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The Spirit of Missions

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. **C** And the angel said unto them, fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; He shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, **C** Glory to God in the highest, and on earth peace, good will toward men.

St. Luke 2:8-14

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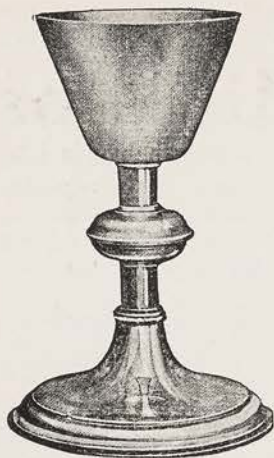
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The Spirit of Missions

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Vol. XCIV

DECEMBER, 1929

No. 12

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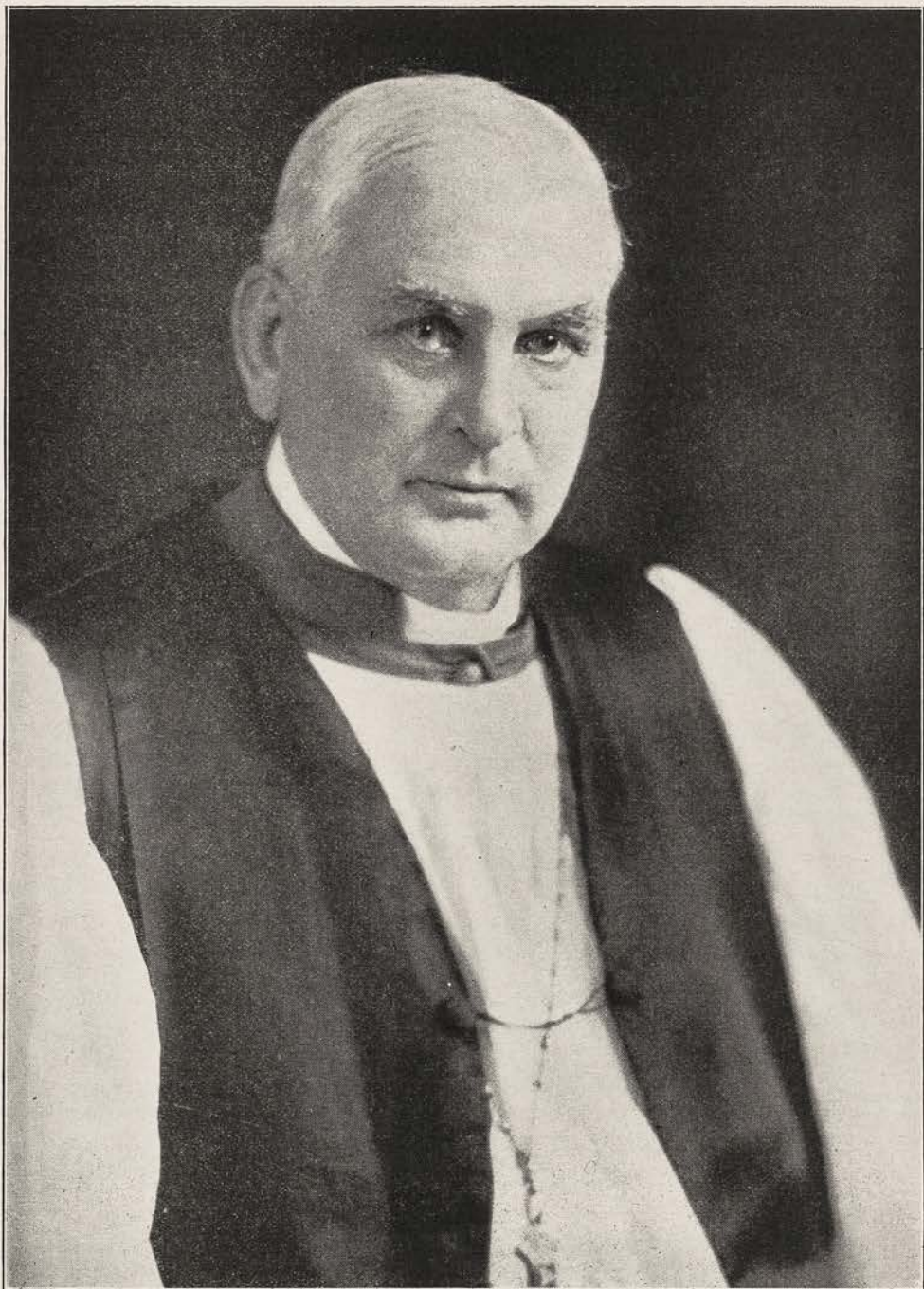
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OUR NEW PRESIDING BISHOP
The Right Rev. Charles Palmerston Anderson, D.D., LL.D.
Bishop of Chicago since 1905

THE SPIRIT OF MISSIONS

VOLUME 94

DECEMBER, 1929

NUMBER 12

Bishop Anderson's Greetings to the Church

New Presiding Bishop in first official message to the Church stresses the primacy of religion and the necessity of putting first things first

*To the Bishops and other Pastors
and to the Laity of the Protestant Episcopal Church*

GREETING:

A SPECIAL COMMITTEE of the House of Bishops has announced my election as Presiding Bishop to fill the vacancy caused by the lamented death of Bishop Murray. This committee has also commended me, in kind and generous words, to the good-will and coöperation of the Church. I have appointed the Bishop of South Dakota as my assessor and shall rely very much upon his knowledge and experience.

Bishop Murray had won a place in the esteem and affection of the people of the Church that I cannot hope to fill and that I shall not be expected to fill. There was, however, one outstanding feature of Bishop Murray's administration wherein I think I can follow in his footsteps. Bishop Murray stood for the whole Church. He had no geographical or ecclesiastical prejudices. The Church at home and the Church abroad shared equally in his tender solicitude. There was no North, South, East or West in his makeup. Every part of the Church knew that it could count on the love and loyalty of its chief Bishop. He also had the capacity of entering into affectionate relationships with many people whose views he could not entirely share. It was more than tolerance. It was sympathy. I venture to hope and believe that I can perpetuate this characteristic of Bishop Murray's ministry, even though I have neither his wisdom nor his goodness.

In this first word which I am permitted to address to my large constituency, I desire to urge the necessity of putting first things first. There is constant danger that the end may be obscured by the means thereto. *Seek ye first the Kingdom of God and His righteousness.* That is our goal as individuals and as a Church. The Church must use means towards this end. Organization is necessary. Machinery is necessary. Money is necessary. The Church cannot carry on a nation-wide and world-wide enterprise, with many laborers and many agencies in many fields without efficient organization and large sums of money. Let this be said once for all. But organization and money and buildings are only means to an end, not an end in

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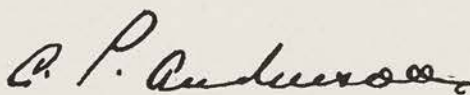
themselves. It cannot be said too often that the main concern of the Church is Religion. When men and women have the love of God in their hearts, when personal discipleship to Christ begets a passion for humanity and peace and righteousness, when Church people realize what is involved in Christian discipleship in this twentieth century which is so unlike any other century, when the wide scope and long reach of the Christian religion take hold upon people's minds, when the people of this Church, the faithful recognize that, like their Lord, they are not to be ministered unto, but to minister, to win souls and make new allegiances to Jesus Christ, when men and women love the Church as the Body of Christ and the Sacraments as means of grace, when they use the Church as an executive agency for reconciling the world to God, when sinners are being converted and penitents are brought to the foot of the Cross and the followers of Christ find peace and joy in believing, when there is being "added to the Church daily such as should be saved," when such things as these are happening in the realm of spiritual experience, the Church is alive and accomplishing her purpose. In this atmosphere, love of the Church will grow; friends and helpers of the Church's organizations will multiply; mutual confidence will dispel misunderstanding; legitimate and constructive criticism of the Church's methods will contain no element of uncharity. Money will come in answer to the call of the Church, young men and women will offer themselves for various ministries. Let us put first things first and trust in the promise of Christ, *Seek ye first the Kingdom of God and His righteousness and all these things will be added unto you.*

I hope that it will not be necessary for me to say much about money matters during my short term of office. I have no

skill at that sort of thing. Others have, whose services will doubtless be available to me and to our National Council. But there is one money matter about which I must now speak with all the solemnity that belongs to my new responsibility. The end of the year is approaching and the present outlook is not bright. Christmas is approaching and it threatens to be a sad one for many whom we ought to make merry. I want to send my loving Christmas greetings to all the men and women and boys and girls of the Church throughout the world. In particular, I should like to send a special "Merry Christmas and Happy New Year" to our representatives in the mission field, to bishops, priests, deacons, deaconesses, sisters, teachers, doctors, nurses, in China and Japan, in Liberia, Alaska, Mexico, Brazil, in the islands of the seas and in our own home land. It will be a terrible incongruity, it will have all the earmarks of official insincerity, if, at the same time as their chief pastor sends his "Merry Christmas," our National Council should have to notify several bishops that some fine pieces of Christian work will have to be abandoned and some first-rate workers withdrawn from their fields. This would break the hearts of many of the Church's best men and women who are serving our Lord and the Church with splendid ability and devotion. It will stifle enthusiasm, paralyze faith and reflect very seriously on the spiritual vitality of the Church. It is not too late to avert such a catastrophe, but it will be too late if the people of the Church procrastinate.

I ask the love of the Church and the prayers of the Church for our National Council at this critical time, and for me, upon whose shoulders there has been so unexpectedly placed "the care of all the churches."

Faithfully yours



Presiding Bishop.

Chicago, Illinois
November eighteenth, 1929.

A New Presiding Bishop is Elected

Special session of the House of Bishops names
Bishop Anderson of Chicago to head Church,
elects the Rev. S. H. Littell, Bishop of Honolulu

THE RIGHT REV. Charles Palmerston Anderson, D.D., LL.D., Bishop of Chicago, was elected Presiding Bishop of the Church at a special session of the House of Bishops held in Bethlehem Chapel of the Cathedral of SS. Peter and Paul, Washington, on November 13. Thus the gap in the constitutional organization of the Church caused by the death of the Right Rev. John Gardner Murray, D.D., was closed. Bishop Anderson immediately appointed as his Assessor, the Right Rev. Hugh Latimer Burleson, D.D., Bishop of South Dakota, who has the distinction of having been chosen Assessor by three of our leaders in succession, Bishop Murray, Bishop Leonard and now by our new Presiding Bishop.

For many years a dominant figure in the national life of the Church, Bishop Anderson merely adds a range of administrative responsibility to the enormous influence he has wielded through a ministry which dates from his ordination, in the late eighties, in Ontario, Canada. On July 7, 1891, he became rector of Grace Church, Oak Park, a suburb of Chicago, and from that moment the United States has claimed him its loyal son, while Americans, in and out of the Church, have thrust upon him a succession of distinguished honors and responsibilities, culminating now as he becomes chief pastor of this Church. It seems needless here to give a biographical chronology, so thoroughly is he known to his world. Suffice it to say that after a distinguished ministry in the Diocese of Chicago, he was unanimously elected bishop coadjutor February 24, 1900, and became Bishop of the diocese in 1905, upon the death of Bishop McLaren. If one seeks for special interests which have been stressed by Bishop Anderson in his episcopate, World Peace and Church Unity

stand out. His philosophy in the matter of international peace was expressed admirably so recently as Armistice Day, when in St. James' Cathedral, Chicago, he said:

"Peace is first an individual virtue, and second, a social condition, but it can never become the latter until multitudes of men have peace in their souls. When a man is willing to settle his moral, social and political problems before tribunals of reason, intelligence and spiritual power, instead of by brutality and force, peace will come nearer a reality. This condition can be brought about only through righteousness and Christian love."

The peak of his personal service in the cause of Church Unity came in 1919, when as chairman of a commission of the World Conference on Faith and Order, he had an audience with the late Pope Benedict XV to invite him to name representatives, on behalf of the Roman Catholic Church, to the Conference subsequently held upon the initiative of this Church in Lausanne, Switzerland. The Pope declined to comply so that his communion alone of all the Christian world was not represented there.

Bishop Anderson has become known to the whole Church by reason of many a powerful address, and as the author of a number of devotional books including *Letters to Laymen* (Morehouse, 1914), *The Religion of Our Lord* (Morehouse, 1923), *Religion and Morality* (Morehouse, 1924).

Among his many great pronouncements, none excel the sermon he preached at the opening of the General Convention in Washington a year ago. It was a ringing appeal that the Church hold aloof from the intrusion of politics and economics in her pulpits, thus identifying itself with the world "in the hope of producing

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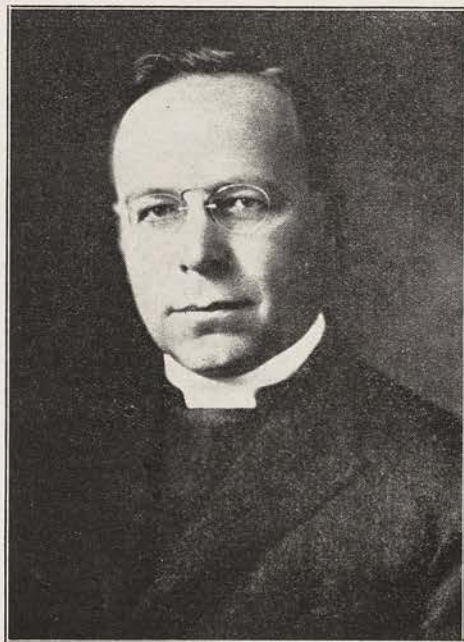
THE REV. S. HARRINGTON LITTELL, S.T.D.
*Veteran China missionary who has been chosen
Bishop of Honolulu*

a glorified human society by external pressure." "It is distinctly the business of the Church," he said, "to know religion, to know 'faith and morals' to 'know the love of Christ which passeth knowledge' and which cannot be excluded from anything affecting humanity, to generate the love of Christ, and liberate it, so that men will seek first the Kingdom of God and His righteousness. It is the business of the Church to promote the Kingdom of God which is righteousness and peace and joy; to be the leaven which leavens the whole lump, to penetrate and permeate the social, industrial, and political order, without surrendering to them, or occupying the same level with them; to insist that business and politics are not outside the realm of morality and religion; and to claim the supremacy of Jesus Christ over every department of human life."

Bishop Anderson will maintain his chief headquarters and home, as at present, in Chicago, visiting the Church's national headquarters at the Church Missions House, 281 Fourth Avenue, New York, as necessity demands. His first formal visit to New York will be on December 10-12, in connection with the meeting of National Council and its Departments.

The House of Bishops also elected as Bishop of Honolulu, succeeding the late Right Rev. John S. LaMothe, D.D., the Rev. S. Harrington Littell, S.T.D., of Hankow, China, who has given more than thirty years of his life to missionary service in China. He has lived with and taught the lads and young men at Boone School and University, Wuchang; he has pioneered into new districts, notably the Province of Hunan; and because of wide and varied experience has become one of the truly authoritative exponents of Christianity and Christian education now at work in China.

Born in Wilmington, Delaware, in 1874, he is a graduate of Trinity College and of the General Theological Seminary. He was ordained deacon in 1898 by the late Bishop Coleman and went at once to China where he was made priest by Bishop Graves. As we go to press, Dr. Littell has cabled that he will accept his election.



THE REV. ELMER N. SCHMUCK, D.D.
*Bishop-elect of Wyoming, (See November SPIRIT
OF MISSIONS, page 701), whose consecration
will take place December 13*

Oklahoma — Our Last Frontier

Our Editorial Correspondent begins a series of articles describing one of the most thrilling opportunities facing the Church today

By the Rev. Hiram Rockwell Bennett

Rector of Christ Church, Williamsport, Pennsylvania

WITHIN THE PRESENT generation there has arisen in the southwest a great empire—Oklahoma. Long neglected, for many years restricted to an Indian reserve, this territory blossomed into statehood almost overnight. It is our last frontier. It offers the Church one of the most thrilling and potential opportunities, but if the young and energetic bishop who has recently gone to Oklahoma is to seize this opportunity, the whole Church must give him its support. To this end, the Editor of *THE SPIRIT OF MISSIONS* with the cordial cooperation of the Bishop of Oklahoma commissioned the Rev. Hiram Rockwell Bennett, rector of Christ Church, Williamsport, Pennsylvania, to visit our last frontier to study the situation and to record his observations for the readers of *THE SPIRIT OF MISSIONS*. This, he has done in four articles. The first dealing with the historical background of modern Oklahoma is published here. The remaining articles will appear in early issues.

Part One

OKLAHOMA WAS FOR ages the happy hunting ground of the American Indian. It was an unknown territory to the white man until almost within the last century. There may have been some Spanish visitants under Coronado, who came north from Mexico, but no one seemed interested in the land now comprised within the area of the present State of Oklahoma. It was a land literally rejected of men. The Indians themselves were only transients, who came at times for game or battle.

Thus, it was not explored until Thomas Jefferson, having acquired Louisiana from Napoleon I, decided to inventory his uncertain purchase. Everyone knows the tale of the Lewis and Clarke expedition, but the details of the expedition of Lieutenant Zebulon Pike to the southern part of the territory are not so familiar. It was not until 1804 that the United States Government had any knowledge of this land. One of Pike's aides, Lieuten-

ant James B. Wilkinson, hindered by sickness from going all of the way west with Pike, rode homeward across Oklahoma, visiting an Osage village near the modern town of Claremore, whose inhabitants had but recently ventured westward away from the main body of their tribe in Missouri. Other Indians, Cherokees, Creeks and Choctaws were also camping near this village. Wilkinson, greatly impressed with the natural possibilities of the land, made so enthusiastic a report that the War Department immediately sent a large exploration party under Richard Sparks and later (1810) another under Colonel George C. Sibley, United States Agent for the Osages.

The history of the following two or three score of years is not a pleasant one in the annals of the relations between the United States and the Indians. At Washington, the Government, with the best of intentions went weakly about the adjustment of the relations between the white

THE SPIRIT OF MISSIONS

man and the red man in those southern states where the Indian was rapidly being driven from his ancestral haunts, from sections where he had been promised security and peace and where he had found nothing but insecurity and expulsion. Thus, we eventually awoke to find the eastern section of the present State of Oklahoma the rendezvous of some twenty-two tribes of Indians, Shawnees, Cherokees, Pawnees, Poncas, Cheyennes, Arapahoes, Osages, Choctaws and Kikapoos, from the four corners of the compass. At the same time, intruders were invading all the Indian lands and so continuous was the agitation to open up this Indian reservation that, in April, 1879, President Hayes issued a proclamation warning all persons to keep out. The northern part of the present state was not well explored, and the panhandle in the very northwest was regarded as no man's land. It was not known whether it was part of the onetime Republic of Texas, or whether it was left over from the Louisiana Purchase.

The land, admirably adapted to grazing, was all held by the Government. It will be remembered that Texas, with an area greater than the thirteen original colonies, was the home of cattle breeding. At the close of the Civil War, the vast ranges of the Lone Star State were overrun with cattle for which there was no local market. To force the issue, a number of men determined to drive large herds northward to market at St. Louis, Kansas City or Chicago, whence the cattle could be shipped to any part of the country. Oklahoma lay in the route of the migratory cowmen. There pasturage was good, water was plentiful and there were few Indians. It is not surprising that many of the herdsmen lived in the Indian country for months, sometimes defying the Indians, sometimes making friends with them. At any rate, it was not long before much of what is now Greer County became occupied by the ranchmen.

The Cherokee Indians, by 1882, awoke to the possibility of securing some payment for this pasturage and their agent secured some forty thousand dollars for

what was called a grazer's license, a permit to pasture so many hundred thousand head of cattle upon the lands of the Cherokee outlet for one year. The money was used by the Cherokees for schools and other expenses of their tribal government.

Scarcely had the cattlemen taken their herds into the Oklahoma country, when the pioneer farmers, attracted by the fertile prairies of Kansas, Nebraska and Texas, swarmed westward and gradually filled up the plains. But there was a dead wall around the Indian territory. Reserved for the Indian, it was forbidden to the white man, "an island of wilderness in the midst of a great sea of civilization." The settlers could not penetrate the land, and yet they saw the ranchmen, with their herds, occupying the rich pasture lands within.

Although in 1879, a presidential proclamation had warned all persons to keep out, there was a widespread demand that the territory be opened to white settlers, some of whom were determined to attempt a settlement. These men were known as boomers because they boomed the opening of the Indian lands in Oklahoma. The situation was tense, and an attorney for the M. K. & T. Railroad, returning to his home at Sedalia, Missouri, after a trip to Washington, announced that if Congress would not open the Indian Territory, the people would.

One venturesome soul, David Payne, actually gathered a group of six hundred men, with many women and children, and started to enter Oklahoma. They had petitioned the President before they left Kansas, but when no response was received most of the company left him. He, with but a few followers, actually crossed the border where he was arrested, taken to Fort Smith, Arkansas, and held. He was fined a thousand dollars, but as there was no way to force the payment and as the law made no provision for a prison term, Payne returned home where he at once immersed himself in preparations for the assembling of another colonization group.

