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THE SPIRIT of MISSIONS



JOHN GARDNER MURRAY
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Assistant Editor

Vol. XCIV

NOVEMBER, 1929

No. 11

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Day of Thanksgiving for New Prayer Book

Last official document signed by the late Presiding Bishop calls Church to observe first Sunday in Advent

MY DEAR BRETHREN OF THE CLERGY AND LAITY:

THE publication of the new Prayer Book marks an epoch in the history of the Church. It is the result of many years' work of the highest legislative body of the Church and the patient, pious labors of learned men. It carries on the great tradition of the Book of Common Prayer as probably the noblest expression of Christian worship in all the centuries.

It is fitting that such an achievement should be emphasized in some special manner.

I, therefore, with the approval of the House of Bishops, have fixed Sunday, the first day of December, the opening day of the coming Christian year, as the date on which I suggest that all our congregations begin the use of this revised Book of Common Prayer.

I earnestly request all communicants of the Episcopal Church, and all those who habitually attend its services, laying aside other things, to attend the forenoon service on this Advent Sunday, on the first of December, in order that this whole Church may offer to Almighty God, through our Lord Jesus Christ, praise and thanksgiving for the completion of this new Book, together with prayer for His blessing upon us in its future use.

I ask the bishops to distribute this letter, with an appeal of their own, to all rectors and other incumbents, requesting them meanwhile to inform their people of this appointed day and service.

Wherever approved by the Diocesan, I suggest the following prayer for use upon the occasion:

ALMIGHTY GOD, our heavenly Father, we praise thy Name for the direction of thy Holy Spirit, to thy servants who, through the years, have endeavored to perfect the worship of thy Church. We yield unto thee unfeigned thanks for the loyalty, devotion and unity of spirit, which, by thy mercy, have attended them in their task.

Grant we beseech thee, that, through the Book now enriched under thy guidance, multitudes of thy children may enter into the fellowship of thy Son Jesus Christ and worship thee in spirit and in truth.

And finally, we pray that all thy people may so faithfully employ the words of this Book that our lives may show forth thy praise, and that, day by day, lifting up our hearts, we may continually dwell with thee in heavenly places; through Jesus Christ our Lord. Amen.

Faithfully and affectionately yours,

JOHN GARDNER MURRAY,
Presiding Bishop.

THE SPIRIT OF MISSIONS

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NOVEMBER, 1929

NUMBER 11

"He Chose David Also His Servant"

John Gardner Murray, first elected primate of the American Church, was a faithful shepherd, a pioneer and a wise and statesmanlike leader

By the Right Rev. Hugh Latimer Burlleson, D.D.

Bishop of South Dakota and Assessor to the late Presiding Bishop

JOHN GARDNER MURRAY was a faithful shepherd. Like David, the shepherd king, God chose him because he had the shepherd qualities.

"He chose David also his servant. . . . That he might feed Jacob his people and Israel his inheritance.

"He fed them with a faithful and true heart; and ruled them prudently with all his power."

The late Presiding Bishop was a pioneer in a great advance in the history of this American Church. When, four years ago, it became possible to elect a Presiding Bishop instead of receiving one by accident of death and seniority of consecration, when the Church could look for a leader, and call him from the ranks of her chief pastors, it was upon Bishop Murray that the lot fell. Honor? yes! but responsibility, pioneering, leadership in the organization of a new era of the Church's life. The day of the patriarchs, each one more or less feeble, had passed; the day of presidents, chosen for their character and ability had come, and the Church was awaiting the result. Among those of us who did not know him when the choice fell upon him, there was some questioning. Other figures in the American Church were more immediately outstanding; there were other men more in the public eye. But the choice of the Church, which I believe to have been the choice of the guiding Spirit of God, called

him from the sheepfold of Maryland to feed and lead the whole Church.

How well he did it I shall not attempt to say; further than to assure you that step by step and day by day, as he went about this Church, and as its various dioceses and organizations came into touch with him and realized his purposes, he more and more became recognized as the inspiring leader of a national Church. He showed in the wider sphere those qualities which those who knew and loved him well had found in him. He carried with him the same utter simplicity, the same gallant purpose, the same splendid consecration, and the human touch that marked his whole ministry. Therefore we feel that a great and important trial period in the life of the Church has been brought to a close by what must seem to us a tragic loss. He wrought bravely and well for Christ and His Church.

The results of a man's life are the outgrowth of the qualities which lie at the roots of that life. In the long run it cannot be otherwise; and the more important his work, the higher he rises in the sphere of service and power, the more the man himself counts, and the things which he achieves are the outcome of what he is.

To me it seemed that Bishop Murray exhibited those qualities attributed to the King who was also the Shepherd. This Primate of the American Church was always a shepherd.

THE SPIRIT OF MISSIONS



THE CONSECRATOR

As chief consecrator at the elevation of Bishop Jenkins to the missionary episcopate of Nevada, Bishop Murray is here seen in a typical role. He also consecrated Bishops Mitchell (Arizona), Creighton (Mexico), Casady (Oklahoma), and Binsted (Tohoku), as well as six Diocesans

I think first of his steadfast faith. He could have echoed the splendid words of St. Paul as he sat in his Roman prison: "I know Whom I have believed." The assurance of faith had passed into the conviction of experience. The deep-rooted faith of this man of God was impressed upon you the moment you came into contact with him. On the Friday afternoon following Bishop Murray's death, as an interim person commissioned to carry on, I sat down at his desk in the Church Missions House. It was a business man's desk, orderly, accurate, and perfect in its appointments, but in the middle of the blotter lay his Bible, as it has lain since first he took up his great task. It was not there for show, but for use, and those who were close to him knew how often he turned to it to re-enforce his own soul. He *knew* Him in Whom he had believed.

Next came the element of human sympathy. His was a true and loving heart. I have rarely known a man who touched

so intimately the lives of so many people; not because it was his business, but because he loved human beings and was sensitive to human values. Every employee in the Church Missions House, down to the man who carries out the ashes, is mourning the loss of a father. He knew them all by name, and when he was leaving for the summer he would say goodbye to each one; not in condescension but in human comradeship.

I sat at his hotel table in Atlantic City. He knew the waitress by name, and though she had been in touch with him for only four or five days, no one more truly grieved because of his death. Now by a glint of humor, and again by some word of sympathy and understanding, the loving-kindness of his spirit showed itself.

Whatever else history may say of John Gardner Murray, it will write him down as a wise and statesmanlike leader. He "ruled prudently". He saw far and made his decisions promptly. He was essentially a general. His trained mind pene-



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THE ADMINISTRATOR

Bishop Murray's desk in the Church Missions House from which he actively administered the work of the national Church, was a business man's desk, orderly and accurate. He had a unique grasp of the Church's world-wide problems and his trained mind quickly penetrated any subject under consideration and saw its essential implications

THE SPIRIT OF MISSIONS

trated the subject under consideration and grasped its essential implications. No one could put anything over on the Presiding Bishop. He could have long patience, but he knew where he was going, and where others should be going; and when the right time came, he could speak the word of decision. He manifested, on occasion, that loving autocracy which is the sign of the real leader.

The Church of the future will know him as one who laid foundations and created traditions upon which, please God, a united and powerful national Church shall stand.

He ruled "with all his power." The utter consecration of the man to the thing he was set to do, finally cost him his life. His days were shortened by his entire devotion to his task. He worked harder and kept longer hours than younger and stronger business men, and when he passed into the larger life he was sitting upright in the midst of his brethren, ruling that assembly, and pronouncing a decision upon an important question. Another voice finished the work for him, as his body lay there in the sanctuary with head toward the Altar; but it was John Gardner Murray whose spirit ruled, and no other. Details in penciled memoranda lay upon his desk covering each item of business which remained, and needed only to be announced. He, being dead, yet spake.

Finally, may I tell you of those last mo-

ments of his life? I speak not sentimentally, nor emotionally, but as I have told it to his family, so I tell it to you.

As was his wish, I sat beside him at a desk placed between the choir stalls at the entrance to the chancel. The House of Bishops was debating a rather involved question of parliamentary procedure—whether we could lawfully reconsider a question already disposed of—and the parliamentarians were having a wonderfully interesting time. I was reminded of an occasion when I sat in court and heard two lawyers discussing whether a man was legally dead, while the man himself, alive and well, sat listening. As the matter seemed to be growing involved, the

Presiding Bishop decided to make a ruling. He called the House to order. The Book of Canons was open and his fingers were upon it. In a splendid, clear voice he said: "Brethren, my decision is that in accordance with Canon 18, Section VII, Subsection"—Here his eyes dropped as though he were trying to read the last figure; there was a pause; a murmur ran through the House, and turning towards him I saw that his eyes were closed and his head had drooped slightly forward. He was dead! So calmly and firmly did he sit that it was hard to believe anything had happened. We did what we could, though there was nothing which could be done, and after we had placed him on the chancel floor his brethren knelt in



THE MISSIONARY TRAVELER
One of Bishop Murray's keenest desires was to personally visit and know every missionary district and diocese of the Church

“HE CHOSE DAVID ALSO HIS SERVANT”

prayer, led by Bishop Hall. A physician, hastily summoned, pronounced him dead and we passed at once from the prayers for the dying to the prayers for the departed. Tears were on many faces, but awe and wonder as well.

In spite of the grief, notwithstanding the tragic shock, one could feel the undertone of triumph. So Elisha must have felt as he saw Elijah carried up in a chariot of fire. I believe the first thought of everyone was of that glorious ending of a gallant life. How fitting that he should lie calmly before the altar where he had celebrated his last Eucharist, with his head toward the window of the Ascension, his brethren kneeling in prayer about him! And what a witness to our faith

in immortality! We could not belittle the great occasion by permitting our personal grief to overshadow and dim the glory of his triumphal translation. We were solemnized and uplifted.

In the death of a good man one looks through time into eternity, and so long as life lasts we shall carry the memory of the splendid passing of a great soul. He was great in his qualities; great in the service which he rendered; great in the manner of his passing; great in his utter consecration to the Kingdom of Christ.

The foregoing article is substantially the sermon preached by Bishop Burleson on Sunday, October 6, in St. Michael and All Angels' Church, Baltimore, where the Presiding Bishop was once rector and where he had been consecrated Bishop of Maryland.

Minute of the National Council

The National Council is bereaved of its great President.

The Right Reverend John Gardner Murray, Doctor of Divinity, is dead.

We who were greatly privileged to serve with him upon the National Council have suffered the loss of a revered father-in-God, a gallant leader, a dear friend.

No formal words of resolution can express the high estimate we place upon the services he rendered, nor measure the heavy loss which we as a National Council have now sustained.


We desire, nevertheless, to record our high praise and hearty thanks to Almighty God for the gift of this great leader in His Kingdom.

He was eminently distinguished for stalwartness of faith and for simplicity and soberness of life. He was wise in counsel, lofty in vision, sound in judgment, skillful in administration, and wholly consecrated to the cause of Christ and His Church.

Definite in his own convictions, he was ever tolerant of the convictions of others. He had the strength of meekness, the greatness of simplicity, and the beauty of holiness.

To his wife and family we convey our tender and affectionate sympathy, assuring them of our prayers on their behalf that the God of all consolation may sustain and comfort them. And may God grant to him continual growth in His love and service.

Memorial of the House of Bishops

 OUR revered and beloved Presiding Bishop, Dr. John Gardner Murray, was called to his eternal rest in the chancel of St. James' Church, Atlantic City, while presiding at the annual meeting of the House of Bishops. Just before the close of the morning session on October 3, the Bishop had delivered his clear, incisive decision upon an important and difficult problem when the call came; and in quietness and peace he fell quickly asleep in his Father's house, in attendance upon his Father's business, and surrounded by his brethren of the Father's household.

Bishop Murray had been the Presiding Bishop of the national Church for four years. He brought to the duties of his office the devotion of consecration and gracious wisdom from constant communion with God. To the responsibilities of the administration of a Church whose activities circled the globe he brought the experience of a business man whose early years were crowned with accumulated success—years devoted to God as he looked forward through them to the offering of his trained and ripened life to the ministry of his Lord. The ministries of the lay reader, the missionary in rural districts, the rector of the two important parishes which claimed his years of maturer powers, are full and rich chapters in the history of Alabama, his chosen, and Maryland, his native diocese.

Twenty years as Bishop of Maryland have woven his life into the religious and social fabric of the diocese he lived in, while preparing him for the greater position of chief shepherd of our national fold. Into this task he has thrown his splendid powers unstintingly and to it has given unsparingly his life, so singularly prepared both spiritually and temporally, the strong, balanced, steady character of the Christian gentleman; the self-forgetting, untiring, painstaking devotion of the Church administrator; the lofty, consecrated, loving generosity and fellowship of the shepherd of shepherds and of the flock.

These are the dominant characteristics which have won the abiding confidence of his people, which have commanded the admiration and loyalty of his brother bishops, which have entwined about him the love of all.

For the House of Bishops, and by their appointment, we would voice for them and for the whole Church of which he was the chosen executive head our common sorrow that we shall see his face no more. We thank God for him, as in loving trust and confidence we commend his spirit to our risen and ascended Lord, who is "the Resurrection and the Life."

A Loss to All Christian People

Bishop Murray, missionary leader, falls in the midst of service. House of Bishops will meet to name successor to enable Church to carry on

By the Rev. G. Warfield Hobbs

Chaplain to the late Presiding Bishop

A GREAT LOSS FELL upon all Christian people when on October 3, the Right Rev. John Gardner Murray, D.D., Presiding Bishop of this Church and Bishop of Maryland, was called from mortal to Eternal Life as he sat in the chancel of St. James' Church, Atlantic City, presiding over a session of the House of Bishops.

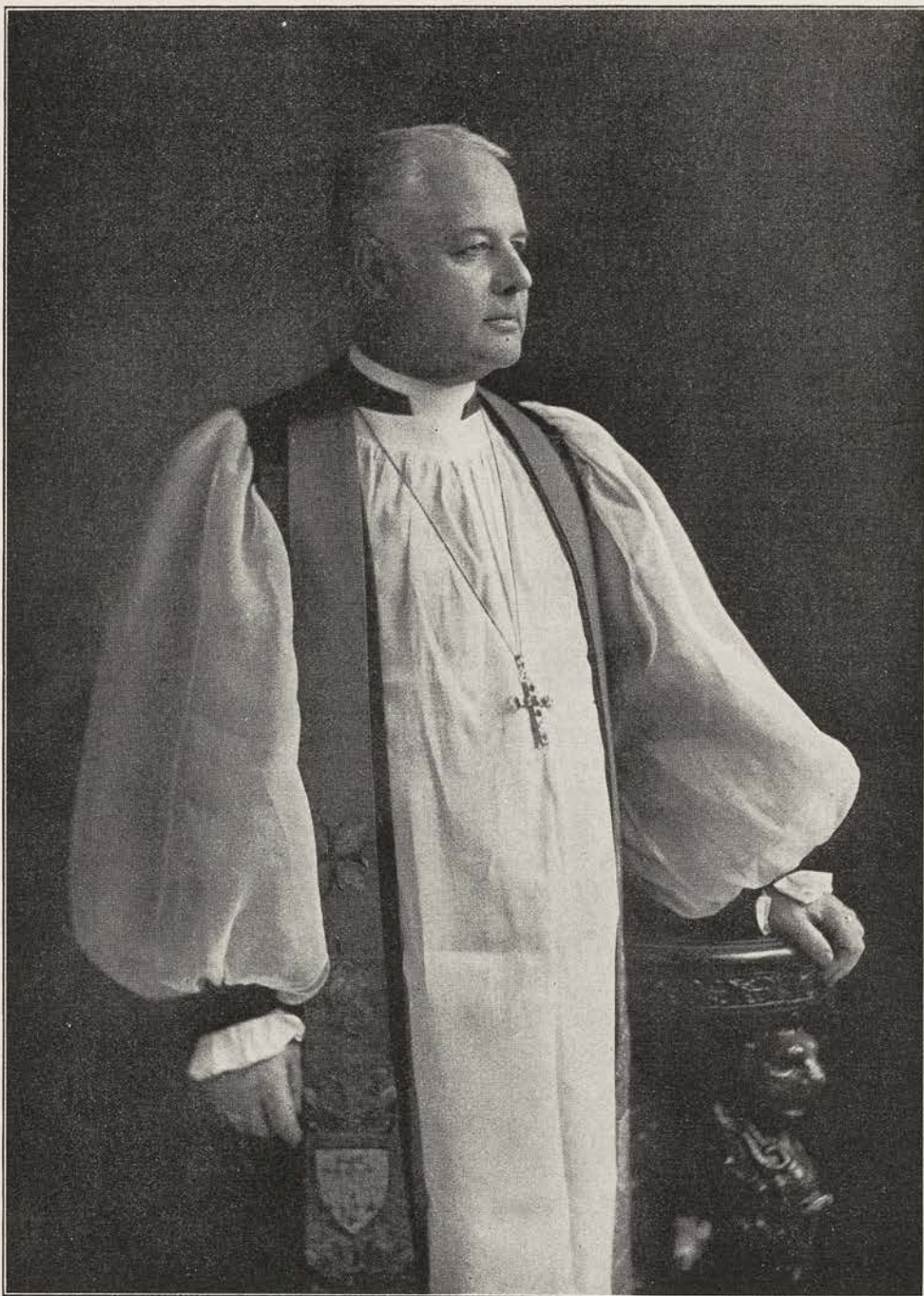
The Bishop had seemed in health. He had reached Atlantic City several days in advance of the sessions of the House and had been immersed in official duty. Morning, afternoon, night—he had displayed that untiring and consecrated eagerness for service which had been a dominant note throughout his life. In even a more vital way than was usual, he faced the larger problems. He was engrossed in missionary strategies, true to his conception of the major business in his office, that it was not a matter of mere ecclesiastical preferment and distinction but a call to leadership in the one, real, glorious adventure of the Christian, the spread of the Kingdom of God throughout all the world.

Missionary bishops were to be named; missionary problems growing out of the vexed China situation must be thought through; Liberia, its missionary bishop at his elbow, must have wise and prayerful thought; hungry hearted pleas from missionary leaders on the outposts must be built into an Advance Work Program, which must be spread convincingly before the Church. At home, other causes claimed attention—the rising interest in evangelism; expanding demands for Negro education, dear to a southern heart; furtherance of world peace, and many another project claimed thought and ef-

fort. And still he found time to face problems of the Departments of the National Council, Evangelism, Education, Social Service, Field and Publicity promotion, Finance, each a factor in the missionary enterprise of the Church, each gaining inspiration from his apostolic vision, each counting itself a unit in that army of missionary conquest that had set out from Pentecost nineteen hundred years ago. Royal hours, these last in Atlantic City, crowded with every enterprise dear to the heart of this shepherd of shepherds.

The House of Bishops meeting in St. James' Church, had elected two missionary bishops. Bishop Murray had presided with vigor and skill. He had just delivered a decision of historic importance. On the day preceding, the House had accepted the resignation of Bishop Vincent of Southern Ohio. An effort had been made in this later session to rescind that action. It was upon the constitutional point involved that Bishop Murray's last words were spoken. The proposed action he declared unconstitutional. He cited article and section, paused, collapsed. Death was instant.

Thus the great leader died as he would have willed it. He was in full possession of every faculty. He stood in the very presence of that House of Bishops which had honored itself in honoring him. He was in the midst of duty. He stood in a chancel; he was within a few feet of an altar where a few hours before he had broken the Bread of Life, and from a stage thus set to his liking he experienced swift and glorious transition into the Greater Life. The loving flock about him seemed fairly to have stood upon an-



THE SENIOR BISHOP

The recent resignation of Bishop Vincent of Southern Ohio makes the Right Rev. William Andrew Leonard, D.D., Bishop of Ohio, the oldest bishop in point of consecration in the American Church. As such, he has called a special meeting of the House of Bishops for November 13 to elect a Presiding Bishop as successor to Bishop Murray

other hillside and to have seen a ransomed spirit lose itself in the glory of the skies. To many, too, came again angelic voices interpreting his life in terms of that missionary query of the long ago, *Why stand ye here?* Men left that place to carry on with new consecration to the divine command which he had made his own, *Go ye into all the world.*

Funeral services, beautiful in their simplicity, attuned to a triumphant faith, were held from St. Michael and All Angels' Church, Baltimore, and the Bishop's body was laid to rest in the family plot in Druid Ridge Cemetery. A great outpouring of men and women of every rank and station, bishop, priest, deacon, and laity by thousands, testified to deep and

reverential love of him and to sympathy for bereaved wife and children, and children's children. The scene of the funeral was the former parish church of the Bishop. He had been called from this service to the episcopate. Twenty years before, he had been consecrated at this altar. From shepherding the few his gentle, loving, Christly heart had gathered to it the whole diocese. Called presently to be pastor to all of us, the same heart, unspoiled by distinction, in the same tender gladness of service had gone out to the whole Church everywhere. Men and women, remembering these things came nearer to God in the tenderness of the farewell, richer of spirit for expectation of reunion.

