, have been driven from the houses where they were living and forced to seek shelter elsewhere, many of them have had to do their work under the most discouraging circumstances, some of them have had to live and work alone—but all have been faithful and brave.

New Bishop Writes of St. Luke's, Tokyo

Former chaplain of the hospital commends the work of healing, teaching and preaching conducted by the international medical center

By the Rt. Rev. Norman S. Binsted

Bishop of Tohoku

WITHIN THE COURSE of a year St. Luke's draws within the sphere of its influence a multitude of people and its opportunities for service are continually increasing. To the Church is given the privilege of healing not only the bodies of this great company of men, women and children, but of bringing them into contact with the Great Physician of the soul.

An American chaplain, a native chaplain and a native Bible woman are on the staff of St. Luke's Hospital. The two native workers give their entire time to evangelistic work among the patients and members of the staff. In their work they have the sympathetic and zealous support of Dr. Teusler and the Christian members of the staff. Daily services are conducted in the chapel each morning, daily religious talks are given in the dispensary waiting-rooms, two Church schools are conducted weekly and every patient in the hospital is visited as often as possible. No opportunity is lost to bring the power of the Great Physician to bear on the lives of all who enter within the doors of St. Luke's.

St. Luke's Hospital merits the sympathetic support of the Church in America because it is the concrete expression of the best in American civilization; because it ministers effectively to the sick, the poor and the needy; but chiefly because it does all in the Name of the Christ and makes His life and power a living reality in the lives of thousands of people.

St. Luke's International Hospital, Tokyo, is one of the greatest missionary enterprises in the history of modern missions. It was undertaken with great vision and strong faith, and that vision has widened and the faith deepened with an increasing opportunity for service to mankind. During its short career of a quarter of a century it has won an enviable place

in the affections of the Christian and non-Christian people of the Japanese Empire. In addition to the support which the Church in the United States has always given it, the hospital has received the approval, in the form of substantial gifts, of the Imperial Family of Japan, leading business men and philanthropists of the Empire and of such splendid American donors as the Rockefeller Foundation.

In its work, St. Luke's Hospital ministers to every class of Japanese society and to foreigners of all nationalities living in Tokyo. It recognizes neither distinction of creed nor racial differences in its efforts to alleviate the suffering of mankind. The sick and those in distress find healing and comfort within its walls whatever their religious affiliation or color may be. As the Master, during His earthly life, reached out and touched the broken and marred bodies of His fellow men, so St. Luke's Hospital, through its various departments, reaches out a loving hand to touch and heal the lame, the halt and the blind. A visit to the hospital always reminds one of the message which the Master sent to John the Baptist when he sent messengers to the Christ to inquire, "Art Thou he who should come, or do we look for another?" The Master's reply was, "Go tell John the things ye do see and hear: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." The same answer could well be given to those who inquire as to the value of St. Luke's Hospital as a means of propagating the religion of the Christ, for I believe that the Master is as truly present there in all the fulness of His power as He was in the villages and towns of Palestine in the days of His flesh.

Elena, Happy Product of a Mission

What missionaries have helped to do for one little Porto Rican girl. Buildings and equipment translate themselves into radiant lives

By *Beatrice Shelton Haden*

Special Correspondent

ONE DAY, ABOUT eleven years ago, a young girl still in grade school came to Saint Luke's Hospital, Ponce, to see a friend here who was a patient. Elena was interested in the hospital, in the nice neat beds, in the pleasant-looking nurses with their blue uniforms and stiff-starched white aprons and caps. They were helping to make sick people well, they were learning the right way to nurse, and they appeared to be enjoying their work.

Elena knew all about sick people; one learns that early in Porto Rico. And she knew about human suffering; that lesson was born with her, for she has a bad curvature of the spine which gives her almost constant pain.

She came several times to see her friend and each time she went away with the same thought in her determined young head. She was going to be a nurse. She knew she could do it. She remembered once her teacher had told her, "You can do anything if you try hard enough and if you have the proper spirit." Her bright brown eyes looked far away, and her lower jaw dropped a little as she thoughtfully turned over the idea in her mind—"You can do anything you want if you have the proper spirit." She wondered just what a spirit was, especially a proper one. She was nearly through the eighth grade in school. There was much in school books about spirit but she had never seen any spirit or even a picture of any.

One morning she woke up a little brighter than usual. She had decided what she was going to do. That afternoon when she went to the hospital she asked the superintendent, who sat in the office and always smiled at her as she came in, if she could come to the training

school as soon as she was through the eighth grade.

The superintendent answered, "Well, we shall have to see about it when you have finished school."

Elena did not know as she turned away that the woman sighed and shook her head. "That child ought to be a patient, not a nurse," she thought.

Elena had her difficulties getting into the training school. The superintendent doubted. The doctors said it could not be done. Nobody with her constitution could possibly hold up under the strain of hard work, washing floors, making beds, bathing patients, lifting children, night duty, studying and all the rest of it. But Elena begged to be allowed to try it anyway. So it was arranged. She came into the training school and worked just as hard as she could.

A little while after she came to the hospital she was baptized in the chapel; later she was confirmed.

Before the year was up she fell sick. The strain was pretty stiff. For weeks she was in bed. During this time the hospital was changing superintendents. Miss Ellen T. Hicks came to Saint Luke's. Elena went through the same old story with the new superintendent. Finally Miss Hicks gave in.

When Elena was well enough to go on with her training she was allowed to do so. And she did it in spite of days of depression and discouragement and moments of temper and human frailty. She finished her course, went down to San Juan to take the government examination for registered nurses, passed the requirements and obtained her uniform and cap as a graduate nurse.

THE SPIRIT OF MISSIONS

Elena is still at Saint Luke's. She is not strong enough to do the actual nursing any more, but she is a splendid executive and a great help in the office. She is also a "natural born teacher". When Miss Hicks' assistant, Miss Owen, is away, Elena conducts the classes for the training school. Each year she prepares the graduates for the government examination and takes them down to San Juan for it.

Elena is happy, useful and beloved. Her life is due to the interest of the mis-

sionary in the individual. It is a part of the job to help as many as possible, but it is a great joy to be able to give a fine spirit like this girl's an opportunity to live happily and in the service of suffering humanity.

Elena is thankful to God that she is independent, and grateful to those who have loved her and helped her to make her own living. She knows the meaning of the proper spirit now, and she knows that it was God who gave it to her in order that she could serve others.

Elena's Hospital Needs a Building

The largest item in the Porto Rico relief fund is to rebuild this hospital which helps the poor and provides training for native girls

ST. LUKE'S HOSPITAL suffered severely from the hurricane of September, 1928. The building was already old (buildings grow old quickly in this climate) and was much too small. During the hurricane the roof was torn off, the porches that surround the building were ripped away and the whole structure was weakened and strained. Under these conditions the use of the building is dangerous.

St. Luke's stands on a hill overlooking great areas of slums, acres and acres of miserable little shanties, sheltering enormous families of children, with no sanitary conveniences and with bad drainage. The primitive economic condition of the island does not afford proper nourishment for these youngsters; many are afflicted with hookworm, social diseases, neglect and illnesses arising from ignorance and the result of bad prenatal care.

We should have district nursing in these slums, for adults as well as children. It seems imperative, especially as many of these people, like people in other parts of the world, are afraid or suspicious of hospitals. Also, district nursing is the best kind of preventive work, for through this means cleanliness, the care of infants and children and prenatal care are taught.

As for St. Luke's as it now stands, in

spite of the present condition of the building it is carrying on the care of the sick efficiently and according to the best modern methods. The hospital has a good operating room detached from the main building, also an X-ray laboratory. The place is spotlessly clean, with patients in clean beds and wearing clean clothes. The food is plentiful, well cooked and nourishing. Milk and eggs are served in spite of the expense of these items in Porto Rico. Orange juice is a part of the daily diet. Lack of cleanliness and poor food are the causes of most of the sickness here. Good food and soap and water will make this island a happier place.

What is better still is that St. Luke's is training Porto Ricans themselves to give medical aid to their own people and to nurse their own sick. The hospital works entirely with Porto Rican physicians. There are no American doctors in Ponce. These men received their medical education in the best universities in the North. In having an institution like St. Luke's they are able to do both medical and surgical work without inconvenience, inefficient help or fear of infection.

The nurses' training school, however, is what will go the greatest distance in helping the sick in the island. Miss L. M. Owen and the graduate nurses assist Miss

ELENA'S HOSPITAL NEEDS A BUILDING



SOME OF THE NURSES AT ST. LUKE'S HOSPITAL, PONCE
Miss Ellen T. Hicks, center, and a Porto Rican physician, Dr. Costas Diaz, at the right

Ellen T. Hicks in training these Porto Rican girls as nearly according to northern standards as is possible in Porto Rico. The minimum requirement in education for the candidate is the completion of eight grades of public school. Miss Hicks is trying very hard to raise the standard, but this is difficult on account of the poor educational facilities in the country districts. The girls are given a physical examination before entering. The course takes three years and consists of class room and laboratory work as well as practical nursing. When it is completed the graduates are sent to San Juan to take the government examination for registered nurses.

These young women are being trained not just to nurse for a fee but to nurse in the Name of Christ. They come from various branches of the Christian faith, though most are members of our Church. And although Miss Hicks would be the last person in the world to interfere with the private loyalties of the individual, she sees that they have such religious devotions as would help them in their lives and in their work.

The hospital has a very pretty chapel where a simple service is held every morning which the graduate nurses and the

training school attend. Every other Sunday morning there is a celebration of the Holy Communion and evening prayer is read every Sunday night. The girls who have not had religious influences at home are often brought into the Church during their training. They leave St. Luke's well equipped nurses and fine women willing to sacrifice their own strength and comfort for others.

Miss Hicks is a woman who knows the work of the medical mission, who understands young women, who is experienced in training people who have little background and education on which to work. She has done splendid things for ten years with St. Luke's in spite of many difficulties. Before she came to Porto Rico she was in the Philippines for thirteen years. To her is due the credit and the honor for the efficiency and the mercy which St. Luke's has shown to the sick; and the inspiration she has given to the young women she has trained.

Next Month

THE STORY OF THE Presiding Bishop's trip to Haiti and the consecration of the new Cathedral at Port au Prince, illustrated with many new photographs.

SANCTUARY

Our Prayers for Good Will *

Lent—1929

HELP me, O God, in work and play, at home and outdoors and in school, with brothers and sisters and friends,

To be always generous and fair.

To control my words.

To think first of other people.

To stand up for my friends.

To be brave enough to see that those whom I do not like are treated fairly and kindly.

To be cheerful even when I am hurt.

To let peace and love grow in my thoughts.



FOR all races of men in the world; for workers, and the people who have men and women working for them, in factories, in mines, or on farms; for rich and poor; for the sick and the well; for everybody in this land, good Lord, I pray thee.



HELP us to love one another, help us to serve one another, help us to like one another, for Jesus' sake.



PUT love into the hearts of people in all nations, dear Lord, that the men and women and children of one country may want the men and women and children of all other countries to be well and strong and happy. We want this love to be in our hearts. Help us to want it more, to think about it more. Let the money of our Lenten Offering give the people of America and of many other nations a chance to know each other better and like each other, so that thy goodness and peace may shine out in the lives of people everywhere.



AND now, O Lord, I offer thee my thoughts, my prayers, my help in every way that I can give it, to work with all people, all around the world, for fair play and good will, as the Lord Jesus did, and as he wants us to do.