Such was the attitude of the would-be settlers, on the one hand, and of the Gov-

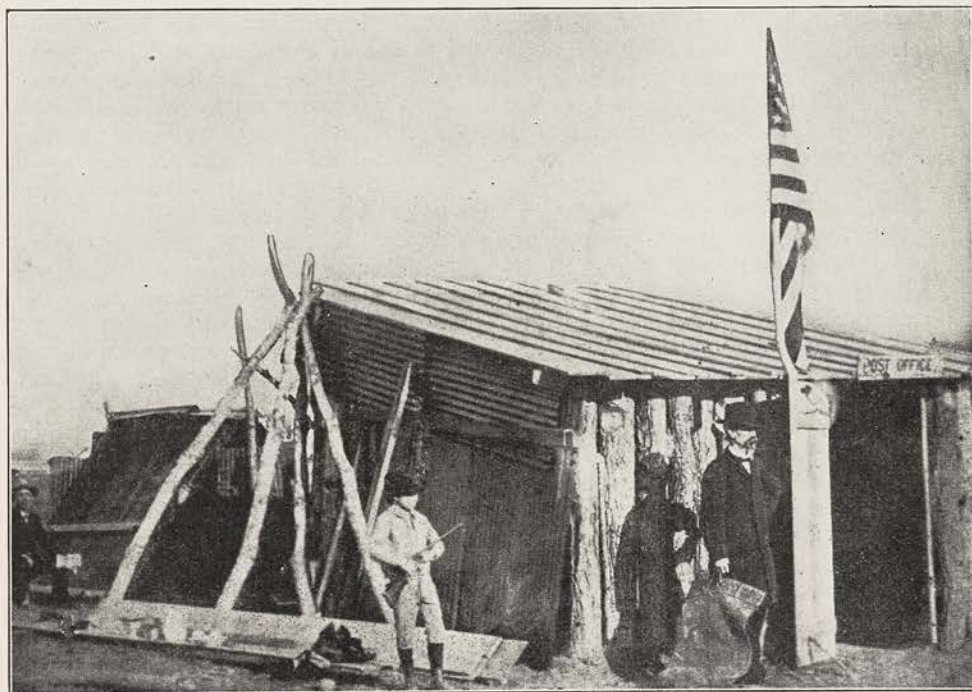
OKLAHOMA—OUR LAST FRONTIER

ernment on the other. Things dragged on this way for several years, until, in 1889, Congress passed its Indian Appropriation Bill carrying a rider which provided that the Oklahoma lands could be opened to settlement, at the direction of the President.

No time was lost. One of the first things which Benjamin Harrison did, after his inauguration on March 4, 1889, was to issue a proclamation opening certain lands in Oklahoma to white settlement, at noon on April 22. The lands had been surveyed, and the presidential proclamation provided that in every township, sections sixteen and thirty-six should be reserved for public schools. Furthermore claimants to secure a quarter section, 160 acres, must be twenty-one years of age, the head of a family, and must not own more than 160 acres elsewhere. Sixty days were allowed in which to file a claim at the land offices.

No previous settlement of any American territory had been like this. The

borders of Kansas, Texas, and other states contiguous to Oklahoma, were crowded with boomers waiting for the run. No one could cross the line before noon on the eventful twenty-second of April, 1889. "If a horse broke away from his picket rope and wandered across the line," comment Professors Buchanan and Dale, "the owner could merely stand and look at the animal, or send a child, or someone who did not expect to take a claim to bring it back." Finally at noon, the signal guns were fired off by the soldiers, who, with watches in hand, were stationed along the border at intervals of a mile. Immediately great lines of people rushed pell mell toward their new homes. "Each man carried a stake bearing his name. Once inside the country, riders began to dismount and to drive down these stakes as evidence of claims to particular tracts. Others rode furiously on, determined to reach choice areas which lay near the center of the country. Men left the slowly moving trains, ran to



THE FIRST POST OFFICE, OKLAHOMA CITY, 1889

This building is typical of the shacks erected in the Oklahoma towns when that territory was first opened to white settlement. Note the variety of building materials used and the costume of the postmaster (with the mail sack)

THE SPIRIT OF MISSIONS



THE RIGHT REV. THOMAS CASADY, S.T.D.
*Missionary Bishop of Oklahoma since 1927, who
needs the united support of the Church if the
existing opportunity in his district is to be
seized*

points at some distance from the railroad, and there planted their stakes and waved their hats as a warning to others that they had chosen their claims as their own." All sorts and conditions of people came. Every state in the Union, indeed, every county in every state was represented. The Government land offices were swamped; and one United States Agent, tells how men came to him with bribes, "I knocked the first man out in a furious fight, so I did the second, but I soon realized that as one bribe after another came forward, my physique would not stand a continuous hourly encounter."

It is hard to say how many people entered Oklahoma on that eventful April day, forty years ago. The number has been variously given as between thirty and forty thousand. Perhaps it was even greater. "A region as large as a New England state, which at noon was an uninhabited wilderness, by nightfall had a man living on and claiming every good quarter section of land within its borders. The towns of Oklahoma City, Guthrie, Norman and Stillwater sprang up within a day. To these, men came to engage in business. Town lots were parceled out, tents and shanties quickly erected, and

within a few days almost all kinds of business were in operation.

Thus was the white man given place in Oklahoma. For the most part the settlement was peaceful. Although the region opened to settlement included two million acres, barely more than one-twentieth of the entire Indian territory, an opening had been made. The Government had permitted the white man to live and farm in a region which had formerly been set aside as a home for the Indians. It was irrevocably committed to the settlement. As has been indicated, the area first opened to settlement lay in the very center of the Indian country. There was no great concentration of humanity and there were no large cities. The region was to be the nucleus of other and larger settlements. But the spectacular had not departed.

The new settlers remained without any organized government for over a year. The land offices and the companies of regular soldiers furnished the only contact with authority. Indeed, the first piece of legislation having to do with Oklahoma as a distinct entity, was not passed until May 2, 1890. The Organic Act, as this law came to be known, provided that the Oklahoma lands and the long strip later known as the Panhandle should be given a territorial government under the name, Oklahoma Territory. This was divided into seven counties, each designated by letters until the people should adopt appropriate names. The government of the territory was similar to that of other territories and provision was made for additional counties as the land was settled.

The next movement was the further opening of the Indian lands. In 1892, the great reservation of the Cheyenne-Arapahoe people was opened and the next year the Cherokee strip followed. Interest in this section was intensified by the fact that, instead of its being isolated in the heart of the Indian country, it was between the densely populated Kansas and Oklahoma Territory. It was traversed by three railroad lines, making possible many desirable town sites.

This Cherokee outlet was the last great

run. The stakes had become so high, and lawlessness had become so extensive that new plans for opening up the land had to be considered. The details of these cannot find space here. Suffice it to say that gradually the large Indian reservations were ceded to the United States which made other provisions for the Indian tribes under separate agreements.

Oklahoma territory by 1906, had an area as large as Ohio or Indiana. East of it, with a similar area, lay the Indian Territory. The Cherokees, Choctaws, Creeks, Seminoles and Chickasaws; these are familiar names and they are a sorry reminder of the rapacity of the white man. He had gradually forced his red neighbors westward until they did find an asylum in the Indian Territory.

The Indian is a communist. He regarded this land, assigned to him by the Government, as purely the property of his tribes. Thus, we find that each of the Five Civilized Tribes had a government under a written constitution or laws. In the reservations occupied by the Indians today, especially in the northeast, the organization still survives. At Pawluska, for instance, the Osage tribal funds, resulting from oil royalties, amount to one hundred millions of dollars, of which sixty millions were paid to the Indians and the balance placed on deposit with the United States Government. Land was, and is, held in common. The occupier of the land is entitled to only the surface rights.

After many vicissitudes, the Indians of Indian Territory achieved economic and political stability. The white man came to his Indian neighbor, first as a tenant, sometimes as an equal. He could not vote here, nor hold office unless he intermarried with Indian families. This he did. And so today one finds, especially in eastern Oklahoma, many thousand citizens who are one-eighth or one-quarter Cherokee or Osage.

Conditions in the Indian Territory were different from Oklahoma. The latter was a newly settled region, while much of the Indian Territory had been occupied for a long time. As we shall see later, the Church had regarded the whole

country as an entity, and as early as 1896 had placed the entire section under the episcopal direction of the Right Rev. Francis Key Brooke.

The Church anticipated the State by a decade. It was a slow process, this forming a new commonwealth. At first, it was proposed that Indian Territory should be made into the State of Sequoyah. This received no support from Congress, and not until 1906 was an Enabling Act passed providing that the people of Oklahoma and Indian Territory should choose one hundred and twelve delegates to a constitutional convention to meet at Guthrie to frame a constitution for the State of Oklahoma.

This was a wonderful document. Mr. Henry Snyder, for many years Chancellor of the Missionary District of Oklahoma who annotated and codified other laws of the State, tells how it contained all sorts of matter, even going so far as to provide the standard for the specific gravity of gasoline. The early legislators meant well but they were in a hurry. One session passed a whole code of laws, taken from some of the eastern states, which contained among other items, a body of maritime law, with special reference to lighthouses and the like. This, with Oklahoma having but two medium sized rivers and no navigable body of water.

In 1907, "the new state of Oklahoma abandoned the chrysalis of territorihood and entered the galaxy of states as the forty-sixth member of the Union, with an area somewhat larger than Missouri, a population of nearly one and a half millions, an area of 70,430 square miles, annual productions amounting to \$208,000,000 and values in the entire state reaching eight hundred million dollars."

This came about after Oklahoma had been opened to settlement to the white man for but nineteen years. It was immediately a challenge to the Church, for by the sheer speed of its settlement, the variety of its inhabitants and by the discovery of oil within its borders, it presented at once a problem and an opportunity.

This is the first of a series of four articles. The second will appear in an early issue.

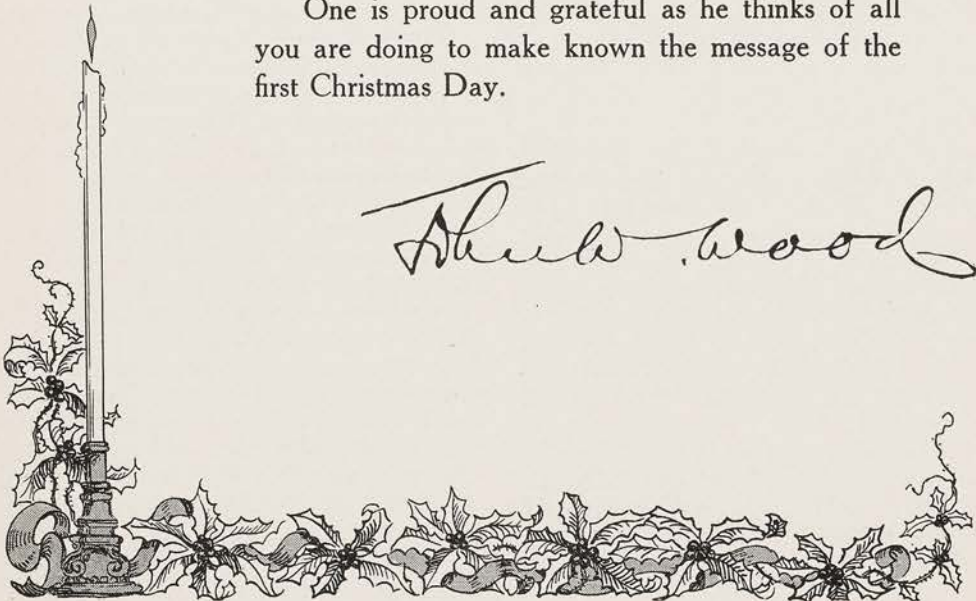
A Christmas Message to All Our Missionaries

AT SIX o'clock on Christmas morning two years ago, I joined some sixty of the Japanese nurses of St. Luke's Hospital, Tokyo. We went from house to house in the hospital compound, singing the Japanese version of *Joy to the World, the Lord is come*. Lights appeared in the houses, faces at the windows and Christmas greetings were exchanged. Then we went on through the corridors and wards of the temporary hospital, still singing and wishing everyone a Merry Christmas.

It is certainly a beautiful way of beginning the day that commemorates the Incarnation. One would like to be able to do something similar every year in every place where members of our big and scattered mission family are living. But as that cannot be let me send you, one and all, with the kindly aid of THE SPIRIT OF MISSIONS, my wishes for a blessed and inspiring Christmas.

One is proud and grateful as he thinks of all you are doing to make known the message of the first Christmas Day.

Sheldon Wood



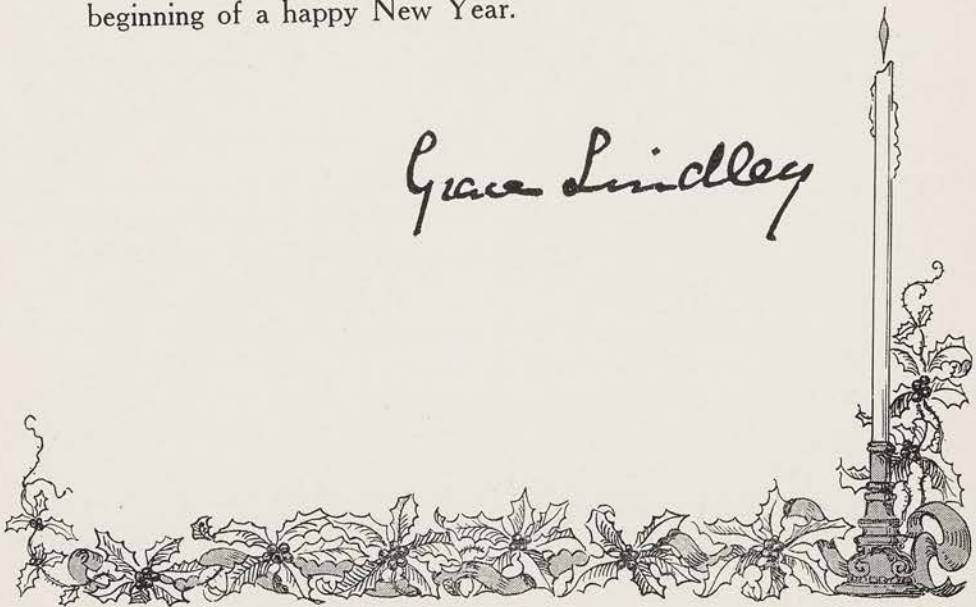
A Christmas Message to All Churchwomen

AS WE exchange our "Merry Christmas," may I wish for you a deeper realization of the *glory* of the Feast we keep? May yours be the peace of the glory that came that first Christmas night, the peace that echoes in the old words, "Silent night, holy night," the glorious peace that fills the hearts of quiet worshipers as they kneel in adoration at the Manger.

May yours be the glory too of a new beginning. We pray and work and sometimes are tempted to grow weary in both when the Kingdom seems very slow in coming and the doing of the will of God in this world long delayed, but weariness fades before the glory of the Incarnation. Looking on the Face of the new-born Child we know that ages are His own and that He will make, is making, all things new.

May the glory of Christmas lead us to the beginning of a happy New Year.

Grace Lindley



Virginians in the Church's Foreign Service

Twenty-seven of the more than three hundred American missionaries abroad have gone out from the three Virginia dioceses

FROM THE DIOCESE OF VIRGINIA

TO CHINA

REV. B. L. ANCELL (1899), Grace Church, Fluvanna Co.	Yangchow
DR. CLAUDE M. LEE (1905), Christ Church, Alexandria	St. Andrew's Hospital, Wusih
†MISS MARGARET K. MONTEIRO (1920), St. Andrew's Church, Richmond	Nanchang
MISS GERTRUDE I. SELZER (1923), St. Paul's Church, University	St. Andrew's Hospital, Wusih
REV. JOSEPH C. WOOD (1925), Alexandria	St. John's University, Shanghai
REV. CLAUDE M. PICKENS, JR. (1926), Alexandria	Ichang

TO JAPAN

*REV. J. J. CHAPMAN (1899), St. Paul's Church, Alexandria	Tsu
DR. R. B. TEUSLER (1899), Monumental Church, Richmond	St. Luke's Hospital, Tokyo

TO BRAZIL

†REV. J. W. MORRIS, D.D. (1920), Monumental Church, Richmond	Porto Alegre
REV. HENRY D. GASSON (1926), Christ Church, Alexandria	Porto Alegre

TO CUBA

MISS MARY C. NICHOLS (1919), Bedford	Cathedral School, Havana
REV. HUGO BLANKINGSHIP (1927), Richmond	Holy Trinity Cathedral, Havana
MISS AILEEN E. ANDERSON (1928), Scottsville	Cathedral School, Havana

TO HAITI

MRS. ESTELLE S. ROYCE (1920), Berryville	Port au Prince
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FROM THE DIOCESE OF SOUTHERN VIRGINIA

TO CHINA

REV. C. F. McRAE (1899), Grace Church, Petersburg	Shanghai
DR. H. B. TAYLOR (1904), St. Luke's Hospital, Norfolk	St. Luke's Hospital, Shanghai
DR. A. W. TUCKER (1906), St. Paul's Church, Norfolk	St. Luke's Hospital, Shanghai

TO JAPAN

MISS C. J. NEELY (1899), Trinity Church, Portsmouth	Kyoto
*MISS L. H. BOYDE (1902), Boydton	Kawagoe
†MISS MARIETTA AMBLER (1916), Boydton	Otsu
MRS. LUCILLE C. KELLAM (1923), St. Andrew's Church, Norfolk	St. Luke's Hospital, Tokyo

TO PORTO RICO

MISS E. L. HICKS (1918), Portsmouth	St. Luke's Hospital, Ponce
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FROM THE DIOCESE OF SOUTHWESTERN VIRGINIA

TO CHINA

REV. T. L. SINCLAIR (1907), Abingdon Parish, Abingdon	Wuhu
REV. LLOYD CRAIGHILL (1915), Grace Church, Lynchburg	Nanchang
MISS ALICE B. JORDAN (1917), Clifton Forge	Soochow

TO JAPAN

REV. J. H. LLOYD (1908), Big Stone Gap	Wakayama
MISS HALLIE WILLIAMS (1916), Grace Memorial Church, Lynchburg	St. Agnes' School, Kyoto

*In the United States on furlough.

†In the United States on indefinite leave.

A Competent Witness Takes the Stand

The Diocese of Ohio finds Nation-Wide Program a blessing during ten-year period.
Some pertinent questions and their answers

THERE IS ALWAYS COMFORT in hearing from a competent witness. The matter before the court is the General Program of the Church, and the question of quotas and their payment. Many witnesses are available, but a truly competent one would need, not only experience in the receipt of such quotas, but a consistent record for their payment. Such a witness is the Diocese of Ohio. It has fulfilled the conditions and is competent to testify. The result of its ten years of such experience has been condensed into an effective series of questions and answers. These played an important part in one more successful canvass just concluded. While the testimony was directed by the diocese to its own people, all of it has Church-wide significance and we shall ask our readers not only to "read, mark, learn, and inwardly digest" every word, but also to discover what their own dioceses are doing in this all important matter.

WHAT YOU SHOULD KNOW

What is the Nation-Wide Program?

The Nation-Wide Program is the annual raising at one time (from all members of the Episcopal Church) of the money needed for parish support and, simultaneously, of a certain amount for the general expenses of the Church in the diocese, in the nation and in the world, thereby strengthening the spiritual life of the Church at large through a definite unification of effort.

When I contribute to the Nation-Wide, where does my money go?

In round numbers, 50 cents of every dollar which I contribute goes to the work in our own Diocese (Ohio); 30 cents to the work of the Church in the United States and possessions; 20 cents to our missionary work in foreign lands. (Do you know what the division is in *your* diocese? Write The Book Store, 281 Fourth Avenue, New York, N. Y., for a copy of leaflet 2146 which tells how The National Council spends each dollar you give it.—THE EDITOR.)

How much money are we trying to raise for 1930?

The goal we have set is \$200,000.00. We have already pledged \$92,700.00 to the headquarters of the general Church in New York for the work of the Church in the United States and possessions and in foreign lands. If we obtain the whole \$200,000.00, this will leave us \$107,300.00 for the work of the diocese, which will enable us to care for the work now in progress, as represented by our budget of \$72,000.00 and also to undertake certain much needed improvements, such as the establishment of new missions, the building of churches, parish houses and rectories, etc.

How much money was there pledged for 1929?

Only \$166,478.00, barely sufficient for our needs—not enough to enable us to start the improvements needed throughout the diocese. It is hoped this year to increase the givings of the diocese and that we will go over the top for our \$200,000.00 goal.

Have the contributions to the Nation-Wide interfered with the raising of money for purely local projects such as the building of new churches, parish houses and rectories?

THE SPIRIT OF MISSIONS

No, indeed. According to statistics published in the Diocesan Journal of the Diocese of Ohio, the value of our physical equipment in the diocese has increased from \$5,700,000.00 in 1919 to \$9,900,000.00 in 1928.

Are there any other significant results which may be attributed in part at least to the Nation-Wide Program?

More new churches, parish houses and rectories have been built than ever before in any other ten-year period in the history of the Church in Ohio. For the first time in our history every parish and mission is holding services regularly every Sunday.

With but few exceptions the salaries of clergymen throughout the diocese are adjusted on a basis of a minimum salary of \$2,000.00 for single men and \$2,000.00 and house for married men.

Has the giving on the part of our people to the Nation-Wide reduced the amount which they have contributed to meet the operating expenses of their own parishes?

No. On the contrary, every parish which has entered enthusiastically into the Nation-Wide Program has not only increased its givings to the work of the Church at large, but, through the spiritual awakening due to the movement, has increased and in many cases doubled the contributions for strictly parish support.

