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# The Spirit of Missions

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# THE SPIRIT OF MISSIONS

SEPTEMBER, 1930



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KATHLEEN HORE  
Assistant Editor

Vol. XCV

SEPTEMBER, 1930

No. 9

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# Labor Sunday Message

SET FORTH BY THE INDUSTRIAL FELLOWSHIP OF THE CHURCH

A DECADE HAS ELAPSED since the Lambeth Conference declared that "the primary task of the Church is to witness to the principles of Christ and His Kingdom" and "that the Gospel of the Kingdom includes a social message." The Lambeth Conference that has just adjourned has made even more specific the duty of the Church in those areas of individual and social relations which are the concern of all men and vitally affect the character of our civilization.

With the Church's social responsibility thus made clear we turn again this year on Labor Sunday to consider the relation of the Church to the problems of industry. It should be a time for prayerful reflection. Twelve months ago we enjoyed a prosperity that, with a few exceptions, was widely diffused. Today we are just emerging from an equally widespread economic depression. The turn of the cycle has brought a period of nation-wide distress.

But the most serious aspect of this depression has been the vast volume of unemployment which has rendered involuntarily idle upwards of four millions of our people. The existence of bread lines, family relief, and other expedients has reflected the extent of the demoralizing effects of unemployment upon all the values of life. Such a condition is a reproach to our standards of industrial leadership and to our ideals of Christian brotherhood. Such a condition also makes it our sacred duty to urge our government, our industries and our organizations of labor to work without ceasing for some methods of collective action, such as the reduction in working hours, social insurance, regularized employment, or raising the school-leaving age, to bring greater security into the life of the worker and stability to the community.

This spectacle of unemployment not only at home but abroad has also revealed to us again in our common distress, our complete interdependence. None can suffer alone. When employers suffer, workers suffer also. When an industry stops running all who serve or are served by it suffer. And so with nations. Humanity is one!

The Church's message, then, upon Labor Sunday, to all who are engaged in industry, whether by hand or by brain, is an affirmation of the principles of Christ and His Kingdom—the principles of human brotherhood, of fellow service, of the sanctity of human personality, and the spiritual value of material things. Where these principles find application in industrial relations there may we find an accommodation to the mind of Christ. Our common distress and our demonstrated need for coöperative action make imperative the application of these principles for the realization of the Kingdom of God in industry.

# THE SPIRIT OF MISSIONS

VOLUME 95

SEPTEMBER, 1930

NUMBER 9

## Lambeth Conference Ends Its Sessions

Meeting achieves substantial accomplishments.  
May the Church have courage and consecration  
to follow where the conference points the way!

*By the Rt. Rev. Hugh Latimer Burlleson, D. D.*

*Missionary Bishop of South Dakota*

THE FIVE WEEKS' session of the seventh decennial Lambeth Conference, by far the greatest of all Anglican conferences, came to a close on August 10 with a solemn service in Westminster Abbey at which our own Presiding Bishop preached the sermon. His message of Christian solidarity was a fitting close to the long, strenuous and fruitful deliberations. The conference has passed into history but much was done which will make further history.

The most representative gathering of our communion which has ever assembled, it was attended by over three hundred bishops. The membership outside the British Isles greatly outnumbered the bishops from the homeland. From Great Britain, 113 were present; from the rest of the world 195. These latter included sixty-two from the United States, together with representatives from practically every continent and country known to man. It was an impressive demonstration of the world-wide extension of the Anglican Communion. Sitting side by side with the scholars from Oxford and Cambridge and men who are

lords as well as lord bishops, were a black bishop from the Niger, a Chinese bishop, a Japanese, and a native of India. Archbishops and suffragans had equal voice and vote and received equal courtesies in

### The Cover

OUR double cover this month is a picture of the bishops attending the recent Lambeth Conference in session in the palace library. The Archbishop of Canterbury, the Most Rev. Cosmo Gordon Lang, D.D., is presiding. American bishops who can be identified in the picture include the Presiding Bishop, the Right Rev. James DeWolf Perry, D.D., Bishops Jenkins (Nevada), Burlleson (South Dakota), Roots (Hankow), Mickell (Atlanta), Sanford (San Joaquin), and Oldham (Albany).

this Christian democracy of the universal episcopate. One felt that it must have been like this in the early councils of the Church.

The demands upon the members of the conference were great and continuous. Day after day we sat for long hours, and often with much fatigue. Those who did their full duty as members of the conference as

was almost universally the case had little time for anything else.