The Meeting of the House of Bishops

THE MEETING OF THE House of Bishops at Atlantic City which was marked by the tragic death of the Presiding Bishop was the first of the annual sessions authorized by the last General Convention. The call provided primarily for the election of missionary bishops for Wyoming and Honolulu, but was opened for whatever other business might legitimately be brought before it. The collapse and death of the Presiding Bishop occurred at one-fifteen o'clock in the afternoon, within a few moments of the adjournment of the first session during which two missionary bishops were elected:

FOR WYOMING—The Rev. Elmer N. Schmuck, D.D., Field Secretary of the National Council.

FOR HONOLULU—The Very Rev. Harry S. Beal, Dean of St. Paul's Cathedral, Los Angeles.

Dr. Schmuck accepted his election subject to the necessary consents of the Standing Committees while Dean Beal declined. Thereupon a call was issued for the election of a bishop for this jurisdiction at the session of the House of Bishops at Washington, D. C. on November 13.

The House recessed following the death of Bishop Murray until two-thirty when

it faced many problems which had thus suddenly been thrust upon it. The Right Rev. Hugh L. Burleson, D.D., Bishop of South Dakota, and Assessor to the late Presiding Bishop, called the meeting to order. He referred to his own and their sorrow, and while, as he explained, he had no status, having received his authority from the Presiding Bishop, nevertheless he did call the House to order and asked its pleasure. Bishop Hall of Vermont, as well as Bishop Burleson, explained the situation now confronting the House. According to the constitution, upon the death of the Presiding Bishop, the responsibility for convening the House for the election of a successor devolved upon the senior bishop. With the acceptance of the resignation of the Right Rev. Boyd Vincent on the day preceding, seniority fell to the Right Rev. William A. Leonard, D.D., Bishop of Ohio. Bishop Leonard accordingly took the chair.

Bishop Leonard explained that by reason of his age and infirmities, it would not be possible for him to assume any of the active responsibilities devolving upon him. He therefore announced the appointment of Bishop Burleson to be his Assessor. To clarify any uncertainty as to his authority, the House adopted a motion calling upon the senior bishop to

THE SPIRIT OF MISSIONS



Atlantic Foto Service.

PROCESSION, FIRST ANNUAL MEETING, HOUSE OF BISHOPS, ATLANTIC CITY, OCTOBER 1

The beginning of the procession in which are eight of the bishops consecrated by Bishop Murray. Reading from right to left they are Bishops Abbott (Lexington), Larned (Suffragan, Long Island), Jenkins (Nevada), Thomas (South Carolina), Casady (Oklahoma), Helfenstein (Maryland), Dallas (New Hampshire), Mitchell (Arizona)

fulfill all of the functions normally falling to the presiding bishop pending the election of a successor to Bishop Murray. Bishop Hall explained the constitutional provisions as well as the rules of order of the House of Bishops concerning such election. The constitution provides that the senior bishop shall within two months give notice of a meeting for the purpose of electing a presiding bishop with the proviso that in the rules of order that the date of election shall not be less than forty-five days after the issuance of the call.

It became necessary, therefore, to fix a time and place for a meeting of the House of Bishops. Bishop Johnson of Colorado called attention to the fact that in Washington on November 14, the new building erected for the College of Preachers would be dedicated in the presence of a score or more of the bishops of the Church. He urged that the Bishop of Washington extend an invitation to the House of Bishops for the day preceding, November 13. Bishop Freeman of Washington immediately accepted the suggestion. The date named violated the rule of order concerning a forty-five day interval but, by unanimous consent the rule was waived and the senior bishop formally announced his call for a session

of the House of Bishops at Washington on November 13 to name a Presiding Bishop for the Church.

The House provided for the drafting of a Memorial to the late Presiding Bishop and named as a committee in this connection: the Right Rev. Theodore DuBose Bratton, D.D., Bishop of Mississippi; the Right Rev. Philip Cook, D.D., Bishop of Delaware, and the Right Rev. Edward L. Parsons, D.D., Bishop of California. A delegation formally to represent the House of Bishops at the funeral of Bishop Murray was named by the senior bishop as follows: the Right Rev. James E. Freeman, D.D., Bishop of Washington; the Right Rev. Philip Cook, D.D., Bishop of Delaware; the Right Rev. Thomas F. Gailor, D.D., Bishop of Tennessee; the Right Rev. H. St. George Tucker, Bishop of Virginia, and the Right Rev. Hugh Latimer Burleson, D.D., Bishop of South Dakota, Assessor to the senior bishop. (See page 698).

PRELIMINARY MEETINGS

A wide range of current topics had attention in a number of meetings preliminary to that of the House of Bishops. The bishops of continental domestic missionary districts and bishops of dioceses which are aided by the National Council

A LOSS TO ALL CHRISTIAN PEOPLE

met in separate groups and jointly. Budgets were prepared for submission to the National Council.

Action which may presage the disappearance of the missionary district was adopted in a resolution by which it is proposed that "Hereafter there be two groups of dioceses known as dioceses and missionary dioceses." A committee including Bishops Burleson, Langley, Wise, Howden and Casady was appointed to consider the many problems involved in ultimate adoption of this proposal and to report at the next annual meeting of the House of Bishops.

THE NEW PRAYER BOOK

Among the very last matters of deep personal concern to engage the attention of Bishop Murray was the introduction of the new Prayer Book. He had expressed an eager desire that the book be wel-

comed generally by the Church upon a given day and in that connection had corresponded with various of the bishops, notably Bishop Slattery to whose distinguished service in this connection Bishop Murray paid frequent tribute. The House of Bishops ultimately accepted his proposal that the first Sunday in Advent, December first, be set apart as a day for such formal introduction of the revised and enriched book. The Presiding Bishop, with characteristic modesty, drafted his proposal as of the House of Bishops. By action of the House, however, he was requested to make announcement in the first person and the statement therefore was edited by him to the form in which it appears on page 692.

OTHER BUSINESS

The House of Bishops accepted the resignations of the Right Rev. Boyd Vin-



Atlantic Foto Service

THE LAST OFFICIAL PHOTOGRAPH OF BISHOP MURRAY

This picture of the late Presiding Bishop was taken during the procession at the opening meeting of the House of Bishops two days before his death

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cent, D.D., Bishop of Southern Ohio, and the Right Rev. Robert LeRoy Harris, D.D., Bishop of Marquette. The death of the Right Rev. Charles Henry Brent, D.D., Bishop of Western New York, was reported to the House. Prayers for him were offered at the celebration of the Holy Communion which marked the opening of the session.

Resolutions were adopted, welcoming to this country Premier MacDonald, and urging upon the Church a corporate observance of Armistice Day to promote the movement toward peace now engaging the attention of the whole world. The Junior Brotherhood and the Church Army both presented messages stressing the cause of evangelism, and were cordially received, committees in each instance being named to encourage these organizations, as well as the National Commission on Evangelism and "The Seventy," recently appointed. Of missionary interest everywhere was the unanimous action of the House in congratulating

the Right Rev. Arthur Seldon Lloyd, D.D., on the occasion of the twentieth anniversary of his consecration.

Dr. Lewis B. Franklin, Vice-President and Treasurer of the National Council, reported the steps that have culminated in the choice of 169 foreign and domestic missionary projects, totaling slightly more than \$1,500,000 which presently will be presented to the Church as an Advance Work Program. Bishop Murray eagerly furthered this meeting. He had grown restless that the Church gave difficult tasks to men and women throughout its mission fields and denied to them the tools by which such tasks might be successfully completed. He had followed every step in the development of this project since its authorization by General Convention in Washington. No finer memorial could be reared to him than that this Program, from top to bottom, be swiftly and eagerly accomplished as evidence of a new consecration to the missionary enterprise in his name.

Five Villages Reached Through Work in Suyo

IN A LETTER VOICING some of his hopes for the Church's work centering around Sagada, Philippine Islands, the Rev. Lee L. Rose tells of the successful completion of the fund for the building of a church in Bagnen, a town about six miles from Sagada, with a large number of earnest, if somewhat untutored Church people.

Having secured the church at Bagnen, Mr. Rose tells of other places where churches are badly needed.

"I might speak particularly of Suyo. We have absolutely nothing there and we are no longer permitted to use the government school. I have been holding services in the government school this year and when the bishop was here for confirmation last week he confirmed a class of one hundred and sixty-five in the open air. A church at Suyo would minister to five different villages. The people there are even more enthusiastic than these at

Bagnen and are willing to do more for the sake of having a church.

"We have also been asked to come into Tadian, but of course we cannot do anything unless we have something resembling a building in which to conduct services. You, with your knowledge of conditions here, know that an Igorot house leaves something to be desired in the way of a place of worship."

When Mr. Rose says that the Igorot house leaves something to be desired in the way of a place of worship, he is speaking well within the mark. The average Igorot house in the Sagada region is absolutely impossible as a place of worship. It is small, usually windowless, with a doorway rarely more than four feet high. If those one hundred and sixty-five young people confirmed at Suyo are to be nurtured in the Church's life and faith, a place that they can know as God's house is absolutely essential.

Trekking Through the Liberian Hinterland

The rainy season finds Bishop Campbell on the trails through the tribal country visiting thousands who have never heard the name of Jesus

By the Right Rev. Robert Erskine Campbell, D.D.

Sixth Missionary Bishop of Liberia

"COME ON, NOW! Walk-, Walk-a, Walk-a!" Such was the call that the Rev. James H. Gorham, O.H.C., and I heard on the trail, as we set out from the Holy Cross Mission, Massambolahun, for an extended tour in the Liberian hinterland.

Down hill, over a stream, up hill and through a town of beehive houses, then down hill again, and so on indefinitely, we walked. There those splendid carriers very picturesque in their flowing gowns, swung along easily under their boxes and bundles. The long, snake-like caravan wound its way under the tunnel of the overhanging big bush or, at times, emerged into the dazzling sunlight of a space cleared for the rice farms. Occasionally, some one of the Christian men burst spontaneously into singing one of the grand old hymns of the Church, the tune of which would be familiar to us in America, but with words in a tongue unknown to any but a very few of us.

At five o'clock in the afternoon in the midst of a downpour of rain, for it is the wet season in the tropics and more precipitation than sunlight is to be expected, we reached Pandemai and the William Hoke Ramsaur Memorial School. The hearty welcome from the principal, the Rev. James Dwalu, and his charming wife, more than atoned for the rigors of the trip. Our readers will remember that the Rev. William Hoke Ramsaur, who died in 1922, at Cape Mount, was the first missionary to visit Pandemai, a two-weeks' trek from the coast, so it is but fitting that this station should be named in his memory.

I was more than pleased to find that the work at Pandemai is in such flourish-

ing condition. The school boys have made a large rice farm adjoining the school grounds and have helped in building a fine large native house of pounded mud and bamboo thatch. In this latter, the townspeople have given much assistance, due to their interest and the friendly relations maintained by the principal. In the house are two rooms specially reserved, one for the Holy Cross Fathers and one for me. While here I blessed the new house and the lovely native-made altar in the chapel dedicated to St. John Baptist.

Pandemai boasts that it has never been taken in war. When in 1891, the British Commissioner, T. J. Aldridge, arrived here from Sherbro and tried to persuade the native chiefs to swear allegiance to the Queen, he found the town guarded by nine stockade fences, and the people so independent, that he fled in terror and never again tried to talk his "government palaver" in those parts. In proof that their boast is true, the people pointed to several old houses in the town, which have been standing longer than the oldest inhabitant can remember. If the town had been captured, these would have been burned or broken down. In one of these old houses there lives an old woman whose business it is to guard certain charms and fetiches, and who must live chastely in an unmarried state.

All too soon the visit at Pandemai came to an end. To tell of the services in the town church, of the confirmations and of the friendly visits of the chiefs and big men would take too much space. So on a bright sunny morning the caravan, this time with Mr. Dwalu in the company, passed through the town from

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the school compound to the shady trail where the graves of great war chiefs lie on either side, each one looking like a miniature Stonehenge, under the dark foliage of the kola trees, the waving bananas and plantains and the wild canas, which grow on the outskirts of the villages in great profusion.

Northward we traveled to Vonjama, crossing *en route* a very high hill, showing decided outcroppings of mica. Vonjama is the seat of the Liberian Government in these parts and wears a very business like appearance. Father Gorham and I intended passing on at once to another station but the district commissioner was so pressing in his invitation to tarry a while that there was nothing left but to stay until the Liberian Independence Day, July 26. Unfortunately, the rain spoiled a large part of the ceremonies, but even then, the boys from the government school drilled well, the native chiefs staged a few of their simpler dances and some salutes were fired from the cannon.

Thence the trail led us through Bittinjema, a village at the foot of the sacred mountain, Nu Sawa, with its queer houses so small that only a dwarf would be comfortable in them; Quoelahun, crowning a hill nearly two thousand feet high; Fasa Wulo, another sacred mountain of bare rock, higher than anything else in the surrounding country, with its one tree at the summit, like a feather duster on the tip of a shell, for a big gun three miles in diameter, a landmark for all the country roundabout. And all this amongst thousands of people who have, for the most part, never so much as heard the name of Jesus. I wondered while traveling through this virgin territory how scholars of a certain type who are forever in search of the "historical" Christ would behave as missionaries. Our Gospel miracles are all too tame for these untutored folk. Nothing is too hard for them to believe.

And so to the mission station at Por-

luma, among the Gizi people. Here the name of Father Allen, intrepid minister of Christ, is a community benediction. The mission lies right on the crest of a huge hill, while the native town lies spread out on a shoulder just below. Gigantic cotton trees, planted as barricades by the inhabitants in the old war days, shut off part of the view; but even then Fasa Wulo can be seen off to the southeast, and to the north stretches out, like a titanic field of new-mown hay, the jungle-covered hills of French Guinea. Visits from the Paramount Chief, Kandekai, instructions and services for the school boys and people, baptism, confirmation and interviews with individuals filled the speeding days.

Kandekai told me two very interesting facts concerning the Gizi tribe. When the Gizis first migrated to that country in the dim and misty past, they found a race of dwarfs there, who lived in the bush, with neither houses nor towns. The other was that the Gizis have a tradition that in the beginning God made all the people of the earth to speak one language. The people became proud and began to build a very large house. After they had worked on it for three years, God became displeased with them for their presumption and, at a single blow, demolished the structure, scattered the people, and made them all to speak different languages. To show his further good will, Kandekai also offered Father Gorham one of his daughters as a wife, as he said, "So the Father can learn to talk our Gizi language!"

To tell of the Mohammedan dancers who came to serenade me with their queer little one-stringed fiddles, and drums made of half-gourds, and of the men playing a game of spinning elephant bones on a rattan mat, and all the other strange things would take too long. But the Word of God is progressing and working mightily in the hearts of these children of the forest. Even then, we have only begun.

Next Month—A TRIP TO SZECHUAN

The Right Rev. Frank L. Norris, Bishop in North China tells of his trip to Western China in company with Bishop Roots for the consecration of two Chinese assistant bishops.



CROW CREEK DORMITORY GIRLS

Giving Indian Girls a Chance

Crow Creek Dormitory, pioneer in meeting the changing Indian situation, points the way for a larger service of the Church to the Indian

By the Rev. David W. Clark

Missionary, Crow Creek Reservation, South Dakota

SATISFACTORY AND SUCCESSFUL sums up the first year's work in the dormitory for Indian girls at Crow Creek, South Dakota. It is also illuminating, for it points ahead, like a searchlight, to opportunities for serving parents as well as their children.

The immediate object of the dormitory is to provide a Church home for girls who live too far from the public schools on the reservation to travel back and forth over snow-covered prairies throughout the winter. It should be remembered also that the extreme poverty and ignorance of Indian parents frequently makes it impossible for them to provide proper food and clothing for their children living at home. The malnutrition which Indian children suffer between the ages of five and fifteen leads directly to tuberculosis and death between fifteen and twenty. There was no place for these children except a Roman Catholic boarding school, and the parents felt that their own Church should help them.

No people are more ambitious for their children than are the Dakotas; that they

often use wrong methods of training is more a reflection on the education we have given them than on their ideals and aspirations. Many parents have come to us this winter to talk over the methods used with children in the dormitory, and in every case they have followed our lead.

In its first year, the dormitory has accomplished certain definite things. Each of the twenty-one girls who lived there went from underweight to overweight. We had the coöperation of the government doctors and nurses. Not even minor injuries had to be treated by the house-mother. The children went to the hospital for everything, and when ill they stayed there. At the beginning of the year they had that distrust of hospitals common to all Indians; at the end of the year, they went happily, often suggesting it themselves. This change of attitude alone will have a far-reaching effect in their lives. Parents were helped and encouraged to give their children necessary medical care when the government could not provide it. The parents of four children paid for tonsil operations and treat-

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THE REV. DAVID W. CLARK
*For the past decade in charge of the work
among the Crow Creek Indians*

ments; each cost about fifty dollars and meant great sacrifice on the part of both parents and children. We helped the parents make all arrangements and underwrote the bills, which some of them are still paying off a dollar or two at a time.

A second result was that every child was promoted in school. The willingness of the public school teachers to cooperate with us means not only a saving of money to the Church, but it also gives Indian children a far better opportunity to adjust themselves to the changing conditions on the reservations. White and Indian people will be mingled, from now on, in every phase of living, and it is important for the future welfare of both races that they attend school together before prejudices develop. To bring white and Indian people into harmonious relations is now the fundamental problem of all Christian work on Indian reservations.

Again the results in character training have been notable because the children themselves recognize a change in their own standards. The atmosphere of the dormitory has been that of a fine Christian home. An Indian man, his wife and a helper, the daughter of one of our Dakota priests, have conducted the dormitory with true missionary motives. Their

devotion and the results they have accomplished prove that Indian men and women are capable of holding responsible positions in our Church institutions. The few white missionaries in the field must seek out and train these native leaders.

The dormitory is located at Fort Thompson, the Government Agency and the headquarters of the Crow Creek Mission, and the children attend the regular services at Christ Church. They are in the Church school with the children of the Agency, and take part in all the work of the congregation, each in that age-group to which she belongs. Never are the dormitory girls a group by themselves. This is effective training for leadership in the isolated chapels to which they will return. The spiritual needs of each child are as carefully considered as her physical and mental needs, and the response of each child to our efforts has been the real cause of success.

Dr. L. P. Jacks recently said: "A civilization saves its soul by the way in which it wins its daily bread—and I have no hesitation in saying that the chief reason why the various soul saving enterprises now in being are yielding such meagre results lies in the general overlooking of this elementary and everlasting fact." The fundamental cause for dissatisfaction among adult Indians is that no way has been provided for them to win enough daily bread to keep body and soul together. The only method of securing it has been to get the Federal Government or the Church to give it to them. The situation now is no better than it was fifty years ago. Indeed it is worse, because two generations have grown up believing that such provision for their needs is their due. It is probable that the group of ambitious Indians in the tribe would have found a way to win its daily bread if any incentive to do so had been provided.

The greatest incentive known to man, the only one that works with all classes and all races in all stages of civilization, is provision for his children. No Indian has had this incentive, because the Government has taken all the care of his

GIVING INDIAN GIRLS A CHANCE

children between the ages of six and eighteen years. Out of their poverty, we ask the fathers to provide fifty dollars a year for each child at the dormitory. We have further asked them to help with the children's clothes; when they could not buy new clothes, and no one could, we have given them old clothes which the mothers made over. We did not ask for cash, but for labor or supplies. One man loaned a cow for the winter; one mother did the laundry work every week. A number sawed and hauled wood in zero weather to pay their part. Two families raised extra chickens and brought them, as well as hay, potatoes and onions. So they have made a start in providing for their children. If we could provide more labor there is not the least doubt that more men would work; they are now beginning to want the white man's standard of living and are willing to work for it, even at the low wage of two dollars a day, which is the Government rate for day-labor, but there is no labor. Here is an enterprise which, if financed by the Church, could soon be self-supporting; it is a new venture in missionary work, but like Dr. Jacks, we believe the results would no longer be meagre.

Parents may visit the dormitory at any time, a radical change from the program in many Indian institutions. Often a family or two, father, mother and brothers, come in for the evening, visit and play with the girls until bed-time, and then drive home three or four miles in a wagon. The children are permitted to go home frequently for week-end visits. It is our aim to keep the parents and children in constant and interested contact by every means possible.