What is the proof of this?

In 1919, prior to the inauguration of the Nation-Wide Movement, the contributions for parish support throughout the diocese amounted to \$564,000.00. In 1928, \$1,099,000.00 was raised, showing an increase of almost 100 per cent. The amount given to the Nation-Wide Program for the work of the general Church in the diocese and throughout the nation and world was \$31,920.00 in 1919, and \$169,431.11 in 1928.

What do we mean by the work of the general Church?

The work of schools, hospitals, colleges; religious work among the Indians, the Negroes, the mountain whites, and the deaf-mutes; city missions, rural work, social service, industrial work; and the work of such societies as the Brotherhood of St. Andrew, the Church Periodical Club, the Daughters of the King, the Girls' Friendly Society, the Guild of St. Barnabas for Nurses, and the Seamen's Church Institute, as well as social and religious work in foreign dioceses and missionary jurisdictions.

What is the quota system?

The amount of money to be raised for the general work of the Church is assigned to each diocese in proportion to its ability to pay. In turn the diocese assigns a quota to each parish and mission on the same basis.

How can I be sure that the quota assigned to my parish is just?

A committee of representatives of the diocese, thoroughly familiar with all the circumstances surrounding each parish in the community it serves, carefully analyzes the situation before determining the amount of this quota.

How may I contribute my share to the quota assigned to my parish?

By pledging an amount based upon my ability to give and by using the red side of the envelope to make my contributions regularly each week to the work of the Church.

Shall your brethren go to war, and shall ye sit here?

—NUMBERS XXXII:6.

Semi-Centennial of St. John's University

I. A Great University at its Fiftieth Birthday

By John Wilson Wood, D.C.L.

Executive Secretary, Department of Missions

FIFTY YEARS AGO, St. John's University, Shanghai, began its career as a grammar school, with but a handful of Chinese boys. Today, it is one of the outstanding educational institutions in China. Its last academic year was remarkably successful, especially when one considers the disturbances and anxieties that began with the student strike of May, 1925, and ran into the military and revolutionary activities of 1926-27-28.

When St. John's reopened in September, 1928, after fifteen months of inactivity, it was decided to limit the attendance both in the middle school and college to about half of its previous enrollment. There is always the possibility, under such conditions as obtained in China, that trouble-makers will worm their way into an institution and by every possible means make life generally unhappy for all who want to do honest study and all who have administrative responsibility. Only students who came from our own middle schools, and who could be vouched for by the heads of those schools, and students whose character was guaranteed by the alumni association, were admitted. In spite of these limitations, the total registration was 460, about equally divided between the two departments. The relation between the two was more closely knit than ever, a most satisfactory arrangement, especially so far as the relations with the China

educational authorities are concerned. An attempt on the part of a certain element to induce the Central Board of Education to forbid the resumption of our educational work, did not meet with favor and no real opposition was experienced. In discussing, in his annual report for the last academic year, the problem of registration, the Rev. F. L.

Hawks-Pott, President of the University, says:

"If the Government allows a choice of registering or non-registering, I believe that St. John's should accept the second alternative. Registration involves so much government control that an institution seems bound to lose its autonomy. Not only is its religious liberty impaired, but its freedom of action in regard to academic matters and discipline is curtailed. There is little difference between

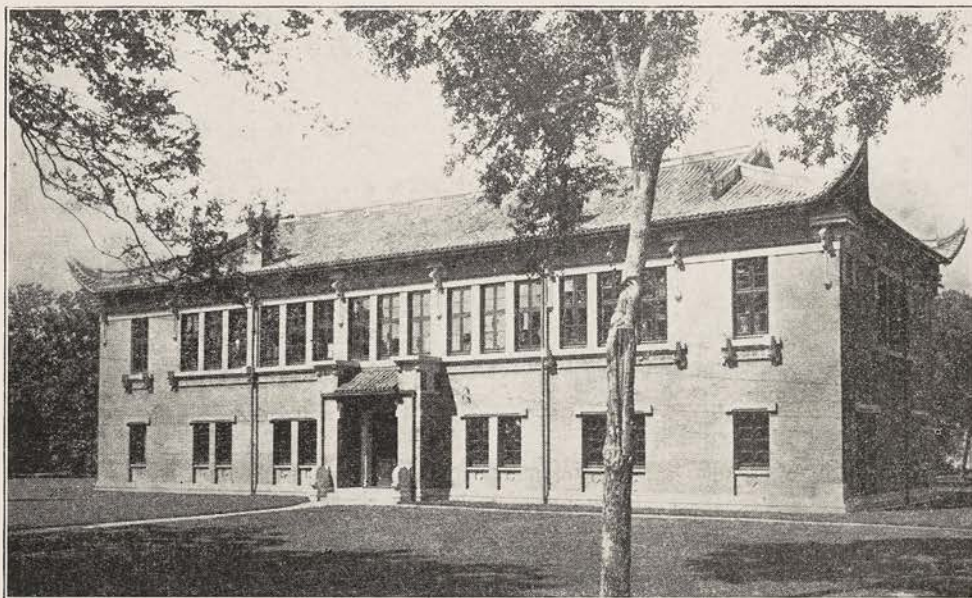


FRANCIS LISTER HAWKS POTT
President of St. John's University

a registered private college and a government college. With registration it seems as if a college ceases to offer any distinctive religious or cultural contribution to education in China, and becomes an institution for the propagation of a definite political and social creed. In the final analysis, our attitude towards registration must be decided on the ground of whether or not registration is consistent with our Christian purpose, and whether the registered institution will be of sufficient value to the work of the Church to justify its maintenance."

The last academic year of the Theo-

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THE SETH LOW LIBRARY, ST. JOHN'S UNIVERSITY

This building is typical of the University buildings on the St. John's campus at Jessfield, Shanghai. The Library itself is the equal of many found in American universities

logical School was most successful. In September, Bishop Graves had the satisfaction of ordaining four men of the Class of 1929 to the diaconate. Others will be ordained in other dioceses when their vocation for the ministry has been more fully tested. Unfortunately, it will not be possible, owing to lack of suitable candidates, to admit a new class to the Theological School for the present academic year. This is partly due to the closing of middle schools and colleges in 1927-28, thus interrupting the studies of men who might otherwise have been ready to enter upon theological courses. As Dr. Pott says, "at a time like this, when the evangelistic work and the building up of the Church are of the highest importance, a diminution in the number of clergy will be a source of weakness. We realize that there are many problems connected with the support of the ministry. The policy of shifting this burden on the Chinese Church is a wise one, but we believe it must be carried out gradually, and that care must be taken in the meantime not to discourage young men from applying to study for the ministry, be-

cause of uncertainty as to their future support."

The Medical School also has carried on successfully. This is not surprising when one recalls its notable past. Although not fully established until 1896, St. John's Medical School is the oldest school of its kind in China. No one can measure its immense contribution to Chinese life in training and sending out for medical service, both private and institutional, the young men who have been graduated from it. In reviewing its history, Dr. Pott says:

"At times it seemed as if our effort to carry on medically might be superseded by the establishment of a school in Shanghai with larger financial resources. Such was the case in 1911, when the Harvard Medical School was established, which it was hoped might be affiliated with St. John's. Great expectations were also entertained in regard to the high grade school which the China Medical Board of the Rockefeller Foundation proposed to found in Shanghai in 1915. When the Harvard Medical School withdrew and the plan of the China Medical Board was

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abandoned, St. John's was left as the only school in this part of China teaching medicine in English.

"The union with the Pennsylvania University Christian Association, although it gave us the valuable services of Dr. J. C. McCracken, did not result in adding materially to the financial resources of the school.

"The endeavors to interest other missions to join with our mission in the establishment of a union medical school thus far have not proved successful. Although there has been considerable co-operation between our school and the Woman's Christian Medical College, there has been no formal union.

"The National Central University of Nanking has recently established a medical school at Woosung, near Shanghai. At first there was some coöperation between this school and St. John's, but as the former is a government institution, union is precluded, even if desirable.

"There is a growing interest in the medical profession and there is a large number of applicants for the class entering St. John's Medical School in September. The question arises as to how far

we are justified in attempting to carry on this expensive type of teaching with our limited resources. Judging from the high standard maintained and the excellent work done by our graduates, we believe that the school ought to be supported. With our excellent hospital facilities and with the large number of trained practitioners in Shanghai, the school can be carried on much more economically than would otherwise be the case.

"If it be asked why it is the duty of a mission institution to carry on work of this character, it is a sufficient answer to say that only in this way can we be assured of training up the type of men needed for service in our mission hospitals, and that only in this way can we hope to leaven the medical profession in China with Christian ideals."

Such is this great Christian University in China as it pauses for a moment in its regular development to observe fittingly its half century of service to Chinese progress. One episode of this celebration will be the formal opening of the newly completed social hall built in memory of the late Mrs. Soo Ngoo Pott. "The first gift for this building," writes Dr. Pott,



THE STUDENT COUNCIL, ST. JOHN'S UNIVERSITY

An important factor in modern education is proper training in self-reliance. Student government as practiced at St. John's University provides an admirable medium for such training

"was made ten years ago at the time of the celebration of the fortieth anniversary of the founding of St. John's. For one reason or another delay was encountered in carrying out the plan. Through the generous gifts of forty-five thousand taels from Mr. O. S. Lieu, Chairman of the Board of Directors, and five thousand taels from his brother, Mr. K. S. Lieu, it was possible to bring this undertaking to a consummation. A very handsome

building is now in course of construction. The cornerstone was laid on Commencement Day, June 29, by Dr. A. M. Wong, the sister of the late Mrs. Pott. The new building will contain a large auditorium, capable of seating one thousand persons, a large tea room and lounge, rooms for various college and middle school societies and for indoor sports and games. The expense of maintenance will be met by a small addition to the students' fees."

II. A Grammar School That Became a University

By William Z-Liang Sung

Acting Vice President, St. John's University, Shanghai

FIFTY YEARS AGO, in October, 1879, Bishop Schereschewsky and a handful of his fellow workers started to lay the foundation for what was to become a great educational institution in China, St. John's University. In the beginning, it was nothing more than a small boarding school, way out in the country with but a dozen pupils. One small building served as classroom, bedroom and dining room. In fact the building was the whole school, and all school activities were centered around it. The Chinese were skeptical about the purposes of missionaries establishing schools in China. They held aloof. Almost all the students who came to the school were from Christian families. No tuition was charged and the students also received necessary spending money, clothing and shoes from the school as a sort of encouragement of their eagerness for new knowledge. The teaching was done chiefly in Chinese.

Before the year 1890, however, the student body had increased. People became more open-minded; they began to notice the advantages of western learning. Graduates began to occupy important positions. In short, St. John's was then already beginning to occupy a place of prominence in Chinese life. A new building now known as Schereschewsky Hall was built to provide dormitory accommodations for about two hundred students. The standard was raised to middle school grade, corresponding to the senior high

schools in the United States.

Among those early missionaries there came in 1886, one whose zeal and effort were so largely responsible for the development of St. John's, the Rev. F. L. H. Pott, D.D., the present president of St. John's University. For over forty years he has labored and labored. He raised the academic standing of the institution until today it is one of the leading Christian institutions of higher learning in China. Building after building has been erected under his watchful eyes, and today we can safely say that St. John's has the most beautiful college campus in China.

Mention also must be made of one other person, the Rev. Y. K. Yen, who played a very important part as headmaster of St. John's in the very early days. He was the father of Dr. F. C. Yen, sometime dean of the Yale Medical School in Changsha, and uncle of Dr. W. W. Yen, sometime Chinese Minister to Germany, both of whom received their early education at St. John's. Of course, there are other names such as the late Professor Frederick Clement Cooper and Dr. F. L. S. Lincoln who gave either the whole or the greater part of their lives to St. John's.

In the early part of 1900, the academic work was further advanced from middle school grade to regular collegiate standing. Several new schools were added, the Theological School, the School of Medi-

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cine and the School of Arts and Sciences, until today the University comprises five distinct schools with a senior middle school on its campus. In 1906, St. John's was incorporated under the laws of the District of Columbia, whereby it received power to grant degrees such as B.D., M.D., B.A. and B.S. Our graduates are given full recognition in almost all the American universities.

There are at present four big dormitories, one modern science laboratory building and several recitation halls. Our college library is one of the best of its kind, the equal of many in American colleges. There is also a modern gymnasium with an indoor swimming pool, and an athletic field which has a cinder track of 440 yards and 220 yards straight way. One new building known as the Soo Ngoo Pott Memorial Social Hall will be officially dedicated in connection with the fiftieth anniversary celebration this month. It contains a large auditorium with a seating capacity of twelve hundred people. The total cost of the building,

about one hundred thousand dollars Mexican, was largely provided from alumni sources.

Over five thousand students have attended St. John's and the alumni today are a loyal influential group of men who are proud to be called St. John's men. On several occasions they have manifested their readiness to serve the University. You can find them in high governmental positions, among the important business executives, in the educational fields, in medicine and in the ministry of the Church. Undoubtedly they will become a more important body as time goes on.

With a glorious history of half a century behind it, St. John's today is passing through a very crucial stage. The generally unsettled conditions, local civil wars and the general restlessness of the people forced the University to suspend its work for about a year and a half in 1927-1928. In the fall of 1928, we reopened our doors and we are once more resuming our former mission.

The fiftieth anniversary celebration will



THE CHEMICAL LABORATORY, ST. JOHN'S UNIVERSITY

The Science Building housing modern biological, physical and chemical laboratories plays a major part not only in regular college course but also in pre-medical school work

THE SPIRIT OF MISSIONS

take place on December 12-15 and is indeed an occasion for rejoicing. The mere fact that we should be celebrating during this chaotic period is indeed significant. A new Board of Directors formed in China last year, includes several Chinese members. Thus St. John's endeavors to

meet the new situation in the new China.

During the past fifty years, St. John's has contributed much and we may look forward to the future with renewed faith and hope that she may further train young Chinese to serve the Church and the State.

III. F. L. Hawks Pott: President Forty Years

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

Executive Secretary, Department of Missions

ON NOVEMBER 18, 1886, a young deacon, Francis Lister Hawks Pott, landed in Shanghai as a recruit for the China Mission. Nobody realized it at the time, but it was a great day for China. The young man was a graduate of Columbia University and the General Theological Seminary. He went to China convinced that the main task before the Church was evangelization, in the sense of the proclamation of the Gospel, rather than education.

He learned the language, went into the interior, identified himself with the people, wore Chinese clothes and like many others tried living on Chinese food. As his experience ripened, the conviction deepened that the building up of a Christian Church in China must depend in part at least, upon the development of Christian education.

When, therefore, the post of principal of St. John's School became vacant in 1889, Mr. Pott accepted Bishop Boone's assignment. He has been there ever since.

Charles Darwin is reputed to have said on one occasion, "The story of the work of the missionary is the story of a magician's wand." The work of Dr. Pott in developing St. John's Univer-

sity demonstrates the truth of this remark. From the insignificant institution of the early days there has developed a great university that for years has held a place of educational leadership in Chinese life.

The late Seth Low, a great friend and generous supporter of St. John's, speaking to me on one occasion about a certain educational institution of the Church, said that, from his experience as President of Columbia University, the head of an educational institution as a rule makes a contribution to the institution only along one line. One president may develop its material equipment, another raise its educational standards, a third infuse into its students a spirit of high devotion to the quest for truth and to service for the community, the nation and

AT THE RECENT celebration of its 175 anniversary, Columbia University bestowed honorary degrees upon forty-nine alumni, among whom was Dr. Pott. In conferring the degree of S.T.D. upon him, Nicholas Murray Butler, President of Columbia, said:

"Rev. Francis Lister Hawks Pott, L. H. B., 1883, President of St. John's University, Shanghai—Carrying the message of Columbia to distant China and there for a lifetime working with Christian devotion to guide the youth of that immortal East which has now become the farthest West S.T.D."

the world. Dr. Pott has made all three contributions to St. John's. He has enlarged and improved its buildings. He has inspired his students with a desire for knowledge and has helped many of them to be earnest seekers after truth wherever it might lead. He has equipped men for service to China through the Christian Church, in educational circles, in business and profes-

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sional life, and in public office. It is impossible to set forth the full record of his service in this particular but we may recall such graduates of St. John's as:

The Rev. T. M. Tong, Dean of the Central Theological School of the Church in China

The Rev. P. N. Tsu, Rector of the Church of Our Saviour, Shanghai

The Rev. Y. Y. Tsu, director of religious and social activities at Peking Union Medical College

Dr. V. K. W. Koo, sometime Minister to the United States and to Great Britain, and one of China's first representatives in the League of Nations

Mr. T. V. Tsoong, China's Secretary of the Treasury

Dr. A. S. K. Sze, now Minister to Great Britain, and for many years Minister to the United States

Dr. Y. T. Tsur, the first President of Tsing Hua College, Peking, established through the remission by the United States of Boxer indemnity funds.

Dr. M. T. Z. Tyau and Dr. Hawking Yen, sometime representatives of China in the League of Nations

Dr. S. M. Woo, a leader in the public health service in China

Dr. Z. T. K. Wu, formerly the head of the largest industrial enterprise in China, the Hangyang Iron Works.

This year, Dr. Pott reached the age of sixty-five and was entitled to retire, but to the great satisfaction of Bishop Graves and the Department of Missions, he has agreed to remain at St. John's for the present, in order that, with his unparalleled background of experience, he may guide the University through these troublous times. He has the unlimited confidence of a fine body of alumni as well as the loyal following of the undergraduates.

When the Department was informed of Dr. Pott's willingness to remain in China it adopted the following statement:



ST. JOHN'S SEAL

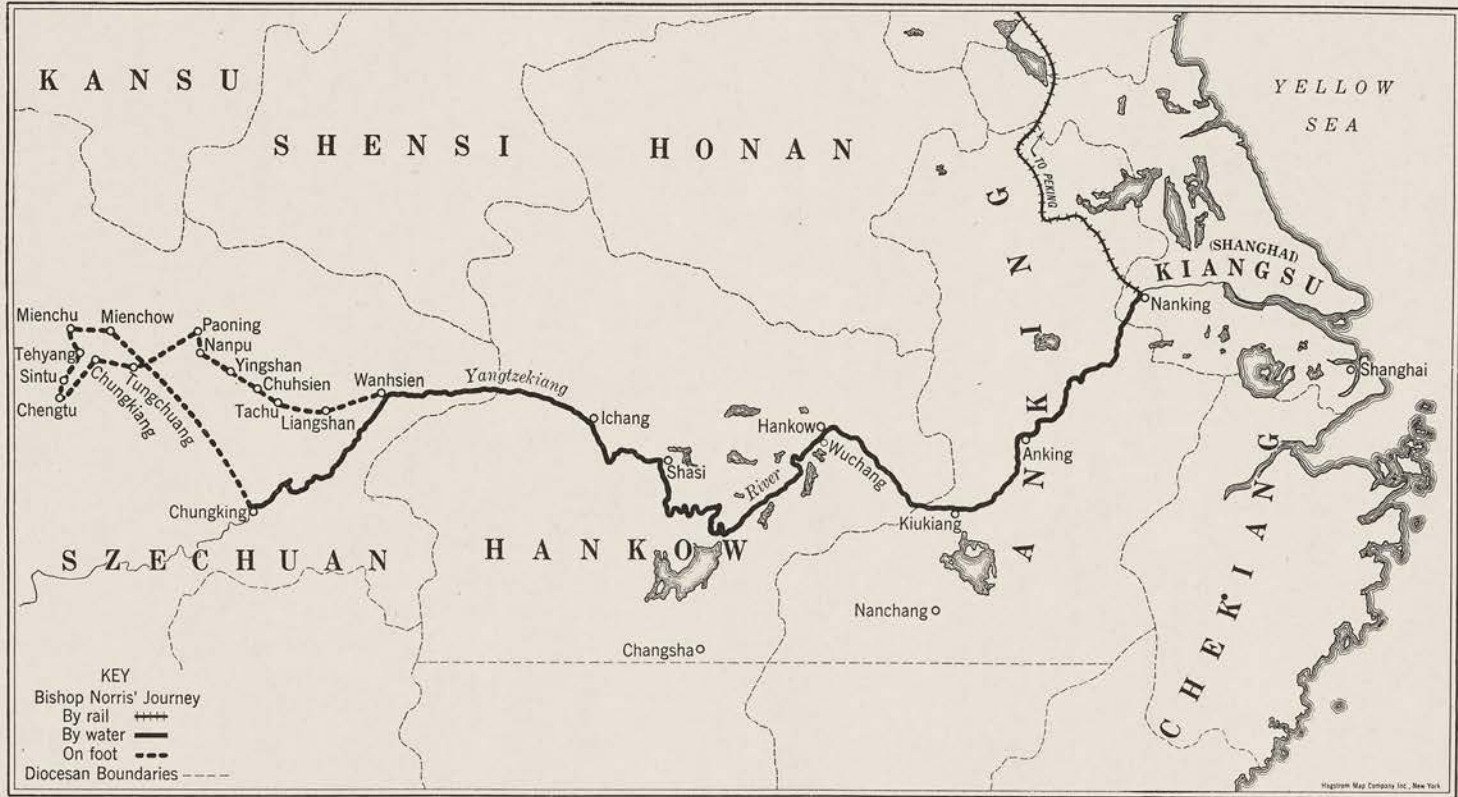
"The Department of Missions extends its sincere congratulations to Dr. Pott upon having attained an age that would entitle him to retirement and expresses its gratitude for his willingness to set aside his personal plans and continue to carry the heavy responsibilities inseparable from the presidency of St. John's University.