A few social events marked the evenings, among them a reception given at the English-speaking Union, by the Presiding Bishop and Mrs. Perry to the American bishops, and toward the end of the sessions, another reception in the same place when the American bishops entertained their brethren from other lands in honor of the Archbishop of Canterbury. The King of England received the bishops at Buckingham Palace, when he and the

## THE SPIRIT OF MISSIONS

Queen greeted and shook hands with each one. Everywhere there was most kindly and cordial hospitality, particularly at Lambeth Palace, where we had luncheon and tea each day.

The program followed by the conference is already familiar to readers of *THE SPIRIT OF MISSIONS* and the subjects discussed have been widely published (See July 1929 *SPIRIT OF MISSIONS*, pages 431-2). This article will attempt no general analysis or detailed statement concerning them, but will attempt only to emphasize a few outstanding impressions of the things accomplished. The full report, with the ninety resolutions passed upon the six major subjects of discussion will be promptly published and should be widely read. It contains matter of great interest and value.

FIRST, I SHOULD put what we might style the emergence of the Anglican Communion as a conscious entity. Developments have been proceeding rapidly during the past ten years. It has already been noted that nearly two-thirds of this great gathering of bishops came from outside the British Isles. Nor was this all. For the first time the bishops of China and of Japan sat as representing national bodies which are constituent members of the Anglican Communion. It was cause for satisfaction that the metropolitan of each group was an American bishop. The *Nippon Sei Ko Kwai* headed by the Rt. Rev. John McKim, Bishop of North Tokyo, and the *Chung Hua Sheng Kung Hui* by the Rt. Rev. Logan H. Roots, Bishop of Hankow.

It was truly felt that significant changes were taking place which indicate a wide extension of the Anglican Communion. The national and regional churches which have come into being are no longer Anglican in the narrow sense of the word. To quote from the Encyclical:

"Hitherto, they have all been Anglican, in the sense they reflect the leading characteristics of the Church of England. They teach, as she does, the catholic faith in its entirety and in the proportions in which it is set forth in the Book of Common Prayer. They refuse, as she does, to accept any statement, or practice, as of authority which is not consistent with the Holy

Scriptures and the understanding and practice of our religion as it was in the undivided Church. They are, in the idiom of our fathers, 'particular or national' Churches, and they repudiate any idea of a central authority, other than councils of bishops. They combine respect for antiquity with freedom in the pursuit of truth. They are both catholic and evangelical. This is still today a true conception of the facts and ideals of the Anglican Communion.

"But these very ideals are working a change. Every church of our communion is endeavoring to do for the country where it exists the service which the Church of England has done for England—to represent the Christian religion and the catholic faith in a manner congenial to the people of the land, and to give scope to their genius in the development of Christian life and worship. As the Churches founded by our missions in India, China, Japan, or Africa, more and more fully achieve this purpose, they may in many ways grow less and less like to each other and to their mother, and, in consequence, less and less Anglican though no less true to catholic faith and order."

THIS STATEMENT leads naturally to a second striking feature of the conference—the approach which it made toward the older forms of Christian faith and practice, as instanced by the remarkable series of conferences with the ancient churches of the East and the Old Catholics. Most representative and impressive delegations were sent to London, and the conversations carried on, not in the conference itself, but parallel with it, seem certain to produce important results. The day of possible intercommunion has drawn perceptibly nearer.

At the same time, most surprisingly, the conference, in dealing with the South India plan of reunion, took a step in the direction of uniting the sundered portions of protestant Christianity. Few of us believed, when we came to Lambeth, that a favorable report on what was called the South India Scheme, would be at all possible. That there could be a unanimous report on the part of an influential committee representing every type of churchmanship seemed unthinkable; but by the grace of God and the guidance of His Spirit the impossible was accomplished, and the conference, with careful safeguarding and sound advice, gave its God-speed to this most remarkable adventure in the reunion of Christendom. To tell how this was done would carry us far

## LAMBETH CONFERENCE ENDS ITS SESSIONS

beyond our limits. The details should be carefully read and studied in the report. It is enough to say here that a way was found to answer this first and greatest response to *The Call to Unity* sent out by the Lambeth Conference of 1920. For this we should all be thankful not permitting our hopes to be dominated by doubts and uncertainties of which there must be many in any such experiment.