One mother left her little girl, under school age, at the dormitory while she went to the hospital for a long illness; when convalescing she asked the matron of the dormitory to bring her all the stockings to darn. Over and over again the parents have sought ways to help. One father has asked us to get him a set of cobbler's tools, that he may mend all the shoes. And this brings us to consider present needs.

At the urgent request of school superintendents of the Indian Bureau we have increased our enrollment to thirty-two. This has made it necessary to rent another building from the Government, and we have had to repair, paint and remodel these rented buildings. In addition to



CROW CREEK DORMITORY, FORT THOMPSON, SOUTH DAKOTA

A Christian home for Indian girls next door to the public school enables them to attend school when the great distances on the reservation would otherwise make it impossible. Similar provision is required for the girls and boys on other reservations

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running expenses, laundry and shower baths are needed. The water system must be improved; we had to haul water from the Missouri River for drinking and most household purposes all last winter, but a great saving can be made by repairing a cistern. Ten new beds and other new furnishings including screens are also necessary. Complete furnishings for the living room were given as a memorial gift in October, and help greatly to make the atmosphere that of a simple, comfortable home. But, more than anything else, we need a boys' dormitory; there is now no place for the little brothers to live. We need to erect our own buildings for a boys' dormitory, and in it we need a nursery where orphan babies can be cared for until they are of school age; at present there is no institution, except a Roman Catholic orphanage, where a Dakota Indian baby can be cared for.

More than fifty girls applied this year and we could take but thirty-two. We are providing for just one-fourth of the children on this reservation whose parents want this kind of opportunity for them. Parents from four other reservations asked to send their daughters to the dormitory, but we had to refuse. Local government boarding schools have been abandoned on five reservations and the non-reservation government schools cannot take care of the younger children. If every Indian child is to have an opportunity to attend a good school, the Church will have to provide dormitories near the best public school on every reservation. For more than five years we have done nothing to help the people in this need. Two generations will be saved or lost, physically, mentally and spiritually, by what the Church does or leaves undone, in the next five years.

New Buildings in San Juan near Completion

ST. CATHERINE'S SCHOOL in San Juan, Porto Rico, training young women to carry on Church work among their own people, has survived the difficulties and inconvenience of temporary quarters and expects to move into its new building in November. Not since the school was started four or five years ago has it been housed in quarters that permitted the effective work desired by Miss Ethel Robinson, its head. This new building is one toward which the last United Thank Offering appropriated twenty-five thousand dollars.

St. John's Church, which is to provide for three congregations, American, West Indian and Porto Rican, will be opened by Christmas time.

A theological seminary is to be provided as soon as possible to continue and enlarge the work which has already produced results in training native men for the ministry. The few men who have been trained and ordained have done invaluable work.

The country districts have the utmost need of religious care, and welcome not only the sacraments and services of the Church, but every influence that will pro-

vide better conditions for them and their children. With the public schools in many, many places providing only two or three primary grades, simple parish schools attached to country chapels are a power of good; and with wide regions where hygiene is unknown and no medical aid or instruction are available, a little clinic and a visiting nurse can raise the standards of whole communities from their dangerously low level.

In Porto Rico, as in other fields, the foreign missionary, essential to the work of training leaders and directing them in the early years, cannot do the permanent work for which the people must have their own leaders. Besides the two bishops, there are now eight native clergy at work, and six young men waiting to begin training. There are four American clergy, not including the staff in the Virgin Islands. St. Catherine's has already graduated half a dozen young women who are in parish or educational work. In the near future the school will probably serve other Spanish-American fields also, as girls from mission schools in other countries can be sent there to receive training for Church work.

Not Merely a Matter of Dollars and Cents

Behind the budget lies work of tremendous importance for the Kingdom of Christ which must cease unless everyone does his share

By Lewis B. Franklin, D.C.L.

Vice-President, the National Council; Chairman, ex-officio, Department of Finance

IT IS FIVE O'CLOCK on the afternoon of Wednesday, October the ninth. The National Council has recessed until the following morning to allow the Department of Finance time to determine upon the budget of the Missionary Society for the year 1930.

In a room on the top floor of a nearby hotel four laymen and one bishop meet to do this work. Tonight they are without the leadership of their beloved Presiding Bishop, gone to his reward. In spite of their sorrow, there is important work to be done, they must carry on.

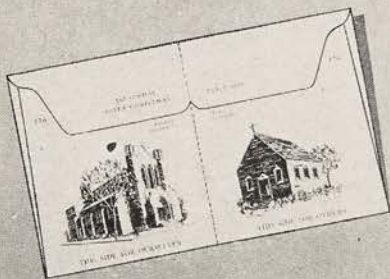
The task with which they are confronted is to bring down total askings of \$4,395,855 presented to them by bishops, missionaries and other leaders as their minimum needs, to the limit of \$4,224,670 set by General Convention. A simple task if it were merely a matter of figures. Cancel this, reduce that, and the balance is struck.

One by one the possible reductions are considered, each bringing to that little group of earnest men a picture of the work that lies behind that dollar sign and that row

of digits. Here appears a group of splendid young Churchmen, lifted out of the religious environment of home and parish and transported into the maelstrom of a modern university. Some are thinking of the ministry, some are lukewarm in their trust in God, all need sympathetic guidance. On the other side of a river stands a young enthusiastic clergyman, yearning to give himself to help these boys. The bridge over the river which divides them can only be built of dollars. The dollars are not available, the bridge is not built.

From an almost inaccessible corner of Utah appears another vision. Nine thousand Navajo Indians, practically without religion save for their pagan rites, some with bodies racked with the pain of sickness, stretch out their pleading hands to a priest of the Church, who after surveying the field is studying to be a doctor of medicine in order that he and his wife may leave home and friends, and minister to these forgotten children of God. It will take \$3,600 a year to give this missionary a small salary and some simple

**THOU SHALT LOVE
THY NEIGHBOR
AS THYSELF**



**Is a fair proportion
of your contribution
designated FOR OTHERS?**

**EVERY MEMBER CANVASS
DECEMBER 1-15, 1929**

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medical supplies and equipment. It is a new item. There is no leeway. Out it goes.

Another picture!

Scores of thousands of poor, illiterate Mexicans living on our Southern borders, alienated from the Church of their birth, groping in the darkness. A Spanish-speaking priest could bring the message of salvation to large numbers of these people. For house rent, salary, rent of chapels and travel, \$4,880 a year is needed. With sorrowing hearts, this bright opportunity is rejected. From the far-off Philippines, from Japan and elsewhere, other pictures appear, each brilliant with the light of opportunity, each doomed to fade away under the blight of necessity. "There was no room for them" in the budget.

Eight hours of hard work, except for the brief respite of the dinner hour, brings the painful task to an end. At one

o'clock in the morning the budget is ready for the National Council, but at what a sacrifice!

To the mind of every man appears a dreadful specter of the day in February next on which this same group must meet again, meet to *balance* this budget, built with such travail of soul, such shattering of vision, with expected income. "What further havoc must be wrought?" "What work for the Master, now being done, must stop?"

Surely the people of our Church if they but know will see to it that in the Every Member Canvass, soon to be held, every parish and mission will do its share. Nay, more! Surely there will be generous men and women who in every diocese will say voluntarily to their bishop, "Call on me for any deficiency there may be in the parish pledges, in order that none of the work in this already reduced budget may be stopped."

New Lamps for Old

By the Very Rev. E. B. Woodruff, D.D.

Dean, Calvary Cathedral, Sioux Falls, and Chairman South Dakota Field Department

ALADDIN, SEEKING THE magic lamp which had been lost, went through the city streets crying his offer of new lamps for old and he found many who were eager to make the exchange. It sounded like a fascinating proposal, and it appealed to the human desire to get something of value without working for it. We find the same desire in the things of religion. Probably it accounts for the eagerness "to tell and hear some new thing."

Another facet of the kaleidoscopic glass which mirrors the fashions of popular fads and fancies is the vicarious transference of the virtues and position of unusual men into our own personal possession. Bishop Brent was an outstanding figure in universal Christendom. He was called the Bishop of all the Churches. Nominal Churchfolk, whose regular attendance at the eleven o'clock service every Easter marks the extent of their

connection with the life of the parish, say with pride, "You know the great Bishop Brent belonged to my Church." They take over the fine accomplishments of constructive leaders without paying the price in their own service and imagine that they have something of value in their lives.

This sharing in the gifts of life with which the Church has enriched civilization, without paying the price, has brought about the present peculiar condition in her world program. A Church of great actual wealth, which is building locally wonderful cathedrals and ornate parish churches, has cut the appropriations for its missionary work to the bone.

Under the methods of the Nation Wide Campaign there has been an annual advance in total church expenditures which reached, last year, the high level of \$45,928,000, an astonishing increase of twenty-five million dollars over 1919.

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Fine! *But* the increase for the Program of the Church is exactly \$1,316,276 out of these twenty-five millions. The magical lamp of Aladdin is still lost.

Some may say: "Let's change our old lamps for new. The old ones have worn out. Dr. Cure-It-All has a marvelous violet-ray lamp which will cure torpid livers. We are tired of duplex envelopes and the Every Member Canvasses. If we get a new lamp we shall have daylight all night. We have found out how to get something for nothing without the trouble of sacrifice, prayer, making ourselves over, or bothering our minds and souls with the sense of responsibility. All we need is new machinery." There are those in the Church who are saying this.

The Rev. Elmer N. Schmuck, D.D., a secretary of the Field Department of the National Council, now Bishop-elect of Wyoming, answered these traders in the market-place in a speech at the Georgia Diocesan Convention:

"We have become weary in well-doing. I am asked everywhere I go, 'have you anything new to offer us in the way of methods?' I always answer, 'Have you tried the old? and if so, how consistently have you tried them?' When we make an investigation as to what is being done, we often find it has not been effective. And I want to stress this: trying to find a substitute is one of the reasons why we are falling down. Some say it can't be done. It can! But we must take cognizance of ourselves and gird ourselves for the task.

"What is the remedy? Personal evangelism for Jesus Christ and the Mission of His Church. The Every Member Canvass is not a mere money drive. We have been thinking in terms of our limitations and not of our possibilities. Sounding of spiritual realities is needed in this material age. There must be prayer and calling upon the Holy Spirit. We must put the emphasis there first. There is material power in this Church that no other communion has, but there is need for a deeper consecration.

"When I talk of money I make no apology. Our Lord had more to say about money than he had to say about prayer. Money is a sacrament of related life. It is a part of our life. We have got to spiritualize money into the consciousness of our people. Money is the channel of expression. The Canvass is not a drive for money, it is a drive for life.

"For an adequate canvass there must be first, prayer, and second, a group embarked on a program of education. People do not give their money for what they know nothing about. In some parishes there is the canvass with no telling of the story and no manner of education. Then there must be consecrated leadership, both clerical and lay. Vestrymen are not chosen to sit on the board of a corporation; they are chosen to be leaders in a parish, for the whole parish.

"There are some that say, 'It can't be done.' When they do, they condemn the whole thing before they begin. There must be the Every Member Canvass from door to door. The canvassers should go out seventy strong, going two by two. This only works though, when the story has been told beforehand.

"But there has to be consecration, a sense of responsibility for honest-to-goodness work, and a sense of loyalty to Jesus Christ. Let me say again that substitutes can and will wreck you."

The Church has Aladdin's lamp. Its fuel is the oil of gladness which is the expression of a generous heart which must spread the Good News of Jesus Christ as oil spreads over the waters. Its light is that Life which is the Light of the World. From its flame rises heavenward the smoke, which, as incense, is the prayers of the saints. Prayer, consecration to the Life Who Is Light, a glad heart of generous sharing—when the average Churchman gets these, he will find Aladdin's lamp among his treasures. Every department of the Church, national, diocesan or local, exists to carry the lamp to the farthest corners of the earth.

Santo Domingo Church is Building

First objective of Corporate Gift now rapidly nearing completion marks a milestone in the Church's progress in the Dominican Republic

By Mabel Wyllie

Wife of Archdeacon Wyllie of the Dominican Republic

THE FIRST MILESTONE in the history of the Church in Santo Domingo City seems now firmly established for the walls of Epiphany Church are raising rapidly upon her solid rock foundations. Considering the primitive construction methods, such as, for example, the necessity of breaking all rock by hand after it is quarried, the progress on the building is marvelous. Watching the men hammer and chat and sing, one is forcibly struck with the contrast of construction at home and abroad. Everything is done so differently and apparently so leisurely, and yet somehow things get done in much less time than one would imagine. The beautiful church furnishings of mahogany are also being made, and will be ready when the building is finished.

Our contractor assures us the church will be completed by January 1, 1930. How wonderful, if it could be consecrated on Epiphany, for that date would not only celebrate twelve years of Archdeacon Wyllie's service to the Dominican Republic, but would also mark the thirtieth anniversary of his ordination to the priesthood.

The summer work in Santo Domingo has been most active. At times Archdeacon Wyllie has been almost overtaxed with labors, watching and superintending every detail of the new building, attending to his many preaching stations, as well as caring for the missions in San Pedro de Macoris in order that the Rev. A. H. Beers might have a well-earned furlough.

At Puerto Plata, the Rev. William T. Johnson continues to do a splendid work, with a growing congregation and a fine Sunday school. His quarters for services

are very cramped, being but the ground floor of a rented house. The need of the congregation and Church school for a more adequate building, not only for growth but for dignity of position as well, is accentuated by the landlord having notified Mr. Beers that the church must vacate its quarters in the early spring as the building will be required for other purposes. At present this is almost tragic for there are so few places that are suitable or that can be secured. The Church should acquire property and erect a permanent building in this city of nearly thirty thousand inhabitants, with a large permanent English-speaking colony, picturesquely situated at the foot of high mountains. It is a busy commercial city and agricultural port of Santo Domingo, many ships and sailing vessels touching her port daily for supplies of coffee, cocoa, tobacco, fruits and sugar. With the beautiful new road recently opened up to Santiago, and also the use of the railroad to the interior of the island, it is becoming more and more of commercial importance.

As everywhere in the mission field, our needs are most pressing and the means for carrying them on most inadequate. With all our appropriations cut to the bone, there seems little hope of much progress in the work until the Church at home wakens to her obligations and responsibilities to their English-speaking people who need so sorely their own Church and schools in all the cities and on all the sugar *centrales*. Not only do they need education but the knowledge of the Truth and the way to live and to work out their lives for Christ in this country of their adoption.

Pioneering for Christ in Nanchang

I. Student Work Dispels Anti-Christian Feeling

By the Rev. Quentin K. Y. Huang

Student Worker, St. Matthew's Church, Nanchang, China

UPON MY return from the United States in July, 1928, I found our diocese was overcrowded with consecrated and devout and experienced men. There was almost no room for me, a brand new seminary graduate. Bishop Huntington, however, desired that some pioneer evangelical work should be done among the young, easy-going, skeptical, and even sometimes anti-religious groups comprising students of the government schools. Without delay he sent me to Nanchang.

My first two months in Nanchang were August and September, 1928. It was still vacation-time and the schools were closed. I did not have any friends or acquaintances to introduce me properly and I soon found that trying to introduce myself after the recent nation-wide anti-Christian movement was no easy matter. Ploughing here and there under a merciless summer sun proved an almost fruitless task. The only gain was that I made two acquaintances, Mr. Den, the physical director of the First Middle School, and Mr. Chien, an English teacher of the Kan Sheng Middle School.

After my marriage in October in Wuhu, my wife and I proceeded immediately to Nanchang to renew our endeavors. It was fortunate that the next day a letter came from Mr. Den requesting me to be one of the organizers of the Ki-



THE REV. QUENTIN K. Y. HUANG

angsi Model Athletic Club which was later changed into *P'o Ai Club* or Universal Love Club (which, by the way, is Chinese and Christian in tone). Three teams were immediately organized; soccer, tennis and basketball, with myself as the captain of the tennis and the assistant captain of the soccer teams. Four-fifths of the members are the teachers, physical directors and principals of the government middle schools as well as of private educational institutions, but they are all

non-Christian. As time went on and we played games with different school teams, we were no more strangers to one another. Not many weeks later five or six schools among which were the First Middle School, Second Middle School, Nanchang Academy and Kan Sheng Middle School requested me to be their athletic adviser. Thus opportunities were mine to know and to lead the students onward to our Lord Christ.

Meantime, Mr. Chien was helping the Rev. Lloyd R. Craighill and me in organizing a Sunday morning English Bible class. The average attendance of the year was around fifteen except on special occasions when outside speakers such as the Right Rev. L. P. Tsen, the Right Rev. D. T. Huntington and Miss Alice Gregg drew larger numbers. Although the average attendance was not large, one im-

THE SPIRIT OF MISSIONS



WHERE GOVERNMENT SCHOOL STUDENTS MEET

The Rev. and Mrs. Huang (seen in the doorway) have opened their home to government school students in Nanchang. Two students are here playing caroms. The servant is eating his evening rice

portant factor to be recognized is that they were not the same fifteen who attended every Sunday. The first term we took up the Life of Christ, and as we were without funds to provide a Bible for each student and the students had no money to buy extra-curricular books, we had to pick out passages from the four Gospels and type them for our material. The topic this term was the Parables of our Lord. They have proved very interesting to the boys, for their attention is always concentrated on the lessons which we draw from the parables. Once a student speaking to me about the Prodigal Son, commented: "Now I understand what Christianity is; it is good stuff!"

A club named *Tsen Li Teh Hsüeh Sheh* (Truth, Virtue, Scholarship Club) was organized in the beginning of this term as a means of making contacts. One of the rooms of our home has been utilized as its headquarters. The purpose of the club is fourfold, to improve scholarship, to develop sportsmanship, to cultivate moral conduct and to search after truth. In conformity with this fourfold purpose

we have been holding four meetings every week to discuss athletic, moral, literary, religious and spiritual problems. The questions for discussion are selected from those placed in a small question box. Strangely enough four-fifths of the questions are on religion in general and Christianity in particular. So it gives me a great opportunity to present Christ to them as their Friend, Helper and Guide.

One of the big additions to the club room is a magazine shelf. There are more than twenty kinds of magazines or journals, all contributed by our interested friends here and abroad. They are certainly a great help to me in gathering together the bookish students, as the games serve to gather the active and athletic ones.

The club also provides various games such as table-tennis, Chinese chess, checkers, crokinole, caroms, army and navy chess, which make the students so much at home that they sometimes change the club room into a tea shop with their voices. Our original hope of introducing games to make the club room as

PIONEERING FOR CHRIST IN NANCHANG

the center of our students' work is undoubtedly fulfilled!

This term we held two table-tennis tournaments by which means I was attempting to get at the statistics of the moral status of the Kiangsi players and also trying to cultivate a proper spirit of sportsmanship. Each time, we had more than forty entries representing eight or nine schools. Recently also at the request of the Board of Directors, I have taken over the athletic work of the Y. M. C. A.

By the end of last term some members of the *Tsen Li Teh Hsüeh Sheh* and I planned to hold a weekly students' worship service. Unfortunately it did not materialize, due to a strike at the Second Department of the First Middle School against its principal, Mr. Chen. One of the accusations against him was that he had let me Christianize the government schools. Two months later the strike broke up and our work has been carried on better than ever before. Our methods of spreading the Gospel among them are chiefly two, presenting Jesus Christ Him-

self rather than the institutional or doctrinal Jesus, and appealing to their instinct after truth as St. John says: "Ye shall know the truth, and the truth shall make you free."

With the approach of summer and the closing of school, the authorities of the Kan Sheng Middle School and I prepared to open a summer school. On the one hand, I shall be able to get some money to equip the club room, and on the other I may continue my evangelical work among the students.

This work is still pioneer and experimental. One school-year is certainly too short for us to pass any judgment on it. There have been failures as well as successes. Nevertheless, the students have got at least a glimpse of Christianity and their former misunderstandings, if not wholly done away with, unquestionably have lost their firm hold on their immature minds. At present they are friendly to Christianity and some of them have expressly stated to me their willingness to become followers of our Lord.

II. Children's Church Has Threefold Purpose

By the Rev. Daniel B. K. Liu

St. Matthew's Church, Nanchang, China

THE LAST SUNDAY in February saw the inauguration at St. Matthew's Church, Nanchang, China, of a regular children's service at the same time that the adults worship. The first Sunday of this Children's Church which fell on the crowning day of the New Year according to the moon calendar, was bitterly cold and wet with a heavy snow. Nevertheless, fifteen little children came trudging through the snow to their first service.