"The Department knows that Dr. Pott's decision to remain in China in these trying times and to endeavor with Bishop Graves and his colleagues both in the University and the Mission, to work for a solution of the difficulties that beset the Church in China, will encourage and strengthen the efforts of all, both Chinese and American.

"During the forty-three years of his residence in China, Dr. Pott has rendered service second to none in the great task of making our Lord known to the Chinese people. Nowhere in any mission field overseas, the Department believes, is there a finer example of intelligent, successful and enduring work. The Department hopes that Dr. Pott's service at St. John's may continue for many years to come."

Every friend of China and St. John's University will echo this hope that Dr. Pott may go on as president for many years more.





ROUTE TAKEN BY BISHOPS NORRIS AND ROOTS TO CONSECRATE TWO ASSISTANT BISHOPS IN WESTERN CHINA

Journeyings in the far Interior of China

Bishops Roots and Norris venture into western China to consecrate two Chinese bishops and see a great work in many isolated outposts

By the Right Rev. Frank L. Norris, D.D.

Bishop in North China

THE HUGE PROVINCE of Szechuan, in western China, wherein the Church of England through the Church Missionary Society (C.M.S.) and missionaries of the China Inland Mission (C.I.M.) has labored for over thirty-five years, was the scene, in June, of the consecration of two Chinese, the Rev. Song Cheng-Tsi and the Ven. Ku Ho-lin, as assistant bishops. In the accompanying article, the Right Rev. Frank L. Norris, Bishop in North China, one of the co-consecrators with the Right Rev. Logan H. Roots, Bishop of Hankow and chairman of the House of Bishops of the *Chung Hua Sheng Kung Hui*, tells of their visitations in Szechuan.

This province begins with the mountain range through which the Yangtse cuts its way in world-famous gorges, and extends westward through mountainous country to the borders of Tibet and Kokonor. It covers about 166,000 square miles and has a population variously estimated at forty to seventy millions. About ten thousand square miles of this area are definitely occupied by the Church through twenty-five mission stations and over one hundred outstations. The communicants number about four thousand, while catechumens and "hearers" number over 12,500. The two new assistant bishops will bring much needed help to the present diocesan, the Right Rev. H. W. K. Mowll, and make possible the gradual extension of the work into the northern and western parts of the province which are eagerly awaiting the Church.

Because of the size of the diocese, Bishop Roots suggested that the consecrations be held at two different centers. The Cathedral at Paoning was selected

for the elevation, on June 16, of Archdeacon Ku, and St. Peter's Day, June 29, was selected for the consecration in Mienchu of the Rev. C. T. Song.

Bishop Ku, who is about fifty years old, has done notable work as archdeacon and is highly esteemed by the Chinese clergy and his foreign friends. He received his early training under the first Bishop in Western China, the Right Rev. W. W. Cassels and the present Bishop Mowll, whom he is to assist.

Bishop Song is a deeply spiritual man and has exercised an exceptional influence over the undergraduates in the University at Chengtu where he lives. He too enjoys the confidence of both Chinese and foreigners with whom he comes in contact.

I

IT IS GOOD TO REALIZE one's dream, even if one has to wait, and I have waited nearly thirty years to realize my dream of getting to Szechuan. The gorges are still the gorges and the rapids are still the rapids, even if one no longer approaches them in a houseboat towed against the furious stream by countless trackers: and Szechuan is as yet very little changed.

On May 23, I left Peking and had a crowded train but fairly punctual journey to Pukow, reaching the Nanking consulate in time for lunch two days later. Next day, I joined Bishop Roots on board the *Loong-wo* and we traveled together to Hankow and thence to Ichang. So far all was normal, but we were due in Wanhsien on June 2 or 3, and there were rumors of a strike at Chungking which was holding up all British steamers.

At seven o'clock on the morning of June first, the Rev. Claude L. Pickens, jr., came aboard at Ichang, and told us

THE SPIRIT OF MISSIONS



AT THE CONSECRATION OF BISHOP KU, ST. JOHN'S CATHEDRAL, PAONING
Bishops Norris and Roots traveled thousands of miles to participate with Bishop Mowll in the elevation of Archdeacon Ku and the Rev. C. T. Song to the episcopate. As Assistant Bishops they will have a large share in extending the Church in Szechuan

that an American boat, one of the Yangtze Rapid steamers, would leave in an hour. So we hurried on board the *Iping* and were off. The next two days were certainly an experience. I am not writing a guidebook, and I am a bad hand at describing what I see, but the gorges were beautiful, and the rapids remarkable. One was conscious that the steamer's engines were very powerful, and that she was doing all she knew; yet the river-banks passed by very slowly as we forged our way up. At the worst rapid of all, we both went down to the main deck and realized what a wall of water our bows were raising as they plunged into the current. I have never seen anything like it. We stood dry-shod four or five feet above what I will call the nose of the ship. As she pushed her nose against the stream a solid wall of water four or five feet high rose in front of us and kept on as if permanently there and fell on to the deck below our feet, pouring off on each side. I believe it is still not uncommon for the weaker steamers to be held in that rapid, going full steam ahead and not making a yard. Then they pass wire hawsers ashore and haul on them with their donkey engines while the screws continue to revolve at full speed. We had no such experience, and eventually, forced our way up.

The pilots are of course Chinese, and it is rather curious to see at least four, sometimes more, figures on the bridge. The active people are the pilot, silent, inscrutable, moving only his right hand, and often only his fingers; and the pilot's quartermaster, who is at the wheel and watches the pilot's hand. The pilot himself watches the water and only takes his eyes off it to glance at his marks or at the compass which shows whether the ship is answering her helm properly. The water is the important thing, because it tells him of rocks just below the surface, of currents, of sandbanks, of shallows and of whirlpools. Then side by side is the ship's officer and quartermaster, who understand English and can "port" or "starboard" his helm if need be, if at any time the captain takes charge. But if all goes well there is no need for the ship's officers to interfere, and the ship is steered through all its dangers in this curious silence.

On June second, we arrived at Wansien about eight o'clock in the evening and went at once to the large C.I.M. house, which accommodates not only resident missionaries but all who pass to and fro. There we spent two hot nights and one hot day, during which the preparations for our journey overland to Paoning were completed. Some idea of these prep-

JOURNEYINGS IN THE FAR INTERIOR OF CHINA

arations may be gathered from the fact that two four-bearer chairs had been bought and about a dozen chair-bearers and luggage porters had been sent from Chengtu, to make sure that we had good ones.

On June fourth we started. For four days, we journeyed up hill and down dale through magnificent scenery, climbing over steep passes and plunging into deep valleys, a thoroughly fascinating journey which soon reawoke my dormant walking powers. It was sometimes hot, but we had only one rain and that at night. We spent the second night at Liangshan where we began to realize how much the missionaries and the mission had suffered from spoliation during the forced evacuation after the Nanking incident of March 1927. I suppose that this came home to me with peculiar force, as in North China we had had no such experience. One thing that came home to me with greater emphasis than ever before was the utterly unjustifiable charge that these up-country missionaries had abandoned their work

and their converts to secure their own safety and security in the treaty-ports. Very occasionally, I met parents who had felt bound to go for their children's sake, but in nine cases out of ten the missionaries had obeyed orders very reluctantly and at great personal hardship and most serious personal loss of nearly all that they possessed.

We stayed the fourth night at Tachu, and on June 8, reached Chuhsien. Here our stay was diversified in the early morning hours by a burglary, which resulted in the loss of a cake of soap. Temporarily various other things were removed, such as my umbrella, a shirt, and some lard, but everything except the soap was recovered later somewhere in the garden, dropped by the thief in his hurried escape when frightened by an electric torch. For my part, I slept peacefully during his visit to my room, which must have been somewhat leisurely.

Leaving Chuhsien on the tenth we reached Yingshan the next day. Two days later we were at Nanpu, one of the



ALONG THE RIVER BANK IN WESTERN CHINA

One of the many typical scenes which engrossed the attention of Bishop Norris as he penetrated for the first time in his thirty years in China the comparatively undeveloped Province of Szechuan

THE SPIRIT OF MISSIONS

oldest stations of the C.I.M. where the ravages of the military were grievously in evidence. We were met at Nanpu by a special escort sent by Bishop Mowll of Western China to convey us the last twenty miles of our journey. We started fairly early so as to reach Paoning in good time, and we actually met the Bishop and the Bishop-elect, Archdeacon Ku, just half an hour behind our scheduled time, after a journey of nearly eleven days! We were escorted across the river by a large party which had come out to welcome us and so to the compound, which, like so many other places, had been occupied for about a year by the military. Mrs. Mowll gave us most welcome tea, and then time for a wash and change before a feast of welcome with its inevitable speeches, after which we got to bed with the pleasant feeling that we should not travel again for three nights!

Sunday, June 16, the day set for the consecration of Archdeacon Ku, was fortunately a fine day, in fact the whole month was most unexpectedly fine, and our satisfaction thereat was only marred by our anxiety at the threatened serious failure of the harvest throughout the Paoning district. Bishop Roots, Bishop Mowll and myself took part in the consecration, Bishop Mowll and I presenting the new bishop, and the sermon being preached by myself. The *Veni Creator* was sung to a tune specially written for the occasion. The cathedral built by the late Bishop Cassels struck me as built for the future; its capacity was more than abundantly large both in the morning and in the afternoon, but of course there used to be many more school children in the days before the evacuation of 1927. On Sunday evening, I spoke to the English missionaries, by a curious and wholly unintentional coincidence taking as my text the text on which Bishop Cassels had based his last words in the same chapel: *O teach us to number our days that we may apply our hearts unto wisdom.*

On Monday morning, we bade a regretful farewell to our C.I.M. friends and

started once more on our travels. We had the pleasure of accompanying Mrs. Mowll and Miss Cox, the former taking the most excellent care of us for three days until Bishop Mowll and Bishop Ku caught up with us on the fourth day at Tungchuan. I may perhaps be allowed a word of comment on the road we followed. From Wanhsien to Chuhsien there could be no two opinions about the scenery. It was magnificent. At Chuhsien we were told that the next four days would be dull in comparison and a great part of it flat! We found it neither the one nor the other, and enjoyed it all. But from Paoning we were warned to expect nothing but dullness all the way to Chengtu, and yet possibly because it was so new to us we again wondered why we had been so warned. We found it interesting enough and by no means dull or flat. The hills, it is true, were hills and not mountains, but they afforded splendid walks, and the wayside tea shops where we stopped for food were always full of life, while one at least of the mission outstations, Fuchenyi, was a veritable revelation of what an outstation could be like, a long row of good buildings at the top of a delightful garden! One great difference between this part of our journey and the Wanhsien-Paoning road was that we passed no mission stations, and stayed either in inns or at outstations, until we reached Tungchuan, where we were entertained by the Salt Commissioner and his wife. We left them on Friday, June 14 and spent the night at a C.M.S. outstation, Chungchiang. Next day we pushed our way hard until two o'clock to Lienshan, where we were met by the second Bishop-elect, the Rev. C. T. Song, and a large motor car, into which we all packed, four bishops, Mr. Song, Mrs. Mowll, Miss Cox, four servants and about a third of our luggage. A somewhat strenuous three or four hours brought us to Bishop Mowll's house in Chengtu, the capital of the province, and the second stage of our journey was over.

(To be continued)

Church Unity and Christian Morality

Degree to which attitude toward moral questions impedes Church Unity to be studied by commissions of three Christian bodies

By the Right Rev. Edward L. Parsons, D.D.

Bishop of California

THE LAST GENERAL Convention on motion of Bishop Brent appointed a commission to confer on "Christian Morality in Relation to Organic Unity" with similar commissions of the Presbyterian and Methodist Churches (North and South), if they should accept the invitation. It was not until October of this year, however, that this commission was able to begin its real work.

The invitations were sent out and in due time accepted by the two northern Churches, the Methodists acting through their Board of Bishops, the Presbyterians through their General Assembly. Both bodies referred the invitation to their Standing Committees on Unity. The Southern Methodists have delayed action until their next General Conference (May, 1930) and the Southern Presbyterians await action by General Assembly. On October 4, as has already been reported in the press, a preliminary meeting of representatives of the three commissions already empowered to act was held and a program adopted for a two-days conference next June.

So much for formal action. Now what is the purpose of it all?

The reason for the choice of Methodists and Presbyterians is obvious. In general, when we approach the Protestant world on matters of unity we find the door open. There is a ready response, indeed there are Protestant Churches ready to move far faster than we are. But in Protestantism, the bodies nearest to us are the Methodists and the Presbyterians. The former were the last of the great communions to leave the Church of England. On the other hand, of all English-speaking communions, the Pres-

byterian stands nearest to us in its genius, its outlook on life and the fundamental principles of its polity. The Congregationalists and the Disciples have been leaders in the Unity Movement and might well have been included but it seemed to Bishop Brent that in conferences which looked on toward formal steps we should not try too much and should approach bodies whose *organization* attitude was nearest our own.

But why discuss Christian morality in this connection? The proposal did look a little vague, and it is violating no confidence to say that our commission did at first think it so. Bishop Brent's illness, his absence in Europe and his death deprived the commission of any detailed counsel on his part; nor had it had opportunity at General Convention for any careful conference. But gradually the plan seemed to define itself and the preliminary conference in October had no difficulty in working out a program.

In the first place, we are prone to forget the extent to which moral questions, particularly of a social character, have entered into the divisions of the past. The ambitions of rival patriarchs and certain doctrinal differences were only expressions of deep-seated political and racial differences which separated East and West. The Reformation was the religious side of a great social and moral movement. It marked the rise of individualism, of nationalism, of a nascent democracy. The slogans were doctrinal and ecclesiastical. A lot of ecclesiastical and religious deadwood had to be swept away. But the movement itself was neither doctrinal nor ecclesiastical in its essential character.

THE SPIRIT OF MISSIONS

The same kind of thing in England is apparent. The non-conformist conscience is a middle-class conscience. The rise of the middle class to power, the record of the civil war and the political and industrial revolutions cannot be separated from the growth of the Free Churches.

Or take another approach. These moral and social questions make much more difficult theological and ecclesiastical adjustments. It is not the *theology* of the Chinese which makes him impatient of our controversies. It is his racial, moral and social outlook. The subtle Indian mind can easily master the doctrinal differences which are being adjusted in the epoch making proposals for reunion in South India; but they *mean* little to him because he is an Indian.

It is the same way in the United States. It is not doctrinal thinking or ecclesiastical polity which produces the K.K.K. attitude towards Rome. Nor is the attitude of the educated Italian towards Protestantism, let us say, a matter of theology. He lives in New York or San Francisco. He is urban, he has forty or fifty generations of Roman Catholics behind him. How can he understand a Kansas Baptist whose ancestors for three hundred years have lived on and in the "dissidence of dissent"? Different groups furthermore approach public questions from totally different premises. Great numbers of American Roman Catholics believe in the separation of Church and State; but their Church does not. It enters very little into moral campaigns; but it addresses itself unceasingly to the task of increasing its political prestige and influence. On the other hand, a Church like the Methodist believes whole-heartedly in the separation of Church and State. It cares little as to the religious affiliation of politicians but everything as to their attitude on a question like Prohibition. One of the real factors in keeping the Episcopal Church out of complete affiliation with the Federal Council was the distrust on the part of many conservative laymen and some clergy of the Council's so-called political activities. That is not theology.

Nor is it theology which suggests to

those who would stand well in the community where they live and to that less desirable element known as social climbers that in one part of the country it is wise to be a Presbyterian, in another part a Baptist, and so on.

One more illustration: We as a Church are very strict in our view of marriage and divorce; the Roman Catholics are in theory more so; most Protestant Churches are less. It is perfectly conceivable that ecclesiastical differences might be adjusted and yet such a distinctly moral difference blocks unity.

It was due to the recognition of the important part which these questions belonging neither to Faith nor to Order have played and do play in our divisions that led to Bishop Brent's resolution. In our preliminary meeting the whole matter unfolded itself clearly and easily. The importance of getting such questions out of the way before entering upon the more careful consideration of the conditions of organic unity itself was obvious.

The joint meeting therefore proposes a conference next June at which after presentation of the historic background, the position of the communions concerned will be considered on the following topics: The relation of Church and State; the authority of the Church in moral matters and the discipline for its enforcement; and finally a number of specific matters such as War, Industry, The Family, Law Observance.

The purpose of the conference is of course not merely to discuss but to discover just what the official positions of the Churches may be, to compare them and to learn how far, if at all, they seem to offer serious impediments to unity. The matter will not be concluded in June. It may take a long time, but we may all hope and we must all pray that these three great bodies of loyal Christian Americans may discover that whatever differences exist in their practical outlook on life, they are not of so fundamental a character as to be incapable of inclusion in any genuine catholic unity. It will be a blessed day when these commissions may report to their respective Churches, "The way is clear. Go forward."

The Spirit of Missions

PICTORIAL SECTION
Eight Pages of Pictures From the Field



A MADONNA OF THE PLAINS

In this Indian mother and child we see typified the holiness of all motherhood that was among the glories of the first Christmas, and echo with the angel of old, "The Lord is with thee: blessed art thou among women"



EL OBISPO AFIELD

Bishop Creighton makes many visitations in the mountainous districts of Mexico on horseback



CHINESE SANTA CLAUS

The gate coolie of St. Matthew's Church, Nanchang, bringing presents for the kindergarten children



PORTO RICO BANANAS

Since the hurricane of 1928, nearly three thousand banana trees have been planted on the mission farm at Quebrada Limon

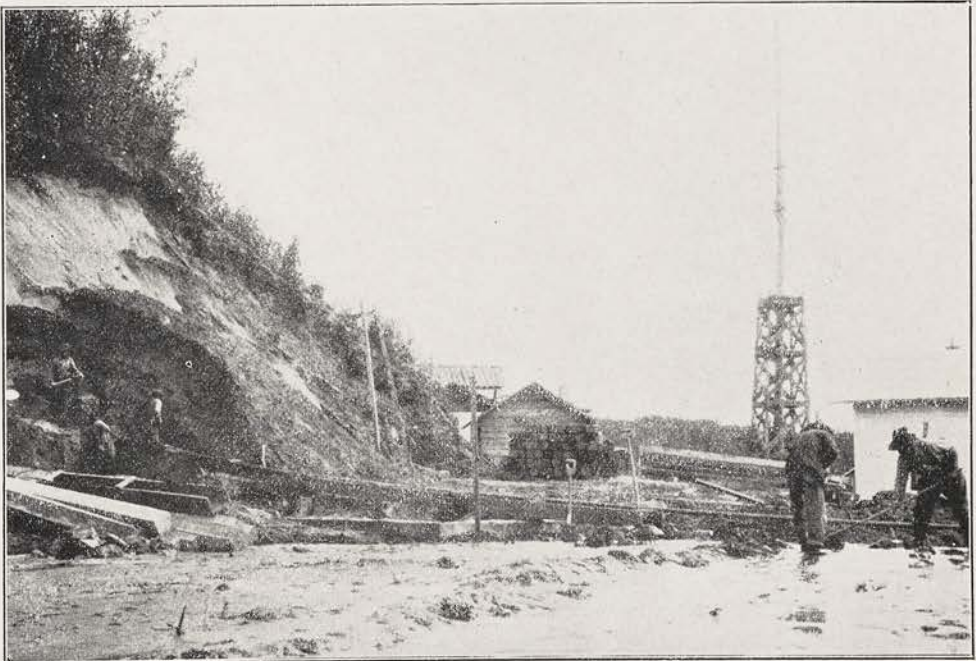


A TYPICAL TIRURAI GIRL

The newest work of the Church in the Philippines is among the people of this tribe on the Island of Mindanao



THE GIRLS' DORMITORY, CHRIST CHURCH MISSION, ANVIK, ALASKA
The severe influenza epidemic last year placed such demands on the mission that this dormitory is no longer adequate. The pump in the foreground is at work on the foundation of a new building to provide additional facilities



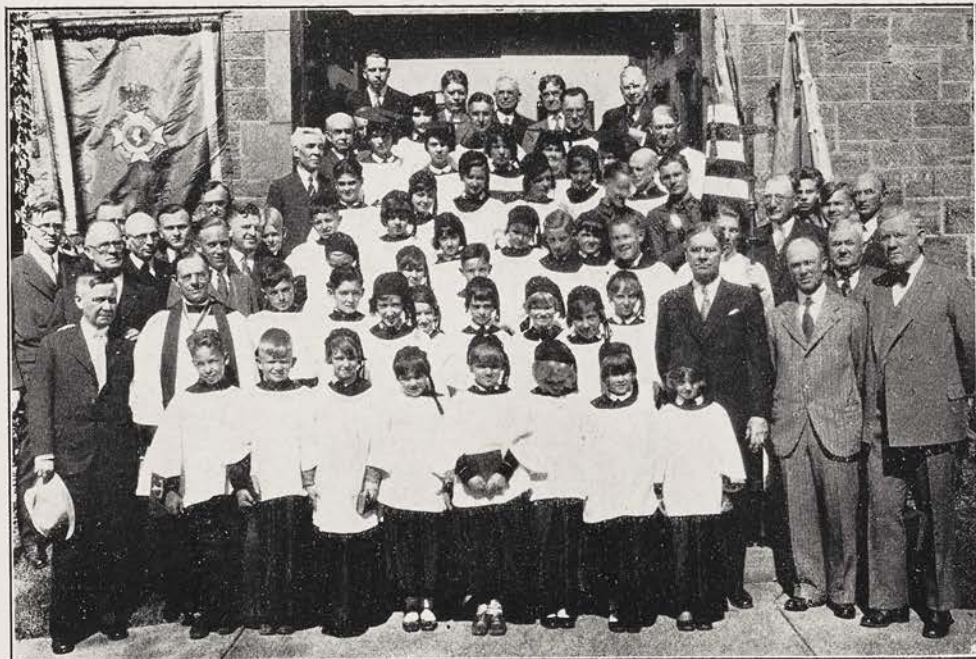
EXCAVATING FOR THE FOUNDATIONS OF THE NEW GIRLS' DORMITORY, ANVIK, ALASKA
A powerful pump washes the earth from the hillside enabling the mission to reclaim land washed away by the river. The new dormitory will supplement the accommodations of the present building which provides for thirty girls