A Prayer for the Lenten Offering

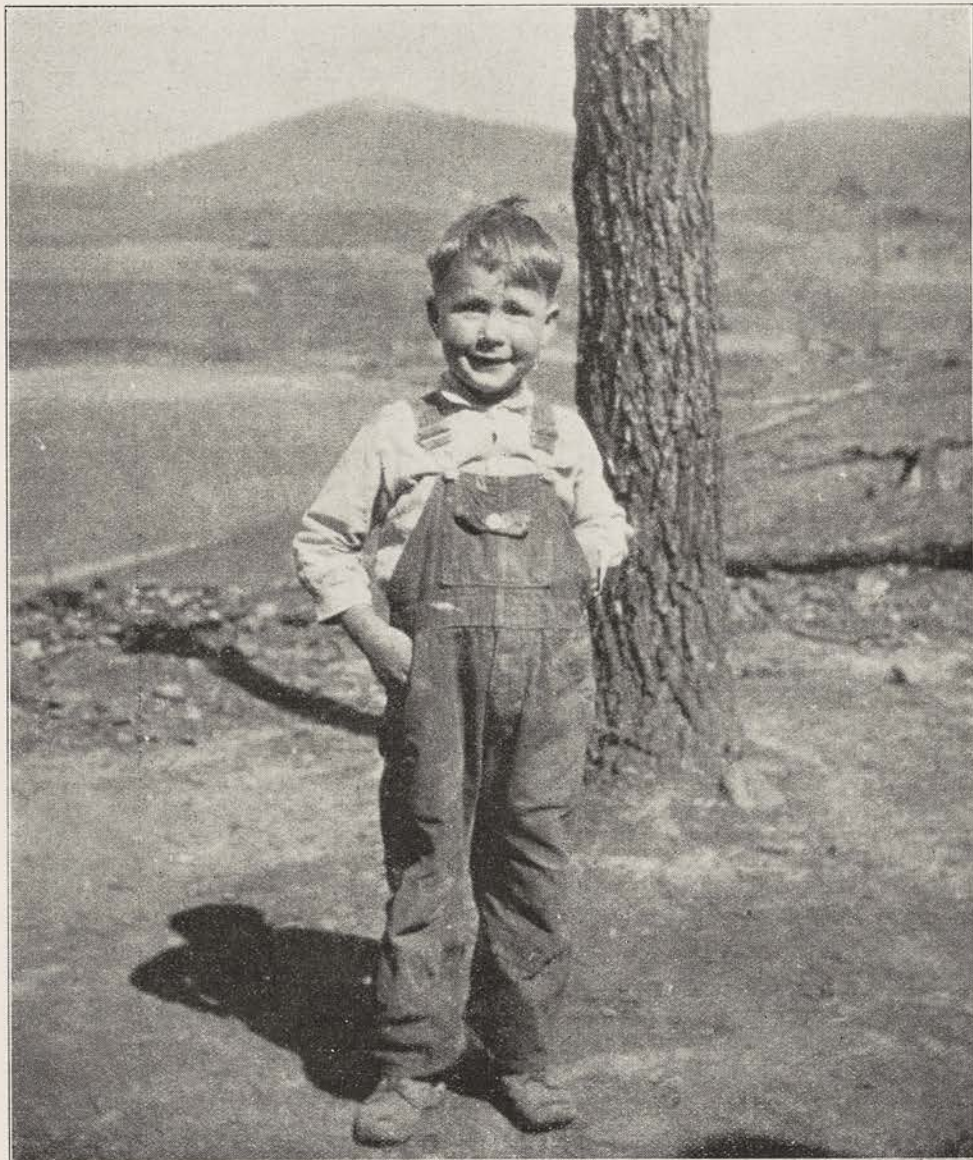
O GOD, who didst send thy Son Jesus Christ to guide us into the way of peace; help us to know and love the boys and girls of other races and nations, especially those of (.), that with them we may help the people of the world to understand each other better. Make us ready to pray constantly, work faithfully, and give generously for the building of thy Kingdom, and grant that our Lenten Offering may help to bring good will to all mankind; to the glory of the same thy Son Jesus Christ our Lord. Amen.

*Adapted from a children's leaflet issued by the Department of Religious Education.

The Spirit of Missions

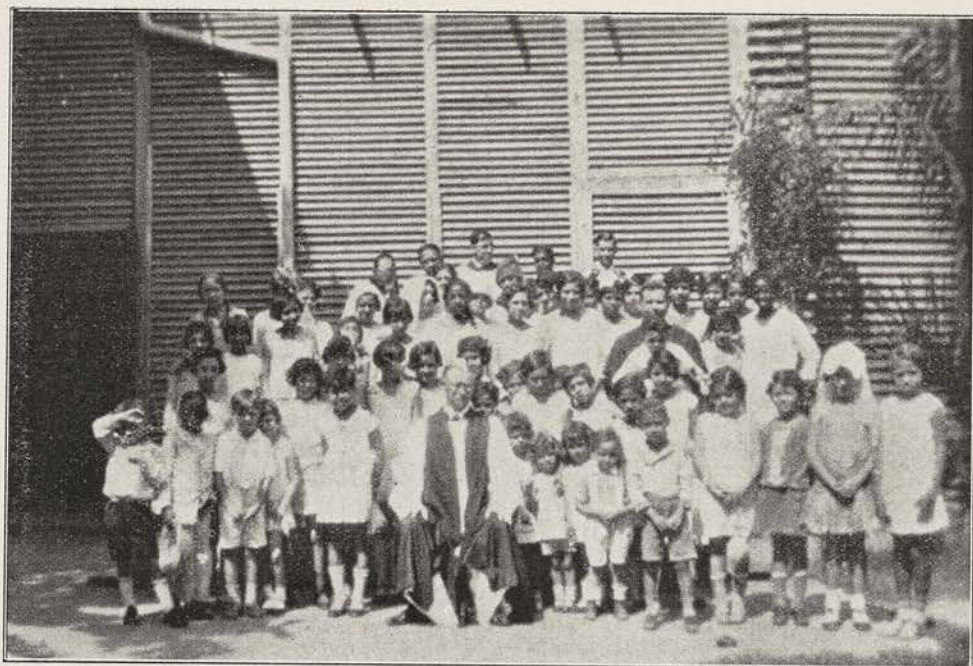
PICTORIAL SECTION

Eight Pages of Pictures from the Field



"HEIR OF ALL THE AGES"

He happens to be an American of Brasstown, N. C., but we hope that he joins with all American Church children in good will toward their fellow heirs in other lands



AFTER A CONFIRMATION FOR THE CUBANS AT ALL SAINTS', GUANTANAMO
*At the same service Bishop Hulse dedicated a bishop's chair, beautifully carved by Miss
 Nedwill of All Saints' School. The Rev. J. H. Townsend is rector here*



MISS FRANCES G. BARTTER AND HER MOROS AT ZAMBOANGA, PHILIPPINE ISLANDS
*The G.F.S. has built them a much needed dormitory but the little school building, crowded
 with their classes, is dangerously worn out and rotted beyond all possible repair*



GRACE CHURCH SUNDAY SCHOOL, HIKONE, JAPAN

*Hikone is one of the missions of the Rev. P. A. Smith, who kindly sent the photograph.
He leaves us to infer that the Japanese priest is the Rev. H. Yamabe*



THESE ALSO ARE JAPANESE BUT ARE VERY FAR FROM JAPAN

Bishop Thomas in Brazil met this congregation at the home of Mr. Ikegami, who gave a plot of ground for a church. The Rev. J. Y. Ito visits twenty groups of Japanese



NO WONDER BISHOP BARNWELL SMILED. THIS WAS THE SCHOOL AT ST. MICHAEL'S CATHEDRAL, BOISE, IDAHO, EASTER BEFORE LAST

The hollow cross was filled with their mite boxes; the church model represents a church furnished with their offering, which was nearly \$700. The former dean, the Rev. Paul Rob-

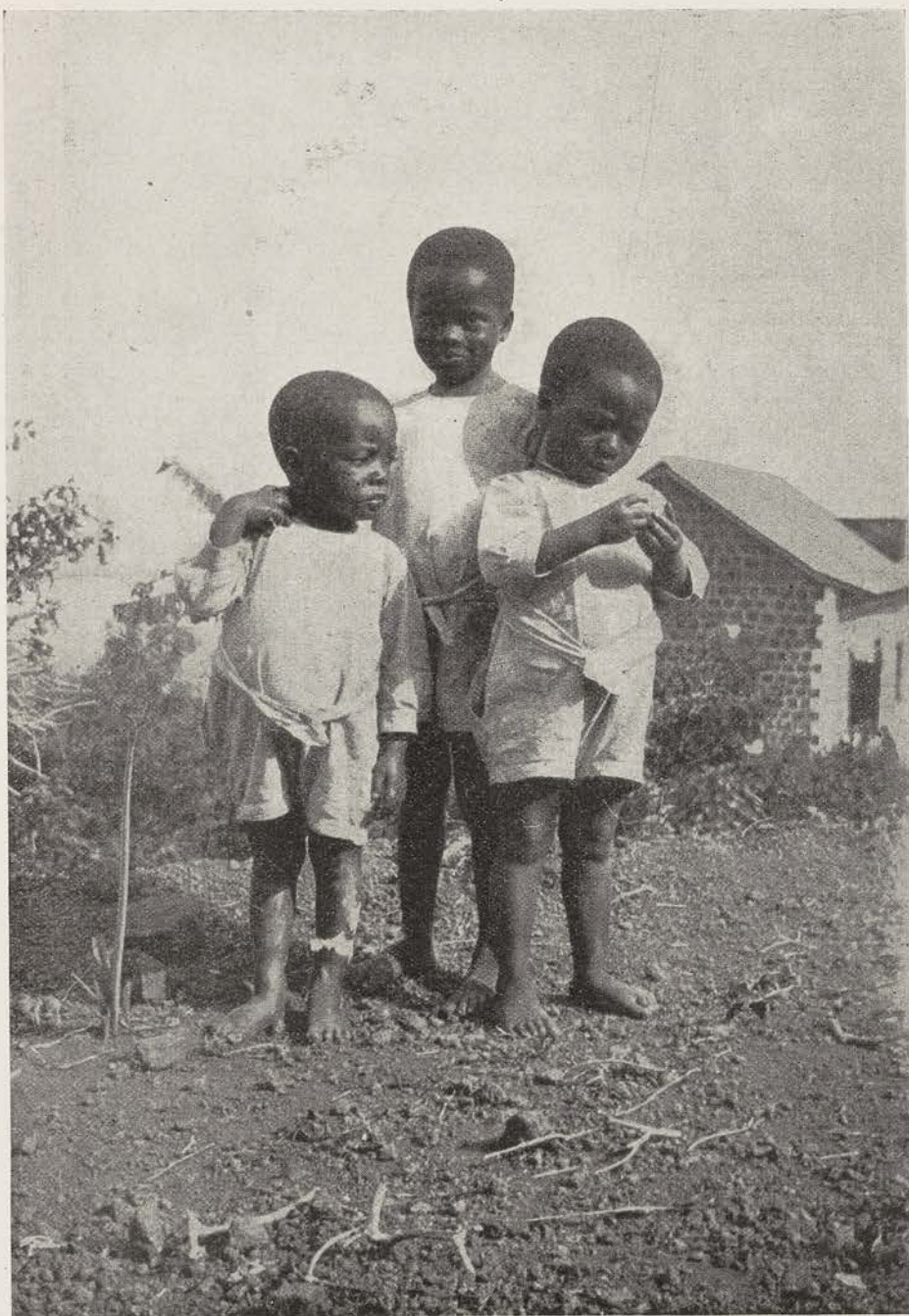
erts, is at the right; the Rev. R. S. Stringfellow is above the cross at the left. The picture was taken on the steps of the Idaho Capitol. The Very Rev. F. A. Rhea is the present dean



THEY ARE DRESSED IN CARIBOU SKINS AND THEY LIVE IN ALASKA
St. Timothy's, an isolated mission on the upper Tanana River, shows behind them. It has the only church and school for many miles around



YOUNG CHINA TODAY DOES NOT SPEND MUCH TIME LOOKING BACKWARD
This one was looking at Miss Mildred Capron, who took the picture when she was in Anking. About 3,000 little Chinese were in our Church primary schools last year



IN AFRICA—"THE CONTINENT OF THE FUTURE"

Perhaps these three will see the day that Kipling foretells in writing of Cecil Rhodes' vision, when "unimagined Empires draw to council 'neath his skies"



AT THE CHURCH OF THE HOLY TRINITY, DANVILLE, ILL., DIOCESE OF SPRINGFIELD
A Week-day School of Religious Education brought out this earnest group. And this is not all of them; eighteen of the best-looking had to be omitted because the picture was so long. The Rev. Mart Gary Smith is rector

Mission Field Candidate at Seventy *

The Rev. Sturgis Allen, O.H.C., and his noble service in the Liberian Hinterland receive a tribute in a recent missionary publication

By the Right Rev. W. H. Overs, S.T.D.