The purposes of this new endeavor are threefold: First, we believe that a child's religious life is just as important as an adult's, and the religion of a child should be such that he can understand and appreciate. We have seen too often that children are a source of interruption in

any of our regular services. They are too restless while devout elders are pouring forth their hearts in prayer. They go wild in the singing of a hymn, and more especially most of them never keep quiet when the preacher is exerting all his best efforts in the task of soul-saving explanation. To rank them as outcasts is definitely an act of disobedience of our Lord's example to the children. So our service is for nothing but to give the children what they like the best; to lead them to pray in their own words to the Father whose love they can conceive and trust; to teach them to sing hymns, and to tell them stories from the Scripture which they love to repeat even without the assistance of the grown-ups.

The second purpose is to help the par-

THE SPIRIT OF MISSIONS



THE REV. AND MRS. D. B. K. LIU WITH
THEIR YOUNGEST SON

ents. Sensitive mothers are often kept back from church attendance because their children are too young to leave at home, or if they bring them to church they may misbehave. And parents who are overburdened by worldly cares and attentions neglect to furnish their heirs, whom they prize higher than anything else, with that very important heritage of religion, just because they believe that the child is not yet ready to receive it. With the children's service in the same period at which the parents are having their own worship, there remains no embarrassment for a mother to bring the whole family to church, except perhaps those little ones who are still in the cradle. It also adds greater joy and inspiration to those parents who are sitting in the large church upstairs to hear that their own child, even with so short an experience, can praise the Lord with ringing tunes such as, *Jesus, tender Shepherd, hear me*. We have already witnessed instances of

mother and child being linked together for better attendance.

And then, we want to make a test of a better kind of Sunday school. In the past, we have had several Sunday schools in different places. They have been managed tolerably well and the attendance has been quite good, but we were not satisfied. We would like to give the children what they really need, so right after our children's service the group is divided into classes, where is provided such hand-work as drawing, coloring stencilled pictures, cutting pictures, etc., all of which is definitely related to the lesson for the day. Following the class work we sometimes have games on the playground. So our new Sunday school offers for the children, worship, singing, teaching, hand-work and games. In other words, the program is designed to meet the needs of soul, mind and body.

As to the equipment and outfitting for



WE GO TO CHILDREN'S CHURCH
*Two of St. Matthew's juvenile congregation as
seen after the Easter Egg Hunt*

PIONEERING FOR CHRIST IN NANCHANG

the new work, we were especially careful in aiming to set an example that churches of smaller means may follow. Fortunately, we had three classrooms at our disposal. One was arranged as a little church. The change was not great for the room only required a thorough scrubbing and some whitewashing. We bought an old hardwood oblong table for an altar, the fittings for which were made locally by a carpenter because we wanted them to be in harmony with the table. A broken baby organ was fixed and revarnished. The seating was the only radical change. Some fifty bamboo stools without backs, varying in height from nine to fifteen inches were bought for about ten cents each. For decoration of the walls, we used colored religious pictures in all sizes, some in frames and some just mounted on paper. In general, we wanted to use everything suitable to the children's taste that may help them to think of God and to grow in love and devotion

to Him. In the other two class rooms in which they have their handwork, we are utilizing such furniture as we had on hand.

The little church has attracted great interest from a large group of children. The attendance for the second Sunday was doubled, and redoubled by the third and fourth. We have now a regular attendance of sixty to seventy children ranging in age from four to thirteen, and in intellect from a little child who could only utter "Jesus" clearly to boys and girls who are in the third and fourth year primary. One third of the group come from Christian homes. They are exceptionally attentive. Their eagerness to come is certainly a proof that they like it for they come of their own accord.

We have enjoyed the experience of having a group of children who are no longer a burden to the grown-ups, worship their Heavenly Father in a way of their own.

Chinese Hospital Serves Large Industrial Area

ST. LUKE'S HOSPITAL, Shanghai, in spite of its hopelessly inadequate buildings, continues its effective service in the midst of an enormous industrial population. The out-patient department frequently cares for 350 people a day, not to mention the eighty or one hundred others who are cared for in the dressing room. During the hot months, the so-called summer waiting room for the out-patients opens itself automatically on nearby street corners where groups of patients sit and wait their turn, preferring a longer wait with the prospect of a little breeze. The surgical building is generally overcrowded and for most months in the year the medical ward is in the same condition. Occasionally it happens that a patient urgently in need of either surgical or medical attention will insist on camping by the bedside of a patient nearing convalescence, who will shortly be discharged. When the occupant of the bed does actually leave, it is all the attendants can do to keep

the waiting patient from occupying the bed before the necessary changes are made.

Recently at the Municipal Electricity Department, a man whose job it was to feed coal to the furnaces went to sleep and let go of the control which let about thirty tons of coal down on himself. After an hour's digging, they got him out and brought him to the hospital, the blackest man ever seen, but with no bones broken. After two or three days he was ready to go to work again.

Five of the former medical students, three of whom have been on the staff at St. Luke's during the past year, are going to the University of Pennsylvania this fall for graduate work.

The annual report for 1928 tells a story of varied and effective work. A list of contributors, both Chinese and foreign, is an indication of the esteem in which St. Luke's is held by those who have the opportunity of seeing its work at first hand.

Men's Corporate Communion Planned

Twelfth annual corporate Communion of the men and boys of the Church is expected to draw one hundred thousand to the altar

By *Leon C. Palmer*

General Secretary, Brotherhood of St. Andrew

ONE HUNDRED thousand men and boys are expected to gather in their parish churches on the first Sunday in Advent, (December 1), for their twelfth annual corporate Communion. Sponsored by the Brotherhood of St. Andrew (but for all the men and boys of the Church irrespective of their membership in that organization), and held on the Sunday nearest to St. Andrew's Day, this annual nation-wide gathering before the altar has shown steady growth since its inception. In a little mission of less than one hundred communicants, when this corporate Communion was first observed four years ago, but one man was present. Last Advent, eleven men attended, many walking long distances in order to join in this early-hour fellowship with their Lord and the men throughout the Church. It is not unusual in parishes where it has become a well established event to have from one-half to practically the whole male communicant strength participate.

As a result many interesting stories have come to the Brotherhood telling of its observance. From the largest metropolitan parishes to the smallest rural missions, from magnificent cathedrals to humble rescue missions, at home and abroad, on this day men and boys kneel at the altar rail to receive together the Sacrament of the Body and Blood of Christ. In many parishes also, it is made the culmination of an organized effort to develop a larger attendance of men and boys at the regular weekly communions in the parish church; in others it marks the beginning of a fresh emphasis upon this.

Sitting at our desk at the national headquarters of the Brotherhood, a vision

rises before us as we look forward to this great corporate act of worship each year—a vision of a simple rural mission in East Carolina where every man and boy is a member of the Brotherhood, pledged to daily intercessory prayer and definite personal evangelism; of a great cathedral chapter in a mid-western city from which have gone out leaders whose influence has touched the remotest bounds of the Church; of a college chapter in Virginia whose members for years have been exerting a quiet but far-reaching spiritual influence among their fellow-students; of Indian missions in South Dakota whose members unite with their white brothers in this service; of a chapter in a large eastern state penitentiary that is carrying on a real program of personal evangelism and Christian service among its fellow-prisoners; of a new chapter organized in a United States veterans' hospital in North Carolina; of another chapter in a military barracks in Honolulu; of the twenty-six Japanese students in St. Paul's University, Tokyo; of newly organized chapters in the Virgin Islands and Nicaragua; and of men in every diocese and missionary district of the Church who will join in this corporate Communion. It is not easy to think of any more impressive visualization of the scope and inclusiveness of the Universal Church than this united act of worship.

If this annual event is not a feature of the Church life of the men of your parish, an inquiry addressed to the Brotherhood of St. Andrew, 202 South Nineteenth Street, Philadelphia, Pennsylvania, will provide you with the necessary information, literature, and help to make it so.

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures from the Field



SOUTH PORTAL GRACE CATHEDRAL
-LEWIS F. HOBART ARCHT. S.F.

SEPT. 10 1927

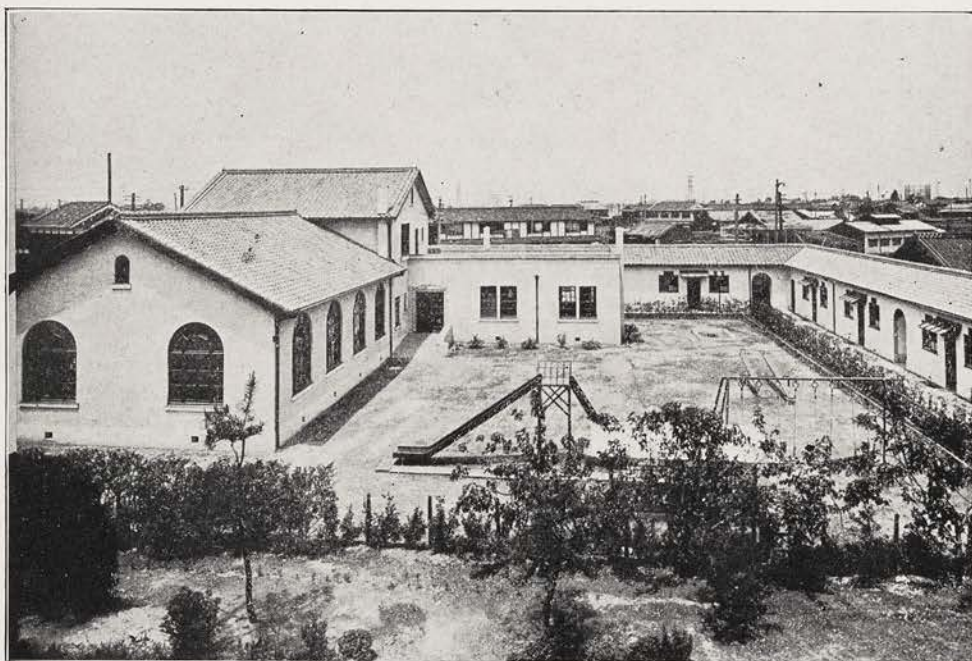
THE LYDIA PAIGE MONTEAGLE DOORWAY OF REMEMBRANCE

Architect's drawing of the doorway of the south transept of Grace Cathedral, San Francisco, which it is proposed to make a memorial to the late Mrs. Louis F. Monteagle, prominent California Churchwoman. (See page 734)



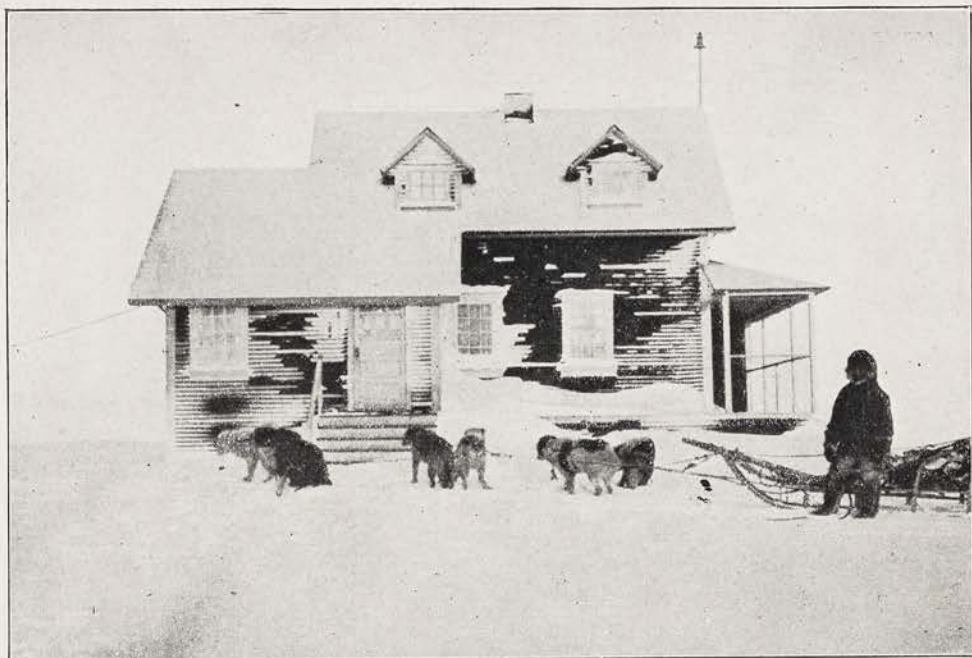
ALL FLOWER DAY AT HOLY TRINITY CHURCH, KYOTO, JAPAN

Following a special service in the church, the Sunday school children visit the city hospitals and give their flowers, most of which they have gathered themselves, to the patients (See page 730)



NEW HOME FOR THE WIDELY LOVING SOCIETY, OSAKA, JAPAN

In commemoration of the enthronement last year a Japanese Churchwoman gave this building, completed in May, as a home where mothers in distressed circumstances could care for their infants



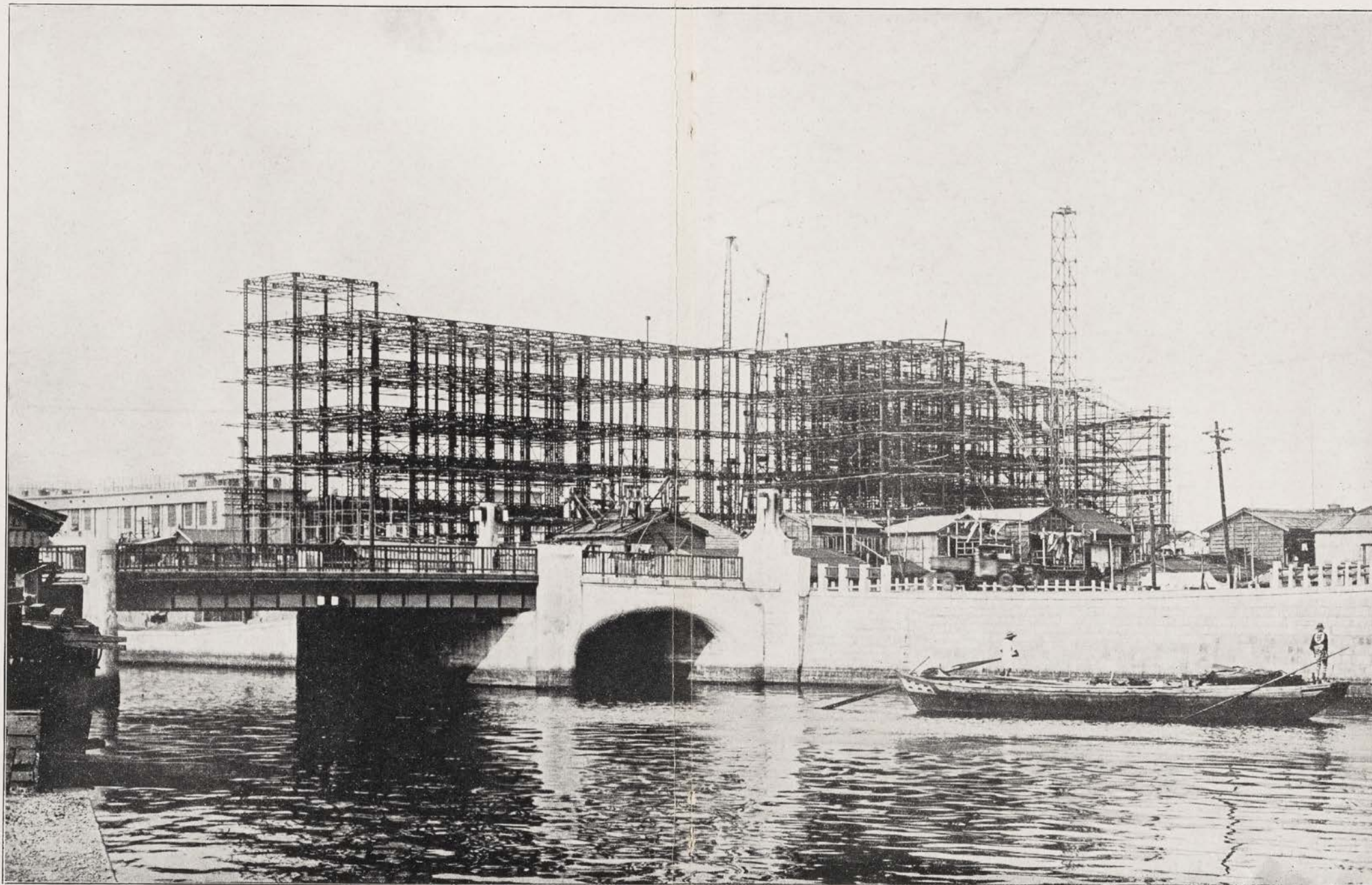
ST. THOMAS' MISSION HOUSE, POINT HOPE, ALASKA

The headquarters of the Ven. Frederic W. Goodman, Archdeacon of Arctic Alaska. Recently, he wrote 149 letters in ten days in order to catch one of the infrequent outgoing mails



ST. THOMAS' CHURCH, POINT HOPE, ALASKA

Part of the Easter congregation standing on a deep snowdrift on the south side of the church building which extended up to the roof close to the ridge



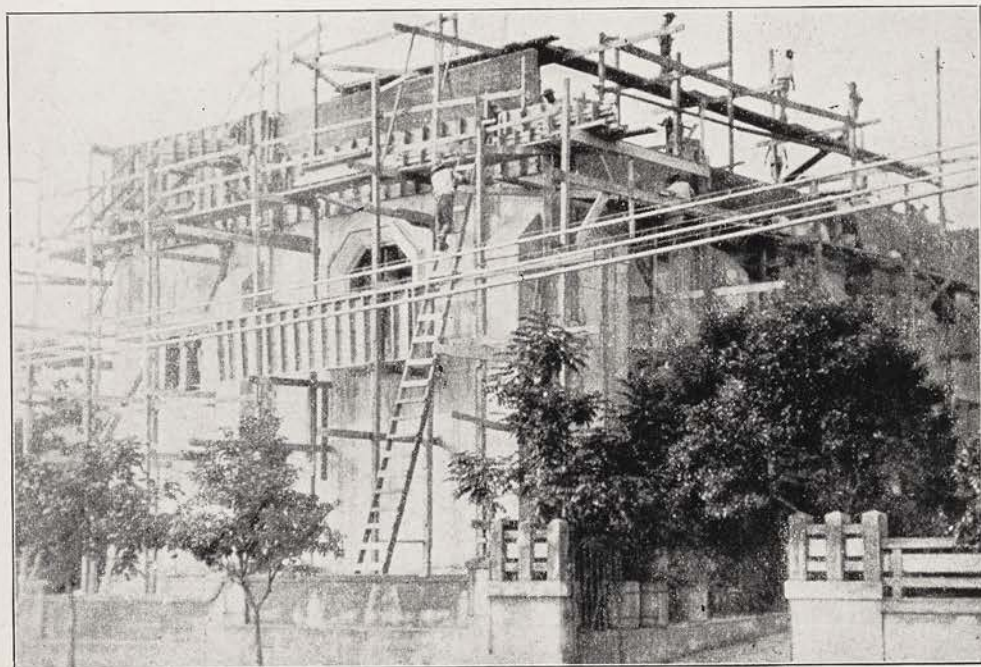
THE NEW ST. LUKE'S INTERNATIONAL HOSPITAL, TOKYO, JAPAN, BEGINS TO RISE

With only its steel framework showing, new hope is brought to the teeming millions, especially in the crowded poorer sections of Tokyo, that the American Church will complete the fund necessary for the reconstruction of this great Christian medical center. Dr. Rudolf B. Teusler is again back in Japan supervising the

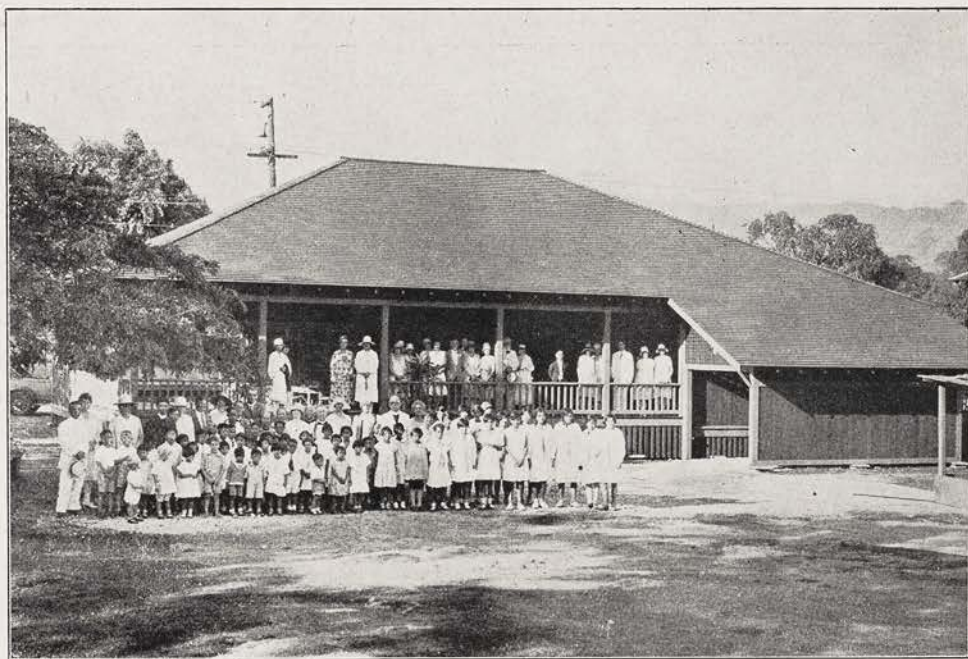
construction. Evidence of the cooperation of the municipal authorities is shown in the construction of fine bridges over the canals and excellent roadways approaching the hospital. In the left background is seen a great modern primary school in which St. Luke's conducts one of its public school health centers