"Within this one body," says the Encyclical, "the constant intercourse of the different members will gradually bring about a unity in which all those things that are of God in their several traditions will be not only preserved but enriched by happy combination. This process cannot be initiated without sacrifices, and must in its early stages involve anomalies and irregularities which have given rise to serious misgivings in many minds. But these misgivings are outweighed by hope, and by our trust in God's will to perfect His work of reconciliation. . . . It was with unanimity and with profound sense of thankfulness that the conference adopted the resolutions relating to South India."

While the above were undoubtedly the most striking accomplishments of the conference, admirable things were done by other committees, notably those deal-

ing with the Christian doctrine of God, with marriage and sex, peace and war, and racial relations. In these, and in the other reports, there is much which should stimulate and build up the life of the Church. They are stirring calls to wider and worthier service.

The wise man shrinks from prophesying, yet those who took part in this conference, who followed its processes and felt its spirit must have found themselves vastly encouraged. The growing spirit of fellowship, the widening horizons, the atmosphere of faith and courage, the earnest and eager facing of the tasks and the problems of the new day, were evidences of those great possibilities of service to the living and conquering Christ which may be found within that Church whose children we are.

We gathered amid many forebodings; we deliberated with much anxiety; we separated with devout thankfulness for substantial accomplishments far greater than could have been anticipated. May the Church have courage and consecration to follow where the conference points the way!



BISHOPS ENTERING CANTERBURY CATHEDRAL, JULY 5

*Bishops from all over the world participated in this service about which Bishop Burleson wrote in the August SPIRIT OF MISSIONS (page 520). In this picture are Bishops Rowe (Alaska), Horner (Western North Carolina), Moreland (Sacramento), and Francis (Indianapolis)*

# Kuomintang Bans Christian Schools

Bishop of Shanghai reviews the implications of registering our schools in China and reports recent proposals of Shanghai Kuomintang

By the Rt. Rev. Frederick R. Graves, D.D.

*Missionary Bishop of Shanghai*

THE QUESTION OF registration of missionary schools and colleges has unhappily risen again. To our friends in the United States it may appear that there is no objection to registering our mission institutions with the Nationalist Government. Let us see what it implies:

1. The school that registers ceases at once to be a private school and becomes a part of the government system; the control passes out of the hands of the mission.

2. The school must teach the party propaganda of the Nationalists as part of the curriculum.

3. The teaching of Christianity in the school is forbidden.

4. A teacher of the propaganda and another who is in charge of the discipline of the institution must be appointed by the government, but their salaries must be paid by the mission.

These are the chief points in the government requirement which make registration impossible. And note that the only privilege which the mission would retain is the privilege of paying the bills.

The spirit of the campaign against Christian schools is well-illustrated by the following action of the Shanghai Kuomintang, whose position and influence is very like that in 1789 of the Jacobin Club in Paris. It is not the government but it succeeds generally in imposing its will on the government. Among its specific proposals are:

"The following 'anti-imperialistic cultural invasion measures,' decided upon by the Propaganda Department of the Shanghai District Kuomintang, will be enforced in Shanghai as soon as they are approved by the Executive Committee of

the local *Tang-pu*, says the Chinese press:

"Associations organized by persons of non-Chinese nationality shall not be permitted to establish primary schools, kindergartens, or normal schools for Chinese students;

"All teachers of primary schools and kindergartens shall be of Chinese nationality;

"As from 1930, graduates of Christian schools shall not receive treatment on an equal basis with graduates of non-Christian schools;

"Schools having theological courses or the faculty and students of which hold religious services in the school buildings shall not be granted registration;

"All Christian schools having failed to register shall be closed within a specified period;

"Inspectors of the provincial or district educational bureau shall, from time to time, investigate the conditions of registered Christian schools in order to find out whether the authorities of these are engaged in religious propaganda;

"Presidents of registered Christian schools shall be appointed by Chinese government organs, but the right of supervision shall rest with the board of directors of these schools;

"Religious organizations shall not hold religious courses for Chinese students and organizations founded for the purpose of studying religions shall not permit non-adults of Chinese nationality to become members;

"Foreigners traveling in the interior provinces under the pretext of studying China's cultural conditions, but with the intention of unearthing relics in the interior, shall be deported and their finds shall be confiscated."

# The Foundations of Our Expanding Church

Why Missions? and What are Missions trying to do? are basic questions in any adequate understanding of the Church's world-wide task

By the Rev. James Thayer Addison

*Professor of the History of Religion and Missions, Episcopal Theological School*

WHEN WE THINK about missions we are likely to think about something practical and concrete. The idea usually suggests schools and hospitals and church buildings, or perhaps conventions and platform speakers, or more often apportionments and budgets and passing the plate. All these definite details are necessary and inevitable, if the whole enterprise is sound and valid. But they are not enough to supply the motive of missions or the justification for missions or the enthusiasm for missions, because in beginning with the machinery we are beginning at the wrong end. The first problem to solve is, "Why do we have missions at all, and what are they trying to do?" The first question to ask is not "What do I think of the National Council?" not even "What do I think about China or Japan?" but "What do I believe about God?"