Formerly Bishop of Liberia

THE WEST AFRICAN climate is not one to be played with. Its enveloping hot, steaming, wet-blanket atmosphere, its dangerous sun and poisonous miasma and fevers require the greatest care and protection. True, the advance of modern medical science has enabled the white man to combat it more effectively than it was possible forty or fifty years ago; but there has been too great a sacrifice of precious lives to warrant anything but a policy of strictest caution in the selection of missionaries for that part of the world. The Christian Church has consistently chosen only the young and strong to face the rigors of that climate. So, when Father Sturgis Allen, seventy years of age, appealed to me to open the way for him to go to Liberia, assuring me in most earnest tones that he was called of God to that work, I naturally, without a moment's hesitation, turned him down. Experience in that country seemed to teach that God could not possibly call a man seventy years old to go to Liberia. How little we know of God's plans! Efforts were being made to secure workers who would go into the interior to evangelize the tribal people. . . . Then came Father Allen's offer, the emphatic refusal of which should have ended the matter. But he was a most persistent candidate. Fully convinced that he was divinely called, he left no stone unturned to attain his purpose. On nine different occasions he came to see me. He reasoned; he argued; he begged; he appealed. When I told him he could not live six months in that climate, he replied, "What

of it? If I stay here I may live ten years, but a priest seventy years old is not wanted much in this country. If I can go to Africa and work six months for those poor people in the Hinterland, it would be better than living ten years here in practical retirement."

But still I turned a deaf ear to his entreaty. One day, he informed me that he had come to see me for the last time. He had used every means at his command to convince me that he must go to Africa. It looked as if he had failed.

Just before he left, he turned to me and said: "One day you and I will stand before the Judgment Seat of God. Then the Lord will say to me, 'Father Allen, did I not call you to go to Africa?' I shall answer, 'Yes, Lord.' Then He will say, 'Why did you not go?' I shall answer, 'There stands the Bishop. Ask him!'"

After much prayer and thought, I was led to write the following to the Superior of the Holy Cross Order: "I feel it is very hard to turn down as earnest a man as Father Allen, and one is at a loss to find adequate reason for doing so, unless one shuts his eyes to all sentiment, emotion, faith, vision, and everything that goes with a divine cause, and turns merely to the cold-blooded proposition of age." The result was Father Allen was sent to Africa. Before he went, it was decided that he take a course in tropical medicine at Livingstone College, London. When he had completed this course, the president said he was one of the brightest students that had ever studied there.

When he was ready to sail, he met me, by appointment, at Euston Station, London, and kneeled there for the Bishop's

*Reprinted from *Sketches in Ebony and Ivory*, by Bishop W. H. Overs. Publication No. 35, Soldier and Servant Series, Church Missions Publishing Co., Hartford, Conn. 1928.

blessing. With soul on fire and heart full of joy, he went to the Hinterland of Liberia. He has been there for six years, without a single vacation, and so far as is known, *he has never had a single day's illness*—a record which few, if any other white missionaries have achieved.

For some time, before the Holy Cross had a resident physician for its hospital at Masambolahun, Father Allen was kept busy giving medical aid to a people where a doctor was not known. His six-months' training in the treatment of tropical diseases enabled him to render valuable medical service. When lepers were brought to him, and people suffering with sleeping sickness, he knew he could not cure them. But he would minister to them in the name of the Great Master who went about doing good. They were made as comfortable as possible, with Christian care and nursing, and many died blessing the gentle hands that took care of them. . . .

When a regular doctor took charge of the Holy Cross hospital, Father Allen turned his attention to other work. He journeyed to Pandemai and gave the benefit of his age and experience in helping the work there. He taught in the boys' school, but his most beloved work was to preach the Gospel to those who had never heard it. In civilization we preach the Gospel and hear the Gospel until we are familiar with every phase of it. There is such a thing as being Gospel-hardened. We may be thrilled by a preacher's eloquence or the originality of his presentation. In Africa it is all so new. They have never even heard of the Bible. No one has ever spoken to them of Jesus Christ. The old story of a



THE REV. STURGIS ALLEN, O. H. C.
Missionary in Liberia

Saviour's love is a new story to them. The picture of Calvary is a new picture. In all the forty years in which Father Allen was a priest of the Holy Cross in America, he never experienced such thrilling moments as when he stood in some African town to proclaim for the first time the glorious message of our Lord Jesus Christ.

In a letter Father Allen speaks of a very intelligent English-speaking Liberian from the Coast, visiting the interior missions. He seemed to be much impressed by Father Allen's multitudinous activities. He asked him his age. "How old do you think I am?" The visitor looked at him critically for a moment, and then replied, "Forty-nine." "You see," said the good father, "how mistaken I have been. I thought I was seventy-six, but perhaps I am only forty-nine."

He was chosen to lead the forces of the Church further into the interior, into the Gizi country, where no missionary has ever been. There he built the first Christian altar; there he established the first Christian school; there he erected the first Christian pulpit. At seventy-six he is an active pioneer and adventurer for God in the heart of Africa.

Lenten Offering from Liberia

CHILDREN FROM THE Church's missions in Liberia sent a Lenten Offering of \$719.06 last year, nearly \$100 more than the year before. They have visions of \$1,000 this year! It means sacrifice on the part of many, and who knows what patient persistence on the part of the missionary staff.



MOVING THE MISSION HOUSE AT STEPHEN'S VILLAGE TO TANANA
Mr. Nicholson, the contractor who has been so helpful to our Alaska missions, stands at right. The house was taken down and the logs rafted down the Yukon.

Stephen's Village Moves to Tanana

Deaconess, lay-reader, children and buildings
are rafted down the Yukon to find an enlarged
sphere of usefulness among Alaska Indians

By *Deaconess Harriet M. Bedell*

For eighteen years a missionary among Indians in Oklahoma and Alaska

STEPHEN'S VILLAGE IS very isolated, especially in winter—no mail, etc., after the steamboats stop running. The Bishop or Archdeacon, in making their annual visits, had to break trail for ninety miles to get to us and for eighty-five miles to the nearest town in leaving. This is hard work especially when the thermometer is around 50 degrees below zero. It is necessary to go ahead of the dogs wearing snowshoes to make a trail as the dogs cannot go through very deep snow.

Each year found fewer and fewer people there. As the old natives passed away, the young people married young people from other places and went where they could do better for their families. Game is getting more and more scarce. It was impossible for two outfits to be maintain-

ed—one for the hunting camp and one for the village so that the children could go to school.

The Memorial Fund had enabled me to take eleven children between four and twelve years of age, who would not otherwise have had opportunities for school. This proved too much for one to do and it was impossible to get the help needed. The children could do a little but they had to learn new ways of doing work. I tried having school in the afternoon leaving the morning for industrial teaching, but this plan was not satisfactory. There is no doctor nearer than Fort Yukon, one hundred and sixty miles from us, and it did not seem wise to be responsible for children under these unfavorable conditions.

THE SPIRIT OF MISSIONS

All this was talked over with Bishop Rowe and Archdeacon Kent when they visited us in June and they decided to make the venture of moving the work and buildings of Stephen's Village to Tanana, a white town 185 miles down the Yukon River. Here the Tanana River empties into the Yukon, thus making it an important distributing point for the North. Three miles from the white town is the Indian or native village where the Mission of Our Saviour is located. There is a government hospital in Tanana and the mission hospital building is not being used for its original purpose.

Soon after they left, the steamboat brought a letter from the Bishop telling us "to pack up," that Mr. Nicholson and a crew of men would be up in about two weeks.

Mr. Nicholson is the contractor who moved the hospital at Fort Yukon, built the new school in Nenana and is now putting the other mission buildings there in good condition.

On Saturday, June 16th, the *Pelican* arrived. Mr. Nicholson entered into the plan with his usual willingness and it was decided to take down the buildings and raft the logs to Tanana, to be used for new wings to the unused hospital building, for dormitories and an apartment for the missionary in charge and also for the deaconesses. Only one heating plant will thus be necessary.

Then came busy days! One never realizes that there is so much to pack until the boxes begin to fill up one by one. In a short time the buildings were down and in a raft ready to be pushed down the

river. A second trip was necessary and in six days they were back again.

As the mission cabin came down log by log, a feeling of sadness came over me. It had been my home for ten years; many girls under my care had begun their lives there, and the people in the village found it a haven when the storms of life beat hard upon them. But sentiment must be put aside and the future of the natives thought of. This means work among the children and in Tanana more effective work may be done. The children that lived with me in Stephen's Village will still have school privileges here in Tanana.

July 24th found us going down the Yukon with the last load. On account of there being so many tourists, I could not get passage on the steamboat, so Mr. Nicholson had a tent put on the raft for me. I enjoyed it all so much. The river winds through the country like a snake and the scenery was beautiful, relieved here and there by a fish camp, a porcupine or a bear.

The Rev. A. G. Fullerton who is in charge of the Tanana Mission said that it had been a dream of his since coming to Alaska to start a boarding school in Tanana for native children. Both he and Deaconess Sterne were delighted that it was now possible. Henry Moses, our lay-reader and interpreter in Stephen's Village, will be on the staff as interpreter.

You who read this are our partners in this work. Without you we could not do it. Will you join us in our prayer that God will use us and bless your gifts in training these boys and girls to be examples of Christian living?



THE PELICAN AND RAFT LEAVING STEPHEN'S VILLAGE FOR TANANA
*The launch shown is helping to push the outfit around the sandbar into the main current.
A tent was pitched on the raft for Deaconess Bedell*

Carrying Comfort to Women in Prison

Part III. Completing the series. Parts I and II appeared in August and December, 1928. Mrs. Aylen's concern and activity are all too rare

By *Florence A. Aylen*

Associate Member Canadian Authors' Association

THE SECOND EXPERIENCE that pleased me did not come next in order of procedure, but was next in importance, because I feel that it was helpful and that something was accomplished, that I was really useful.

The cook at the prison called me one Saturday afternoon and told me she wished I would come down. There was a girl in jail who had been crying since the day before, and was still crying and maybe I could do something for her. She said she had found out that the girl in question had written a check and there were no funds back of it. She had been attending summer school at one of the state normal schools and in passing through the city she wanted to do some shopping. The girl who was with her told her she would give her money to put in the bank to cover the value of the check, as soon as she had "signed up" for her school. This she was to do the following day (Sunday). Monday was Arbor Day and the girl figured she would have the money in the bank when it opened the following Tuesday, so she bought her coat and gave her check and walked out. The storekeeper called up the bank and found out there were no funds, and went right over to her hotel and had her arrested. The girl had no friends in the city, had planned to meet her mother in the town where she was to teach, and here she was in jail, crying.

When I came in to the hospital where she had been put by the jailer in his efforts to "hush it up, because she was respectable", I found her nicely dressed, plainly and neatly. I never saw her face, nor did I ever know her name, nor did I tell her mine, so she could feel perfectly

sure that her plight might not be known. I told her to stop crying and pray for my success for I would go and see what I could do.

I got in touch with the Judge of Juvenile Court and told my story. Later on he telephoned that everyone was out of town and would be until over the holiday, but I became so urgent, there was so much at stake, that he finally found a deputy who would act for the District Attorney. He took the girl from jail and took her to his own home; she stayed with his family until he had the merchant and her mother and all concerned in the affair "rounded up". The merchant withdrew his suit and she got credit for her coat. Her mother was a poor widow with a large family which this girl helped to support.