AIDING THE BUILDERS OF ALL SAINTS' CHURCH, REGISTRO, BRAZIL
The whole congregation of the Japanese mission at Registro is working for the completion of their new church. While the men work on the building the women prepare the necessary meals

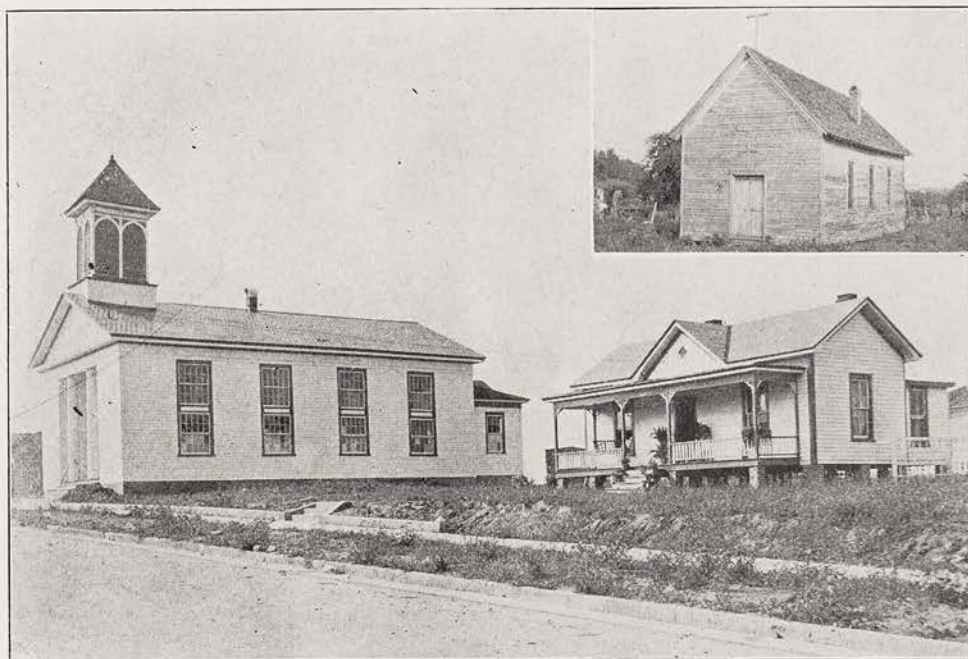


BUILDING ST. JOHN'S CHURCH, SAN JUAN, PORTO RICO
This new church, the first unit of what will be a Church center, will be finished before Christmas and will provide for three congregations. The second unit, St. Catherine's Training School, will be ready this month



DISPENSARY OF ST. MARY'S HOME, HONOLULU

This new addition to the important work carried on under the direction of the Misses Van Deerlin and Miss Sarah Chung was dedicated on September 1 by the Right Rev. Henry Bond Restarick, D.D., retired Bishop of Honolulu



ST. CYPRIAN'S CHURCH, OXFORD, NORTH CAROLINA

Through the kindness of a friend this Negro parish was enabled to replace its small and inadequate building (inset) with this modern plant. In seven years the congregation has increased fivefold



THE GRAF ZEPPELIN OVER TOKYO, JAPAN

As the Zeppelin passed over St. Luke's International Hospital (steel frame work in lower right hand corner) a Japanese member of the hospital supply department reported that it dipped as though in acknowledgment of the act of friendship the American people are showing toward the Japanese people in the reconstruction of this medical center

Nevada Builds a Cathedral

Project of the late Bishop Hunting to provide Reno with an adequate parish church, in abeyance since his death, revived by new bishop

By the Right Rev. Thomas Jenkins, D.D.

Fifth Missionary Bishop of Nevada

FOR SIX years Reno has been a parish without a church. Before the lamented death in 1924 of Bishop Hunting, he had made plans for a new parish church which should also be used as his Cathedral. To that end he purchased the old parish church, moved it across the town and rebuilt it near the university campus for a student chapel and center of work. In its new form, it was much reduced in size beside being

far away from the heart of things. But the compact between the vestry and himself specified that during the building period the parish should still use it. No one, however, foresaw the inevitable delay incident to the Bishop's early death.

During the subsequent years but little has been done to forward the project except to augment the building fund.

The sale of the old site provided means for the purchase of a new location, and a



good one it is too, large and spacious, situated on the south bank of the Truckee River. The surplus of fifteen thousand dollars was invested as a building fund nest-egg, which has since grown to about forty-five thousand dollars, the result largely of the efforts and leadership of the Rev. E. T. Brown, the then rector of the parish. But the waiting and uncertainty together with the long distance of the university chapel have had a demoralizing ef-

fect on the work, with the result that it had shrunk to small proportions and the people had grown discouraged.

This being my heritage at entering on my work last January, it was quite obvious that as soon as possible the project must be revived. That has now been done. On September 22, after the late morning service, the congregation with other citizens assembled at the cathedral site for the formal act of breaking ground

THE SPIRIT OF MISSIONS

preparatory to the beginning of actual construction.

The contract calls for the construction of the undercroft as the first unit, which, when done, as we hope it will be by Christmas, will provide room and equipment adequate for our immediate requirements. Next spring it is planned to erect the Bishop Hunting Chapel as the second unit. After that a waiting time must ensue for the raising of money for the rest of the superstructure.

The total cost of the project will, it is estimated, be about \$125,000. A rather bold undertaking for so moderate a parish, but if the actual work now going on should inspire confidence and hope in the same degree as the weary waiting brought on despair, speedy success will be ours.

The completed building will have an interest for very many away beyond our own borders for it is intended to memorialize all the bishops, living and dead, who have had charge, in part or in whole, of our missionary district.

The font is to commemorate the pioneership of the northwest, Joseph Talbot, who later became Bishop of Indiana.

The tower and spire will stand to tell forth the noble and inspiring character of that great prelate, Ozi William Whitaker, whom Nevada gave to the episco-

pate, and who later became the Diocesan of Pennsylvania. Even today no man's memory in the history of the state is more fragrant than his.

The chapel, a distinct unit of the cathedral, is to commemorate the splendid and courageous work of Bishop Hunting who inaugurated the project and spent his last strength for Nevada.

The altar is to be placed in memory of the saintly Bishop Robinson who gave his life for Nevada and the Church.

The organ will bear the name of Abiel Leonard, the Bishop of Utah and Nevada.

The pulpit very fittingly will rekindle the memory of that noble prophet of the social aspect of the Christian Gospel, Franklin Spalding, who administered Nevada with Utah.

The Litany desk will be placed in memory of Bishop Moreland, still active in the ministry, who for a time had charge of the western part of the state.

And the lectern will bear the name of the beloved Bishop Moulton who, until a year ago, since Bishop Hunting's death, had charge of the whole district in addition to his own great state of Utah.

This accomplished, I believe the work of the whole district will be greatly stimulated and strengthened.

All Flower Day in Kyoto, Japan

ONCE OR TWICE a year the little children of Holy Trinity Sunday School, Kyoto, Japan, gather as many flowers as they can and accompanied by their Sunday School teachers march in procession to some of the city hospitals where they distribute them to the poor patients. One of the teachers describes the last All Flower Day:

"On June 3, we, the students of the Holy Trinity Sunday School held the *Hana No Hi* (All Flower Day). Our chapel was beautifully decorated with lovely flowers which were presented by both teachers and students. Lily, rose,

iris, etc., all were, it seemed to us, as if glorifying our Lord. After the service was over, we visited hospitals to give our flowers to *Okinodoku Na* (pity-inspiring patients)." (See page 722.)

Holy Trinity Church in charge of the Rev. Francis Jiro Sasaki, stands close to the diocesan office in Kyoto, and also serves as a chapel for the students of St. Agnes' School. Recently, the congregation has purchased a piece of land in the western part of the city. They hope that in the near future they may erect a church so that the present structure may be used exclusively by the school girls.

Five Months in the Interior of Alaska

Bishop Rowe visits all the interior missions except Point Hope taking encouragement and wise counsel to many isolated missionaries

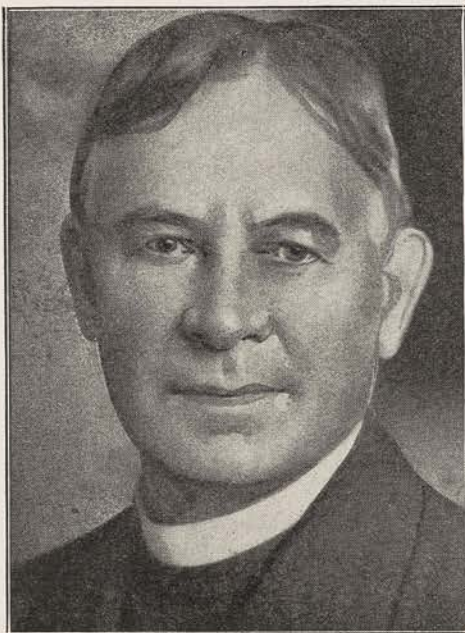
A FEW DAYS ago, Bishop Rowe returned to Seattle after an arduous five months in the interior of Alaska, during which he visited all the missions with the exception of Point Hope.

Leaving Seattle early in March, he visited some of the southeastern stations, Ketchikan, Wrangell and Juneau, before proceeding along the south coast, touching at Cordova, Seward, Anchorage and some of their out stations. The Alaska Railroad

carried him to Fairbanks where he had an ordination, and to Nenana where he spent a number of weeks supervising the completion of the new buildings for St. Mark's Mission. (See October SPIRIT OF MISSIONS, page 651.)

Going down the Tanana River to the Yukon, he arranged for the transfer of the Stephen's Village mission to Tanana, thus consolidating work which can be carried on more effectively in one strong station than in two. The journey of nearly eight hundred miles down the Yukon brought him to Anvik, where he spent several days to the great satisfaction of Dr. and Mrs. John W. Chapman and other members of the staff.

Returning to central Alaska he flew to Allakaket, spending some days in the supervision of the new mission residence, made possible by the gift of a New York



THE RT. REV. PETER TRIMBLE ROWE, D.D.

Churchwoman. After flying back to Fairbanks, he proceeded by river to Fort Yukon, where he spent eight very happy days stimulating all the staff there by his vigor and courage, and welcoming the Rev. Merritt Williams who has just gone in to become the pastor of the Indian congregation at St. Stephen's Church. Of the work here, he writes:

"Everything was satisfactory. All were well. The Hudson Stuck Memorial Hospital was more than full

of patients; tents took care of the overflow. The white men of Fort Yukon have contributed one thousand dollars toward building an addition, a practical testimonial of their regard for the hospital.

"A patient from Eagle was hurried the 250 miles night and day to the hospital. His case seemed hopeless as he was scalded from the abdomen down to the knees. When I saw the nurses dressing the wounds I felt great respect for them. The skin over so much of the body had to be cut off, the bandages required yards, the sheets had to be changed three and four times a day. It was repulsive. But he was doing well when I left.

"Another emergency case was that of a dear little Indian girl, three years old, who was so fearfully chewed up by the dogs, her scalp torn off. She was snatched

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from three dogs that had her on the ground tearing and chewing her. A gruesome sight it was—the trail red with blood, the red manes and throats of the dogs. The child was carried to the hospital more dead than alive. Indeed the town thought she was dead. Her skull was bare like a billiard ball; even the periosteum was gone, and the wet bloody matted hair and scalp chewed full of holes and torn into strips and tongues of many different patterns, all covered with hair of the dogs and dirt. One ear lay on her shoulders and down her back. She was in the operating room four hours. Now some of the patches on the sides of her head are growing, but the entire top of her head had to be grafted, which Dr. Burke is doing successfully. She is bright and happy. I saw her head dressed. It was a fearful sight. Is it not easy to see how this one patient requires constant vigilance? Even this one patient can thoroughly exhaust a nurse in a day, if she had no other responsibility, but Miss Pratt alone has twenty other patients.

"The coal to be used as fuel instead of the usual wood, was landed by the steamer on which I left and I think it will be all right, a fine substitute for the wood. So all is well at Fort Yukon and I feel that it is a worth while mission as it wins the praise of all who see it."

After leaving Fort Yukon, Bishop Rowe made brief stops at Circle and Eagle. Then passing into Canadian territory he visited Dawson and reached the coast again at our mission in Skagway. To the gratification of the Sitka people, it was possible for him unexpectedly to spend several days there and to help in the work of that mission, whose isolation from most of the steamer routes makes visitation uncertain. In the old days Sitka was the capital of Alaska, one of its central points, and it was here that the Bishop lived for a number of years. The episcopal residence and St. Peter's Cathedral Church are still serving the reduced community through the excellent work of Mrs. E. M. Molineux.

While on the Yukon, Bishop Rowe had the opportunity of traveling with a number of tourists on one of the up-river

steamers. He gave them many talks, individually and as groups, about the work of the Church in Alaska. One of them, a special correspondent of the New York *Evening Sun* wrote in the issue of August 27.

"The most enjoyable part of a Yukon voyage is made up of association with personalities you could meet nowhere else. We were lucky enough to have the Right Rev. Peter Trimble Rowe, Episcopal Bishop of Alaska, on board from Tanana to Eagle. Bishop Rowe used to be called the 'Mushing Missionary'. Though he still makes trips in winter by dog-sled, the longer hauls are by airplane. The Bishop was greeted as an old friend by everyone, from the lonely woodchoppers who cut and pile cords of fuel for the boat at certain points along the river bank, to the traders and trappers at settlements; Indians and whites alike were glad to see him."

On several occasions, Bishop Rowe met a young layman, who spent the past summer in Alaska working on one of the Yukon River steamers. On his return home, he wrote a letter to the Bishop in which he said:

"I shall never forget our trip down to Minto. More than once I have regretted that it wasn't my privilege to converse with you more often while you were on the steamer *Yukon*. I was always so busy. I was in hopes that I might get you to tell me of the history along the river, Fort Gibbon Rampart, Fort Yukon, Circle City, Dawson. Fortunately, I was able to hear your three talks on the boat, and I must say that I, like the rest of them enjoyed them immensely. I have heard you speak four times now, but never have I heard you speak like you did the last time.

"Aside from my interest in your own personal experiences in the days of Chilkoot Pass and the Klondike Stampede I was especially interested in the history of the missions. I was really astounded at the number of things the missions have done for the welfare of the people of the country. I confess that like many others I had always misvalued the work of the missions. Now I can comprehend and

appreciate their value, and if ever I am in a position to be of any use to them I will certainly do all I can.

"My numerous visits to St. Mark's Mission, Nenana, have opened to me the real mission life. After seeing life there and the life of the native children in the fish camps, it makes me shudder to think that there could be such a vast change, such a contrast. Perhaps these changes are slow, but then it must be encouraging when we stop to think just how many years it took the white man to learn. I think the white man expects too much of the Indians. If heredity and environment play such an important part in man's mental and physical makeup, how can so very much be expected of the present Indian. It's the next generation of Indians that will be branded with the

philanthropy of the missions, today you can walk into any fish camp and in a minute's glance or conversation you can discern those who have had mission aid and those who have shunned it. To me, a *cheechako*, an *outsider*, that is really remarkable when you stop to consider that it has been but a mere quarter of a century that mission work in Alaska has been carried on.

"I think that the Fort Yukon Hospital is one of the most outstanding of God's gifts to humanity. It makes me shudder to think of that poor little girl who had her scalp torn off or that Indian lad who was burned in that boiling cauldron of dog feed. And yet it makes me think that there is such a thing as salvation—that God is in His Heaven, and all is right with the world."

Jottings from Near and Far

OUR COVER IS reproduced from a portrait of the late Presiding Bishop by Thomas Cromwell Corner which hangs in the Diocesan House, Baltimore, Maryland.



A Tour of Swedish Parishes by the Rev. Thomas Burgess, D.D., published in THE SPIRIT OF MISSIONS for September and October has been reprinted in attractive leaflet form under the title *Swedish Folk Within Our Church*. This leaflet, which may be obtained free from The Book Store, The Church Missions House, 281 Fourth Avenue, New York, N. Y., by asking for Leaflet 1546, should be helpful towards a proper understanding of this great work of our Church among our Swedish brethren, not only by our own Church people but also by the Lutherans in America and by the people in the National Church in Sweden. Copies of this leaflet also have been sent to Sweden.

Indicative of the widespread interest created is a letter from the Rev. William F. Hood, rector of St. James' Church, Manitowoc, Wisconsin, who writes:

"May I add a little to your record of the Rev. Gustav Unonius? This parish was founded

on February 28, 1848. That same day, Unonius was elected rector and continued here until April 30, 1849, when he went on to his larger work in Chicago. His work here was interesting. At that time there were not enough Churchmen to establish a parish and the early St. James' was a combination of English, Irish and Yankee Churchmen with the Norwegian Lutherans. The Lutherans entered without any idea of leaving the Lutheran Church, but as a temporary expedient, and later when more numerous formed their own body. Unonius left us because the work in Chicago was Swedish and therefore more attractive to him. In some places, I have seen him referred to as Graf von Unonius and he evidently was of aristocratic origin."



LAST SPRING, AN Indian who had been one of the first pupils of Christ Church Mission, Anvik, Alaska, asked for pictures of the life of Christ. Some of the best of the Perry pictures were secured for him. He had been ailing for a long time, and during the summer he died. On the day of his funeral when his coffin was carried past, there was on the lid what looked like a poster, but a nearer view showed it to be a large sheet of blue

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paper, upon which he had pasted neatly, four pictures, three of them representing scenes of the Resurrection. His sister told Mrs. Chapman that he loved them because he could "read" them, and that he wished to take them with him for he believed that he should live again.



PROBABLY FEW readers of THE SPIRIT OF MISSIONS realize that some of the congregations of the Church in Japan make annual offerings for the missionary work of the Church in the United States. Recently such a gift was received from Holy Trinity Church, Tokyo.



THE BEAUTIFUL DOORWAY of the south transept of Grace Cathedral, San Francisco, California, will be a memorial to the late Mrs. Louis F. Monteaule, whose tragic death in an automobile accident last June removed one of the most active and beloved Churchwomen in not only the Diocese of California but the Province of the Pacific and the national Church. To be known as the "Lydia Paige Monteaule Doorway of Remembrance," the entrance to the transept will be erected at an estimated cost of approximately forty-five thousand dollars from funds to be provided by the gifts of friends in all parts of the country.

Members of the women's committee of the Grace Cathedral Building Fund will concentrate their efforts this fall on gathering gifts to the memorial fund and it is hoped that the necessary amount of money will be in hand before Christmas. Mrs. Norman B. Livermore is chairman of the committee, on which Mrs. Monteaule was one of the most enthusiastic and successful workers from the beginning of the cathedral completion campaign until the time of her death. Activity in behalf of the memorial among members of the Woman's Auxiliary will be directed by the diocesan president, Mrs. Harry M. Sherman.

In the opinion of her friends, the choice of the south transept doorway of the cathedral as a memorial to Mrs. Monteaule is felt to be particularly appropriate. "I can see her in my mind, in the

doorway of a church," said one who was close to her. "It is most fitting that we should frame our memories of her in a beautiful doorway of the cathedral whose completion was so close to her heart."



THE REV. H. A. MC NULTY, headmaster of Soochow Academy, reports that ten of the older students have been received as catechumens, five confirmed and three baptized. He feels that the prospects of the school are bright. So far it has carried on effectively without registration and with the giving of Christian teaching and the conduct of Christian services at which all students attend regularly.



IN OCTOBER, BISHOP and Mrs. Creighton made a visit to two of the most out of the way stations of the Church in Mexico, Santiago Loma and Chapanton-go. Bishop Creighton laid the corner stone for the new church at Santiago Loma and consecrated one in Chapanton-go. The churches would not hold the people who came to the services. At Santiago Loma where the people are all Indians, Mrs. Creighton was told that she was the first white woman to enter that region.