AT THE OPENING OF ST. JOHN'S MISSION, PINGHSIANG, A NEW CHURCH CENTER NEAR ANYUEN, KIANGSI, CHINA

Anyuen is a city of about thirty thousand people about two hours by rail away from Changsha. About six years ago, at the request of the Church Missionary Society, our Church assumed responsibility for this work

which is now in charge of a Chinese priest and is administered from the larger center at Changsha. The new work at Pinghsiang will be in charge of the Chinese priest at Anyuen, the Rev. James Y. K. Lung



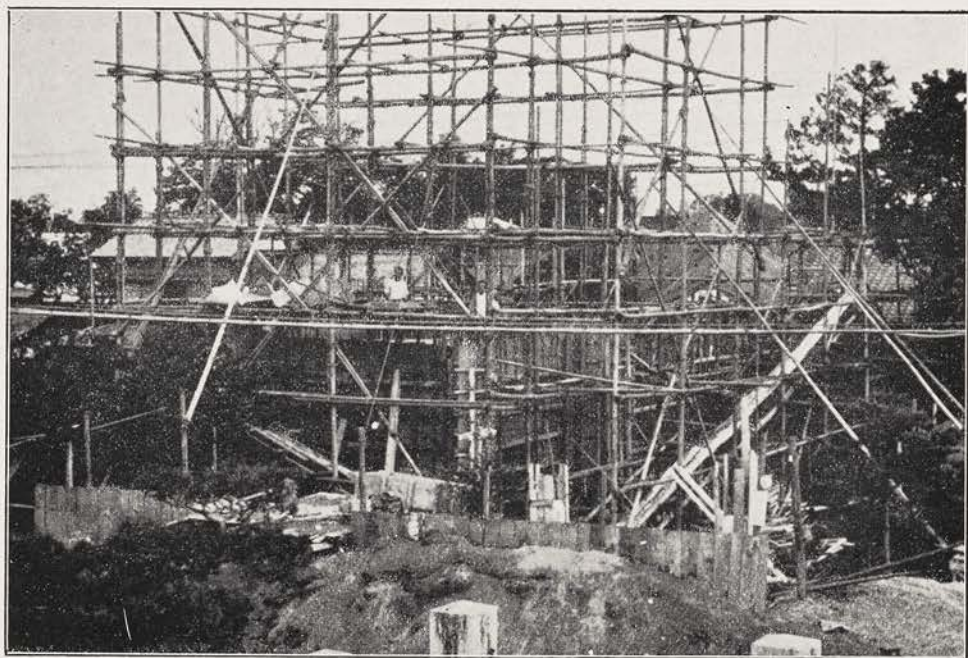
PATRIOTIC SERVICE, UTAH SOCIETY S. A. R., ST. MARK'S CATHEDRAL, SALT LAKE CITY

This impressive service which was participated in by the junior and senior choirs of the Cathedral brought together a representative group including the Governor of the State and the Mayor of Salt Lake City



ENGLISH BIBLE CLASS, ST. MARY'S CHURCH, KYOTO

This class, composed of Kyoto Middle School boys, begun in April, 1928, with but five members, owes its growth and success very largely to the leadership of Nakahori San (seated at the left of the Rev. H. Reynolds Shaw)



THE NEW CHURCH BUILDING FOR MORIOKA, JAPAN

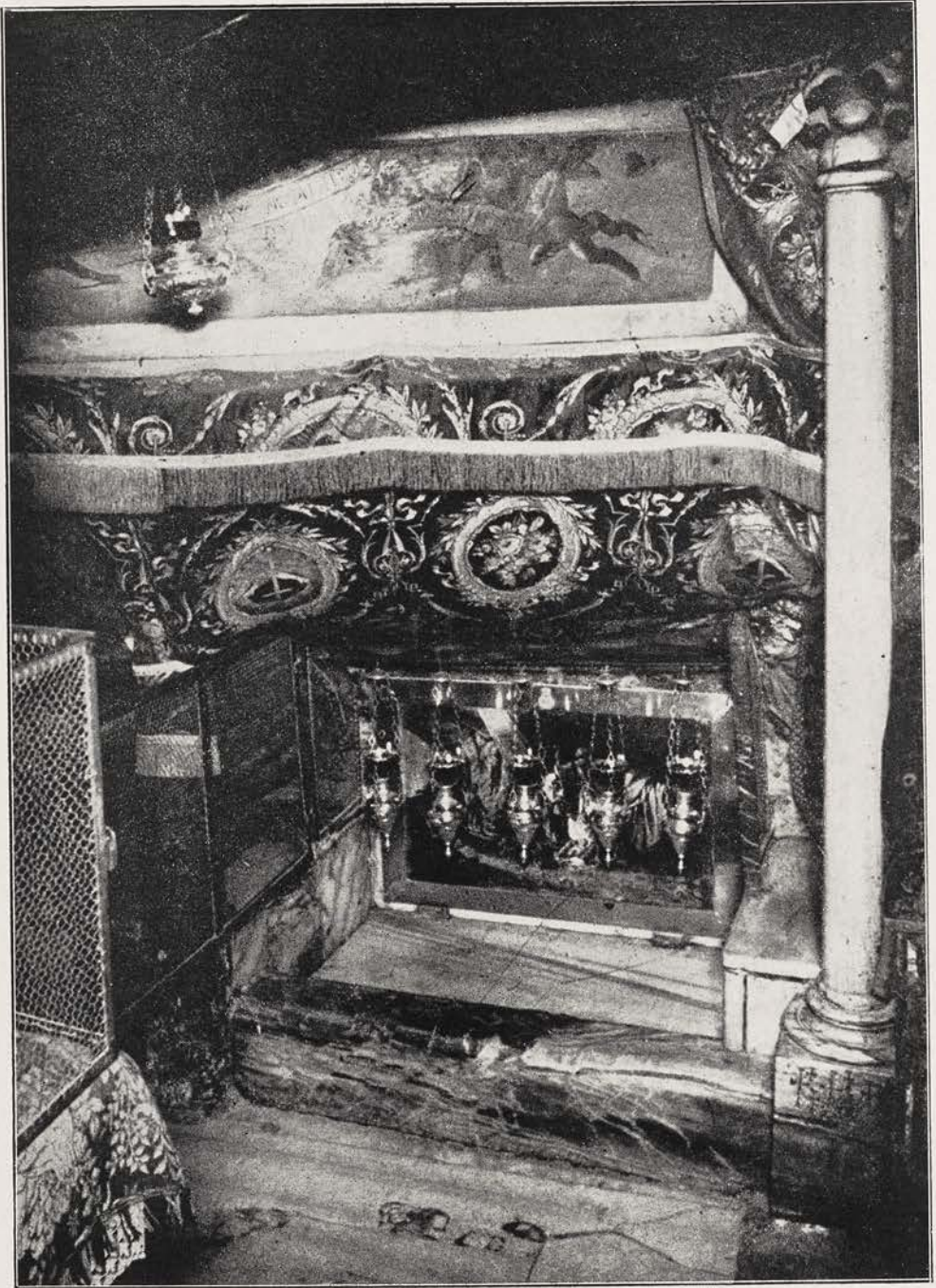
Our congregation in Morioka in the District of Tohoku is in charge of the Rev. P. H. Murakami. A flourishing kindergarden of about sixty children is conducted in connection with the mission



© Ewing Galloway

CHRISTMAS COMES TO CHINA

Chinese Christian school boys preparing decorations for their Christmas entertainment. Most of these lads are orphans and are being cared for by a mission school



THE GROTTA OF THE NATIVITY, BETHLEHEM

Every year the place of the manger in the Grotto is the scene, on Christmas Eve, of reverent pilgrimages

Sixty Years Without a Church

Nevada desert town long without any sort of church is in imperative need as government arsenal brings renewed life to Hawthorne

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

Fifth Missionary Bishop of Nevada

HAWTHORNE, NEVADA, is sixty years old and never has had a church of any kind whatever. True, there are other Nevada towns which never have had a church building, but this one now has a singular interest. In the course of its history it has had as many as six thousand people. This was when silver was monetary queen. The vicissitudes through which it has passed may be due not alone to the dethronement of silver but also to its isolation. Removed from other communities and a railroad by miles, and off the beaten track with nothing but poor desert roads until recently, it has been easy to pass it by and regard it as of little importance.

Hawthorne lies at the southern end of Lake Walker, (in my imagination very like the Lake of Galilee) in the central western part of Nevada, quite under the shadow of the Sierras. Approaching it from the east a veritable oasis strikes the eye as the town first comes into view. It has an old appearance. The tall spreading shade trees assure you that it has a history. The buildings, too, contribute to the same impression.

It is the county

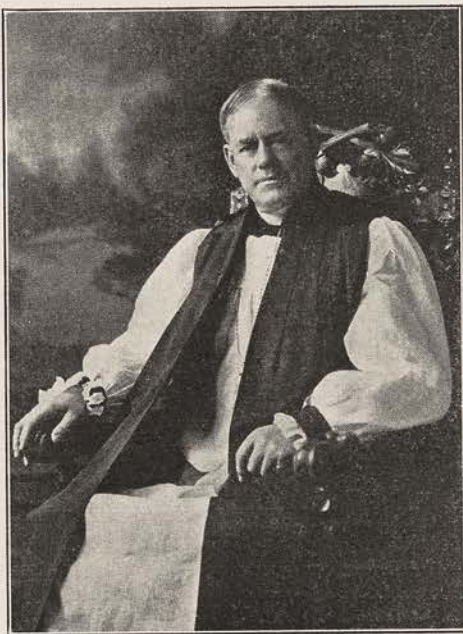
seat. The Court House has had busier days than now. There are good school buildings, well equipped with trained teachers.

But there is no church! My first visit was in the beginning of September with the Ven. Herbert L. Lawrence, who had already canvassed the situation.

After securing the use of the high school for an evening service, we canvassed the town for a congregation, visiting some people individually. We were plainly told that Hawthorne had survived sixty years without a church and it did not know that it wanted one now. My reply was that they had my sympathy but though they might honestly not *want*

a church, there were abundant signs that they *needed* one, and to see that they got one was our business in being there.

"New occasions teach new duties," and a new occasion has risen. A new town is rising which will be both permanent and substantial. Since the War the Government has stored on the Atlantic Coast a large quantity of T.N.T., jeopardizing life and property there. It is now proposed to transfer that material to the safer keeping of the des-



BISHOP JENKINS

ert. To this end, the Government is erecting at Hawthorne an arsenal for storage and a plant for testing purposes. This is to be our return for what Nevada has given to the nation's wealth! Shall it be the only return for what Nevada has given to the leadership of the Church? I do not know of any other missionary district which has given two bishops to the Church, both of whom have left an abiding impress on the life of the State and of the Church. No pioneer was more beloved than Whitaker and none more courageous than Hunting.

The arsenal under construction is already employing a substantial force of men under the supervision of the War Department. A railway connection has been made and buildings are rising. A new town, both military and civilian, is coming into being.

What would the Church have us do? Assuming that she would want us to respond to such a need and embrace such an opportunity, we have gone ahead. Senator Miller has given us two well situated lots and the people have pledged five hundred dollars toward the erection of an inexpensive combination structure which can be used as a chapel and school-room on Sundays and as a reading-room and meeting-place on week days, together with a suite of living rooms for a deaconess. She is ready to take up the work as soon as the building is habitable.

Now is the time to buy up this opportunity. I know of no need more immediate in Nevada today. Only today, I met a denizen of the desert, sixty years old, who tells me that in all his life he has never been inside a church building, nor heard the Gospel preached.

Hospital Water Supply Imperiled by Typhoon

THE SEVERE TYPHOON that passed over the Philippine Islands early in September, breaking the pipe line from the Montalban Reservoir to Manila, caused much trouble and discomfort to St. Luke's Hospital, and accentuated the need for an artesian well to provide better and more adequate water facilities. (See July SPIRIT OF MISSIONS, page 443.) For four days not a drop of water came into the hospital, except for a dribble on the ground floor.

The autoclave that is used to sterilize all dressings, linen and surgical supplies for the operating room and other departments of the hospital was out of commission entirely until a device was improvised whereby drinking water could be poured into the tank from pitchers. This was a slow process and all operations except actual emergencies were cancelled. The tanks for sterilizing water for the operating room and entire hospital could not be used at all since pressure is necessary to drive the water through a stone

filter. The still for supplying distilled water for intravenous infusions and other important treatments was stopped and there was no distilled water to be had anywhere in Manila. A tiny still from the laboratory was brought into use and boys were up until two o'clock in the morning to keep it going.

Pail after pail of water had to be carried to the upper floors of the hospital itself and the nurses' home, rain water was caught and used and big tins placed under the gutters and leaders to hold the water from the roofs. All the water had to be boiled. It was almost impossible to give patients proper baths, the laundry was out of commission entirely, and the discomfort to patients and additional expense entailed were matters of grave concern in the emergency. For many days after temporary repairs were made the supply was curtailed and the water coming through the pipes was muddy and unfit for many purposes.—*Diocesan Chronicle*.

Looking at the Ministry

St. Paul's School, Concord, again calls college men to come together over New Year's weekend to consider the ministry as their life work

By the Rev. Samuel S. Drury, L.H.D.

Rector, St. Paul's School, Concord, New Hampshire

A LETTER FROM A young man in a theological school says that recently he went into the room of a student where he found a picture of the Conference on the Ministry held in Concord, New Hampshire, in 1922. He himself as a high school boy had attended the same conference. The two students had been at the meetings together and discovered the fact years later when following out the career which they as boys had examined. The implication is that such a conference held for young men, before decisions are solidified, must do good.

Purposely we never countenanced a follow up in connection with the two conferences on the ministry held at St. Paul's in 1922 and 1924. Of course, we were keen for results, but we were more keen to sow seed and trust its fruition to natural forces. Student pastors have averred that there are not a few young men in the ministry who got their impetus or who deepened their convictions, by attending these conferences for boys of high school age. But just as we declared that no pledge of life work would be asked for or accepted, so we felt that to follow up and publish the tangible results of these sowings of the spirit would somehow materialize them.

In 1922, about four hundred boys attended the conference, definitely to study the calling

to the ministry. In 1924, somewhat over two hundred attended. They were both admirable meetings. We felt and feel that whatever the number of young men more definitely headed to the ministry, there had been accomplished the equally useful purpose of more definitely creating sound and consecrated laymen. For after all, it is not only priests that the Church of God at present needs, it is devoted, humble-minded, broad-gauged laymen.

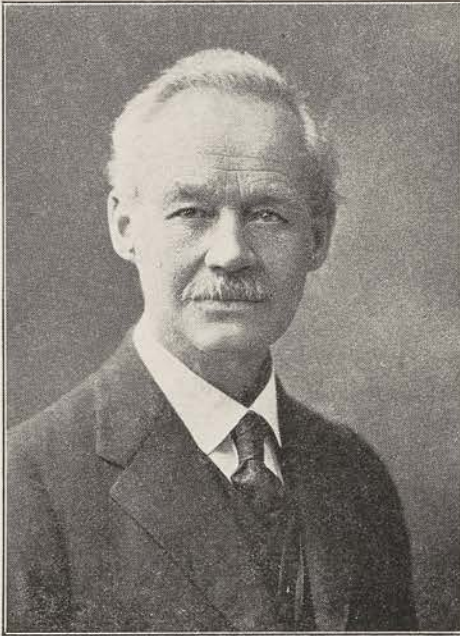
Do you wonder that we are starting in again after a lapse of six years to hold a conference on the ministry? It is high time. This time we propose, not one conference but two, to serve the needs of two groups. High school boys and college men cannot be brigaded. We, therefore, plan a New Year's conference for college men, January 3-6, and a conference for high school boys, June 21-25. Both of these conferences will be held at St. Paul's School.

One deep question had better, first of all, be faced. Is it right, is it quite fair, to urge any young man to enter the ministry? Are we setting his feet in too rocky and thorny a path? Only within the past month there appeared in the *Atlantic Monthly* a frosty but kindly article by the Rev. Herbert Parrish, reviewing his own ministry and that of many acquaintanc-

New Year's Conference Leaders

The Right Rev. John T. Dallas, D.D.
Sir Wilfred Grenfell, K.C.M.G., M.D.
The Rev. A. Herbert Gray, D.D.
The Rev. Henry W. Hobson
The Rev. Remson B. Ogilby, D.D., L.H.D.
The Rev. Frederick H. Sill, S.T.D., O.H.C.
The Very Rev. Philemon F. Sturges, D.D.
A. Felix DuPont
Coleman Jennings
Harper Sibley
Kenneth C. M. Sills
The Rev. S. S. Drury, L.H.D., *Chairman*
The Rev. C. Leslie Glenn, *Secretary*

THE SPIRIT OF MISSIONS



SIR WILFRED GRENFELL, K.C.M.G., M.D.
The famous Labrador doctor who will be one of the leaders at the New Year's Conference

es. To quote it here and there would be unfair. The total impression is total depression. Here is one bit:

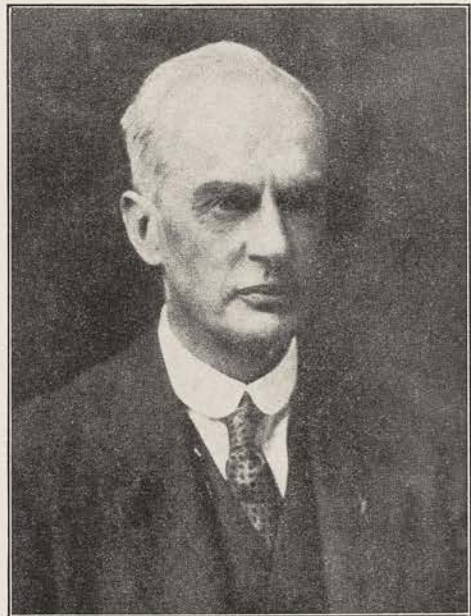
"But as a matter of fact, I can say with truth after thirty years of the ministry that I do not find many men who are happy in their work. The great majority of them are extremely anxious to make a change, to try another field. And this is more particularly true of men who have reached middle life. Very young men are more enthusiastic. They have not yet given hostages to fortune, and everybody likes youth. I do not think that it is too much to say that the lives of most ministers are gray, sad, depressed, discouraged. Most of us after the first fifteen years are like my predecessors. We tread water and go down hill."

Should this be regarded as a sockdologer for any contemplated conference on the ministry? Should we rather say to young men: "Choose the tonic-y career of the law, the happy life of the stock broker, the merciful calling of the insurance agent, but keep away from the gray, sad duties of the Christian ministry."

I think not. Of course, there are days, yes months, of blueness and of gloom, but

that is because of the bigness of the task. A man might be in this brief pilgrimage depressed by the magnitude of his job rather than petrified and pettified by the localism and minuteness of his calling. Of course, the accountant dotting and carrying-one, leads a serener life than the minister. He is sheltered in a sunny dell, whereas the minister is called out to the moors and the fens.

It is useless to get heated or irritated about this matter, writing unadvisedly with one's pen. But is it not true that by-and-large a greater percentage of men in the ministry are more happily concordant with life in general than men in other callings? If so, can we not honestly urge upon young men the ministry as a career, not only of usefulness, but of joy? And going further, even if it is not, even granting that the ministry is a gray, sad, depressed and discouraged career, ought not men still to undertake it? The greatest life, we all know, was achieved by a Man of Sorrows; the most constructive careers in history were wrought out by men who never asked: "Am I going to be happy?" The real nourishment of the world today



THE REV. A. HERBERT GRAY, D.D.
The popular English author of "Christian Adventure" whose presence will add much to the forthcoming conference

LOOKING AT THE MINISTRY



CHAPEL, ST. PAUL'S SCHOOL, CONCORD, IN WINTER

as ever is done by people who force no bargains for themselves.

Now, as to dates and plans. The Rev. C. Leslie Glenn is really the head of these conferences. We are glad to have them at St. Paul's School, where, thanks to anonymous friends, hospitality will be provided. We want to have at least a hundred picked collegians here to start the New Year together. Assembling on Friday night and leaving Monday morning, there will be ample time to confer, discuss, talk privately, as well as to skate and ski. We can be thoroughly serious without being morbid or hysterical. We can say to these collegians or recent graduates: "Now here are the needs, there are the calls, and so-and-so are the qualifications. Give as much heed to the ministry as to any other career."