She was on time the next day to register for her school and everything was hushed up. She had had punishment enough. Had there been no one who cared to befriend her, her case would have been grave. "Jail-birds" cannot find engagements in town or country schools.

This story reminds me of another, though a very different case. It was that of a woman who had forged her mistress' signature to a check. She had a child to support, but her mistress did not know this. She had had to buy some clothes, and so let the child's board bill lapse. The woman who had charge of the little one was afraid that the young mother meant to desert it and leave it on her hands, so she became threatening. Then this check was written, and when it was discovered, the young mother was imprisoned.

She was alone in the woman's prison.

THE SPIRIT OF MISSIONS

When I came into the room I was touched by the look of abject misery on the poor girl's face. So hopeless she seemed and so full of despair. She told me her story after I had talked with her for a while. I asked her to what Church she belonged, and she told me she was a Roman Catholic, but she had not been to Mass for a long time. I thought what problems she faced, what heavy burdens were hers, crushing ones, and she was so young. She might have deserted the child, but instead she was supporting it all alone. Her wages were just enough her herself, without having to support the child.

When I got home I telephoned to a Roman Catholic priest and told him what she had told me and he went to see her. Her child was put into an orphanage and she was taken back into the Church. I never saw her again, but she was bene-

fitted by having a friend and her troubles were made lighter. One would find it hard to condemn one whose burdens were so heavy.

One advantage of prison work is that one never sees one's failures. One is never haunted by back-sliders. There are none of those disappointments that one meets in many other fields of usefulness.

One is ever on the alert, keen to do one's best because before another week comes, the opportunity to do good to the same person may be gone forever. They went; I never knew where they went or what they were doing. Of course, one often wished to know what happened, and where this or that one had gone. "For all prisoners and captives" takes on a new meaning after one has come into touch with so many of them.

Summary of Statistics for 1928

AS COMPARED WITH THOSE OF 1927

INCLUDING THE UNITED STATES AND FOREIGN MISSIONS

(Reprinted from *The Living Church Annual*)

	Reported in 1927	Reported in 1928	Increase or Decrease
Clergy	6,207	6,237	30
Ordinations—Deacons	192	185	-7
Ordinations—Priests	161	168	7
Candidates for Orders.....	431	440	9
Postulants	497	462	-35
Lay Readers	3,784	3,889	105
Parishes and Missions.....	8,400	8,269	-131
Baptisms—Infant	52,784	55,760	2,976
Baptisms—Adult	11,562	11,176	-386
Baptisms—Not Specified....	3,990	3,488	-502
Baptisms—Total	68,336	70,424	2,088
Confirmations	64,642	65,288	646
Baptized Persons	1,789,042	1,877,813	88,771
Communicants	1,218,941	1,241,828	22,887
Marriages	29,483	28,320	-1,163
Burials	56,140	53,385	-2,755
Church Schools—Teachers ..	58,462	58,477	15
Church Schools—Scholars ...	495,894	487,505	-8,389
Contributions	\$44,743,842.64	\$45,928,056.05	\$1,184,213.41

The National Council

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

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

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

Appointments of the Presiding Bishop

February 5, 6, 7. Meetings of Departments and National Council, Church Missions House.

February 15. Noon, Lenten Service, Garrick Theater, Philadelphia, Pa.

February 24. 11 a. m. Church of the Incarnation, New York City.

Department of Missions and Church Extension

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

Across the Secretary's Desk

ONE CAN UNDERSTAND the proper pride of our treasurer in the Missionary District of the Philippine Islands in calling attention to these figures:

Our quota is.....	\$ 900.00
We promised	1,250.00
We have paid.....	1,398.06



LOYAL AND PATRIOTIC Japanese intend to commemorate the enthronement of the present Emperor, His Majesty, Hirohito, by some permanent memorial. A proposal to raise a considerable sum of money to establish a museum has met with dissent on the part of the editors of the *Japan Times* of Tokyo. It is a rather unusual paper, edited by Japanese, but published in English. "In what is the City of Tokyo most obviously deficient?" they ask, and reply:

"There is a 'crying need' for efficient hospitals and an ambulance service. The latter is a most imperative need, which is brought home to the most indifferent who witnesses a street accident and is suddenly brought face to face with a condition of helplessness that should not be permitted to exist.

"Of all the world's great metropolitan

cities, Tokyo is least provided with public conveniences.

"To commemorate the coming great occasion is laudable, but it will be still more creditable if the city can combine a display of wisdom with its display of loyalty, and hit upon something that has not been done before, something of real profit to the people, that will carry the name of Tokyo round the world as a city of good ideas. Is it not worth the trial?"

This suggestion is altogether in line with the hope expressed by the American Ambassador to Japan, by Dr. Rudolf B. Teusler of St. Luke's International Hospital, Tokyo, and the committee of laymen in the United States, coöperating with him in the rebuilding of St. Luke's Hospital, that the gifts made for the rebuilding of St. Luke's should be in recognition of the enthronement of the young Emperor, and of the ideal expressed in the name selected by the Japanese to describe his reign, namely, "Showa," or in English, "Enlightened Peace."



BISHOP NICHOLS of Kyoto asks me if it is possible to secure two sets of Communion vessels, one for the church at Kudara, the other for the church at Gojo. Both congregations are growing steadily. Both churches are doing excellent work in the community. They need this better equipment for the altar. The Bishop says that these Communion vessels can be supplied in Japan more satisfactorily and more cheaply than in the United

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States; \$40 will provide one set of vessels, including cruets. I shall be glad to supply any additional information desired.



HOW MANY OF the friends who look across the Secretary's Desk have a passion for providing operating tables for hospitals? Here is a letter from Mrs. Rohrer, our nurse at the Zamboanga Hospital, P. I. It was addressed to the Supply Department of the Woman's Auxiliary.

"For many years this hospital has needed an operating table. The one we have was made by a native so you can guess what it is like. If you feel that you cannot send one, would you mind ordering it and I will try to pay for it by the month (\$175 model). It takes such a long time for an answer and we do need it so badly."

Unfortunately a matter of this kind does not come within the province of the Supply Department. Therefore, down the request comes upon the already well covered Secretary's Desk. What can one do? One can not stand by and hope that an operating table will mysteriously make its appearance in Zamboanga, and one knows that the income of the hospital is not sufficient to provide even for the \$175 in addition to all the other charges. The only thing for the Secretary to do is to get that operating table out to the Philippines as soon as possible, make himself responsible for the bill, and hope that there is a sufficient number of friends, thankful that they have never had to experience an operating table, to provide this one for Zamboanga.



THERE IS EVIDENTLY a serious organ shortage in Cuba. Bishop Hulse tells me that he has just returned to Havana from the eastern end of the Island and finds many things lacking as helps toward worshipping decently.

"In Caimanera," he says, "we had a congregation of fifty in a shack which I am trying to buy from the Baptists, as they do not use it any longer. There is no organ there. It would help the ser-

vices greatly if we could secure one.

"San Pedro and Esperanza both lack organs. If we cannot find an organ for each place, a portable organ that could be carried about would be of great service.

"The new church in Ceballos also needs an organ. There are about 75 Jamaicans in the congregation there, they have been without work since April, and can do little to pay for one.

"The new church in Woodin also needs a chalice and paten as do the missions in Baragua and Manati."

Small-size cabinet organs costing about \$150 would be sufficient to meet these needs. The Communion services cost about \$50 each.



Hurricane Fund

MY GOOD FRIEND Miss Ellen T. Hicks is superintendent of St. Luke's Hospital, Ponce, Porto Rico. Everyone will recall how badly it was wrecked by the hurricane of September 13th. In a recent letter to Miss Hicks it was my privilege to tell her that approximately \$100,000 had been received at that time to be divided between Porto Rico and South Florida. Writing in January, she says:

"It is cheering to think that there is a prospect of our having a new hospital, as it is most discouraging to go on in this old shell, as we are doing now."

In recent weeks the Porto Rico-South Florida Hurricane Fund has been climbing upward only very slowly. At times it seems to have reached a halt. The present amount is \$126,256.03. We must make up the total of \$200,000 that the General Convention asked every member of the Church to share in giving. I will be glad to pass on to Bishop Colmore and Bishop Mann any gifts that readers of THE SPIRIT OF MISSIONS wish to make.

Death of Liberian Clergyman

THE DEPARTMENT OF MISSIONS has received word of the death, in Monrovia, on December 26th, of the Rev. M. W. G. Muhlenberg, rector of St. John's

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Church, Lower Buchanan, Grand Bassa, Liberia.

With his passing the Missionary District of Liberia loses one of the stronger leaders of the Liberian clergy, a man who has labored for about twenty-five years in important posts of the work of the Church in the West African field.

Mr. Muhlenberg was an alumnus of St. John's School, Cape Mount, Cuttington College, and Cuttington Divinity School. For some time he taught in the school at Cape Mount. He was ordained by Bishop Ferguson, deacon, January 31, 1904, priest, February 12, 1905. Under the inspiration of his bishop he led an active life and devoted himself to carrying forward the work among the native tribes. He was assigned to work among the Gola people in the interior region to the east of Cape Mount with headquarters at Macca. The nearby station at Bah-lomah was also under his care and it was due to his efforts that the Fanny Schuyler Memorial School was reopened under a trained young native woman. This school had attained a high position among the Golas due to the devoted service of Miss Emily DeW. Seaman. In a short time the school was filled and has ever since been a helpful factor in the Christian education of the Gola girls. Subsequently other stations were opened among the Vai and Golas which it was planned should be a chain running from Cape Mount back to the interior. Thus our work was effective in attempting to meet the threat of the westward-moving tide of Islam.

The Gola people are a strong agricultural group who have refused the inducements held out to them to become Moslems and have been most friendly to Christianity. In all this work Mr. Muhlenberg was an influence that counted much.

Subsequently he had been at work in the important efforts to Christianize the Bassas. The entering wedge centers about Grand Bassa some sixty miles south of Monrovia. As the senior worker in this section and as the rector of St. John's Church, Lower Buchanan, he was the means of strengthening the

Church in a circle radiating from this central base and reaching out to Upper Buchanan and Edina to the northwest, Fortsville and Bishop Overs School to the north, Donovan School to the east, and Tabacconnee to the southeast.

St. John's Parish has attained to partial self-support and should be able to attain the goal of complete self-support before long. Local educational work is done through St. John's parish school. This veteran of dignified years was an effective preacher, had a good mind, was fertile in imagination and had, above all, a love of his people with whom he worked as a true pastor for the establishment of the Kingdom of God. There are many who have seen the heavenly vision more clearly due to his devotion. The Liberian Church will miss his labors and many will miss a friend. God grant him light in the Church Triumphant.

Arrivals and Sailings of Missionaries

BRAZIL

MR. AND MRS. DAVID M. DRIVER, coming home on furlough, arrived in the United States December 10.

CHINA—SHANGHAI

Bishop and Miss Lucy J. Graves sailed from Vancouver December 22 and arrived in Shanghai January 7.

JAPAN—KYOTO

Dr. John D. Southworth and family sailed from Kobe November 25 and arrived in San Francisco December 12

Miss Margaret R. Paine, coming home on account of illness in the family, sailed from Kobe December 23 and arrived in San Francisco January 9.

JAPAN—NORTH TOKYO

Bishop and Miss Alice Reifsnider sailed from San Francisco January 2.

Mrs. Claude D. Kellam sailed from San Francisco January 4.

Miss Helen M. Pond sailed from Vancouver December 22 and arrived in Tokyo January 4.

JAPAN—TOHOKU

The Rev. J. Cole McKim and family sailed from Vancouver December 22 and arrived in Tokyo January 4.

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LIBERIA

Bishop Campbell and the Rev. Robert T. Dickerson arrived in Monrovia December 26.

Bishop Gardiner sailed for Monrovia from New York, via England, December 22.

PHILIPPINE ISLANDS

Miss Eliza H. Whitcombe arrived in Manila December 10.