AMONG THE MANY calendars that appear each year, there are at least two which are of especial interest, *The Church Missionary Calendar* and *The Alaska Churchman Calendar*. The former devotes a week to each of the Church's mission fields. Each page written by the Bishop concerned or someone intimately associated with the work gives brief authoritative current information that is of great value. The latter calendar as its name implies is devoted exclusively to the Church's work in Alaska. Both calendars devote their profits to the work of the Church. Last year, the Alaska calendar was able in this way to send Bishop Rowe fifty dollars. Both calendars may be obtained for fifty cents each, from the Book Store, 281 Fourth Avenue, New York, N. Y.

SANCTUARY

The Program of the Church

"We have inherited the riches of the nations which have before us been gathered into the Church, the riches of wisdom and knowledge which they had from the Light that lighteth every man; and we look to discern other rays of that same Light in the high thoughts and aspirations of the nations which are yet to be gathered in."

LET US PRAY:

THAT WE MAY WIN by prayer and study a clearer view of the meaning of the Church's mission to the world.

That through our study and prayerful thought we may be able to give the right kind of sympathy and help to our missionary representatives, faced today with such rapidly changing conditions and problems.

Of these problems none is more acute than the development of the native churches which have come into existence through the efforts of foreign missionaries, but are now eager for independence. In order that we may make our prayers earnestly and intelligently, we must clear our own minds a little as to the purpose for which foreign missions are undertaken.



THAT THERE MAY BE an increased number of missionary recruits, both men and women, going forth from our own ranks and also out of the ranks of native converts; having the true pioneer spirit, the spirit of evangelism, the love of individual souls and the power to win them.

This is the first foundation, both for missions in new fields and for the extension of missions scattered through large non-Christian populations.

That there may be an adequate supply of missionaries fitted by their education and personal character to train candidates for the ministry in our seminaries overseas; men who will show forth in their own lives the meaning of Christian priesthood.

This is the second requisite for our missionary enterprise; the training of a native ministry; for our work is not merely to save individual souls but to found native churches.

That many more of our young college graduates may be called to give their lives to educational work in the mission field.

Our task is not merely to found native churches, but to sanctify the whole national life of the particular people to whom we are bringing the Gospel. "The Church aims at creating a Christian nation." "When a minority of Christians is scattered about in a large pagan majority, there is very little chance for the social implications of Christianity to show themselves. It takes a group of men to transform group activities." *This means schools*; and schools staffed almost entirely by men and women not only well educated but of the highest type of Christian character.

That our missionary institutions may be sufficiently staffed to provide centers of social intercourse and influence, meeting places for Christians with non-Christians, centers of Christian thinking.

That there may be a larger development of the work of providing Christian literature in the vernacular for all our missions.



THAT BEING OURSELVES convinced concerning these simple and fundamental principles of missionary work, we may do everything in our power and use all the influence we have to provide the means for putting them into effect.

GRANT TO US, O LORD, a deeper devotion to the sacred task of winning the whole world for thy Church. Set our hearts aflame with love and longing for the coming of thy kingdom and the fulfillment of thy holy Will; through Jesus Christ our Lord. Amen.

From Prayer Leaflet, October, 1929.

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.

Meeting of the National Council

New York, October 9-10, 1929

THE SUDDEN DEATH on October 3, while presiding at a special meeting of the House of Bishops at Atlantic City, New Jersey, of the Right Rev. John Gardner Murray, D.D., Presiding Bishop and President of the National Council, cast a shadow over the entire meeting of the National Council on October 9-10, and of the Department meetings the preceding day. Following the opening celebration of the Holy Communion at which special mention was made of the Presiding Bishop and others whose life, service and benefactions were held in grateful remembrance, the National Council assembled and standing reverently, heard and adopted a suitable Memorial to Bishop Murray. (See page 697).

The Vice-President, Dr. Lewis B. Franklin, as authorized by the by-laws of the National Council called the meeting to order and stated that there was an apparent conflict between the Constitution and the Canons, as to the succession of the presiding officer of the National Council. Legal advice which he had secured indicated that any election of a President of the National Council would be effective only until after the election of a Presiding Bishop by the House of Bishops. Since that election is to be held November 13, prior to the next meeting of the National Council, it was decided that the Council should defer the election of its own presiding officer. It was also voted that Dr. Franklin should preside over this meeting.

A budget for 1930 of \$4,224,670, as fixed by General Convention, was approved. Many rearrangements were made in budget items, due to changes occurring since General Convention, but because of the limitations in the size of the budget fixed by the General Convention, many important extensions of existing work earnestly recommended by the bishops, as the outgrowth of successful missionary endeavor, had to be omitted.

ADVANCE WORK

The Right Rev. Henry St. George Tucker, D.D., Bishop of Virginia, representing the committees of General Con-

vention and of the National Council appointed to study the question of Advance Work for the present triennium reported. The plan, while still tentative, proposes that the Church take up and execute 169 definite missionary projects, in domestic and foreign fields, totalling \$1,517,500, and that an educational plan for the Advance Work Program shall be conducted during 1930, with culmination of the project in 1931.

LIBERIA

At the request of Bishop Campbell of Liberia, the National Council considered various problems connected with his field,

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in the light of his three years' experience, and recommended:

Such changes in the staff as circumstances, in the judgment of the Bishop, may require.

The appointment, as soon as they can be secured, of additional American clergy to assist the Bishop in supervising work in a country where travel is slow and difficult, and supervision peculiarly necessary.

The development, if possible, of a plan for annual conferences in order that the spiritual and intellectual life of the clergy may be fostered.

The provision of proper equipment as soon as possible for the schools, the development of industrial and agricultural features where practicable, the close supervision of all educational work, and the closing of schools not efficiently conducted.

The vigorous development of work already begun in the interior of the country, and its extension to other areas as soon as possible, provided that satisfactory conditions can be arranged.

A plan for achieving self-support of all present coastal congregations by 1936 by the gradual reduction of appropriations from the Church in the United States.

Plans for concentration rather than further expansion of coastal work.

In conclusion, the National Council called attention to the fact that the year 1936 marks the centennial of the establishment of the Liberian Mission. It is hoped that the development of the Church's life in Liberia during the next seven years along the lines of spiritual growth and self-support will be such as to convince the Church in the United States that it will be justified not only in continuing present work but in entering upon a new era of progressive endeavor such as would worthily signalize so notable an anniversary.

HEBREW CHRISTIAN WORK

In view of the resolution of last General Convention, commending the work of the Hebrew Christian Publication Society to the National Council, at its December, 1928, meeting voted "That a

special committee be appointed by the Presiding Bishop to study the publications and facilities of the Hebrew Christian Publication Society." This committee composed of the Rev. Theodore Sedgwick, D.D., the Rev. Frank Gavin, Th.D., and Mr. Charles E. Hotchkiss, made its final report as follows:

Referring to the preliminary report of the undersigned committee, dated February 1, 1929, we now make final report as follows:

We have made further study of the publications of the Hebrew Christian Publication Society, Inc., and in our judgment some of the tracts might be calculated to make an appeal to a certain limited constituency of Jewish readers.

We have conferred with Mr. B. A. M. Schapiro (managing director), and he informs us that upon request, free distribution of the Society's literature is made to individuals, and missions of the Presbyterian, Baptist, and other religious denominations and that there is no other method of distribution.

At present the Society has no office and the work is being carried on from Mr. Schapiro's own home. All the publications that have thus far appeared have issued from his pen alone, and there seems to be no one else at hand to take over the creation, direction, and publication work of the Society in the event of Mr. Schapiro's disability.

Upon the recommendation of the Department of Missions, the National Council adopted the following:

That in view of the report of the special committee appointed to study the work of the Hebrew Christian Publication Society, Inc.

RESOLVED: That the proper officers of the Hebrew Christian Publication Society, Inc., be informed that the National Council while appreciating fully the work of the Society feels that it would not be warranted in making any appropriation at this time for its work. The Department of Missions through its Foreign-Born Americans Division will take pleasure in using such literature issued by the Society as it finds adapted to its work and will ask the privilege of paying therefor.

The Council learned with regret of the death of the Rev. Lester Bradner, Ph.D., of Providence, Rhode Island, a member

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of the former General Board of Religious Education and of the Department of Religious Education, of the Rev. Edward J. Owen, D.D., rector of St. John's Church, Sharon, Pennsylvania, an associate secretary of the Field Department; and of Mrs. L. F. Monteagle of San Francisco. Appropriate memorials were adopted.

The Rev. H. Percy Silver, D.D., rector of the Church of the Incarnation, New York City, was welcomed as a new member of the Council, elected in the place of Bishop Abbott. The Rev. Angus Dun of

Cambridge, Massachusetts, is a new member of the Department of Religious Education.

Two new general secretaries of the Field Department whose appointments were confirmed are the Rev. Robert P. Frazier of South Dakota, and the Rev. David R. Covell, executive secretary of the Diocese of Los Angeles.

Miss Elizabeth Baker of South Dakota, at the request of the Woman's Auxiliary, was appointed a general field worker under the United Thank Offering.

Department of Missions and Church Extension

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

Across the Secretary's Desk

JUST BEFORE LEAVING New York on his return to Japan, Dr. Teusler told me that St. Luke's Hospital needs a new Underwood typewriter. If anyone would care to consider giving this to the hospital, I will be glad to supply the details.



A RADIOGRAM DATED September 20, from Dr. Grafton Burke at the Hudson Stuck Memorial Hospital, Fort Yukon, says that all of the machinery for the operation of the electric system at the hospital had arrived safely and was being rapidly installed. Workmen are also on the water supply and the power plant. (See June SPIRIT OF MISSIONS, page 374.) He also asked that the heartiest thanks of himself and all the people at Fort Yukon should be given to those who had made this equipment possible. It is my privilege to add that the full amount needed to pay all bills has been given by generous friends of Alaska.



ONE OF OUR missionaries en route to China, after waiting two years in this country for the opportunity to return, writes:

"If the call to China is strong to a missionary, the re-call is still stronger."

This fact is illustrated in the case of the Rev. Arthur M. Sherman, D.D., who has already given nearly thirty years to China, but who recently declined an offer of a rectorship of one of the large parishes in this country with an income of about three times as large as his missionary salary, in order that he may give at least another term of service to China.



IT MAY SEEM TO be a little late to be talking about an Annual Report for 1928. When it is remembered that this particular volume contains the report of the world-wide work of our Church it may not seem out of place to announce the publication in September of a volume that tells the story of what happened during the twelve months of 1928 from Alaska to Brazil, and from the Virgin Islands to Central China. In addition to the report of the Department of Missions, which naturally occupies most of the three hundred pages, there are reports of the Departments of Religious Education, Social Service, Publicity, Field and Fi-

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nance. Each of the missionary bishops at home and abroad and each of the diocesan bishops receiving aid from the general Church tells the story of what has been accomplished by the offerings of our people in the home congregations.

A copy of the report is available for any one who would like to follow the story and make good use of the facts. A card to me will secure a copy. If you would like to help meet the publication cost you can give anything you like either before or after seeing the volume.



WHEN MR. PERCY R. PYNE of New York and Bernardsville died recently, many of us felt that the Church Militant had lost one of her ideal laymen. The rector of the parish in which his country estate was located wrote of him:

"Whenever a new venture was proposed, he always stood back of the rector with both his loyal approval and his generous means. But his love for the Church did not end with the parish limits. When a Church boarding school for boys of very moderate means was started in the vicinity, he was among the first to see the good it might do and gave much time to talking over the details of the school with those in charge of its various departments. The missionary cause of the general Church claimed both his wisdom and his generosity. He always saw that both parishes to which he belonged paid their apportionment. Rarely, if ever, did a missionary visit his parish without his sending a check for the work. His great ambition seemed to be to see how much he could do for this or that missionary cause, not how little, and he never wished his name to be known in all this. Moreover, he always took a great personal interest in missionaries themselves and in the details of their work."

It was Mr. Pyne who early in the effort for St. Luke's Hospital, Tokyo, stimulated the interest and the giving of others by his own gift of \$50,000.



DURING A RECENT conference with the Ven. Efrain Salinas and one of his laymen at Nopala, Mexico, Bishop Creighton says:

"We were interrupted from time to time by a

little boy four or five years old who came running in to tell us some interesting thing. He wore a little suit of blue overalls and I noticed that his hands were bandaged. I learned later, that he was one of Mrs. Salinas' 'cases'.

"It seems that his home is in San Sebastian, a mountain village three miles from Nopala. His mother is dead. His father has his work to do with no time to look after children. One day our little friend found some dynamite. He played with it until it exploded.

"They carried him down from San Sebastian to Mrs. Salinas on a chair, blinded, frightfully wounded and with his face filled with splinters of stone. Mrs. Salinas ministered to him. With infinite patience she picked the stone out of his face, she saved his eyesight and even the little mangled hands give promise of becoming all right under her loving care. She has gotten every bit of the cruel stone out of his little body and face save one small splinter in his left eye. That, a doctor in Mexico City will have to probe for.

"But isn't it wonderful that his life is saved and that he is running about the *patio* and playing with the other children. 'I am a little blue bird,' he said. 'Why?' I asked. 'Because I wear blue uniones'" (overalls) he replied.

The appropriation for that medical work at Nopala is one hundred fifty dollars a year. Perhaps someone would like to give that item in the budget as "his own work".

Arrivals and Sailings of Missionaries

ALASKA

The Rev. Henry H. Chapman and Miss Jean D. Jones arrived in Anvik, September 1.

CHINA—ANKING

Miss Blanche E. Myers, coming home on furlough, sailed from Shanghai, September 13, and arrived in San Francisco, October 2.

Mr. P. C. Gilmore arrived in Shanghai, October 1.

CHINA—HANKOW

The Rev. and Mrs. A. M. Sherman, their two youngest children, their daughter, Miss Ann Catherine Sherman, newly appointed to the mission, and the Rev. Walworth Tyng and family arrived in Shanghai, September 19.

Miss Alice M. Clark, returning after furlough, sailed from San Francisco, October 4.

CUBA

The Rev. J. H. Townsend arrived in New York, September 25 and returning, sailed from New York, October 5.

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Ven. and Mrs. Juan McCarthy, returning after furlough, sailed from New York, September 19.

HAITI

The Right Rev. Henry R. Carson, D.D., coming to attend the meeting of the House of Bishops, arrived in New York, September 17.

JAPAN—KYOTO

Dr. and Mrs. Frank M. Jones, newly appointed to St. Barnabas' Hospital, Osaka, sailed from Vancouver, October 3.

Miss Emma M. Johnson and Miss Grace E. M. Staple arrived in Tokyo, September 16.

PHILIPPINE ISLANDS

The Rev. Henry Mattocks arrived in Manila, September 16.

Miss Frances J. Olin arrived in Manila, October 3.

The Rev. and Mrs. H. E. Studley arrived in Manila, September 30.

PORTO RICO

The Right Rev. C. B. Colmore, D.D., coming to attend the meeting of the House of Bishops, arrived in New York, September 30.

Ordinations on the Field

CHINA—SHANGHAI

On May 24, in St. John's Pro-Cathedral, Shanghai, Bishop Graves ordained Mr. Ni-Nen-chen to the diaconate and the Rev. Ma Tao-yuan to the priesthood.

PHILIPPINE ISLANDS

On July 25, in the Cathedral of St. Mary and St. John, Manila, Bishop Mosher advanced to the priesthood, the Rev. Robert F. Wilmer who will be in charge of Easter School, Baguio, and chaplain of Brent School.

Foreign-Born Americans Division

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

TWO IMPORTANT CHEAP TRANSLATIONS

Heretofore there has been no low-priced translation of the Eastern Orthodox Holy Eucharist or of an Eastern Orthodox Catechism. These are important books for our clergy and laity because so many of our parishes are now in friendly relationship with neighboring Eastern Orthodox parishes and our people occasionally attend the services of the latter, and also because so many Eastern Orthodox living far from any parish of their own attend our services and send their children to our Sunday schools. Our clergy desire to help the isolated Orthodox to remain faithful to the Church of their fathers, and both these

translations, especially the Catechism can readily be used for this.

The translation of the Orthodox Liturgy or Holy Communion Service, entitled *A Guide to The Holy Liturgy of St. John Chrysostom* is made by the Rev. Leighton Pullan, D.D., the well-known Church of England scholar. It contains a brief preface and is arranged and rubricated in a convenient way so that services in Greek, Russian, Arabic or other languages can be easily followed in the English. It can be obtained from The Macmillan Company, New York, N. Y., for twenty cents.

The Catechism is an edition revised and completed by Bishop Theophilus, (the Russian Bishop of Chicago who was formerly secretary of the great Patriarch Tikhon during his imprisonment) of Blackmore's translation of the official Russian Catechism, and it is issued with the blessing of the Metropolitan Platon, Archbishop of all America. It is entitled *The Shorter Catechism of the Eastern Orthodox Catholic Church* and is sold at twenty-five cents a copy. Address orders to Patriarch Tikhon's Memorial Fund, 1121 N. Leavitt Street, Chicago, Ill.

FAITHFUL ALASKAN ORTHODOX

BISHOP ROWE DROPPED into the office the other day on his way from the House of Bishops meeting and told us some interesting things about the Alaskan Indians. It is to be remembered that almost one hundred years ago heroic missionaries of the Russian Church came across from Siberia to the Aleutian Islands and then to Alaska. At that time Alaska was a Russian possession. After the United States took over Alaska the Russian mission work became more difficult. Since the Great War and Russian Revolution and the sad troubles of the Russian Church in Europe and also in America, only a few Russian priests remain in Alaska. Nevertheless, Bishop Rowe said that after all these years the Orthodox Alaskan Indians remain faithful and everywhere he finds them saying the prayers their fathers taught them and keeping on the wall in each dwelling the sacred picture or ikon.

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Field Department

THE REV. C. E. SNOWDEN,
Executive Secretary

Christian Social Service

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



THE REV. ROBERT P. FRAZIER

NEW GENERAL SECRETARY

THE REV. ROBERT P. FRAZIER was elected as General Secretary of the Field Department at the October meeting of the National Council, effective October 1.

Mr. Frazier is a native of Pennsylvania and received his education at the University of Pennsylvania and Berkeley Divinity School. His entire ministry of ten years has been spent in the Missionary District of South Dakota, the last five years in the Niobrara Indian Field, where he was assistant archdeacon. Two years ago Mr. Frazier was sent to the Rosebud Reservation to open and to take charge of the Hare Industrial School for Indian boys. The first year of the school was entirely successful with an enrollment of twenty-three boys. It reopened this year with an increased enrollment.

Mr. Frazier has accepted his appointment and is already at work.

THE MEETING OF the Council of Advice was held in Racine, Wisconsin, in September. This is an informal gathering of people from the field who are interested in social work, to advise the Department and to suggest ways of making contacts more effective. The main discussion centered about the observance of Social Service Sunday on the second Sunday after Epiphany. As in other years, the suggested program and material for sermons will be sent out early in December and the bishops will be asked to urge their clergy to use this Sunday as a means of interesting their parishes in community work and in making contacts with the social workers of their city. It was suggested that the directors of social agencies be especially invited to come to church on that Sunday and to bring with them the members of their staff and friends. It was suggested further that young people's groups be drawn in to the observance of this Sunday and that their meetings that week be on community work so that the young people may begin to prepare themselves for active social work in their parishes. In every diocese there are particular social problems which might be made the dominant thought of that day.

For a number of years, the Department has carried as part of its program the work with the poorhouse. More and more the movement toward old age pensions is emerging as a means of handling the problem of old people who have no means of support. The Church should get behind this movement with all its force and try to secure sanatoria for the incurables and pensions for the able-bodied. A great deal of literature is now available on old age pensions which will be sent to any of the clergy who wish to use it.

A representative of the Woman's Auxiliary suggested that Auxiliaries should secure from the county supervisors lists

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of people who are in institutions and divide this list among their members, each member being responsible for a Christmas gift to an individual and then to visit and become friends with this person.

In several states, a very vigorous movement is on foot to amalgamate the poor-houses, several rural counties joining together and building an adequate institution where hospital care can be given. If your state has not yet started such a movement, it would be a very good thing to begin. It was pointed out that in some of the southern states a further movement is under way to consolidate the county jails. This is in line with the report of the commission on crime.

The list of books on social service in the Church Missions House Library is being sent out to a selected list of people for revision and suggestions. We are hoping to make the Library a thoroughly useful collection and to stimulate the reading of such books throughout the Church. Probably by now most people have read the very excellent book by the Lynds, *Middletown*; those who have been somewhat shocked by the very small influence which the religious bodies have on the life of the town. It would be a splendid idea, if all the clergy having read the book could take their parish list and study the occupations and community contacts of their people; drawing like minded groups together in an endeavor to make the existing occupations and contacts means by which the Church can help the community to better its common life. Mr. Spencer Miller, Jr., our consultant on industry is available at any time for round-table discussions on industry or to talk to clergy groups, helping them to develop such a program.