Clergy and lay folk reading these words should at this point put down *THE SPIRIT OF MISSIONS* and say: "Now isn't that the chance for young Jack — or young Tom —? He is an A-1 young man. He says he wants to serve. He hasn't decided. Why don't I tell him about this chance?" That is precisely what the reader is asked to do, writing at once to the Rev. C. Leslie Glenn, whose address is 281 Fourth Avenue, New York, who will gladly be put in touch with any first-class candidate.

Later on more will be said about the conference for younger young men in June. Let's concentrate now on January 3 and college men. The time is rather short. Better get in touch with your candidate today. The Christian religion flourishes when we *do it now*.

YOUR CHRISTMAS GIFT PROBLEM SOLVED

THE bright green slip found in this issue is not, as some have hastily concluded in the past, a bill or a renewal notice, but a suggestion that *THE SPIRIT OF MISSIONS* makes a good Christmas present for people who like to stretch their minds. An attractive Christmas card will be sent to announce your gift to the recipient. Fill out the slip and send it with your cheque today.

You and the Budget and the Mission Field

What happens on the mission field when you support the General Church Program through the Every Member Canvass is here described

By Edith B. Stewart

Wife of the Superintendent, St. Luke's Hospital, Manila, P. I.

THE APPROACH OF THE Every Member Canvass makes it appropriate to tell something of the way in which the "envelope comes to life" in one of our mission fields, the Philippine Islands. This archipelago comprises several thousand islands only a handful of which are of any size or importance. Of these the two largest islands, Luzon and Mindanao, are both occupied by the Church.

The city of Manila and its environs has a larger Chinese population, largely from Amoy and Canton, than the whole United States. Until very recently, the only non-Roman body carrying on any Christian work among them was our St. Stephen's Church and School. In the girls' school alone there are nearly four hundred children. It is interesting to see the tiny tots in the kindergarten learning their Chinese characters by means of a slate on which is sprinkled a small quantity of sand. In this their fingers trace the symbol for long life, happiness, etc., shake the slate and obliterate the first effort, repeating until they have succeeded in making it correctly. When Bishop Roots of Hankow visited the school some months ago, he told the children that when he first went to China the boys there wore queues which they used to draw a circle with a piece of chalk tied to the end. There are many modern girls with bobbed hair at St. Stephen's, but the next day the long-haired girl was envied by the others as she stood at the blackboard and demonstrated how she, too, could draw a circle in the same way. At present there is only one American at work, Miss Dorothy Latham, as the head of this mission, the Rev. H. E. Studley, is on furlough. *You* who pay her salary

from the homeland for a teacher are really financing much more than that—superintendent of the school, treasurer of both church and Sunday school, parish visitor and nurse in emergencies.

A short distance from St. Stephen's is St. Luke's compound with its church, kindergarten, training school for nurses and hospital. There is a rainy season in Manila and for a long time the roof of St. Luke's Church leaked so badly that we thought we would have to raise umbrellas during services to keep dry. But under the General Church Program *you* appropriated an item for a new roof. Another of our problems is that we have to carry on a battle not only against disease but also against an ever present army of white ants, a most destructive and insidious foe. In the Every Member Canvass *you* go housecleaning along with the superintendent in a still hunt for white ants, just as at home *you* go housecleaning for moths, but with this difference. *You* do not always find moths; we always find white ants. Under one appropriation *you* treat over a hundred poor patients in the free dispensary every day. *You* pay part of the salary of a visiting nurse to follow up the dispensary cases in the native *nipa* shacks in the neighboring *barrios*. *You* support the kindergarten conducted in connection with the church.

The neighborhood of Manila is spoken of as the low-lands because the country is a flat plain. Only a few hours distance from the city one comes to the Mountain Province where we have flourishing work among the Igorots. Some of *you* may not know what a gee-string is. It is a very long piece of material about half a yard wide that is worn wound round and round

the waist, passed between the legs and tied at the back. The Igorots, many of them, wear the gee-string instead of trousers. Somewhere back in the United States there lives a woman who knows well the way to the heart of young Igorot boys, for in a missionary box that arrived for the use of Deaconess Margaret Rutledge, in Tukuran, there were two warm woolly red sweaters with black stripes on the collars. There were two boys who were leaving Tukuran for All Saints' School, Bontoc. Now these boys had never in all their lives worn any other garment than a gee-string and they loved their gee-strings to be a brilliant red and to be gathered up in a sort of bow-knot at the back. When they were given the sweaters their delight knew no bounds. At that season of the year Bontoc runs a temperature of ninety in the shade but daily there appeared on the mission compound two of the happiest little boys in all the world each wearing a warm woolly sweater, with black stripes on the collars, buttoned clear up to their

chins. Below the sweaters were two bare brown legs and at the back was a bulge from the bow-knotted gee-string underneath. But they were so very, very happy that no one had the heart to tell them it was far too warm and that their appearance would be greatly improved with less of a bowknot and bustle effect at the back. And it is *you* who pay for the tuition of those small boys through the Church's Program.

One of our Sagada missionaries was returning from furlough just before Christmas. At Christmas time, Sagada was reached only by a mountain trail. One either rode horseback or walked. The members of the staff felt that they wanted a turkey to make the Christmas dinner quite complete so the returning missionary determined to take one up. Of course, she had to take it alive. It was all right as far as the railroad went. The turkey traveled comfortably in the baggage car. It was all right as far as one went by motor truck, but one night had to be spent in a rest house along the trail. Then there



ST. STEPHEN'S CHINESE SCHOOL GIRLS

Arrayed in costumes for their Chinese Night entertainment at the Manila Carnival, these are but a few of the four hundred Chinese girls to whom your support of the General Church Program enables the Church to minister

THE SPIRIT OF MISSIONS



A CATECHIST'S HOUSE IN THE MOUNTAIN PROVINCE OF LUZON

In the Mountain Province, the Church ministers to more than ten thousand baptized natives, the majority of whom live in just such houses as these. The continuance of this flourishing work depends upon your support of the budget

had to be food and lodging for the turkey, and he had to be gotten up the trail on somebody's back or head. He made a fuss and gobbled a bit but he got there safely. And *you* paid for sending the missionary and the turkey up the Sagada trail because there is an item in the budget which provides the necessary traveling expenses of missionaries going to and returning from their homes to their stations at the time of furlough.

In a still more isolated and remote spot in the mountains lies our mission at Balbalasang. To Balbalasang there came at Christmas time, from a friend in America, a walking, talking, sleeping doll. Its American name was Alice, but to the people of Balbalasang it immediately became *Ina Wan*, "you beautiful thing." They had never even dreamed of anything so wonderful. Men and women as well as children walked miles over the mountains to see it. They made it walk and talk so much, they hugged it so much, they handled it so much that at the end of three months its ability to walk and

talk had reached the vanishing point and all it could do was open its eyes languidly and close them once more upon a most admiring world. And it is *you* who make it possible for Deaconess C. G. Massey, at Balbalasang, to help these loyal admirers of the walking doll when they are ill. For Deaconess Massey is a nurse as well as a teacher and as there is no doctor for miles around she maintains a small dispensary for which *you* supply the medicines and equipment.

Our newest mission is at Upi, in Cotabato Province, on Mindanao, where the Rev. and Mrs. Leo G. McAfee are doing pioneer missionary work. The infant mortality is very high and they are teaching the people hygiene and cleanliness. They sent a young girl of the Tirurai tribe, among whom they work, to Manila to learn midwifery, and it is *you* who support her and make it possible for her to help these primitive people. It is in such ways as these that "the envelope comes to life" in a mission field of the Church like the Philippine Islands.

Jottings from Near and Far

REPRODUCTIONS OF THE portrait of the late Presiding Bishop used on the cover of the November SPIRIT OF MISSIONS, are available on fine proof paper suitable for framing, size twelve by fifteen inches at twenty-five cents each from The Book Store, 281 Fourth Avenue, New York.



SIXTY MILES FROM New Orleans, near the mouth of the Mississippi River, in the center of a great orange and grapefruit country, is the little town of Buras, Louisiana, where recently the first regular service of the Church in thirteen years was held. In 1915, a disastrous storm swept this lower coast region. Not only was the whole community, including the small union church building, almost entirely wiped out but the people of the region speedily moved away. Sometime later, the climax of the disaster came when the already damaged church building was struck by lightning. For six years, almost nothing was done. Then in 1922, under the leadership of the Rev. Nicholas Rightor, rector of Mount Olivet Church, New Orleans, the Lower Coast Mission became a special responsibility of his parish. Even then for a few years more only occasional services could be held, but, in 1928, plans were undertaken for the rehabilitation of the long disused church culminating in the first regular monthly service at St. John's Mission, Buras, and the beginning of renewed effort in this rapidly developing fruit growing region.



ON ALL SAINTS' DAY, Miss Helen S. Peabody, for thirty-eight years principal of All Saints' School, Sioux Falls, South Dakota, died. Ever since her father, the Rev. A. B. Peabody, took his young bride out into the Dakota country in the pioneer ox-cart days, the Peabody family life has been woven through and through the fabric of the Church. Under Bishop Kemper's direction, Mr. Peabody became the only Church missionary in a vast region.

When in 1885, Bishop Hare opened All Saints' School for white girls, Helen Peabody felt herself too young and inexperienced to shoulder the principalship alone. She associated her older sister Sarah with her for the first year. (See THE SPIRIT OF MISSIONS, October 1924, pages 629-31, for an account of those early days.) She continued as principal until 1922, when she retired and became principal *emerita*. In recognition of her educational work the University of South Dakota awarded her an honorary L.H.D.

In his report to the National Council for the year 1928, the Right Rev. Hugh L. Burluson, Bishop of South Dakota, in commenting on the seeming widespread indifference in Church people to the whole cause of Christian education, says:

"In contrast to the indifference manifested by the general Church, I feel it a privilege to record the splendid service of one family to the cause of Christian education. When last June, Miss Eunice Peabody (fifth of the name to be associated with All Saints' School) resigned the position as principal which she had taken in succession to her elder sister, Dr. Helen Peabody, the women of this family had carried on the institution for forty-four years. Here is a contribution to Christian education which can scarcely be equalled and is nowhere excelled."



THE CONTINUATION COMMITTEE of the World Conference on Faith and Order, meeting at Maloja, Switzerland, during the late summer, elected as its chairman to succeed the late Bishop Brent, the Archbishop of Canterbury. The Committee also decided to give special study to theological questions, in an effort to prepare the way for the settlement of controverted issues. With this end in view, an international theological committee was appointed under the chairmanship of the Bishop of Gloucester. The Rev. Frank Gavin, Ph.D., Professor of Ecclesiastical History in the General Theological Seminary, is one of the American members of this committee.

SANCTUARY

Let us now go even unto Bethlehem

Out of the midnight sky a great dawn broke,
And a voice singing flooded us with song.
In David's City was He born, it sang,
A Saviour, Christ the Lord. Then while I sat
Shivering with the thrill of that great cry,
A mighty choir a thousandfold more sweet
Suddenly sang, Glory to God, and Peace—
Peace on the earth; my heart, almost unnerved
By that swift loveliness, would hardly beat.
Speechless we waited till the accustomed night
Gave us no promise more of sweet surprise;
Then scrambling to our feet, without a word
We started through the fields to find the Child.

—JOHN ERSKINE.



GRANT, O LORD, abundance of peace to those that stand in the gates of thy house; that, while they worship thee with eagerness of heart, they may be enriched with thy heavenly mercies, through Jesus Christ our Lord.



O GOD, WHO MAKEST us glad with the yearly remembrance of the birth of thine only Son Jesus Christ; grant that as we joyfully receive him for our Redeemer, so we may with sure confidence behold him when he shall come to be our Judge, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.



O GOD, WHO HAST made of one blood all nations of men for to dwell on the face of the whole earth, and didst send thy blessed Son to preach peace to them that are far off and to them that are nigh; grant that all men everywhere may seek after thee and find thee. Bring the nations into thy fold, pour out thy Spirit upon all flesh, and hasten thy kingdom; through the same thy Son Jesus Christ our Lord. Amen.

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.

Department of Missions and Church Extension

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

Across the Secretary's Desk

THE REV. CORNELIUS H. PATTON, D.D., one of the senior secretaries of the American Board of Commissioners for Foreign Missions, recently retired after a quarter of a century of brilliant and fruitful service. In 1904, when he was considering the call from the Board to give up his successful pastoral work for a secretaryship, a friend said to him: "Perhaps you ought to take this position, but I would not be your friend if I did not express my conviction that foreign missions is likely to be a waning cause in the coming years. I am inclined to think that the American Board has seen its best days."

How inaccurate was the judgment of this friend is indicated by the fact that during Dr. Patton's period of service the annual income of the American Board has risen from \$725,000 to over \$2,132,000. It is the period that has witnessed the work of the Laymen's Missionary Movement, a Pan-Anglican Congress, an Edinburgh Conference, and the meeting of the International Missionary Council in Jerusalem. Great and growing national Churches have been established in Japan, China and India. Numerous new methods of missionary service have been developed. There has been great and, in some instances unparalleled, advance in nearly every mission field. The non-Roman communions of the world are now represented abroad by thirty-five thousand missionaries. They maintain schools

with an enrollment of two and a half million pupils and hospitals giving fully eleven and a half million treatments every year. The Christian constituency in the mission field now numbers 8,350,000. The so-called sending countries are giving close to sixty million dollars a year for the support of foreign missions. Hardly a "waning cause" this! How could it be, since it is the cause of the Master who said, *God so loved the world—?*



WANG CHUNG-HUI, the minister of Justice in the Nanking government, is a member of the Christian Church, and is a friend of Dr. Pott, President of St. John's University, who a few months ago had the pleasure of officiating at Dr. Wang's wedding. Dr. Pott says of him that he is known as one of the ablest men in China and has an international reputation in legal matters.



A CLERGYMAN INTO whose hands there has come a copy of the 1928 report of the National Council writes:

"These reports are always most fascinating to me. They are a most valuable missionary library. I mark the reports and use some of these romantic stories in my Epiphanytide sermons.

"My parishioners are not so much interested in this sort of thing. But it is beginning to get results. Though the parish has never given its quota, nevertheless, we have increased our remittances eight hundred percent in my rectorship of eight years. I remember the cause of missions in my daily intercessions in the chapel and preach the subject faithfully throughout the year.

"Within the last four years, I have planted

THE SPIRIT OF MISSIONS

Holy Innocents Mission, in a district eight miles from the parish church. We have been self-supporting from the start. Our 1929 pledge for missions has been overpaid, and that is indicative as to what we can accomplish when we train a new congregation, in the right way at the very start.

"Let me again thank you for this priceless volume which I shall also use with our women's class during Lent."



FOR SEVERAL YEARS our friends in China have been getting their full share of the increase in the cost of living. The situation has reached a point where it is specially acute. Tariff autonomy for China has meant a large increase in duties on everything that the foreigner needs in the way of food and clothing. The depreciation in Chinese currency, now amounting to about twenty percent means that another influence has joined in boosting prices. Just as an illustration there comes a letter from one of my China friends enclosing a notice from a dairy company establishing new prices for milk, as follows:

"Pint Milk, .31 (Mexican) increase of 3 cents
Quart Milk, .55 (Mexican) increase of 6 cents
Table Cream $\frac{1}{4}$ pint, .40 (Mexican) increase of 2 cents
Table Cream $\frac{1}{2}$ pint, .70 (Mexican) increase of 4 cents.

"I might add that canned milk costs thirty cents a can at present. Of course we use it as we can only afford a half pint bottle of fresh milk a day.

"I am not writing this as a 'sob story', please understand, but merely a statement of facts as they are at present."



RELATIVES AND FRIENDS of the late Edgar A. Bancroft, some time Ambassador to Japan, recently created a memorial scholarship fund through the income of which, two Japanese students are enabled to come to this country for undergraduate study at an American college. The first student selected for the year 1929 is Eizaburo Moteki. He is a graduate of the preparatory department of St. Paul's University, and has come to

Amherst College for the four-year undergraduate course.



THE PRESBYTERIAN BOARD of Foreign Missions recently closed one of the best years in its history. Its widely distributed mission stations from Persia to Brazil and from Africa to Japan, showed distinct advance in many directions. In one China synod, ninety-two percent of the congregations are reported to be self-supporting. The African Presbytery is planning a foreign missions board of its own. The Presbyterian Church in Brazil, established in Rio de Janeiro in 1862, has become a national body with forty thousand Church members and one hundred and fifty ministers. During the past ten years, eight congregations in the Philippines have become self-supporting. At the home end, offerings from living donors increased \$153,000 over the preceding year, making a total of receipts from living members of the Church, \$4,150,000. One bequest will eventually add \$4,890,000 to the Board's invested funds.



ONE IS CONSTANTLY coming across distinguished Americans who have visited St. Luke's Hospital, Tokyo, and have a very high opinion of it. Dr. Ray Lyman Wilbur, former president of Leland Stanford University, Palo Alto, California, now Secretary of the Interior, wrote to Bishop Parsons of California recently as follows:

"It was my privilege to visit the institution founded by Dr. R. B. Teusler in Tokyo. It brings medicine at its best and in accordance with American standards to a great Japanese city. The modern hospital has, aside from the actual practice of medicine, many outstanding social relationships. St. Luke's International Hospital has brought to Japan new conceptions of the training of nurses and of the actual care of the sick patients. In this field it is unique. I was much impressed by the affectionate attitude taken by the Japanese community toward this institution. Those who are interested in having our country put its best foot forward in the medical and hospital field can take great pride in what has been already done and assist the future growth of the institution."

THE NATIONAL COUNCIL

Arrivals and Sailings of Missionaries

ALASKA

The Ven. F. W. Goodman left Point Hope, August 2, and arrived in New York, October 15.

Miss Estelle Wilcox arrived in Allakaket, September 10.

BRAZIL

The Right Rev. and Mrs. William M. M. Thomas returning to the field, sailed from New York, October 19.

CHINA—ANKING

Mrs. Leonard Tomkinson en route to England via the United States, sailed from Shanghai, September 28, and arriving in New York, October 17, sailed from there October 18.

Miss Cornelia M. Richardson sailed from Los Angeles, November 11.

CHINA—HANKOW

Mr. J. Earl Fowler, after two years' service in the Tokyo mission, returned with his family to Shanghai, September 10.

Miss Alice M. Clark and Miss Catherine M. Bennett arrived in Shanghai, October 28.

Miss Caroline A. Couch, returning after furlough, sailed from Vancouver, October 17, and arrived in Shanghai, November 1.

CUBA

The Right Rev. Hiram R. Hulse, returning to the field, sailed from New York, October 9.

Mrs. Paul A. Tate left for Camaguey, October 29.

The Ven. Reese F. Thornton, returning after furlough, sailed from New Orleans with his family, the first week in November.

The Ven. J. M. Lopez-Guillen, returning after furlough, left New York, October 8, and arrived in San German, October 21.

HAITI

The Right Rev. Harry L. Carson, returning to the field, sailed from New York, October 18. Sister Elizabetha, S.S.M., sailed on the same day to work in St. Margaret's Convent, Port au Prince.

JAPAN—KYOTO

Dr. and Mrs. Frank M. Jones arrived in Kyoto, October 18.

PANAMA CANAL ZONE

The Right Rev. James C. Morris, returning to the field, sailed October 12. Mrs. Morris sailed November 2.

PHILIPPINE ISLANDS

The Rev. William H. Wolfe arrived in Manila, October 24.

Miss Ina B. Jacobs, a new appointee for St. Luke's Hospital, Manila, sailed from San Francisco, November 15.

PORTO RICO

The Rev. Esteban Reus-Garcia arrived in New York, November 4.

Foreign-Born Americans Division

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

THE GOOD FRIDAY OFFERING

IT IS DISAPPOINTING to report that the 1929 Good Friday Offering was practically the same as the year before, which means that nothing can be done but continue the educational chaplaincy work already established in Jerusalem and Mosul, and the regular contribution of fifteen thousand dollars to the Pan-Anglican Jerusalem and the East Mission. Our Church is doing a great work in training leaders in the Near East for the future. We are asked to do much more. After the annual conference of the New York clergy, at which the Rev. C. T. Bridgeman, Educational Chaplain in Jerusalem, spoke, many said, "We had no idea of the importance of this work." That is probably the reason why a larger number of parishes did not make any offering on Good Friday to this object. Obviously it is impossible that any of the Good Friday Offering be applied to work among the Jews in the United States as was hoped.

MORE GREEKS

A letter from the rector of St. Paul's Church, Saginaw, Michigan, enclosing a postcard invitation for a men's party to be given by the parish men's club, signed by the committee as follows, Chris Magas, Mike Johnson, George Bujouves, Peter Stamatis, Frank Kroll, says:

"Of the five on the committee four are Greeks. Even Mike Johnson is a Greek. Frank Kroll is the only American by birth and he is a German.

"We have fine times with our Greek brothers and they do like St. Paul's Church. Two were in the Confirmation class this year. One last year.

"In a canvass among our Greek boys, we have thirty-three, and thirty-two made a pledge to St. Paul's Parish."

Religious Education

THE REV. JOHN W. SUTER, JR.,

Executive Secretary

THE THEME FOR next Lent, in connection with the children's annual offering, is *Our World at Work*. Under this heading, materials are being prepared which will make specific the general idea of Good Will which dominates all the Lenten offerings.