Foreign-Born Americans Division

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

IN TALKING OF "the ordinary way," we have rung the changes on the word "ordinary" in order to make every one realize that "foreign-born work" in the ordinary parish in the ordinary way has become so ordinary it is a shame to use the word "foreign-born" any more. Because this number of THE SPIRIT OF MISSIONS reaches more than most issues I repeat some of the things said before.

In 1928 about 2500 reports came in from parishes to our offices. About half of these reports told of reaching, in some way, foreign-born of forty-four different races. Here are just a few samples.

A great New York parish says: "All nations, languages, colors and races are represented in our parish—including even a goodly number of native American stock." A San Francisco parish: "Almost all the principal European nations are represented on our parish roll." From Saginaw, Michigan: "Very few families in this parish are of pure American stock. I doubt if I can find half a dozen." And so I might go on indefinitely citing like reports from parishes and missions of every sort in all parts of the country.

Here is what some of them say about this ordinary way. "We do not treat foreign-born any different from anybody else, any more than we would red-haired or blue-eyed." "They are welcomed into all organizations and no distinction is made. The old welcome the new heartily." "Their children attend the Church school and Confirmation classes, sing in the choir, serve at the altar, and are gen-

erally active in all the work of the parish." "The men are members of the Men's Club, the women are members of the Guild. They are treated the same as the American stock; they contribute and pay what they subscribe." "They are simply members of the congregation like anybody else." "Everything is done to forget that anybody is anything but just a child of God."

Thus it has resulted by God's guidance that the Church has come to regard and treat the foreigner no longer as a foreigner but as an ordinary neighbor in the ordinary way. Nevertheless there are still some parishes and Church people who have not rid themselves of prejudice nor awakened to this obvious Christian practice.

If your parish is doing anything in this simple way and has not sent in a report to our office, I earnestly ask at least a line so that our record may be as complete as possible.

ITALIAN CONFERENCE

We have seventeen Italian Missions. This is not "the ordinary way," but these missions have long been ministering and doing a splendid work. Most of the Italian priests came together for a conference in New York December 13th and 14th, veterans all of them. Part of the conference was held at General Theological Seminary, including attendance at Evening Prayer, Holy Communion and breakfast; the final session was at the Church Missions House. Bishop Lloyd presided part of the time and his presence and guidance were a benediction that all will remember. He and the officers of the Division were deeply impressed with the devotion and wisdom of these priests and with the heroic work they are doing. Most of the time was taken with the exchange of experiences on matters vital to their parish work, including the Nation-Wide Campaign and evangelism. One very important topic was the opportunities for reaching Italians in ordinary parishes and how the Italian-speaking priest could help in this. Our feeling was that here lies a great opportunity if only the clergy will accept

it and be ready to give the Italian clergy a free hand when they ask their help.

JEWISH EVANGELIZATION

It is planned this month to have a conference, with a few carefully selected people, on what our Church can do for the evangelization of the Jews. The Division has for some time been studying this difficult matter and has been in touch with various people here and abroad. There are several of our well known clergy who have important contacts with Jews. As stated in my article in this issue on the Good Friday Offering, the problem in this country is quite different from abroad. We earnestly ask your prayers that the Department of Missions may be guided to act according to God's will.

Christian Social Service

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

THE LORD'S PRAYER is said by everyone of us at least once a day. It is the only prayer we have given us for our use from our Lord's own lips. It lies at the heart of personal religion. The importance of understanding and realizing its intercessions cannot be exaggerated. Every Christian needs to think carefully of its meaning and what it implies.

The Department of Christian Social Service feels so deeply the responsibility resting on Christians to think over carefully the meaning of the intercessions we say in this prayer that it distributed its poster on *The Lord's Prayer*. This poster has had a wide demand and is on the bulletin boards of the vestibules and in the Church schools of hundreds of our parishes. The department is now undertaking to go a step further and is getting out a pamphlet of nine short meditations on these intercessions for use this coming Lent. This pamphlet will be sold for 10 cents, from The Book Store.

The Lord's Prayer is, of course, of importance for every Christian; but the Lord's Prayer stands as the great social prayer of the Church. It presents clearly our Lord's recognition that there must be

a Christian society in this world, "on earth as it is in heaven," and also gives principles showing what a Christian society means. Therefore it lays a responsibility especially on this department.

We say that the Lord's Prayer is the great social service prayer. This follows from the fact that there is not an "I" or a "mine" or a "me" in the prayer. Every intercession is for *us*, not "me," and we ask immediately who are the "we," the "our," the "us." The first two words, "our Father," suggest the answer. There are no limitations. "Our Father" implies that all people are brothers, that the whole human race is one brotherhood, that God "has made of one blood all nations of men for to dwell on the face of the whole earth." It is therefore clearly universal and all its intercessions imply this universal brotherhood.

But it is further true that this prayer was given for individuals to use. And before an individual can pray earnestly, the thing he prays for must be clearly and definitely desired by him. It can not be general: it must be specific and concrete: it must begin within the limits of his own experience and must bear first on his own life as he lives it. Therefore the Lord's Prayer must have its application for the one using it with those in the circle of his own human relations. This circle is the local community. All people are indeed children of the Father. But the brotherhood is effectively grasped only inside the horizon of one's own human relations. The community is the brotherhood. One's townspeople are one's brothers.

When one prays, for instance, "Give us this day our daily bread," he frames this intercession first consciously within the horizon of his own experience. He must pray—if he is to give intense meaning to his prayer—for "*us*," for a specific society—for a definite group, of which he is a part—for the people of his own town or city—for his own community. He prays for the daily food of his community, that the flow of production, all the things made in the factories, all sales in the stores from day to day, may be so distributed that every member of the com-

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munity has enough, that no one has too little, that no one has so much that another lacks.

So we can go through the various intercessions and illustrate how clearly they are intended for and cover the needs of all human relations as they exist in one's own local community. One's duty is indeed to the world. But it begins and has its first obligation in the human relations of the local community and can never be understood for the wider world-community until it is grasped earnestly and practically in the local community, in the community that one knows.

Every intercession is for "us," children of "our" Father. Therefore the one who prays puts himself into a group in every intercession of the Lord's Prayer. He is one of a number; he prays for them with him, "for us." It follows clearly that if he prays for them with him, he must, in his life, endeavor to bring about the answer to the prayer. If he prays for daily bread "for us" he must immediately do his part to see to it that his community has this daily bread. Otherwise the prayer is nothing but a sentimental wish, certainly contrary to any suggestion for prayer that our Lord ever made. This is why we can fairly say that the Lord's Prayer is the great social service prayer. Every intercession implies action with others and action with others is social action. But "social action" remains a lamentably abstract and general word. It must be made concrete by applying it where it belongs first, to one's work, to one's grocer, to one's druggist, to all the personal human relations one experiences in his daily life, which is his community life.

As we study the Lord's Prayer we are surprised to see no intercession for His Church. One prays in every case for the group that are the Father's children, that they may make His Name holy, that His Kingdom may come, His Will be done on earth. Our Lord in His Prayer is thinking of the people, all the people grouped together as a society, children of one Father. He is praying for what the Church creates, the result of the Church's existence. The Lord's Prayer takes all

human action and shows what is its need and what its real purpose, on what it should spend itself. It presents the principles of all social relations, the principles of a perfect society. By doing this by a prayer, our Lord makes every member of His Church, every follower, not only long for this society so much as to pray for it, but He makes him immediately a co-laborer, one of the group to work for it, to use his life activity to answer the prayer.

The Church is, then, the creative power flowing into its members, making them act in the community through their life work and life activities, to create in their town the Kingdom, the perfect system of human relations, that gives the opportunity to every individual in its system for his own creative life that finds its purpose and end in God. The Church makes all human relations. But it is not any of them. In the Lord's Prayer we are praying for what the Church creates. The Lord's Prayer is the Church in prayer, praying for the results of its spiritual force evidenced in the lives of men in all the human relations they create under its vivifying power.

The Lord's Prayer is so great, the intercessions so enormous in their sweep, that one recognizes always the horizon that lies far beyond his own abilities. However, consolation comes in the realization that God's greatest truths are offered always to the littler grasp of simple minds. We may at least see enough to guide and help us in the practical needs of daily life. Each one has the responsibility only for thoughtful and earnest consideration of the prayer at the heart of his faith. His conclusions must be tentative: they may even be mistaken. This, however, is better than the unthinking use one fears is not uncommon of this sacred prayer, the "vain repetition" that our Lord so definitely bans.

Ninth National Conference

PLANS FOR OUR Ninth National Conference in Christian Social Service are well under way. The place for the meeting set by the National Conference of

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Social Work is San Francisco, California. The Department has chosen the Hotel Whitcombe as its headquarters, and has reserved rooms for one hundred delegates.

The conference will open on Wednesday morning, June 26th, and will end with the special services and sermon on Sunday, June 30th. It coordinates its program with the National Conference of Social Work and its members will find in this greater conference a wealth of opportunity for interesting and helpful addresses and conferences on the mornings of Thursday, Friday and Saturday. It has its own meetings all day Wednesday and on the afternoons of Thursday and Friday.

There will be discussions on the Program of Social Service in the Suburban Town and in the Rural Community, the Church and Recreation, and the discussion of the subject: Is There a Technique for the Cure of Souls? At the luncheon meeting a number of important subjects will be considered, the Church and family life, the problem of old age, and the consideration of the duties of governing bodies of institutions. On Saturday evening will be a service of preparation for the corporate Communion, on Sunday morning the Communion and a breakfast, followed by the late service and sermon.

The date of the conference is set at this late time in order to give full opportunity for vacation excursions all along the Pacific Coast. Special excursions are also being arranged to places in the Sierras, and the round trip can be planned to take in either the Canadian Rockies or Yellowstone Park.

The Hotel Whitcombe offers rates (European plan) of \$5.00 per room per day in double rooms with twin beds and bath, and \$3.50 for single rooms. The reservations must be made early through the Department of Christian Social Service.

The prospect now for a very good attendance is encouraging. A number of dioceses have already planned to send delegates. The sightseeing and vacation opportunities are helping to counterbalance the difficulty of the great distance from the East and Middle West.

Religious Education

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

Adult Division

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

EVERY TIME WE say the *Venite* we say the phrase, "O worship the Lord in the beauty of holiness." We have probably heard the phrase ever since childhood. Has it any more meaning for us now than it had in childhood? Are we content to hear these wonderful phrases year in and year out and not make any effort to grow more fully into their meaning? And if we make no effort to continue our religious education in adulthood shall we complain if our religious life becomes monotonous and uninspiring, hurried, unfinished and fragmentary?

The season of Lent is upon us. Among the opportunities which the season offers is the opportunity for spiritual stock-taking. Each one of us is at some time troubled with the feeling that life is incomplete. If we go apart quietly with this problem and face it thoughtfully we will come to see several reasons why life seems to be fragmentary. We remember that we are finite and that we are probably too close to the events of our lives to be able to see them as a connected whole. We realize that our own wilfulness with regard to the purpose of life may blind us to its real purpose.

We can even think beyond our own personal limitations and realize that incompleteness in life has its value in that it spurs us on to greater effort, and also forces us back upon a Power greater than ourselves. But even when our reason has recognized the necessity of these limitations and the validity of these explanatory arguments, still our hearts are not at peace. We feel the need of a stronger cohesive power in life than reason affords. This feeling is justified by experiences we have in life. Certain experiences come to my mind. Each one may supply his own for they are common to all life.

I have just been trudging through the biting wind and bleakness of winter in a New England city to attend a lecture at

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a neighboring university. My decision to enter the ministry is scarcely six months young. Only that day a learned professor has seemingly made it impossible for me to hold to a tenet which had greatly influenced my life. And now I have come to this lecture on poetry as surcease for strangeness, loneliness and uncertainty of decision. And then out of the Southland comes the voice of Sidney Lanier:

In the heart of the Hills of life, I know
Two springs that with unbroken flow
Forever pour their lucent streams
Into my soul's far Lake of Dreams.