It is suggested that where Woman's Auxiliaries have monthly meetings, three days during the year be given to social service, taking up outstanding problems of the community and trying to intelligently discuss them and help to improve the life of their own city. The Department is considering a six weeks' course at the New York School of Social Work for young women who are becoming more

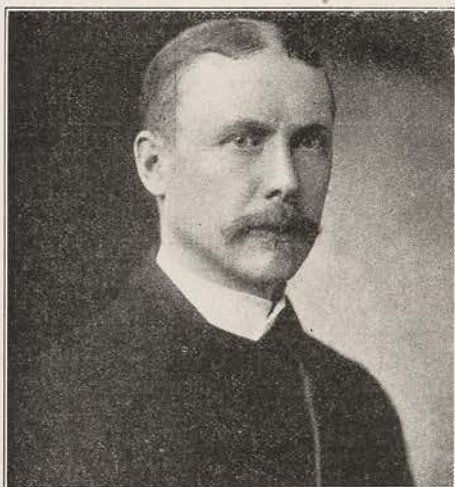
active in the Auxiliary work; not with the idea of training them professionally, but to fit them as leaders in this side of the Auxiliary's program and as competent volunteers helping in the community. A similar course will be offered to the clergy.

A long discussion was held on the Department's new project, Family Relations Institutes. These institutes are projected for several dioceses this winter. They are designed for the clergy and leaders of adult classes and young people's work. We are hoping that all of the diocesan departments will organize such a program shortly. As outlined in the meeting, the institutes will have four sessions; the first on the biological character of the family to be given by some devout and competent physician. The second on domestic finances to be given by a domestic science teacher, or by someone who has been peculiarly successful in budgeting a household on a moderate income. The third, on the parent and the child relationship, and the final session on the spiritual values of the marriage relation. These four points are critical aspects of the family, perhaps the majority of divorces and family disagreements have their origin in one of these four things. The idea, of course, is that after the clergy and the leaders have been trained in the diocesan institutes they will be more competent to develop similar classes in their own parishes for the newly married and those about to be married, and they will be able to advise families that are in difficulties. The idea is to get local people to hold the institutes in order that permanent contact may be made so that the clergy and the lay workers may have an authority within their immediate neighborhood in whom they may have confidence and to whom they may go for further help in the problems which are presented to them.

Most of the energy of the Department is to be directed toward the organization of these institutes this coming winter as we feel that this is a vital thing for the Church to do, and the Church must do it if the Christian family is to be preserved.

Religious Education

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



THE REV. LESTER BRADNER, PH.D.
1867-1929

AT ITS MEETING on Tuesday, October 8, the Department of Religious Education, by a unanimous rising vote, passed the following resolutions:

RESOLVED: That the Department has learned with sorrow of the death, in Providence, Rhode Island, on September 21, of Lester Bradner, Priest and Doctor, who from 1914 to 1923 was Secretary for Parochial Education, first in the General Board of Religious Education and then in this Department. Recognizing the fine service rendered by Dr. Bradner, the generous and self-sacrificing gift of his powers, and his un-failing Christian spirit, the Department here records its appreciation and gives thanks to Almighty God for so noble a life; and be it further

RESOLVED: That a copy of this resolution be sent to the family of Dr. Bradner, together with a special word of encouragement to his son, the Rev. William M. Bradner, as an expression of our joy that he is devoting his ministry to the cause in which his father spent his life.

The following day a similar resolution was unanimously adopted by the National Council.

Writing to the Department shortly after Dr. Bradner's death, the Rev.

Thomas A. Conover, of Bernardsville, New Jersey, said:

Lester Bradner was one whom the Church discovered very early in his ministry as peculiarly fitted to be a leader in religious education. Not only was he a charter member of the General Board of Religious Education of the national Church, but later he became Secretary for Parochial Education, giving much time and attention to the development of the cause of teacher-training, and helping to provide a curriculum based upon modern child study and sound pedagogical methods. He combined in himself a rare intellectual power and a most beautiful devotional spirit. He was familiar with, and appreciative of, every new light that modern scholarship brought to the cause of religious education, and at the same time the spirit of devotion and personal loyalty to our blessed Lord as the Light of the world was always present with him. His mind and spirit reminded some of those who knew him best of what Cardinal Newman's intellectual and spiritual powers must have been. His great modesty and deep sense of humility made it difficult for everybody to know him, but those who did break through his great reserve always found a mind sympathetic with light, and a heart that beat always with love to God and man.



LEADERS OF LITTLE Helpers groups will be glad to know that one of the fonts provided by the 1928 Little Helpers Offering has been purchased and set in place in the Messiah Chapel, at Lower Brule, South Dakota. The inscription on the font reads:

PRESENTED TO MESSIAH CHAPEL
BY
THE CHILDREN OF THE CHURCH
UNDER SCHOOL AGE
THROUGH THE LITTLE HELPERS
OFFERING
1929

Blessed are the pure in heart for they shall see God.



The address of The Medici Society was incorrectly stated in this column in the August number. The Medici Society is now located at 857 Boylston Street, Boston, Massachusetts.

Adult Division

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

THE ADULT BIBLE CLASS PROBLEM

HAVE you MADE A conscientious effort to gather the people in your parish into Bible study groups and failed? Or at least failed to maintain those groups for any profitable length of time? Unhappily, the experience is not an uncommon one, but that fact must not deter us from scrutinizing our aims and our methods before despairing of obedience to our Lord's command: *Search the Scriptures*.

While some of us may fail at the first attempt, or even in subsequent attempts, that is no reason for abandoning the effort. There is increasing evidence that such groups are both possible and highly profitable. This office has tried to gather together the experiences of the successful and of the less successful groups and presents them here for our common profit.

Modern doctors know that the patient's attitude of mind toward the remedy advocated is of vital importance. The efficacy of a remedy may be seriously impaired, if not nullified, by lack of faith in it, fear of the consequences or reluctant obedience. So, too, some of our pastoral patients have the wrong attitude toward a group study of the Bible or else are thrust into it by the way in which it is suggested to them or forced upon them. There is current a secret fear that something has happened to the Bible through scientific study or that one's own faith will be unsettled by a careful study of God's Word. To some people, the idea of a Bible class suggests the "Golden Text Method" of their childhood. They feel that they already have a sufficient textual knowledge of the Bible and the prosiness of further memory work does not appeal to them. Still others say, secretly if not openly, "Episcopalians don't do that sort of thing." As if a corporate study of God's Word was indulged in only by a class of people who would be guilty of picking one's teeth or shaving in public!

It will take a tactful presentation of the facts in sermons, parish bulletins and

other available agencies to lure such timid souls out into the refreshing stream of spiritual knowledge. As a part of these facts, it must be clearly shown that the very poverty of language which easily finds refuge in the profanity we too often hear, as well as the current pessimism of our literature and drama are due to ignorance of the Bible. We must go deeper than surface conditions and must show timid persons, so far as we are able, the outward causes that have led up to and have helped to form their attitudes of mind. For example, there is the historical cause in the substitution of the infallible Bible in the place of the infallible Church at the time of the Reformation. Thereafter, science, in its upward march to the Truth, ran afoul of that infallible and literal interpretation theory of the Bible and, although the seeming conflict has long since been abandoned by scholars, that fact has made slow progress in seeping into the lay mind. Clerical timidity is much to blame for the situation.

More potent than the historical cause are two causes arising out of our educational process. The first is the present practice, due to the general interpretation of a constitutional amendment, of teaching both religious and secular truths in such a way as to make them seem to be entirely distinct entities, instead of inseparable parts of the same whole. Thereby, religion tends to become a matter of factual knowledge and ritual observance rather than a creative force in every day living. With such an attitude toward religion, a point is reached fairly early in life when the religious education of such an individual is thought of as completed. Another fallacious idea which has arisen out of our past educational theory and practice has been the attitude of mind which looks upon the educational process as inevitably confined to the period of youth. If only such persons could be made aware of the extent and variety of the university extension work now being carried on in our country they would realize that education is not a matter of youth but a matter of will which scorns the reckoning of physical years. Such

Read a Book

**The Real Jesus* by the Right Rev. Charles Fiske, S.T.D., and the Rev. Burton S. Easton, S.T.D. (New York, Harper, 1929, \$2.50).

Cease Firing by Winifred Hulbert. (New York, Macmillan, 1929, \$1.50).

**How the Monkey Got His Short Tail and Other Stories.* Collected from members of the Oriental Students Conference by Arthur W. Gosling. (Privately printed, 1929, \$1.50).

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

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

people must hear anew the voice of the Master: "*I have yet many things to tell you, but ye cannot bear them now. Howbeit, when the Spirit of Truth is come, He will lead you into all Truth.*" The capacity for spiritual knowledge and power has very little to do with physical years; it is dependent upon the possession of a teachable will which believes in the existence of a still-living Christ and a still-revealing God.

Supremely, we must show our people the progressive character of God's revelations of Himself to men as set forth in the Bible and the way in which capacity to grasp that fact has, and is, revolutionizing the lives of men. Our study of the Bible must not stop with the changed lives of Moses or of St. Paul. Keeping in mind our Lord's daily reliance upon the Scriptures for new insight and strength against temptation and specious argument we must scan the pages of history from Biblical days unto our own. Let us point out the destruction of pagan Rome by the power of God's Word in spite of Diocletian's effort to destroy every copy of it. Let us follow the explosive power of the Scriptures during the Reformation period. Let us go with Bishop Payne as he works with the Grebo people or with

Bishop Schereschewsky as he inspires and converts his Chinese hearers out of what they still lovingly call his "two-fingered" Wen Li translation of the Bible. Let us go wherever spiritual reality is making itself felt today, in whatever form, and there see at first hand the Light that shines from a faithful and corporate study of the Word of God. And from such a survey will come the conviction that our lives, too, can and should be similarly transformed into joyous and unfretful co-workers in God's vineyard. We will believe that new and better things are just ahead and that will give us a new zest and power of attack upon life which will be directed and sustained by our common study of the Way of Life.

If in this process, we shall succeed in changing the reluctant attitude toward group Bible study which sometimes obtains we shall be making a start in the right direction, but only a start. That attitude may well find expression under certain practical conditions which have been found conducive to sustained interest and profitable work.

1. It is best that no effort be made for large numbers. The study groups should each be composed of a small number of those who are sincerely desirous of making a genuine study.

2. A group leader who is honestly trying to live by the Bible is more profitable than one who has a complete factual knowledge of it.

3. Each group should be permitted to choose its own subject of Bible study. Thereby it acquires a proprietary interest in the subsequent work and a consequent sense of responsibility for its maintenance.

4. Encourage each group to develop leadership for subsequent groups.

5. Start the groups with a definite time schedule of four or six meetings rather than "for the winter" or "for the year". Longer schedules may be arranged as experience is acquired.

6. Expect, and encourage the groups to expect, great things from God in new revelation and power.

Department of Publicity

THE REV. G. WARFIELD HOBBS,
Executive Secretary

IN SPITE OF DILIGENT efforts to keep down the circulation of *The Church at Work* by eliminating waste and encouraging more thorough and careful distribution, the requisitions for the October-November number exceed any previous orders. At the meeting of the National Council, October 10, the Department of Publicity announced the circulation of *The Church at Work* as 587,000. Since that meeting the current edition was figured, and orders of dioceses and parishes total 601,294. Never before has the paper reached this figure. It is a new high mark.

In its first issue, September, 1920, a statement appeared calling attention to the fact that the Church had no means of getting any information to all of its people, and expressing the hope that in time *The Church at Work* might reach "everyone of the 600,000 families in the Church." It appears that this goal is being reached.

The Church at Work is intended to be a universal medium for carrying information of the national and especially the missionary activities of the Church, to all of its people. In the whole Church there is no other periodical that can do this. Estimated most conservatively, *The Church at Work* has a circulation at least seven times that of all other Church papers and magazines combined.

Of course, it is a cheaply printed paper, none too attractive in appearance, none too convenient in size. The fact that it is the cheapest paper printed in America is all that makes it possible. It does, however, in concise story and in picture, take to thousands of people, the only reading matter about their Church that ever gets to them. It is not possible to improve its appearance without increasing its cost, and cost increases are impossible when Department budgets in the Church Missions House have been cut to the bone.

More than half of the editions of *The Church at Work* are sent by second class mail, or by parcel post, in bundles, to parishes and missions. By this method of distribution, the responsibility for getting the paper to the homes, rests upon the parishes and missions. The Department of Publicity sends papers on requisition only; these requisitions coming either directly from the parishes and missions, or from the diocesan headquarters. No more papers are sent than are ordered, and no less.

It is a fact that at times unopened bundles of *The Church at Work* are found in church cellars; that copies have been known to be used as fuel for church furnaces. Such waste is wholly and entirely inexcusable, and the responsibility for it is not with the national office, but with the parishes that make no effort to distribute it to the homes of the people.

Under the pledge card plan, it is possible to have the paper mailed directly from the printer to the individual Church family. This plan is in use in forty-one dioceses and districts. When the remaining dioceses and districts are convinced of the value of this direct method, so that they are willing to comply with the simple and easy requirements of the plan, it will be possible to mail the whole edition of *The Church at Work* directly to the people, and to eliminate entirely the waste caused by imperfect distribution in parishes.

From every part of the country come commendations of *The Church at Work*. The Church realizes its imperfections; especially that published but four times a year, it lacks continuity and suffers thereby; but the Church quite evidently believes that even the limited quantity of information thus widely distributed, is much worthwhile, and that the paper does perform an important function in getting to nearly all of its people, some information tending to show that the Church is a going concern, conducting a work that deserves the sympathy and support of every communicant.

Rural clergy conferences held in various parts of the country last summer, al-

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most without exception commended the paper and urged its more frequent publication, especially during the summer, when city churches may be closed, but when rural churches are open.

Indeed, the paper seems to be outgrowing criticism. In recent years, the chief criticisms have come from rectors of large and wealthy metropolitan parishes, able to provide more costly and more attractive printed matter. The rector of such a parish stated recently that the paper was too cheap for his people, and that they didn't need it anyway, as they read *THE SPIRIT OF MISSIONS*. Urged to supply information as to the number of subscribers to *THE SPIRIT OF MISSIONS* in his parish, he finally conceded that they did not exceed thirty. This is in a parish of more than 3,500 communicants!

Surely every clergyman and Church worker will concede that our people need more information about the Church. *The Church at Work* is one means of

getting to them some information, in a tabloid form that facilitates rapid reading.

Use *The Church at Work!* Don't waste it!

NEW YORK ON THE AIR

The Diocese of New York is trying the experiment of acquainting its communicants with the Program of the Church and its related diocesan activities, over the radio. This series of broadcasts will occur on Thursdays from one to one-thirty p. m. as a part of the Mid-Day Message Series, broadcast from Station WMCA. The Right Rev. William T. Manning, S.T.D., Bishop of New York, gave the first address of the series on October 10, on "The Many and Varied Activities of the Diocese of New York." Prominent clergy and laymen will continue this series, presenting on succeeding Thursdays specific phases of diocesan activities.

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

THE EXECUTIVE BOARD of the Woman's Auxiliary met at Bronxville, N. Y., October 3-6, for the "long session" of the Board. All except two members were present.

The following resolutions were presented and passed:

On the death of the Presiding Bishop:

WHEREAS, Our Heavenly Father has called into the greater fellowship of the life beyond our beloved Presiding Bishop, The Right Rev. John Gardner Murray, who was also our co-worker and our personal friend,

BE IT RESOLVED, that we the Executive Board of the Woman's Auxiliary record our gratitude in having as our leader one who held so high the torch of Christian service, and that we express our deep sorrow in the loss which we share with his family, and pray God that "in His boundless compassion He will give to them

that faith which sees in death but the gate to life eternal so that, with quietude and fearlessness they may continue their course on earth until by His call they are united to their loved one gone before."

On the death of Mrs. Louis F. Montea-
gle:

Here at Bronxville, where Mrs. Louis F. Montea-
gle met with us as a member of the first Executive Board of the Woman's Auxiliary, we, the members of the present Board, desire to express first our sense of grievous loss sustained by us and by the whole Auxiliary in her death; second, our gratitude for the beauty and bounty of her life; and finally, our sympathy to Mr. Montea-
gle who shared so fully the missionary interests which have been hers and ours.

To those who were privileged to work side by side with her, the memory is primarily one of enthusiastic faith and of joyous hope.

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Beyond this, she gave us an insight into that abundant life, which is eternal, in her devotion to our Lord and in loving kindness to all, even to the least of His friends.

For these great gifts we are deeply grateful to her and to Him, whose she was and whom she so gaily served.

The Board voted to consider favorably a resolution presented by Mrs. George Woodward, of Pennsylvania, originating at the Blue Mountain Conference, Frederick, Maryland, asking it to consider the advisability of using a portion of the United Thank Offering for the training of native women in Mission Fields.

The resolution of appreciation for the help of the Woman's Auxiliary in making the women's rural conference a success, adopted by the National Conference of Rural Clergy and Women at Madison, Wisconsin, July 1-12, was received and heard with pleasure.

The Committee on Recruiting suggested that a part of the work of this committee should be the study of the types of work for which recruits are needed and the seeking and training of women to fill these places. The question arose as to how this recruiting shall be done and when and where. It was felt that the problem involved much more than recruiting alone and included the education and training of the women of the Church to the point where they can be recruited.

The Field Committee reported a full field schedule for 1929-1931 and general increased interest in the work of the United Thank Offering field workers.

The Committee on the United Thank Offering reported that the new United Thank Offering play is ready for printing and should soon be available for use.

The Publicity Committee reported the preparation of a valuable leaflet on simple parliamentary procedure, by Mrs. James R. Cain, President of the Woman's Auxiliary of the Province of Sewanee, and authorized the printing of a small leaflet on the Auxiliary.

The Committee on the Corporate Gift reported that the amount paid to date amounted to practically forty-five thou-

sand dollars. The Board made the following statement:

The Executive Board is much pleased with the splendid response which the women of the Church have made to the Corporate Gift. The Board had hoped to be able to formulate at this meeting definite plans for further work. The Presiding Bishop had been deeply interested in these plans and had conferred with us last April, but owing to his death it is impossible to further develop definite details at this meeting. We feel, however, that the best way to express our appreciation of his interest is to work with increased energy and present a gift much larger than our pledge, possibly as large as the maximum figure, \$100,000.00, mentioned in the Bishop's letter sent to the Triennial in Washington. In the meantime we are sending to the National Council the following resolution and awaiting instructions:

Voted that owing to the sad circumstances of our October meeting, we defer further action on the Corporate Gift until the December meeting, awaiting the definite instructions of the National Council as to our future action.

One of the most interesting sessions was the one in which the Board discussed with Miss Florence L. Newbold of the Girls' Friendly Society the ways in which the Woman's Auxiliary and the Girls' Friendly Society can cooperate with each other and supplement each other's work. Many helpful suggestions were given, among them that in a few "demonstration parishes" more complete plans should be worked out for such relationships. It was also suggested that through the field workers of each organization, further cooperation could be carried on. The value of the Girls' Friendly Society as a character building organization of the greatest value during the formative years was stressed. Miss Newbold emphasized particularly our thinking things out together as we gradually feel our way to a well defined policy of cooperation.

The following officers were elected:

Chairman—Mrs. Allan McGregor.

Vice Chairman—Mrs. Edwin Randall.

Secretary—Mrs. W. Blair Roberts.

The noonday meditations and the quiet hour on Sunday were conducted by Miss Bertha Condé.

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.



COLEMAN JENNINGS

EVERYONE WILL REJOICE at the coming of Mr. Coleman Jennings, a young business man of Washington, into the college work as a volunteer Associate Secretary under the Department of Religious Education.

While an undergraduate at Harvard, Mr. Jennings was captain of the soccer team and a good tennis player, being a member of one American Olympic team. He also graduated from the Harvard Law School and served in the army during the war. In Washington, he has been associated with the National City Company as assistant manager of their Washington Branch. He has given a great deal of his time to various social service and philanthropic agencies, such as the Associated

Charities and the boys' work of the Y. M. C. A. He started and is the guiding light of Mark I, the first Toc H group in America, a club for young men which is having a wide influence in the city.

Finding that more and more his interests lay outside his business, which, by the way, he carried on with extraordinary success, he finally resigned a year ago to give his full time to Christian work. Last year was spent at Edinburgh, Scotland, studying Theology, and this year, on November first, he comes to the National Council to begin his work in the colleges. He may be reached either at the Church Missions House, New York, or 2221 Massachusetts Avenue, N.W., Washington, D. C.