Why did the committee choose *Our World at Work* as the guiding thought for our missionary study and effort in Lent? One reason was that work in one form or another is practically universal, entering as it does into the experiences of men, women, and children of all races and all countries. We are fellow-workers with God in the great enterprise known as humanity, in the spiritual venture which carries on the purpose of the Incarnation, in the humble, daily business of providing food and shelter for ourselves and our neighbors. Work is one of those things which links us all together on this earth, and also links earth-dwellers with God. It is a missionary idea. It implies brotherhood, fair play, a respect for personality, and a sense of accomplishment. Our Lord referred frequently to His own work, and at the end of His perfect life said, "It is finished."

If we are to be true missionaries and loyal members of Christ's Church (which is a Church with a mission), we must learn to think and act as brothers in the world's work: teachers, nurses, farmers, engineers, artists, businessmen. These and their counterparts are found everywhere, and we may think of the universal Church as a partly invisible fellowship of laborers.

As Professor Coe says, in his book *The Motives of Men* (Scribners, \$2.50):

The chief output of mines is miners and mine operators; the chief product of factories is operatives, managers, and absentee shareholders; the goods mainly dealt in by department stores are salespeople and customers; the outstanding contribution of finance in the modern world does not appear in the profit-and-

loss account of any bank, for it is the banker himself and his clients. If we would estimate the efficiencies of the industrial age, we must study the men, women, and children all about us, and among other things we must take account of what they think of one another.

The ideal of our Lenten Offering is to carry out the high purpose set forth in the following prayer from the new Prayer Book:

Almighty God, our heavenly Father, who declarest thy glory and showest forth thy handiwork in the heavens and in the earth; Deliver us, we beseech thee, in our several callings, from the service of mammon, that we may do the work which thou givest us to do, in truth, in beauty, and in righteousness, with singleness of heart as thy servants, and to the benefit of our fellow men; for the sake of him who came among us as one that serveth, thy Son Jesus Christ our Lord. *Amen.*

Adult Division

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

READING WITH A PURPOSE

THE *Reading with a Purpose* series represents one of the most successful aids to adult education. It is in no sense a commercial project. Made possible by a grant from the Carnegie Corporation, the courses were inaugurated in 1925 in response to a felt need for simple, authentic, readable and inexpensive keys to knowledge for the average adult. Each course is a general introduction to the subject, written by an authority, and suggests in addition four or five books which, when read in consecutive order, will give the reader a fairly comprehensive grasp of the subject. About half a dozen are closely connected with religious subjects. The books in these courses are available in nearly all local libraries as librarians are coöperating closely in supplying this material. Many discussion groups have already been formed in various centers and churches.

For the man or woman who wishes to combine profitable reading with real enjoyment, who is looking for new fields of interest, for sane interpretations of the affairs of the day, for a more intimate

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acquaintance with writers and with a wide range of subjects—in short, for the man or woman who wishes to make his reading count, the *Reading With a Purpose* courses point the way. The popularity of these courses and the need for the guidance they offer are evidenced by the fact that more than half a million copies are in use.

Each course is prepared by someone who can write in a humanized style, and who has identified himself with the subject. The names of the authors associated with the series carry real authority.

The Plan

Each course is made up of two parts: The author, like the leader of a lecture course, introduces the subject in a brief talk which gradually leads into part two. This is a discussion of half a dozen books which the author has selected for further reading and which promise a better understanding of the subject and an appreciation and enjoyment of it.

How the Courses Are Used

The courses, intended primarily for the use of individuals who wish to do systematic and consecutive reading, are meeting individual needs everywhere. They are being successfully adapted however for group study. Women's clubs, parent-teacher associations, Y. M. C. A.'s, Y. W. C. A.'s, extension departments of universities and other groups are using the courses as study outlines. In several universities one or more of the courses have been used to supplement class room work; in a southern college thirteen titles in the series are being used in an orientation course for freshmen. A single industrial organization has purchased nearly fifteen thousand of these courses for distribution to its employees. A state superintendent of schools allows outside reading credit to all high school seniors completing any one of the courses.

The courses are obtainable at nominal prices from most public libraries, the state library extension agency at your state capital or the American Library Association, 86 East Randolph Street, Chicago, Illinois.

Christian Social Service

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

IN CONNECTION WITH the Synod of the Seventh Province, the Secretary attended a meeting of the diocesan social service chairmen of the Province. This was a somewhat new approach for the Department, and if the chairmen request it, we hope to have several meetings of this character in the future. The Department is anxious to develop a more intimate contact with the diocesan departments, and we feel that such sectional meetings may be useful in helping the diocesan chairmen to formulate programs and to exchange ideas among themselves.

Mr. Spencer Miller, jr., our Consultant on Industrial Relations, is organizing an informal advisory council made up of labor leaders who are Churchmen. He has discovered many more than we knew about who are influential leaders in labor problems, and we hope that through this coöperation his division will make a great many useful contacts.



TWO VERY INTERESTING monographs have been added to the library, they are studies in the practices of social work, and are the first two numbers of a series to be issued by the American Association of Social Workers. They cost one dollar each and are very well worthwhile.

The first is called *Interviews* and takes up the art and science of securing needed information from reticent or non-coöperative people. As we read the monograph we could not help being impressed with what a valuable thing it would be for a clergyman in his pastoral calling when he is trying to find out the spiritual condition of his people so that he can help them. In our own experience in pastoral work we found that parishioners insisted on discussing the weather and it was with difficulty that we could change the conversation. Now we think we know how to draw the conversation into more profitable channels when we again go back to parish work.

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The second monograph is on *Social Case Work*, and contains some valuable definitions and methods. While not as useful directly to a pastor, it is immensely useful in giving him an idea of what the modern case worker is trying to do, and it is full of suggestions as to how he can study his own people and learn where he can help them.

Department of Finance

LEWIS B. FRANKLIN, D.C.L.
Executive Secretary

IT IS GOOD TO BE able to report a better situation with regard to collections on the budget quotas of the current year as during the month of October we made up \$55,500 of the decrease from last year's receipts. There is still more ground to be gained in the last two months as the receipts for the year to November first show a decrease as compared with last year of \$82,242. As the dioceses have told the National Council to expect slightly more in 1929 than in 1928, the task of collection for the remaining two months is a bit heavier than it was last year.

Only thirteen dioceses and districts are now in the one hundred percent class as compared with sixteen in 1928 and twenty in 1927. The most serious feature of the situation is that instead of a constant growth in missionary giving there has been for the past three years a recession from the record mark reached in 1926. As a result the work is suffering. The natural result of life is growth. The Church's Mission is a living thing, a successful enterprise, and with life comes growth and with success ought to come expansion. Life can be killed by stopping growth and success can be turned into failure by a refusal to permit natural expansion.

The remedy for the situation is three-fold: First, the payment of all that has been pledged for 1929; second, a pledge for 1930 equal to the full budget quota of every parish and of every diocese; third, the adoption by the General Convention

of 1931 of a budget sufficiently large to permit of seizing opportunities for new work now being passed by.

We should ask ourselves not only "How much is our quota?" but also "How much does the Church need to do its work efficiently, and how much of that can I give?"

Field Department

THE REV. C. E. SNOWDEN,
Executive Secretary

THE EVERY MEMBER CANVASS in conception and application embraces four practical steps, all of which are essential to thorough-going operation. They are:

1. *Set Up*—Preparation.
2. *Sign Up*—The actual personal visitation at a given time.
3. *Follow Up*—A careful gleaning of the field to gather in those who have not been seen or those who may increase pledges: It also includes following through to see that pledges mean payments.
4. *Check Up*—Frequent examination of the items of the parish budget, preferably once a month; and monthly statements to pledges.

What the *follow-up* means to the Every Member Canvass is pointedly illustrated in a statement by Ven. Gerard F. Patterson, Executive Secretary of the Diocese of Ohio. This statement is commended to the consideration of all parishes, more particularly to those who for some reason have been satisfied with the canvass held on a single day and have never carried through to its proper end.

THE OHIO FOLLOW-UP

"I have been asked to suggest plans for the *follow-up* part of the Every Member Canvass.

"The Program of the Church in the parish, the diocese and the world has been presented by the rector, who has at his command an inexhaustible supply of information material. This has been done

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through study classes, group meetings, congregational meetings, etc. The inevitable must be met, which has been described by one of our bishops as the alabaster box in which the precious ointment of our lives is placed. The vestry has decided, by a carefully prepared budget, how best to meet the demands. The canvassing committee has made its plans, prepared its cards and possibly assigned individual quotas. Its members have gone into highways and byways, but here and there are those from whom the privilege of pledging has been withheld."

"Will you pardon me for citing two instances in my own diocese where a certain *follow-up* this last autumn has in one case produced pledges amounting to upwards of four thousand dollars, secured from Church people who had never before been solicited? This result is due to the painstaking and consecrated effort of a parish director of the Every Member Canvass. In the second instance, one of the members of our Diocesan Council reported that a number of unsigned cards had been returned to him and by his personal efforts he had succeeded in having every one signed for amounts totalling hundreds of dollars.

"I presume if this mopping-up process, as we call it in Ohio, were tried in every parish, we would find the results exceeding our most optimistic expectations.

"The *follow-up* program must not end with the signing of pledge cards. One parish treasurer down in Mississippi made this remark, 'We have the best pledging and the poorest paying parish in the State of Mississippi.' I presume that can be duplicated in every diocese in the land.

"In Ohio, through a carefully prepared list of parish directors, we obtain a detailed statement of parish budgets and pledges made for both parish support and nation-wide quotas. Where there is a wide margin on the deficit side our financial secretary makes a visit to the parish director and helps in making a careful analysis of the pledges. This may result

in a supplementary canvass being made and in almost every case satisfactory results are obtained."



IT WAS FEARED BY some that the presentation of the Advance Program, consisting of 168 projects, would be considered as an added burden to an already tired and exhausted membership. That such is not the fact is evidenced by the enthusiasm with which it has been received wherever it has been presented. The clergy and laity in diocesan conferences see in the Advance Program a concrete way of equipping the missionaries with tools for greater efficiency in their work. They also realize that in the Advance Program the Maintenance Budget is richly enhanced in its appeal. In maintaining a *status quo* there is found little to inspire but the idea of advancement has in it all the venture of the pioneer spirit. The Maintenance Budget is the minimum on which the present work can be prosecuted without providing for even the smallest scale of advancement which is coincident with all great undertakings. The Advance Program is that essential plus which is the guarantee of permanence in the results of our existing work.

That there are 168 projects or items of work is not accidental. About twice this number were submitted to the committee, appointed by General Convention to act in conjunction with the National Council. These were deemed to be most important at this time. The number is not sacrosanct; it may be increased or decreased as time elapses, or appeals change in their relative importance. Early in the coming year, each diocese will be asked to assume responsibility for providing one or more of these advance projects. In the meantime, persons who are interested in assuming the responsibility for one or more projects will find in the list the type of work they might wish to undertake. It affords an avenue for memorials to those who wish to honor their loved ones.

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

COÖPERATIVE CHILD WELFARE WORK IN SAN ANTONIO

THE DEPARTMENT OF Christian Social Service stands for coöperation with existing welfare organizations of the community in which it lives and works rather than duplicating such organizations by creating similar ones under its own name. For this reason, and desiring to be of service in the field of child welfare, St. Mark's Guild of St. Mark's Episcopal Church, San Antonio, Texas, has organized and directed its efforts in what is for this region a distinctly new venture.

In San Antonio, the only chartered organization doing child case work is the Child Protective and Humane Association. The scope of this society is large as it includes the examination and placing of dependent children in private homes and public asylums, the prevention of cruelty to children, the care of delinquent children, the vast amount of court work connected with these cases, the prosecution of offending parents, individual follow-up work and many side issues connected with juvenile cases. If this Association had enough case workers and was supported by the public at large and if it had the facilities of a proper detention home, preventorium and family relations court for the disposal of its daily load of cases of unprotected children, it would still be busy twelve hours of every three hundred and sixty-five days.

But without these most necessary additions to modern child welfare work, this Association gladly accepted the plan of St. Mark's Guild to furnish a trained child worker with a car to assist in their work. This worker has a double mission, which while it increases her duties, certainly adds to her effectiveness. Although she is working side by side with the one and only worker of the Child Protective Association, she is distinctly St. Mark's Guild worker. She has the advantage in this truly coöperative plan

of the advice and assistance of the volunteers of her own social service committee, which can be called upon to give extra hours of automobile service when necessary, to make special calls with or without the worker and to help in a variety of ways. When providing necessary clothing supplies, the Guild worker has the privilege of using the new dresses, infants' layettes, etc., that are made by the Supply Department of St. Mark's Church.

The Child Protective Association has the tremendous help that a full-time, trained worker with a car can add to its overcrowded program and St. Mark's Guild has the consciousness that its time and work and money go to the spot where they are most needed with no duplication of overhead expenses or waste of energy.

Beside the child in court, whether it be dependent or delinquent, stands the social worker, a spiritual and real protection against unfortunate circumstances or delinquent parents. Beside the child in its overcrowded home or perhaps equally overcrowded orphanage, may stand the volunteer worker with just as spiritual and just as real a mission to perform.

Trained and volunteer workers can only be successful when they work together and the Church can best serve the community when it works with the community's established organizations. Neither lose their identity and both together have much to give to each other as well as to the city and the children. —MAUDE LEE, *Social Worker, St. Mark's Church, San Antonio, Texas.*

THE CORPORATE GIFT

The November SPIRIT OF MISSIONS (page 749) contained the resolutions which the Executive Board passed in connection with the Corporate Gift. These resolutions were sent to the Field Department who considered them and in

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turn made recommendations to the National Council which adopted:

Resolved: That the National Council heartily commends the educational program of the Woman's Auxiliary along the lines already projected in preparation for the Advance Work Program; and

Further Resolved: That the Council approves the continuance in 1930 of the Corporate Gift in coöperation with the Advance Work Program by the selection of specific item or items in that Program.

The objects for this Corporate Gift will not be chosen, of course, until after this number is published, but they will be included in an early issue.

EXECUTIVE BOARD SUGGESTIONS

AT THEIR LAST MEETING the Executive Board stressed three special points: First, the emphasis today on religious thinking, which they felt almost amounts

to new thinking on the subject; second, the deepened interest which exists in religious education, and third, the realization of the importance of the Jerusalem meeting. In connection with this the following points were suggested:

1. That the Board personally and through the various branches of the Woman's Auxiliary feel a responsibility to re-think and express our own religious convictions in terms of this new religious thinking.

2. That the Woman's Auxiliary recognize that its educational responsibility does not end with the parish branch, but also includes an obligation to coöperate with Church schools and young peoples' societies.

3. That we consider new ways of bringing Christianity's supreme issues before the women of the Church as vital factors of present day living rather than as topics of study.

The National Federation of Episcopal Young People

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

ALL DURING THIS MONTH of December multitudes of people are scurrying around doing or getting something for somebody for Christmas. What can we, as a group, do for others? something that is more than a yearly gift, something that helps to make effective the mind and spirit of Christ. Some of the experiences and suggestions made by young people as helps to understand and share the true spirit of Christmas are:

FELLOWSHIP GATHERINGS

Right in the middle of a discussion as to what should be put in the usual Christmas baskets for the children at one of the Homes in the city, who differed in color and background, a member of a young people's group said, "How about inviting the whole crowd of them to come over here and join in our Christmas party? What's the use of giving them a basket

full of things once a year and then forgetting them for the next twelve months? Why be so friendly with them on one day and then treat them just the opposite all the rest of the year? Isn't that rather poor Christianity? I shouldn't blame them if they did not think very much of us or our Christianity either."

A long and earnest discussion resulted in the children from the Home being invited to the parish party and the young people calling for them in a fleet of cars. All enjoyed the program together, the older children from the Home contributing their share to it by songs and recitations. When the gifts were taken from the tree, there was one for each child, not all alike, but something suited to the individual with his or her name on it. The young people had gone to the Home, found the name, age and taste of each child and purchased the gifts with the

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same interest as though buying for their own friends.

Coming down the steps of the church that night after every one had gone home, the boy who had been one of the most strenuous objectors in the beginning said: "I didn't realize it before, but they are just like us, aren't they? This is what I call a real Christmas."

FRIENDLY VISITING

One day a girl, a freshman at college and a member of a young people's group, stopped on her way down town at a home for old ladies; for her class had promised to visit each member of this household. As she knocked on the door of the lady she was to call on, a rather disinterested voice said, "Come in." Sensing what seemed to be no response or cordiality the girl talked on, until rising to go she said: "Would you like to have me come again?" and quick as a flash she was answered with this question: "Do you want to?" "Of course, I'll come if you want me to, but what shall I talk about; is there anything you are specially interested in?" She was amazed to hear the woman say, "Talk about anything you like, just to hear a voice from the outside helps break the loneliness of day-after-day."

The loneliness of people who just needed companionship and who wanted to know that some one cared, so impressed this girl that she told the members of her group about her experience. As a result there have been found persons who are sick and shut-in, sometimes in institutions and sometimes right at home; persons who cannot get home for Christmas or who have no home to go to, who not only on Christmas day but throughout the year have been happier for friendly contacts with one or more young people.

LETTERS

Not so very long ago a missionary while home on furlough, told of her joy in receiving a bottle of cologne in the Christmas box. "It fills your heart with joy," she said, "to have people back home

remember you're still human when you are in the mission field."

This true story set the group of young people, to whom it was told, thinking how they would feel if they were out in some distant place. As an outcome one missionary bishop today is using a fountain pen which this group sent him just for himself because they were interested in him and his work, and they wanted him to know they were thinking about him and praying for him.

From this beginning comes the suggestion that greetings and letters might be sent for Christmas and at other times during the year to the workers in the Church who are far away from home and friends, especially the new workers, who have recently volunteered for service.

BOOKS

In an Armistice Day speech a noted minister, who used for his text *Blessed be the peacemakers*, called attention to the word, makers, saying peace does not just come, we have to make it. *Peace on earth and good will to men*. Do we really want to make the Christmas message true for all times and for all people? If so, catalogues which may be had for the asking from the following agencies will describe books which will not only force us to think but to act.

Commission on International Justice and Good Will

Committee on World Friendship Among Young People

105 E. 22nd Street, New York, N. Y.

League of Nations Non-Partisan Association, 6 East 39th Street, New York, N. Y.

Church Peace Union, 70 Fifth Avenue, New York, N. Y.

National Council for Prevention of War, 532 Seventeenth Street, N.W., Washington, D. C.

Committee on Peace and Service, 1305 Arch Street, Room 13, Philadelphia, Pa.

Department of Christian Social Service, 281 Fourth Avenue, New York, N. Y.

The Fellowship of Reconciliation, 383 Bible House, Astor Place, New York, N. Y.

Church League for Industrial Democracy, 416 Lafayette Street, New York, N. Y.

The Inquiry, 129 East 52nd Street, New York.

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.

TWO TESTS

IN GEORGE STEWART'S *Life of Henry B. Wright*, he says of him: "For over twenty years he was active in raising delegations to various student conferences. The climax of his year at Yale was always the Northfield Student Conference, and for this he generally recruited well over a hundred delegates, the largest number from any college. *The number of men who went to Northfield, and the number who decided to go into missions and the ministry were, in his opinion, the two surest external tests which could be applied to Christian work at Yale.* Among all the events of the college year making for the emancipation of spirit and dedication of life, he placed the student conferences first. Throughout the year he prayed for the gatherings at Northfield, Silver Bay, Seabeck, Hollister, Blue Ridge, Estes Park, Asilomar, and Black Mountain. These gatherings he considered not only the best place to receive information and inspiration concerning Christian movements, but also the best atmosphere in which to make life-work decisions."

LOOK ON THE FIELDS

"Average prayer, when it ventures to be specific, is apt to end upon a note of uncertainty. We remember how liable we are to ask amiss; and breathing the words, 'If it be Thy will' we cease our prayer not knowing whether we have received what we ask. Very different would appear to be the New Testament ideal of prayer. It is not a breathing out of our perplexities, and desires, into an unresponsive silence; it is question and answer, request and consent, or, if need be, refusal. Such definiteness and confidence of petition, so far from being a crude and almost unworthy form of prayer, requires

for its possibility the highest development of filial intuition."—Hogg.

Could we pray this way for the New Year Conference at St. Paul's School, Concord, New Hampshire, January 3-6, 1930?

COLLEGE CLERGY CONFERENCE

A sample of the kind of gatherings of college clergy that were held in connection with the synods this fall may be seen in the program of that held by the First Province at Christ Church Cathedral, Hartford, Connecticut, October 22:

- 7:45 A. M.—Holy Communion
- 9:30—Opening Address, The Rev. Allen Clark
- 10:00—The Sacramental Life, The Rev. Frederick H. Sill, O.H.C.
- 11:00—Winning Men to Christ Through One Form of Personal Evangelism, The Rt. Rev. John T. Dallas, D.D.
- Noon—Recruiting for the Ministry, The Rev. Arthur Lee Kinsolving
- 12:30 P. M.—Luncheon
- 2:00—Winning Men to Christ Through the Intellect, The Rev. Gardiner M. Day
- 3:00—Winning Men to Christ Through Another Form of Personal Evangelism, The Rev. Samuel M. Shoemaker, jr.
- 4:00—Winning Men to Christ Through Preaching, The Rev. Elmore H. McKee.