* * * *

Always when Faith with stifling stress
Of grief hath died in bitterness,
I gaze in my two springs and see
A Faith that smiles immortally.

As these words strike home, the unfamiliar surroundings fade away and I am held fast in a completeness and in a surety that gather up the seemingly scattered fragments of thought and purpose and make them one again.

Another time I am standing on a small hill on a river bank in China overlooking a flat, flooded country. The air is hot and fetid. The steaming débris reeks with the odor of decaying life, both animal and vegetable. Reaching my ears, and those of my two companions, comes the despairing cry of starving human beings. They number seventy thousand and we are three. In the West the sky is ablaze with the glory of the setting sun. Even the omnipresent mud, as by an alchemist's wand, is turned into a mass of glistening gold. In the purpling shadows there are still seventy thousand starving souls: but we are no longer just three.

One more scene. Night and a cold penetrating drizzle. The clank of equipment and the sludge, sludge, sludge, of marching men. An occasional grunt or oath as someone stumbles in the vile mud. Aside from these sounds there is silence, for songs have long since died out. Feet have passed beyond sensitiveness to broken blisters. Bodies are sweaty and steaming. Minds are in numb rebellion. "What is it all about anyhow?" "What

an asinine way of trying to settle a difficulty." "If I get home—" Stabbing across the reverie comes the opening line of "Long, Long Trail." Gradually, and somewhat grudgingly at first, the volume swells until finally everyone is caught in its infectious lift. There is a reason to life after all! We may not be able to see it, but it is there. We are sure of that!

What happened in these experiences? Poetry, beauty and music drew us away from the immediate facts of experience into what we felt to be the inner reality of life. Behind the present facts we felt a unifying influence even if we could not define or locate it exactly.

Therefore by studying to deepen our appreciation of beauty in any form we will deepen our sense of the wholeness of life. But other forms of beauty are merely handmaidens to the beauty of holiness. The word "holiness" comes from an old Anglo-Saxon root meaning whole or healthy. Therefore an effort to appreciate more deeply the character of God in worship will produce a deeper realization of His all-inclusive holiness or wholeness. We shall be drawing near to the very heart of wholeness. To do so we must nurture the quality of holiness or wholeness in our own lives. That does not mean living a life hemmed in by limitations, as we are tempted to think. It means a life of glorious adventure lived in the power and assurance of the beauty of the wholeness of God, as the complete and adequate answer to all life's problem. It is to such a life that the Psalmist calls us.

Africa Notes

DURING THESE MONTHS when the Church's attention is concentrated on Africa, there will appear in this column brief mention of new materials available and other items of interest. The recommended book for general reading and study is *The New Africa* by Donald Fraser (cloth \$1.00, paper 60 cents). For leaders there is *The New Africa in My Parish: How to study Africa: suggestions for individual and group study and parish activities* (25 cents). Addi-

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Read a Book

THE MASTER, a Life of Jesus Christ. By the Rev. Walter Russell Bowie, D.D. (Scribner, 1928) \$2.50. Obtainable from The Book Store, 281 Fourth Avenue, New York.

A living portrait set forth against a sufficient social and political background of Jesus' day to make Him understandable, to portray the kind of man He was and what He experienced, and in so doing to lay hold of the insights that give His life transcendent significance for humanity. A thoroughly glorious book in language lucid and beautiful which no one can read without feeling afresh how deeply we need the Master in our daily lives.

tional help in planning a parochial educational program on Africa may be secured upon request from Mr. William E. Leidt, 281 Fourth Avenue, New York, N. Y. Orders for materials should be sent to The Book Store, 281 Fourth Avenue, New York, N. Y.

There has recently come to my desk a copy of the autumn issue of a little leaflet entitled *The Lamp* issued by the Committee on Adult Education of the Diocese of Massachusetts, which contains a good description of *The New Africa in My Parish*. These comments, the outgrowth of actual experience, are repeated below by permission.—W. E. L.

DO YOU KNOW—

- What our missionaries are trying to do in Africa?
- What sort of help and hindrances they meet?
- What Africa has to do with the lives of Americans?
- What conditions exist in Africa?
- What you can do about it?

WOULD YOU LIKE TO KNOW—

- The answers to the above questions?
- How to interest your parish in the study of Africa?

CONSULT—

- The New Africa in My Parish*.
- This booklet of one hundred pages was

prepared as the result of an experiment with the study of Africa. It is *practical, suggestive, varied*. Among the methods outlined are conversations, the use of pictures, posters and maps, dramatization, discussions, prayers and intercessions.

Stimulators of discussion are presented in the form of the attitude gauge, the word reaction, and problem cases. There are discussion outlines for those who wish to use the discussion method, and an excellent bibliography for persons desiring to study the subject by reading. The last chapter contains suggestions for exhibits, entertainments, and publicity campaigns.

Field Department

THE REV. C. E. SNOWDEN,
Executive Secretary

Speakers' Bureau

The Record for 1928

WE WISH AT this time to offer the Bureau's most sincere appreciation for the coöperation of the missionaries, as well as of the organizations within the Church, and for their cordial good will in making possible a noteworthy showing for the past year.

A total of 1,424 appointments was made in 1928 as against a total of 773 appointments in 1927. The possibilities for future service in the Speakers' Bureau may be seen here. Many engagements were made through personal contacts and reported by missionaries to the Bureau. These have not been recorded, for lack of complete information.

These figures represent inspirational as well as educational talks to parish meetings, Church schools, Service League, clubs, Young People's Fellowship, Girls' Friendly Society, the Woman's Auxiliary and its domestic and foreign committees, the theological seminaries and other groups.

The bureau could not have accomplished what it did in the past year if it were not for the generosity of the missionaries, either at home or on furlough, or

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retired from the field and settled in some parish or other work.

It will be seen that the matter of expense in keeping such a large number of appointments is an important factor to be considered although it is difficult to lay down a set of rules to be followed in every case. Generally in single appointments the expense involved is cared for by the organization requesting a speaker. A booklet is being prepared that will answer many questions on this subject, both as to single and itinerary engagements.

While the expense of getting desired speakers is an important item, the educational value of missionary speakers cannot be over-estimated because they not only further the knowledge of those already acquainted with the Church's work, but they also reach remote parishes where in many instances "a real live missionary has never been seen before."

J. M. MILLER.

Department of Publicity

THE REV. G. WARFIELD HOBBS,
Executive Secretary

Honorable Mention

THE DEPARTMENT OF PUBLICITY ventures a few "Honorable Mentions" for effective use of printer's ink in the work of the Church during the past few months on the part of dioceses, missionary districts and parishes, whether at home or abroad:

DIOCESES AND MISSIONARY DISTRICTS

The Diocese of Chicago, official organ of the Diocese of Chicago.

The Oregon Trail, official organ of the Missionary District of Eastern Oregon.

The Dakota Churchman, official organ of the Missionary District of South Dakota.

The Arkansas Churchman, official organ of the Diocese of Arkansas.

OVERSEAS MISSIONARY DISTRICTS

The Diocesan Chronicle, official organ of the Missionary District of the Philippine Islands.

PARISHES

St. Luke's Church, Evanston, Ill. The Rev. George Craig Stewart, D.D.

Church of Our Saviour, Jenkintown, Pa. The Rev. William B. Beach, D.D.

St. Stephen's Church, Sewickley, Pa. The Rev. A. C. Howell, D.D.

St. Matthew's Cathedral, Dallas, Texas. The Very Rev. Robert S. Chalmers.



WE ARE HAPPY to announce the slow but uninterrupted convalescence of Mrs. Kathleen Hore, assistant editor of THE SPIRIT OF MISSIONS. This message, we trust, will reassure the many friends of Mrs. Hore in the Church at home and throughout its missionary enterprise who have sent messages of love and sympathy during the course of an illness which began in the midst of the sessions of General Convention. The event has served to establish how great is the contribution that has been made by Mrs. Hore in the missionary editorial life of the Church and to what extent this service has been appreciated. Both circumstances have been factors in the progress made by the greatly loved patient toward complete restoration of health.

The National Council at its recent session joined with the Department of Publicity in adopting the following resolution, thus giving official voice in the name of the whole Church to the tribute and interest which have been universal.

Whereas, For nearly twenty-five years, Mrs. Kathleen Hore has been making an unique and increasingly valuable contribution to the missionary work of the Church, notably as assistant editor of THE SPIRIT OF MISSIONS, and

Whereas, Mrs. Hore's knowledge of the Church's Mission, at home and abroad, is irreplaceable, and *whereas*, illness has temporarily interrupted her service, therefore,

Be it resolved, That the National Council extend to Mrs. Hore this expression of its love and sympathy, and the hopes and prayers of the members of the Council, for her rapid convalescence and early resumption of her loyal and effective service.

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

AT THE MEETING of the National Council in December, the Presiding Bishop, on the nomination of the Triennial, appointed Miss Grace Lindley as executive secretary, and on the nomination of the Executive Board and with the consent of the Council, appointed the following: Dr. Adelaide Case, educational adviser; Miss Margaret I. Marston, educational secretary; Miss Edna B. Beardsley, assistant secretary; and reappointed Mrs. T. K. Wade as supply secretary and Miss Ellen I. Flanders as office secretary.



THE EXECUTIVE BOARD has sent the following letter to diocesan presidents. It is printed here so that suggestions for the women of the Church in this important work of Personal Religion and Evangelism may be as far reaching as possible.

"You will recall that the recent General Convention laid particular emphasis on Personal Religion and Evangelism, continuing with added powers its commission on that subject. This commission has sought the coöperation of the Woman's Auxiliary and as a first step in that direction we are sending you the enclosed leaflets issued by the Commission. These we feel will prove helpful.

"If you were one of the Woman's Auxiliary delegates at Washington you will remember also the action taken by the Triennial Meeting in adopting the Findings of the Committee on Personal Religion and Evangelism. These findings seem of sufficient importance to warrant printing in leaflet form, one copy of which is also enclosed in this letter. We hope you will find opportunities for the distribution of additional copies, which may be procured at the Church Missions House, 281 Fourth Avenue, New York.

"As the president of the Woman's Auxiliary in your diocese you can be of tre-

mendous help in this important part of the Church's work, the deepening of the spiritual life and the sharing of it with others. It seems likely that this help may be given most effectively by coöperating with the bishop or other diocesan authorities in any plans they have made or are making, as the Woman's Auxiliary is not starting something new but endeavoring to assist in a Church-wide movement, endorsed by General Convention. Will you find out what your diocesan plans are and then do all you can to bring the membership of the Auxiliary into coöperation with them? This will mean, of course, interesting parish presidents in the matter and winning their encouragement for any local efforts such as prayer groups, periods of intercession and similar plans.

"In addition we are suggesting on an enclosed slip certain simple ways in which we, as individual women may endeavor to deepen our own spiritual life. Thank you for the coöperation which we are depending upon your giving to this matter."



The Noon-day Meditations, given at the Triennial of the Woman's Auxiliary in Washington, have been printed at the request of the delegates, and may be ordered from The Book Store at 10 cents a copy. The number is W. A. 48.

Good Friday Offering

THE FOLLOWING RESOLUTION regarding the Good Friday Offering was one of the important resolutions adopted at the Triennial Convention.

Resolved: That, whereas the Good Friday Offering for our work in Jerusalem has been deplorably small, the Woman's Auxiliary use its influence to

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promote interest in this offering and help to establish the custom of using it for this purpose in every parish."

It is now time for us to begin planning in every branch what we can do to pro-

mote a knowledge of and an interest in this important offering. Information will soon be sent out to each diocesan president in regard to our share in this work of the Department of Missions.

National Student Council

Correspondence may be addressed to the Secretary for College Work, the Rev. C. Leslie Glenn, 281 Fourth Avenue, New York, N. Y.

1574

FRANCIS XAVIER, THE great missionary to India, the closest friend of Ignatius Loyola, one of the seven founders of the Society of Jesus, wrote from the missionary post from which he never returned: "I wish I could go back to the University of Paris just once, to tell those students what the need is here."