SEMINARY ENROLLMENT

This fall the General and Virginia Seminaries are crowded to capacity, Virginia for the sixth successive year. The General has opened a dormitory which has not been opened since the war. These two seminaries alone are doing most of the active recruiting work in the colleges, which has a great deal to do with their splendid student bodies.

THESE COLUMNS

Bishop Quin of Texas said that the way to find out whether anyone ever read this section of the SPIRIT OF MISSIONS was to offer five dollars for every fifth letter received from subscribers. We never did that, but we did find a great number of unexpected readers with our offer in September of books on the ministry free. (There were two best sellers in that list.) Watch these columns, there may be a prize package any month!

Bishop Slattery's *Edward Lincoln Atkinson* has just been republished by Longman's, Green & Co. It can be ob-

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tained at The Book Store for \$1.25, but will be sent free of charge to anyone interested in going into the ministry (seminary students excepted). Send the name and address of the prospective candidate to me at the Church Missions House.

STUDENT LENTEN FUND

The 1929 Fund continues to grow. St. Francis' House at the University of Wisconsin has sent in the largest single subscription, amounting to one hundred dollars. Agnes Scott College at Decatur, Georgia, has subscribed.

The 1930 Fund is to go to the foreign field. Dr. Wood suggests the Medical School of St. John's University, Shanghai, which is in a critical condition. (See August SPIRIT OF MISSIONS, page 503.) Some have suggested the Theological School of the Church in Brazil. If there are any further ideas, send them in at once. It ought to be possible this year to raise five thousand dollars, considering the growth from three hundred dollars the first year to over one thousand dollars last year.

STUDENTS' WORK

A great service will be done for the cause when the myth is buried that a student worker is a piano player and jokester, just out of the seminary, who knows all the football scores and lives in a dormitory. He may be all of this, but more frequently the best leadership for young men comes from a clergyman like the Rev. Phillips E. Osgood, who is starting student work this year at Carlton College in Minnesota. His position in the Church entitles him to the confidence of the faculty, and he is given complete oversight of the chapel system; he is the rector of a large church in Minneapolis, some distance away from the college, and yet he has plenty of time for the students.

Among other men of like calibre and responsibility who find time for nearby colleges, are the Rev. George Craig Stewart at Northwestern, the Rev. Frederick S. Fleming at Brown, and the Rev. Henry Phillips at the University of South Carolina.

NEW YEAR'S CONFERENCE

Sir Wilfred Grenfell, the Labrador doctor, and A. Herbert Gray, the author of *The Christian Adventure* and *Men, Women, and God*, will be among the leaders at the Conference on the Ministry being held by Dr. Drury at St. Paul's School, Concord, New Hampshire, January 3-6, 1930. Dr. Grenfell writes in accepting: "I tell you candidly there is nothing I would rather do. I do not believe that there is anything so much needed as the awakening of the young ministers to the glory of the Crusade that lies ahead of them."

Any college man, undergraduate or graduate, is welcome to the hospitality of the school at this conference. There are offered winter sports, good fellowship, and great leadership on the greatest theme in the world.

WITH THE SECRETARY

For any who may want to talk over the work with the Secretary, his complete schedule is:

November 1—Philip Cook Club, Goucher College, Baltimore, Md.

November 2, 3, 4—Bowdoin College, Brunswick, Me.

November 5, 6, 7—Synod, Columbia, S. C.

November 9—Worcester, Mass. Student Conference.

November 10—Young People, Trinity Church, Boston, Mass.

November 11, 12—Episcopal Theological Seminary, Cambridge, Mass.

November 13, 14—Synod, Albany, N. Y.

November 17, 18—Amherst College, Amherst, Mass.

November 19—Yale University, New Haven, Conn.

November 20—Berkeley Divinity School, New Haven, Conn.

November 21—Woman's Auxiliary, Jersey City District.

November 24—Phillips Academy, Exeter, N. H.

November 28, 29, 30—Student Conference, Taylor Hall, Racine, Wis.

December 1-8—Mission, University of Wisconsin, assisting Bishop Johnson, St. Andrew's Church and St. Francis' House, Madison, Wis.

December 9-12—National Council meetings.

The National Federation of Episcopal Young People

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

VERY OFTEN MANY of us, who are filled with "a divine discontent with things as they are," and an eager desire to do better, ask ourselves this question, as we plan for or participate in the activities of our group: "How can we get more of our members to want to share in the purpose and plans of the group; how can we present the call of Christ in a way that gets an answer?"

In seeking out the experience of others, as we try to answer our own question, we find that in the early days many people heard and followed the teachings of Jesus, and the truths of His Church when His purpose was made known to them through a dramatic presentation. Dramatic symbolism, mysteries and ceremonies were used in olden times. Today dramatization in its varied forms has an approved place in secular and Church schools. Certain groups of young people by the right use of dramatization have made their purpose and plans so vital and attractive that other young people have become alert and actively responsive. Here are some of their experiences and suggestions.

IMPERSONATIONS

A certain group of young people wanted to know something about their Church, but were rather reluctant to put *The Church and Its Teachings* into their program fearing that it would not be interesting to the majority of the members. Nobody wanted a lecture on the subject. Then someone conceived the idea of dramatizing *The Episcopal Church* by George P. Atwater (Morehouse, 60c). The idea was for the young people to represent the characters in the book, not to learn parts, but to read a chapter of the book each week and at the meeting informally act out the parts, and in their

own words give the gist of the thoughts and statements they had read. As an outcome, original thinking, questions and discussions were stimulated in which all shared, sometimes before the impersonation was over. This simple plan, covering a period of ten or twelve weeks, has often promoted intelligent interest and understanding of the Church and its teachings, and a more ready desire to cooperate in the life of the parish.

Another group of young people during the General Convention in New Orleans secured the newspapers from the convention city and with the help of available materials on the general Church and its organization turned their weekly meetings into a General Convention at which all the speakers and leaders were impersonated. Mr. Harold Barlow, 1801 Fond du Lac Avenue, Milwaukee, Wisconsin, can give additional details.

CEREMONIALS AND DRAMATIZED FOLK WAYS

Since candle light services at Epiphany have been so well liked, ceremonial observances are being used to bring out the significance of other days during the year. *Ceremonials of Common Days* by Abbie Graham (Woman's Press, \$1.50) describes definite observances for Christmas, New Year's Eve and many other occasions. The folk ways of different countries, when dramatized, become a fruitful way of helping young people who are working for good will to interpret and appreciate the aims and ideals of people in other lands. *Ritual and Dramatized Folk Ways* by Ethel Reed Jasspon and Beatrice Becker (Century, \$2.50), a source book for creative people, contains colorful folk legends of France, Russia, Japan and India, besides dramatizations of Bible stories, allegories and panto-

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mimes. From the Woman's Press can be secured materials and books on folk festivals and folk songs.

RELIGIOUS PLAYS AND PAGEANTS

Christmas, Easter and the other Church seasons mark the times of the year when most young people assist with or undertake to produce a religious play or pageant. In some places the play or pageant is given for just the members of the group, while in other places it is given in the church before the whole congregation. In one parish at Christmas, all it was customary to have for the children was a big party. The young people, with the consent and coöperation of the rector, planned for and conducted a simple service in the church. The parents were invited to come with their children to join in singing the Christmas carols and to see the pageant. The characters required by the pageant took about a third of the group. The other members made costumes, provided and arranged the necessary scenery, prepared and printed the program, took part in it and acted as ushers and made up a special choir. The whole group helped to make the plans and afterwards they felt that they had been among the greatest benefactors in their efforts to help the Church school feel the spirit of Christ at Christmas time. Similar services have been conducted by young people for shut-ins in homes and institutions.

CREATIVE DRAMATICS

More and more young people are writing their own plays and pageants. The Province of Sewanee has produced in printed form two short dramatizations written by young people. *Bringing Others to the Master* (Mr. Morton Nace, 464 North East Sixteenth Street, Miami, Florida, can supply copies), and how it was written was described in the February SPIRIT OF MISSIONS. Information about *The Social Service Playlet* which was written in the same way may be secured from Miss Helen Averett, 1910

Twelfth Avenue, South Birmingham, Alabama.

FORMAL PLAYS

Nearly every group of young people, if not every year, at least once during its existence, gives a formal play as a means of recreation or improving its financial condition to send delegates to summer schools or undertake service enterprises. Believing that every activity engaged in should be of high enough standard to square with the purpose for which the group was organized, one young people's group decided to give a play with real dramatic value, with a positive, constructive message and to train themselves to produce it in the most acceptable way. The cast and everyone who helped, as well as the audience felt after it was over that the greatest accomplishment was not the fun and the money raised, but the satisfaction that comes from doing the best thing in the best way. The realization of this result was largely due to the committee, who from many catalogues chose several plays for the group to consider, all of which squared with the principles and teachings of Christ.

RESOURCE LIBRARY

To know *why* and *how* dramatization is of sound value in helping to make plans and programs have vitality, the following books are suggested for the group bookshelf or library:

Religious Drama, A Primer of Production (National Council, 50c)

A practical book on why should we have church drama, standards of taste, setting and properties, costumes and color.

The Sinner Beloved and Other Plays by Phillips E. Osgood (Harpers, \$1.75)

A valuable introduction on standards, aims, and the method of procedure.

Information as to *what* good dramatic materials are available, and help or suggestions on any question pertaining to religious drama, may be secured from the Consultant on Religious Drama in the Department of Religious Education, Miss Anna R. Kennedy, 281 Fourth Avenue, New York, N. Y.

Coöperating 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.

AT THE RECENT meeting of the National Council of the Brotherhood of St. Andrew, reports were received from a number of chapters that are successfully carrying on work in rural communities, and plans were considered for extending the activities of the Brotherhood work of this type. The general consensus of opinion was that there is a large opportunity for varied service by Brotherhood chapters in rural parishes and missions, and for chapters in city parishes ministering to nearby rural communities. Typical of the activities in which chapters having opportunity to minister to rural fields might engage are:

1. Conducting lay services, with an address if possible; where there is no organized mission either in a church building, in school houses, private homes, etc.
2. Organizing and conducting Sunday schools in rural communities.
3. Promoting a men's Bible class to include both Churchmen and men who have no Church affiliation.
4. Establishing a community circulating library or reading course, composed of worthwhile books of popular interest on religion, the Bible, the Church, Christian living, prayer, present-day religious problems, etc.
5. Providing tracts and other religious literature for free distribution.
6. Securing subscriptions for Church papers, diocesan and national.
7. Making a systematic effort to promote church attendance by the men in the community, either through a church attendance campaign, group organization and follow-up, or otherwise.

8. Conducting a campaign for family worship, beginning in the homes of Brotherhood men and extending throughout the entire congregation.

9. Observing a Family Sunday on which the entire family is expected to attend the service and as far as possible sit together as families.

10. Finding isolated communicants and putting them in touch with the Secretary for the Home Study of the Isolated of the National Council.

11. Furnishing automobiles when necessary to bring children from a distance to Sunday school, or aged and infirm persons to Church.

Church Mission of Help

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

HAS CMH a distinctive field and function? Our conviction that CMH has a distinctive field and function rests upon the belief that in every human being there is a spiritual nature, and that the fulfillment of all that he can be is impossible unless that spiritual side is taken into account.

CMH stands most firmly for the use of trained social workers, who are technically equipped and able to avail themselves of all the resources of the community and to coöperate, on the level of equality, with all other social agencies. We believe, however, that in the complex and difficult matter of dealing with sex delinquencies, there is a peculiar and urgent need of ministry to the whole personality. The relations between men and women are not rightly understood when they are regarded solely as physical, social, legal or emotional. They are personal in the fullest sense of the word.

The work of CMH has therefore as its

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motive and justification the necessity of bringing to bear every influence that can help to raise the level of living for those who come under its care. Because we believe firmly that "there is a power not ourselves," the power of the Holy Spirit, available for the rescue and redemption of our race, we strive to make that power a reality to those whom we are trying to help. We are sure that the Church has a contribution to make that is needed, and equally sure that the Church worker needs to be adequately trained to use intelligently all the resources within reach.

It is the plan of CMH to bring to bear upon the problem of young people, not only the methods of social work and of medical, psychological and psychiatric research; but, also, the formation of the Christian ideal of living, the fellowship of the Church, the counsel and guidance of experienced clergy, and the help of the sacraments. We believe that we can thus give to community service and to reformatory efforts an assistance which supplements the other means above mentioned and reaches, at least ideally, the very heart of the personal problems that confront us.—*The Very Rev. George L. Richardson, D.D., Dean of All Saints' Cathedral, Albany, New York.*

The Church Periodical Club

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

THE POSTMAN DURING the past few months has brought, among others, the following letters:

A Japanese bishop would help his clergy:

"I feel very strongly the need of a diocesan theological library in which standard works may be placed for the use of the clergy and others of this diocese. It is quite beyond our powers to provide all the books that are necessary for this purpose so I am writing to ask if you could assist us in this good work. As you know, thought in Japan is very modern and up-to-date and any works that appear in America very soon find their way out here. Theological works, books on philosophy and ethics would be welcome. Would it be possible for you to

make us a substantial grant for this Diocesan Library? I and my clergy would much appreciate it if it could be done."

One book a month a scant allowance:

"Last year you asked for a list of the magazines that we wanted. Most of them have been coming quite promptly, and we feel most grateful for what the Church Periodical Club is doing. I have been wondering if it would be possible to get some used books. Some one might care to send their cheaper books after they have finished them. One of my friends is sending his Literary Guild books to me and I pass them on to the other missionaries here. They help a lot, but one book a month is scarcely sufficient when we are confined to the house for three or four days at a time during a typhoon."

How an archdeacon uses the C.P.C.:

"The two packages of books arrived yesterday in good condition and were a great surprise. And they were all new to me. That seems about the strangest thing. In all my reading, I do not seem to have come into contact with Hudson. I read Galsworthy's introduction to *Green Mansions* and discovered what a treat I had in store. Now on my trips I can slip a Hudson into my grip and know that I shall have a feast, an inspiration and a message. Your gift has enriched us again with the thought that in the Household of the Lord His children bear thought of one another.

"No one knows unless a missionary on the field how much the C.P.C. means to him and his family. I have written of this before and now after years of kindness and generosity, I write still more emphatically. I consider the C.P.C. one of the most valuable agencies for missionary work in the Church. I read the books and papers coming to me, put into my sermons and addresses as much as may be, and then pass on the literature as a missionary witness to others. Some of the churchly books find their way to the State Teachers College, other papers are left on the train for the trainmen to read when away from home, others go out to the country missions and every bit is used in some way to carry on the cheer that has reached us."

More tools for a mission priest:

"The last two or three years the books, *The Episcopal Church* by George P. Atwater which you so kindly sent to us have been distributed,

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loaned, circulated until only one or two copies are left. We could use about a dozen copies of them now and such other books on the Church as well as tracts, etc., as you think advisable to send."

Foreign literature in a Marine Hospital:

"Thank you so much for the Spanish and English magazines which came yesterday. One of the numbers of the *London News* went right up to the tuberculosis ward to a little Filipino who loves it, and some of the Spanish papers proved a joy to a very sick man from Central America, who has read everything in Spanish that I can find for him in the library. The Arabic books which you sent came just at the right time, too, and amused and entertained a young Hindu from a British ship, who spoke and understood very little English."

The Daughters of the King

MRS. W. SHELLEY HUMPHREYS,
Recording Secretary

2103 Main Street, Jacksonville, Florida

THE ANNUAL CORPORATE Communion of the Order is held on All Saints' Day. In some parishes, this annual service has led to an observance of the day as a day of intercessory prayer for all women and it is hoped that this custom may be more generally observed. The general plan is that the day begin with a celebration of the Holy Communion, following which Daughters are in charge of the intercessions, carried on in half-hour periods, for the remainder of the day. Literature for meditation and prayer are provided by the chapter or parish.

WORLD DAY OF PRAYER

Already our national committee on Days of Prayer, is formulating plans for hearty cooperation with other organizations and Christian women everywhere in the observance of the World Day of Prayer. This day of world-wide intercessory prayer is observed annually on the first Friday in Lent, the date for the coming year being March 7. Chapters are asked to include this in arranging their year's program.

RURAL WORK

Efforts in bringing rural women into the Church by leading them to attend services, are supplemented by attempts to carry the Church to those who by reason of distance, ill health, or other cause, are unable to attend. An example of the way this work is being successfully carried on is found in the Diocese of Nebraska. Here the initial effort, which was the work of one member and to which thirty-eight responded, has in a short time expanded until now four others, all Daughters of the King, are required to assist in the work and have charge of four departments under this leader's direction. The Christian Nurture courses are taught in four grades by mail, examinations are held and Prayer Books awarded to those who have been faithful in doing the work. Last year *The Home Department Quarterly* was sent to adults for study, but this year a course based on *The Episcopal Church* by Hervey DeWitt Griswold, is being used. A mimeographed outline with the questions to be considered with each lesson is sent to each one and in some instances small groups of three or four arrange to meet together for study.

The Girls' Friendly Society

FLORENCE LUKENS NEWBOLD, *Executive Secretary*
386 Fourth Avenue, New York City

OVER SIX THOUSAND dollars, one thousand dollars more than the sum pledged, has just been given by the Girls' Friendly Society to the women's wing of St. Mark's Hospital, Cape Palmas, Liberia. The Society now plans to help St. Andrew's Mission, Mayaguez, Porto Rico, by purchasing a much needed building on the corner of the block which the mission occupies. If this building can be secured, the mission will take in the entire block, allowing the clinic to move out of the one tiny room which it occupies and taking care of the overflow of the craft shop which now cannot possibly meet the demands made upon it. This corner building may be bought for

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twenty-five hundred dollars and we expect to secure it for St. Andrew's.

The need of the clinic for larger quarters speaks for itself. The need of the craft shop for room in which to expand is also of the greatest importance. There the girls carry on the beautiful linen embroidery of their mothers and grandmothers under conditions better than those provided by the surrounding factories. This industry is one of the mainstays of Porto Rico, thousands of dollars' worth of embroidered linen being exported annually.

While the G.F.S. is studying "Our World at Work" it will be contributing to the improvement of the working conditions of women and girls in Porto Rico. It is fitting that a mission of the Church should demonstrate the possibility of establishing truly Christian working conditions and that the Girls' Friendly Society should help to make this possible by its gift.

The Seamen's Church Institute of America

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

BECAUSE SEAMEN ARE inveterate readers, the Seamen's Church Institute of America is called upon to supply more than ninety thousand books a year to satisfy a desire for good reading. Our efforts to meet this need are supplemented by the work of the American Merchant Marine Library Association in placing libraries on all American ships leaving our ports. For this splendid work which the American Merchant Marine Library Association is doing the Auxiliaries of the Seamen's Church Institute of Philadelphia have collected up to June first, 9,117 books in Pennsylvania.



During the year 1928, we were called upon to supply a need for knitted articles such as sweaters, socks, mufflers, and wristlets, for men going to sea. These

articles are sent to us by women and children from almost every state. The following is from one who teaches knitting in a home for crippled children in Connecticut:

"My crippled children have worked faithfully this winter and are sending you the sweaters they have made, with the hope that they may be of use and comfort, and with all good wishes to the wearers and to you. I feel sure you will be interested to know that the Seamen's Church Institute was the unanimous choice of the class. I always let them choose where their work shall go. I asked them to include in the package a list of the workers as I am sure you will be willing to send a post card from time to time as the work is given out."



One of our Spanish seamen whose knowledge of English is limited to the word hello, approached the police officer at the door of the Institute one evening. With a serious face he began to flap his arms up and down. As soon as he had attracted the officer's attention, he alternated his flapping by hopping up and down, first on one foot and then on the other. Though he was ridiculous in his gestures, he was so serious-faced doing them that the officer decided that he must want something badly.

"What is the trouble? What do you want?" he questioned him. The Spaniard made no answer, but continued his flapping and hopping, looking at the officer pleadingly. Seeing that he was making no progress with the officer he started pounding his right fist into the palm of his left hand. By this time the officer was completely bewildered. Finally, the Spaniard reached inside his coat pocket and drawing forth a letter, waved it in the air. Light dawned on the officer. With a grin he took the Spaniard by the arm, and leading him to the hotel desk, asked for an air mail stamp! The Spaniard beamed and the officer grinned. They understood one other thoroughly. —*The Lookout*.

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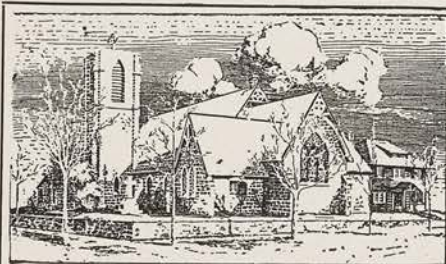
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