S.O.S.

The rector of a church on the campus of a leading eastern women's college is looking for a woman to assist him in his work among students. She would be appointed under the United Thank Offering, and, in addition to their requirements, should be a college graduate with possibly additional training in theology and pastoral care. He has been looking for two years. Does anyone know where such a person can be found?

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 ITS GENEVA Convention, (See October SPIRIT OF MISSIONS, pages 663-5,) the Junior Brotherhood passed a resolution to raise a Japan Scholarship Fund, to give promising graduates of St. Paul's University, Tokyo, two years' post-graduate study in American universities, further to fit them as instructors in St. Paul's or as leaders in the Church's work. The plan, which will require three thousand dollars for each man, has the cordial sanction of the Right Rev. C. S. Reifsnider, President of the University, and is being promoted by Mr. Paul Rusch, an instructor in St. Paul's and Director of the Brotherhood there, who is now in the United States on furlough.

During the next few years it is hoped that, not one man, but ten, may be provided for through the efforts of the Junior Brotherhood. That would mean the raising of thirty thousand dollars. As these young men would not all come at once, the plan is by no means visionary. Rather, it is *visionful*.

St. Paul's University and Middle School have a combined faculty of nearly one hundred professors and instructors, and the aim of Bishop Reifsnider and his colleagues is to employ as teachers only devout Christian leaders. It is for such positions that these young men would especially be fitted.

Many distinguished Japanese statesmen and other leaders have already enjoyed such training in the United States after completing their courses at Japanese institutions of learning. Quite recently, St. Paul's has sent her own first young man, John Fumio Yamamoto, for postgraduate work in the Wharton School of Business

of the University of Pennsylvania. It is to keep this stream flowing to the Occident and to make it possible for those of slender means to come here, that the Junior Brotherhood dreams dreams and has visions of a result entirely possible.

The committee in charge includes Russell Lamson of Iowa, as chairman, Donald Gerow of Washington, and Douglas Turnbull, jr., of Baltimore, while the treasurer of the Brotherhood, Mr. J. A. W. Inglehart will handle the fund.



THE DIOCESE OF East Carolina, of which the Right Rev. Thomas C. Darst, Chairman of the National Commission on Evangelism, is Bishop, has the distinction of having a Brotherhood chapter in every white parish and in several missions. This is the result of the deep personal interest and sympathetic support of Bishop Darst and of the careful preparation and steady work of Mr. John Q. Beckwith, diocesan representative on the National Council of the Brotherhood, followed by a diocesan tour undertaken by the General Secretary of the Brotherhood in company with Mr. Beckwith during which thirteen new chapters were organized in six days. One of these new chapters is unique in that it is organized in part for the purpose of meeting the needs and utilizing the services of a number of members of the Greek Orthodox Church in this community, who look to our Church for spiritual help and give to it their financial support, but whose occupations prevent their attendance at the ordinary Church services. These foreign-born friends are being enlisted in the Brotherhood chapter for the double purpose of providing for them an informal religious service at a convenient hour and an opportunity for practical Christian work.

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Commission on Evangelism

THE RIGHT REV. THOMAS C. DARST, *Chairman*
509 Southern Building
Wilmington, North Carolina

EVANGELISM IS THE business of the whole Church; of every member, laity and clergy alike. It is the response to the Great Commission of the Master to make Christians of all people both near and far. It is the life of all missionary enterprise; the purpose back of every prayer for the Kingdom; the motive of all giving for its progress. It is the object of diocesan and parochial organization and activity. It is the heart-throb of the whole Church. But what is everybody's business may come to be nobody's immediate and definite responsibility. For this reason, the General Convention has provided for the appointment of a National Commission on Evangelism whose business it is to study methods, suggest plans and organize the forces of the Church to this end, lest we become so absorbed in details of our work that we lose sight of its main purpose.

It would be a mistake to suppose that the holding of preaching missions is the sole purpose in mind. The preaching mission in a parish, in a city-wide or diocesan plan is one means and a very effective one, to help deepen this spirit of evangelism. Wherever such preaching missions are held, they should be so conducted and so followed up as to create another center or stronghold from which to carry on progressive work until the whole Church is permeated with renewed vigor, deepened conviction and joyous enthusiasm.

With this purpose in mind the Commission held its last meeting in Washington a day in advance of the gathering of "the Seventy" (See October *SPIRIT OF MISSIONS*, page 645). Later these two groups merged into a most helpful conference lasting several days with gratifying results. "The Seventy", appointed with the approval of the Presiding Bishop in response to a resolution of General Convention, are men with experience in conducting preaching missions from various parts of the country and Church, who have

agreed to give when called upon at least two weeks each year to this work. Together with the members of the Commission they gave themselves to the study of methods and plans calculated to make the preaching mission more effective and of permanent value.

So many inquiries are made as to men available for the conduct of a preaching mission that the list of "the Seventy" is published below. These are not the only men available, and the list does not contain the names of some, widely known for their effectiveness in this work, but they are men of experience, from various parts of the country, pledged to give their services whenever possible. Arrangements to secure any one of them may be made direct with the individual or through the Chairman of the Commission whose address is Wilmington, North Carolina.

THE SEVENTY

First Province

The Right Rev. Samuel B. Booth, D.D.
The Rev. Spence Burton, S.S.J.E.
The Right Rev. John T. Dallas, D.D.
The Right Rev. Frederic S. Fleming, D.D.
The Rev. Henry W. Hobson
The Rev. Arthur L. Kinsolving
The Rev. John M. McGann
The Rev. Norman B. Nash
The Rev. Anthony R. Parshley
The Rev. Lyman H. Rollins

Second Province

The Rev. Donald B. Aldrich, D.D.
The Rev. Walter E. Bentley
The Rev. Frederick T. Henstridge
The Rev. Shirley C. Hughson, O.H.C.
The Right Rev. George A. Oldham, D.D.
The Rev. George L. Richardson, D.D.
The Rev. George A. Trowbridge

Third Province

The Right Rev. Philip Cook, D.D.
The Rev. Charles E. Eder
The Rev. John Gass
The Rev. Churchill J. Gibson, D.D.
The Rev. Edgar Jones, Ph.D.
The Rev. Charles E. McAllister
The Right Rev. R. E. L. Strider, D.D.
The Rev. Beverley D. Tucker, jr., D.D.
The Right Rev. John C. Ward, D.D.
The Rev. Dennis Whittle

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Fourth Province

The Right Rev. Theodore D. Bratton, D.D.
The Rev. Charles Clingman, D.D.
The Rev. E. P. Sandridge
The Rev. Frank D. Dean, M.D.
The Rev. Raimundo deOvies
The Rev. G. W. Gasque
The Right Rev. William M. Green, D.D.
The Rev. Robert J. Murphy
The Rev. James Owens, D.D.
The Right Rev. Edwin A. Penick, D.D.
The Rev. Henry D. Phillips, D.D.
The Rev. Julius A. Schaad
The Rev. Richard Wilkinson, D.D.
The Right Rev. John D. Wing, D.D.

Fifth Province

The Right Rev. H. P. Almon Abbott, D.D.
The Right Rev. Campbell Gray, D.D.
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The Church Periodical Club

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

THE ANNUAL SERVICE of the Church Periodical Club will be held in the Cathedral of St. John the Divine in New York on the second Sunday in Advent, December 8, at four o'clock. The sermon will be preached by the Rev. Charles T. Bridgeman, Honorary Canon of St. George's Cathedral, Jerusalem, whom we have assisted in his educational work for the future priests of the Armenian Church.



In the July SPIRIT OF MISSIONS an appeal was printed from a colored clergyman who wished to build up a library for people of his own race. Now comes the sequel which needs no comment except the hope that the good work may go on, and that more doors may be opened to those who would read and study if they had the books:

"Just a few months ago we appealed to you for some reading matter. We mentioned the adverse conditions here and the fact that in such communities as this the colored people have no library advantages whatever. We have our city schools, but our boys and girls are at a double disadvantage, having no place of reference or even a reading room.

"Today, thanks to the swift and generous response of your organization, we have been able to open a public reading room and lending library. We desire to express, through you, to the various branches that have contributed to our library here, and particularly to the Ohio dioceses, our sincere thanks. We also desire to thank the many individuals who, hearing the call, have responded. It has been our pleasant task to try and answer each contribution with a personal letter of appreciation, but in case there has been an oversight, we take this opportunity to let you know that we are indeed grateful."



It is a joy to know what one picture may mean to a group of mountain children and their teacher:

"I wish to thank you for the lovely Copping picture of Christ and the little children. I was

THE NATIONAL COUNCIL

very glad that Deaconess gave it to me for my Sunday school because I had just taught the story of Christ blessing the little children the week before, and I knew they would love it all the more since they had just heard the story, as they did. It is tacked up in the schoolroom where the daily pupils may see it, and where the three classes which my two high school girl helpers and I teach may enjoy it too. I know the children join me in thanking you for it. They were all very enthusiastic about having it put up *at once!*"

Church Mission of Help

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

CHURCH MISSION OF HELP in Westchester County welcomed its friends from New York, Albany, New Jersey and Connecticut at its annual luncheon meeting in Bronxville on October 21 and gained much inspiration from the messages they brought.

Miss Ethel Van Benthuisen, vice president of the Albany branch, answered the question, "Why Church Mission of Help?" by showing that it has proven its reason for existence in serious acceptance of its threefold responsibility: first, to wayward and unfortunate girls; second, to courts and machinery of justice; third, to the Church, to prove the value of social case-work and psychiatry in conjunction with religion.

"What are we doing for our girls?" was answered by Miss Barbara Whitmore of the New York CMH. She showed how the four parts of the problem, economical, physical, social and re-creational are met, with spirituality woven through the whole and are summed up in the fact that to be a friend means "to live with the girl on the inside of herself."

Mrs. L. Frederic Pease, vice-president of the Connecticut CMH, told how "Our Neighbors," the dioceses of Albany, New Jersey and Connecticut, are developing the work as a Church organization and in conjunction with other social agencies; all are increasingly realizing the mysteriousness of life and trying to remove stumbling-blocks from the paths of others.

Miss Mary S. Brisley, New York Executive Secretary, spoke for the financial side. The Rev. C. W. Robinson, D.D., rector of Christ Church, Bronxville, diocesan vice president, presided and described the work of the McLean Farm, the vacation home at South Kortright, New York.

The Daughters of the King

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

THE EIGHTY-FOURTH SESSION of the National Council of the Order of the Daughters of the King was held for three days in October in Sewanee, Tennessee, with ten members in attendance. A meeting of the Executive Board was held on the morning of the opening day with all members present.

The Council, in the name of the Order, sent the following message to the National Council of the Church in session at the same time:

The National Council of the Order of the Daughters of the King, in session assembled, desires to place on record its sorrow at the loss of its beloved Presiding Bishop, a staunch and unflinching friend. The Council joins with you and the whole Church in paying high tribute to this mighty man of God.

Bishop's chapters and rural work, junior chapters, days of prayer, study classes, extension, provincial organization, and some matters pertaining to the next triennial convention, received special attention, as did also the Accumulative Endowment Fund, a committee to foster the growth of which was authorized and a chairman appointed.

The sifting of reports submitted show an eagerness to serve, a desire to obliterate self, a longing to become faithful witnesses. It but remains for each one to bring home to herself that only through the humbling influence of disciplined study and the transforming process of prayer and quiet communion can this eagerness for service and sacrifice be made intelligible and effective.

The Girls' Friendly Society

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

A RECENT SURVEY made by the membership department reveals that fifty percent of the members of the Girls' Friendly Society are in school. This means that one-half of the G.F.S. is made up of candidates (children five to twelve years old), younger members (thirteen to eighteen years old) and older members just over eighteen years of age.

This information was secured from questionnaires sent out to branch presidents. Out of approximately 1120 questionnaires sent out, 415 or somewhat more than a third were returned, which we are assured is a very good return, giving a cross section of the entire membership.

It is interesting to note that the western and middle western states have the largest proportion of members in school. We might naturally expect to find many more older members in Massachusetts and Maryland, the two oldest dioceses. The survey showed, however, that almost half the members in Massachusetts are in school; in Maryland the proportion is ever larger.

A significant comparison is that between the area lying in and around New York City and California in which the branches are mostly in small towns or rural communities. In metropolitan area, only about one-third are younger members and one-sixth candidates, showing that the majority are business girls. In California, on the other hand, there are proportionately more candidates, more younger members, and more older members in school and college.

By grouping together all the returns from 895 members in rural communities (towns of 2,500 and under) we find:

In professions	38
In offices	54
In industry	29
In business of their own.....	17
In school or college.....	682
At home (not employed).....	75

Of the above 319 are candidates or children.

In the metropolitan centers (cities of 500,000 and over) returns from 2,860 members show:

In professions	85
In offices	603
In industry	162
In business	110
In school or college.....	1461
At home (not in school or employed)	439

The candidates above number 855 of the total.

Guild of St. Barnabas

MRS. RICHARD W. BOLLING, *Secretary General*
156 East 79th Street, New York City

A BRANCH OF THE Guild has recently been organized in Los Angeles, California, with the Rev. Thomas C. Marshall of the Hospital of the Good Samaritan, as its chaplain, and Miss Gertrude L. Spanner, R.N., as its secretary. This makes sixty-three active branches of the Guild with a total membership of nearly six thousand.

The Rev. H. K. Sherrill has felt obliged to resign as chaplain of the Boston branch, and the Chaplain General has appointed the Rev. E. J. Dennen.

During the summer a letter came to the Chaplain General from the Rev. J. Kenneth Morris of Kyoto, Japan, asking if the Japanese Nurses' Mission might in some way become connected with the Guild of St. Barnabas. When the matter was brought before the Executive Committee at its October meeting the proposition met with cordial approval. Dr. Robbins has written to Mr. Morris, expressing hearty approval of the idea and suggesting that the Japanese nurses form their own independent national organization, modelled on the same general lines and taking the name of St. Barnabas if they wish. They could then come into affiliation with the Guild in the United States, and later perhaps with the Guild in England. We hail with joy the organization of a Japanese Guild of Nurses, for it would be a special bond between the devoted women in both lands who are giving themselves to the care of the sick and suffering.

THE NATIONAL COUNCIL

The Seamen's Church Institute of America

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

IT IS GRATIFYING to know that the fourth Sunday in October, set aside by General Convention as Annual Sailors' Day, was observed this year by more parishes than ever before. By special mention in sermons, notices and parish papers, the splendid missionary accomplishments of the Seamen's Church Institute of America was presented and used as a part of the preparation for the parish Every Member Canvass. Rectors, auxiliaries, Sunday school superintendents and teachers and other parish organizations are constantly writing for literature relative to the Seamen's Church Institute of America in planning their parish programs and we are glad to know that the Institute is making a contribution to the appeal of the Church in her effort to meet the quota through the Every Member Canvass.



The Women's Associations, or Auxiliaries to the Seamen's Church Institute of New York, have for the first half of 1929 provided the Institute with 4,113 pieces of household linen and have knitted 354 pounds of yarn into sweaters, scarfs, socks, wristlets, etc. The Associations have in addition to this work supplied the Institute reading rooms with magazines and books and have been generous in their contributions of second-hand clothing such as overcoats, underwear, suits, and shoes.

Following their practice of raising funds for the building and endowment of various parts of the new Institute building designated in commemoration of men and events, the Auxiliaries to the Seamen's Church Institute of Philadelphia have contributed \$1,250 toward the Thanksgiving Corridor. The Junior Club

Auxiliary has given \$500 and the Lansdowne Auxiliary \$200 for the work. The Girls' Friendly Auxiliary has contributed \$100 toward Lindbergh Room.

The superintendent of the Seamen's Church Institute of New Orleans is inaugurating Auxiliaries to the New Orleans Institute in various centers throughout Louisiana and we hope that we may be able to report favorable accounts of their work in the near future.

There are many individuals not living in seaports who may desire to join this great body of workers and, although it may not be feasible for them to be members of any of the Auxiliaries directly serving local Institutes, they may become members of the Central Auxiliary to the Seamen's Church Institute of America by making their desire known to the General Secretary.



The chaplain of the Seamen's Church Institute of New York has added an innovation to the Sunday evening services which has proved of great value. Instead of the chaplain and seamen reciting the Lord's Prayer in unison the chaplain says the prayer phrase by phrase making sufficient pause between the phrases to enable the seamen to repeat each petition. This method of reciting the Lord's Prayer has made it of greater value and of vital significance to the seamen.



In order to spare our merchant seamen from burial in Potters' Field, we have secured several lots in local cemeteries for the interment of our seamen. During the past month the Seamen's Church Institute of Port Arthur, Texas, has been added to the list of Institutes possessing such cemetery lots. This lot was purchased by our chaplain with funds raised in Port Arthur. He is now securing funds for a granite cross to be used as a marker and to bear the names of all seamen buried by the Institute.



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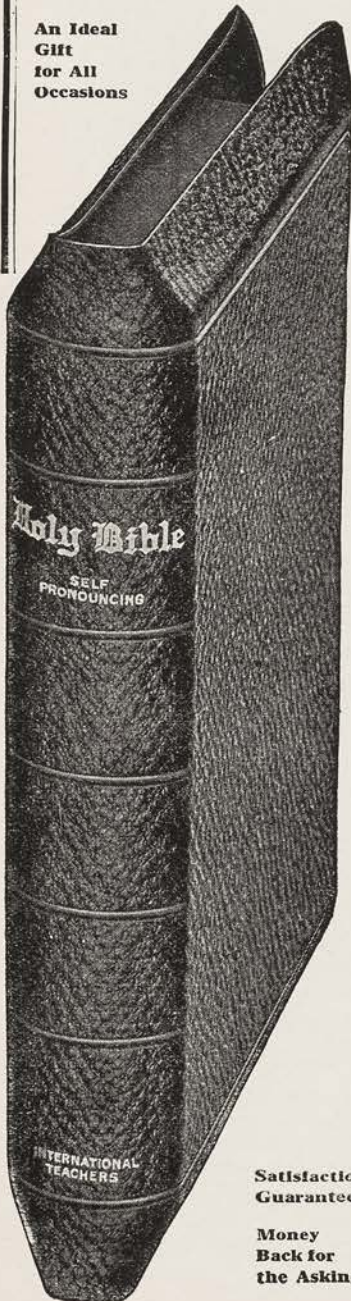
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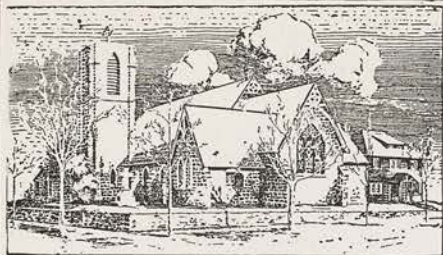
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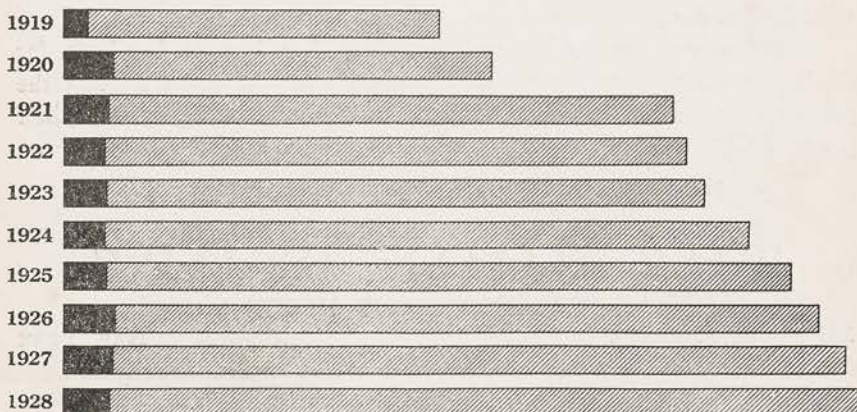
Milwaukee, Wisconsin

Is a Fair Proportion of your Contribution Designated "FOR OTHERS"?

Weekly Per Capita Giving of the Church in 1928:

For Ourselves - - - - - 68¼c
 For Others - - - - - 4½c

TRENDS IN GIVING: 1919-1928



FOR OTHERS			FOR ALL PURPOSES		
Amount Paid	Per Capita	Year	Communicants	Total Contributions	Per Capita
\$1,472,949	\$1.39	1919	1,054,430	\$21,451,346	\$20.34
2,969,121	2.76	1920	1,075,820	24,392,091	22.67
2,686,525	2.48	1921	1,081,588	34,873,221	32.24
2,432,240	2.17	1922	1,118,396	35,748,625	31.96
2,496,541	2.20	1923	1,128,859	36,752,520	32.55
2,456,913	2.15	1924	1,139,192	39,243,127	34.44
2,520,473	2.16	1925	1,164,911	41,746,055	35.83
3,028,983	2.58	1926	1,173,679	43,313,716	36.90
2,938,895	2.46	1927	1,190,938	44,743,842	37.57
2,789,225	2.29	1928	1,215,383	45,928,056	37.78

PRAY --- WORK --- GIVE

That Christ's Kingdom May Come
 and His Will Be Done on Earth as It Is in Heaven.

Every Member Canvass, December 1-15

THE NATIONAL COUNCIL,

281 Fourth Avenue, Church Missions House, New York, N. Y.