PRAYER

In a church which has people meeting for prayer every day, one of the prayer group topics for the week of December 23rd, 1928, was this:

"The student work of the Church is on the verge of a great step forward as plans are being made to place a consecrated man in a strategic college. May we pray that God will guide all those concerned in this; especially that the right man be called, and that the field be so prepared that he may work without handicap and with the greatest effectiveness. Let us pray, too, that this parish may be an active and prayerful force in the advancement of this 'missionary' work, and that students may in increasing numbers respond to the glorious challenge of Christ and His ministry."

ORDINATION OF BROOKE STABLER

On January 13th at St. Paul's Memorial Chapel at the University of Virginia, the Rev. W. Brooke Stabler was ordained to the priesthood by Bishop H. St. George Tucker. Mr. Stabler has been an active influence in the student work of the Church since his decision to enter the University. While a student at the Vir-

ginia Seminary, he was an assistant chaplain at the Episcopal High School, and did a great deal of work in nearby colleges. Upon graduating from the seminary last June he became an assistant to the Rev. Henry W. Hobson at All Saints Church, Worcester, Mass., and by a special arrangement with the national Department of Religious Education he gives part of his time to college work in New England.

The ordination was made an occasion for a general mission, lasting over several days, to students of the University under the leadership of the Rev. Noble C. Powell, rector of St. Paul's Chapel.

COLLEGE MISSIONERS

The response to the offer of college missioners has been most enthusiastic and now the task remains of completing the arrangements with the missioners in specific colleges.

The offer of the services of these men and women is open indefinitely. They should, however, be invited long in advance in most instances.

MISSOURI MISSION

The Rev. Sidney E. Sweet, rector of St. Paul's Church, Columbus, Ohio, held a mission for students at the University of Missouri beginning January 13th. It was under the auspices of Calvary Church, Columbia, Mo., of which the Rev. David R. Haupt is rector. The students were tremendously interested in this opportunity to hear a man of Mr. Sweet's broad experience.

The Rt. Rev. Thomas C. Darst, D.D.,

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also conducted a mission from January 31st to February 2nd at Chapel Hill, N. C., where the Rev. A. S. Lawrence is rector. Some people from Virginia Seminary coöperated with Bishop Darst in his work during these days with the students at the University of North Carolina.

SYNODS

Plans are being made now for the gathering of students, and student workers, and those concerned for college men and women, at the synods of all the provinces. The province is probably the best unit of the Church through which to work for students, next of course to the local parish. It would be fine if all those who are in a position to help with these gatherings in the interest of college work would communicate with the Secretary for College Work at national headquarters.

PLANNING THE COLLEGE CONFERENCES

The men who, as told last month, had been conferring with Bishop Dallas about the June College Conferences came to the conclusion that the theme might be boldly announced as "The Cross." All questions should be considered in the light of this central event in Christianity; and especially should abundant time be given to the technique of the Christian way of life and the subsequent technique of the solution of personal problems, and those of wider scope—race, war, industry and the like.

The time has come for all who want to help in the colleges to get squarely behind these conferences, and to do this, not only by sending students and making contributions, but by giving counsel in the planning of the conferences.

DATES OF STUDENT CONFERENCES, 1929

Pacific Northwest (men), Seabeck, Wash., June 8-17.

Middle West (men), Lake Geneva, Wis., June 12-20.

Southwest (coed), Hollister, Mo., June 4-14.

Rocky Mountain (coed), Estes Park, Col., June 7-17.

Middle Atlantic (coed), Eagles Mere, Pa., June 12-22.

New England (men), Northfield, Mass., June 14-22.

Southern (men), Blue Ridge, N. C., June 14-24.
Preparatory school boys, Blairstown, N. J., June 22-27.

The dates of the conferences for colored students at Tougaloo, Mississippi, and King's Mountain, N. C., have not yet been determined.

Will all those who would like to have something to do with these conferences, either planning them or sending students, or helping in some other way, please write?

MID-WINTER CONFERENCES

Of the mid-winter conferences, there will be two held in New England, one at Poland Springs, Maine, March 1-3. The theme will be "The Place of Christian Dynamic in Life," and the main speaker, Dr. Charles W. Gilkey. The other, at Northfield, Mass., February 15-17, will have as its theme "Religion on Trial in New England Industry," the main speaker to be Dr. Harry Ward. Mr. William Kitchen, 167 Tremont St., Boston, will be in charge of both conferences.

The Middle Atlantic Conference will be held at Buck Hills Falls, Pa., February 15-17. The main theme will be "The Christian Technique of Living." Addresses will be given by Norman Thomas, Stanley High and Henry P. Van Dusen. Francis A. Henson, 347 Madison Avenue, N. Y., is in charge.

There will be two mid-winter prep school conferences: one at Princeton, February 8-10, having as its main speaker Erdman Harris, and the theme, "Transition from Prep School to College." Donald D. Stevenson of Princeton is in charge. The other, with the same theme and speaker, is at Yale, March 1-3, and is in charge of George Workman, 167 Tremont St., Boston.

Any detailed information about these conferences will be given by the persons in charge.

CHATTANOOGA MEETINGS

From January 5th to 12th there met in Chattanooga, Tenn., the Council of Church Boards of Education and the Association of American Colleges. Warden Bernard I. Bell of St. Stephen's College is treasurer of the latter organization. On January 9th the executives of our five Church colleges met under the leadership

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of President Bartlett of Hobart. A special meeting of student workers of our Church and other Churches was held on the 8th to consider ways of cooperating more effectively in the southern colleges.

The meetings throughout were stimulating and helpful, and out of them came more understanding and new insight in common problems of religion and higher education and the relation between them.

Books

Miss Alice Williams at the Church Missions House has worked up a list of the very best of the new books for students. She has asked a number of those in touch with students to cooperate with

her in this. The complete list is available upon request. Among the most recent books of value are:

The Angel That Troubled the Waters. Thornton Wilder. Coward-McCann. \$2.50. A series of three-minute plays for three people. A delicate and imaginative book for those for whom beauty is a real persuasion.

The Master. W. Russell Bowie. Scribner. \$2.50. The human story of the greatest Personality. All things considered, probably the very best book for students on the life of Christ.

God's Trombones. James W. Johnson. Viking Press. \$2.50. Vivid and stimulating sermons of the old time Negro preachers, set to verse.

Victim and Victor. John R. Oliver. Macmillan. \$2.50. Even more gripping than *Fear*.

The National Federation of Episcopal Young People

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

"BRINGING OTHERS TO THE MASTER" is the title of a new pageant on personal evangelism which was written and presented by the young people of the Province of Sewanee at their annual summer conference last August, and which in printed form is now available for use by other groups actively interested in the subject of personal evangelism.

The way the pageant came to be written is illustrative of the development of initiative and responsibility within a group of young people when once they are given "sympathetic understanding, adequate leadership, suitable instruction and worthy ideals, together with an opportunity to express themselves in service."

As soon as the young people of the Province of Sewanee arrived on "The Mountain" they were divided into four groups of about fifty each, the groups being known as "Leagues." Each league, among other things, was responsible for giving a pageant one night during the conference, the themes chosen representing the life and work of the Church—missions, social service, religious educa-

tion, and personal evangelism. The idea was two-fold: to give a pageant that would serve as a means of imparting information in an interesting and enjoyable way to the members of the conference; and to prepare and present something in such a simple and practical way that groups of young people throughout the province might do the same thing during the year.

Every one of the four pageants was unusually well given. After lengthy consideration the one on personal evangelism was unanimously voted the best.

The first reason for this decision was that the pageant was the thought and work of the young people themselves. Sitting together as an informal group they first talked about personal evangelism, what they knew and didn't know about it, and then what most people inside and outside the Church thought about the subject. Rather amazed at what they did not really know, and the few instances of real evangelism they had seen with their own eyes, they turned to the Bible for examples. Searching the

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Scriptures, these young people picked out every instance of what they called personal evangelism, choosing four which would lend themselves to dramatic presentation. They then discussed ways and means of presenting the subject as a call or challenge to the other young people at the conference.

The method of presentation and its effect was the second reason for judging this pageant the best. The whole program was planned and carried out in such a way that it not only informed and interested the persons seeing it, but aroused in many a restless desire to "bring others to the Master."

This feeling was not the result of any one phase of the presentation but of the whole plan. The entire conference resolved itself into a regular Sunday night meeting of a Young People's Service League with the usual procedure for opening the meeting. There was a general discussion on personal evangelism, which was supposed to be the subject for the evening, the young people in the audience giving their own personal reactions and opinions, such as "I know I'm not good enough to be correcting other people for their sins, or for the way they think. It's their business, and they don't like anybody meddling"; or, "It seems to me none of us really know what we are talking about, and only those who are specially trained ought to attempt this personal evangelism." As no one seemed able to answer the question, "But what about Jesus' disciples,—did they do any personal evangelizing?" it was voted to drop the discussion and find out what the Bible had to say.

The lights were lowered, while passages from the Bible were slowly and distinctly read by an unseen reader, the scenes being acted in silent pantomime, with the action and reading suited to each other as closely as possible.

The first scene showed Peter busily mending his nets, and Andrew, who had come in search of him, eagerly giving him the good news, and after some persuasion leading him away.

The curtain was next drawn on a street scene in Samaria where a group of men

and women were passing back and forth, gossiping and bargaining. The Woman of Samaria entered, telling first one and then another, finally beckoning all after her. They followed, half curious, half doubtful.

In the third scene the Eunuch was shown in a chariot reading a scroll, while the fourth and last picture was of Lydia on a side street selling her purple and dye to passersby. She joins a group of worshippers, and then slips away, only to return in a short time, bringing with her her whole family to be baptized.

The audience shared in the presentation by singing special hymns between each two scenes and by entering into the discussion at the conclusion, which was not so much a discussion as a series of statements of an awareness of the Truth, judging from the remarks of the young people, one of whom said, "I have learned this about personal evangelism, it's sharing your best Friend with your best friends. Peter might have missed the biggest thing in his life if it had not been for Andrew." Every one on the Mountain felt a personal appeal in the line of the old familiar hymn, "Jesus calls us."

Through the courtesy and kindness of the Brotherhood of St. Andrew in cooperation with other organizations, copies of this pageant, with simple directions, Bible passages, hymns and pictures, may be procured for five cents each or twenty-five cents a dozen from any of the following:

National Commission on Evangelism, 281 Fourth Avenue, New York; Brotherhood of St. Andrew, 202 South Nineteenth St., Philadelphia; The Daughters of the King, Room 305, 150 Fifth Avenue, New York; Provincial Commission on Evangelism of the Y. P. S. L., Mr. Morton Nace, chairman, 464 N. E. 16th St., Miami, Fla.

Some groups of young people may find this pageant helpful to use in connection with Lenten study or some special work of personal evangelism, while other groups might find it just the thing to present at a diocesan or provincial conference.

In addition to the pageant, a list of

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books, leaflets and cards furnished by the National Commission on Evangelism may be secured from the Commission by asking for Bulletin 25.

A particularly valuable leaflet, especially for workers with young people, is No. 57 on this Bulletin. *The Challenge of Youth*, written by Leon C. Palmer when he was executive secretary for the national commission, has been widely used and recommended. Price, five cents a copy.

The following reports and information regarding the work of the national Federation of Episcopal Young People may be secured from Miss Lambright: *Message of the Young People to the General Convention*, 2 cents; *Report of the Business Session of the National Conference*, 2 cents; *Address List of Delegates to the National Conference*, 2 cents; *Work of the National Commission*, 1 cent; *Summary of Work in the Diocese*, 1 cent; *National Hymn and Prayer Cards*, 1 cent.

Cooperating Agencies

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

Brotherhood of St. Andrew

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

AN ANNOUNCEMENT OF interest to all Bible class leaders and Church school superintendents has just been made by the national Brotherhood of St. Andrew. Beginning with April, 1929, Brotherhood leaders will prepare and George W. Jacobs and Company of Philadelphia will publish a course of lessons for use by Bible classes in the Episcopal Church. The course will be based upon the *International Uniform Lesson Outlines*, adapted to the use of our Church; the class quarterly and the teacher's helps will be written by Leon C. Palmer, general secretary of the Brotherhood, and special articles from leading bishops in the Church will be included from time to time.

The *International Lessons* for adult Bible classes are already being used by many in the Episcopal Church, it is said, and about ninety per cent of Bible classes in other communions have been using these lessons for years. This makes possible a concentration of Biblical scholarship on the passage for the day and the publication of a large number of helps at

a small cost for the teachers. Heretofore, however, there have been no helps on these lessons written from the Church standpoint and published by Church publishing houses. The new series now arranged meets this defect and makes it possible for Bible classes in the Episcopal Church to use these lessons acceptably. The editors of this series will endeavor to provide a course of Bible study lessons suitable for use in the average adult class of the average parish, whether taught by the rector or by a layman. The aim will be to lead the class to the direct study of the Bible itself, with emphasis upon the practical application of the lesson to present-day conditions and the problems of Christian living.

The price of the quarterly for the members of the class will be seven cents per quarter, or twenty-eight cents per annum. The teacher's helps will be published in *The American Church Sunday School Magazine*, at 15 cents per month or \$1.50 per annum. Full information regarding the cost can be obtained from the publishers or from the Brotherhood.

Bulletin 109, National Commission on Evangelism, lists eight books useful to lay readers as source material for talks.

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The Seamen's Church Institute of America

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

IT IS A PERSONAL PLEASURE to take this opportunity to thank so many of the readers of *THE SPIRIT OF MISSIONS* for their kind interest and support in making it possible for the Seamen's Church Institute of America to bring something of the Christmas spirit into the lives of those lonely and homeless seamen who were in all our ports on Christmas Day, and especially in helping us to minister to some 2,500 sick seamen who were in our marine hospitals during the Christmas season.

Approximately 5,000 Christmas dinners were served to these men in our various Institutes and an equal number of ditty bags and Christmas boxes were distributed at our Christmas entertainments. Through the generosity of those who during the year have spent long hours knitting we were able to distribute thousands of sweaters, helmets, socks and wristlets, most acceptable gifts to men going to sea during the winter months.

Beginning with our Church services and throughout the day, these men, many of whom have not been ashore on Christmas day in five, ten or even fifteen and twenty years, were brought to realize that the Church was truly keeping the Birthday of the Christ and bearing witness to the Incarnation.

A Christmas dinner, a ditty bag or Christmas gift may in itself be a small thing, but when given in or by the Seamen's Church Institute it emphasizes to the minds and lives of these men, who are too often indifferent to the Church, the fact that primarily the Christian Church is in the world to serve. Already each mail brings to this office expressions of gratitude and thanks for the joy which the Institute has brought into the lives of these wandering strangers.

One of our faithful workers has written: "How I wish every woman who packed a Seamen's Church Institute Christmas box could be privileged to give it personally to a sailor . . . and to re-

ceive the acknowledgments of all kinds that are given, from the shy smile of gratitude of the young men, to the hearty, 'God bless you, lady!' from the real old salt. Then to go down from the platform and be among the men, to see their pleasure and hear their comments. One man never saw so many useful articles in a box. He did not know how any lady could ever think of so many little things. Another had been wanting every article that was in his box—and all rolled up in red paper, tied with red ribbon!' Another did not know when he had ever received a Christmas gift before, while still another thought it the most wonderful evening he had ever spent and wished Christmas could come four times a year. He would not open his box until later, to make the pleasure last a little longer."

The Church Periodical Club

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

THE CHURCH PERIODICAL CLUB has a very definite ideal of service to the missionaries of the Church, though humbly conscious of the many ways in which that ideal is not reached. It was an encouragement to the members who attended the annual service on December 9th to hear from Bishop Binsted of the ways in which he knew they were helping.

The reading matter sent to the missionaries brought them in contact with the world outside their own environment and kept their minds alert. The friendly spirit and the constant thought shown by the regular sending of magazines was comfort in loneliness, kept up the morale and gave assurance that the Church at home was behind its workers in the far-off places. Lastly, the C.P.C. provided tools for the missionaries' work in the form of libraries, reading matter for distribution, pictures, etc.

It may be to the point to quote here a few words from a letter about the fiction library at St. Luke's Hospital, Tokyo: "The fiction library works over time. We have many private patients and it is a joy to be able to say, 'Now that you are able to read, I'll bring you the catalogue

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of our library to let you choose.' When the books come from home the hospital post office looks like a country post office at train time! For we foreign nurses all hover around to see what we can borrow to read, before they are put into the library for patients' circulation." This is a matter that might concern any one of us if we or our friends should be compelled to seek hospital treatment while traveling in Japan. Let us make sure that this library is kept up to date with the kind of books we should want to read.

For six years past the C.P.C. has been enabled through the gifts of its members to supply some of the most pressing library needs in missionary schools and universities. A letter from the president of St. John's University, Shanghai, shows how important it is that this help should be continued. St. John's is opening its doors again after the enforced closing of the past two years: "Inasmuch as we are not able to appropriate much from our general funds for library books, owing to the fact that our income from student fees is only about half of what it was formerly, the help of the Church Periodical Club is of the greatest value to us. It would be splendid if it could be continued for another three years. It is very essential that we should keep up our library, for I think I can say that the library is one of the features in connection with St. John's which attracts students to us."

Who will help the C.P.C. reach the readers of books and periodicals in French, German, Italian and Spanish? There must be many who would pass on reading matter in these languages could they be made aware of the need. Appeals for such literature come especially from Marine Hospitals and from the Seamen's Church Institutes in several large ports. The last call is from the Institute in San Francisco which is able to do well by the seamen on English and American ships, but has little or nothing to offer their brothers—our brothers—of other tongues.

Even before Bishop Gore's splendid new one-volume *Commentary* was published, we had requests for it. We suggest it as a most desirable gift.

The Daughters of the King

MRS. W. SHELLEY HUMPHREYS,
Recording Secretary
2103 Main Street, Jacksonville, Florida

FORTY PERSONS BROUGHT to Confirmation by one chapter in less than a year. This is reported by a chapter organized in the diocese of Western New York in 1928, and, therefore, less than a year old at the time of reporting in November.



CHRISt in the *Common Ways of Life* by Canon C. S. Woodward, Canon of Westminster Abbey, is one of the books recommended for Lenten study. Miss Laura Boyer has prepared *Helps for Leaders* for use either in class or individual study of this book.



AS A FIRST step in furthering the plans of the Commission on Evangelism, one might study its program as adopted by the Commission, the Brotherhood and the Daughters, in September, 1927. A new folder outlining the plans of the Commission refers to bulletins which will be found helpful and which may be obtained from our national office—Bulletins 104, 105, 107 and 108.



BRINGING *Others to the Master*, a pageant on Personal Evangelism prepared by the young people of the Province of Sewanee, has been approved by the Commission on Evangelism, the Brotherhood of St. Andrew and the Daughters of the King, as an effective aid in personal work. Copies may be obtained from the national headquarters of these three agencies. The pageant may be adapted to large or small groups. (See also page 128.)



IF THERE WERE NO other encouragement than the Presiding Bishop's words of appreciation and cheer, the Order might well find sufficient inspiration to go forward. Members see but a limited area; he is in a position to take a synoptic view. In both informal speech and formal ad-

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dress, he bids us "thank God and take courage, for our Cause is worthy—no other in the world more so."



THE NATIONAL COUNCIL of the Order is coöperating with the Brotherhood of St. Andrew in the publishing and distribution of the leaflet, *The Family Altar*, recommending that the Scripture for the day be the selection given in *The Churchman's Kalendar of Daily Bible Readings*.

The Religious Training of Children in the Home, by Leon C. Palmer and Lala C. Palmer, also received the indorsement of the National Council. This is a sixteen-page leaflet of suggestions for parents of small children and may be obtained from the Brotherhood office.

Church Mission of Help

MRS. JOHN M. GLENN, *President*
27 W. 25th Street, New York, N. Y.

THE CHURCH MISSION OF HELP of the Diocese of Newark, held its sixth annual Volunteers Conference in Trinity House, Newark, N. J., on Friday, November 23rd. At the morning session, Miss Anne Smith, executive secretary of the Social Service Federation of Englewood, gave an inspiring talk on Adventure in Character Building—Case Work. Bishop Stearly presided at the luncheon which followed and the Rev. Charles L. Gomph outlined the work which has been done in the Diocese of Newark since Church Mission of Help was established there. In the afternoon, Miss Ethel Van Benthuisen, second vice-president of the National Council, Church Mission of Help, gave a talk on The Volunteer Adventurer, which was especially helpful to volunteers. A feature of the conference this year was the display of clever posters and of an artistic diocesan map made by Mrs. Halsey Prudden of Montclair, an active CMH volunteer. These posters depicted the needs of the underprivileged girls to whom the organization extends its friendship. The map pictures all the cities and towns of the diocese where CMH work is done, interspersed with various amusing sketches.

The year 1928 marks the tenth anniversary for CMH in Newark. The work originally carried on by one worker has grown until it now requires a staff of fourteen. Instead of a desk in the corner of the old diocesan office, there are now three offices in the diocese, and it is probable that two others will be opened soon.

There are over seventy-five volunteer groups engaged in this diocesan work, representing more than half of the parishes in the diocese. It is hoped that by the end of 1929 every parish in the diocese may have at least one representative helping in this splendid mission for girls.

The Girls' Friendly Society in America

FLORENCE LUKENS NEWBOLD, *Executive Secretary*
15 E. 40th Street, New York, N. Y.

THE GIRLS' FRIENDLY SOCIETY maintains, at present, three provincial field secretaries: in Province VIII on the Pacific Coast, in Province V in the Middle West, and in Province III, the Province of Washington. It is hoped, in the near future, that there will be sufficient funds to support a secretary in each of the eight provinces. From the provinces where secretaries are now at work come enthusiastic letters to the national office telling of help rendered in planning the year's program, notes from over-worked rectors expressing gratitude for assistance given in organizing new branches, and letters from the girls and associates saying that they have caught a new vision of the meaning of the Girls' Friendly Society with its unlimited opportunities for growth and service.

From the reports of the field secretaries comes additional information on the nature of the work they are doing. In the Province of Washington, which includes Pennsylvania, Virginia, West Virginia, Maryland, Delaware, and the District of Columbia, Miss Fifield, the field secretary, has, since the beginning of September, visited approximately fifty branches, spending from one to four days with a branch; has helped in the organi-

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zation of three new branches; has presented the work of the society at fifteen church gatherings of various kinds, Woman's Auxiliaries, Young Peoples' Fellowships, diocesan conventions, and meetings of the clergy and Church schools. The opportunity of coming in close touch with the young people of the Church has been given her through recreational leadership in parties, picnics, and other parish events.

The fifty branches visited include rural groups, where the members come as far as eight miles to attend the meetings and where the rounds must often be made in the "parish flivver"; large city branches, whose membership is comprised of business and high school girls, girls of all ages,

of many nationalities, and of a variety of faiths. In many branches there are candidate groups comprised of eager youngsters under twelve. The branch at the Blue Ridge Industrial School is especially interesting. The girls govern themselves and plan their own program under the able guidance of their branch president. Another interesting branch is that at the Santa Maria Mission in Philadelphia with its membership of Italian girls ranging from fourteen to twenty years in age. This branch is unusual in that the leadership comes from the members of one of the city branches in Philadelphia. In fact, every report tells its story of interesting groups, varied work, progressive leadership or widening opportunities.

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ACOLLEGE CHAPLAIN writes of the Student Council pages: "Here's just a line of congratulations on your new department in *THE SPIRIT OF MISSIONS*. It is fine to have it there. I believe it will be helpful in awakening the Church to the need of increased effort towards effective college work."

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