If we ask "Why are there Christian missions?" the simplest reply is the best:—because Christianity is a religion for everybody, for every race and nation. It is a universal religion. And how clearly that is true we shall see if we look at its nature and review its history. When we ask what is the heart and center of our religion, our answer is the Christian God, God as revealed in Christ. And what do we know of Him as we see Him in our Lord? First of all, we know that He is One. Christianity is universal because the Christian God is One. The universality of Christianity flows from the unity of God. You can have national religions only when you believe in national gods, and then every tribe and people will have its own gods. But the God of Christ and His Church is not a tribal or even a na-

tional deity. He is the supreme Person who made all nations of men for to dwell on the face of the whole earth. That means that God's plans for humanity cannot be limited by little human boundaries or differences of race. For our God is the God and only God in the universe. "I am the Lord, and there is none else."

But if that was all we knew about God the thought might leave us cold. More vital and nearer the core of Christ's message is the belief in God's pursuant love, in the picture of God as the Good Shepherd who seeks to find and win his children. "The Son of Man is come to seek and to save that which was lost." The love of such a God is not a gentle attitude: it is aggressive. He is unresting and unsatisfied while there is a single soul whom He has not found. And in the whole process of seeking He is the one who takes the initiative.

If we follow Christ in that belief, we shall see that God is not our achievement whom we carry to others as our contribution. Independently of all we have done or can do, He has been silently at work in all lands and in all ages. In that faith we find infinite hope and stimulus. It means for one thing, that to whatever people we go, always God has been there before us. As an old Jewish scribe once wrote, "In every place where thou findest the prints of a man's foot, there am I before thee." In other words, the missionary enterprise is not an ambitious man-made campaign beseeching God for assistance. It is a world-old and world-wide drama begun and directed by God, the winning of men to Himself, by our aid if we will have it so. The belief in God's aggressive love for His sons is like-



## THE SPIRIT OF MISSIONS



Photo by H. Havelock Pierce  
THE REV. JAMES THAYER ADDISON

wise a stimulus to our feeling. It reminds us that "there is no respect of persons with God." We have grown used to the idea that God is equally interested in the Jew and in the Gentile. Another way to put it is that He is equally interested in the Hindu, in the American, in the Korean, and in the Filipino. That sounds simple enough, yet it is hard for us to grasp the amazing thought that all the hundreds of millions of yellow and brown and black men are just as well known to God as we and quite as interesting and valuable. We think of them in the mass at a distance and find them too numerous to know and too far away to matter. But He knows each one of them from within as individuals, just as He knows us. And, knowing them, it never occurs to Him that we are more important. The thought of a seeking God is no less a stimulus to work, for it means that in the pursuit of His purpose He is everywhere retarded by our lack of coöperation. It is He who calls us to be fellow-workers in the great task that He has initiated and sustains. For each of us He has ready an honorable part to play, and His power cannot be fully active until He can use us.

Founded on God's unity and His seeking love revealed in Christ is the supreme Christian ideal of the Kingdom of God. God as almighty Creator and as loving Father has pledged Himself to build His children into a brotherhood, human and divine, where His will shall prevail and where men shall serve Him by serving each other. That Kingdom is made up of the one God and the one human family, and there can be no limits to either. The field for the Kingdom is humanity, which is one, and the power behind the Kingdom is God, who is one. From that faith arises the sense of membership one with another, so that no narrow range of interest can be tolerated by the religion of Christ, and likewise the sense of all men's common relation to the one Source of life and salvation, who is God.

Now, if all this looks like so much theology on paper, we naturally ask, "How can we ourselves realize, and how can we interpret to all people, God's unity and God's seeking love, and God's world-wide Kingdom?" And the answer is—through Christ. For Christ is not simply one item in the Christian scheme to be added to the others. Fellowship with Christ is the source of all and the end of all: Christ is the Gospel. To be saved by God through Christ means to become saviours ourselves, to make God's cause our own, to take up as our own the purposes and the plans of Christ Himself. As Bishop Brent once wrote, "The Christian has to see those whom Christ sees, for the follower looks only through his Master's eyes; the Christian has to love and serve those whom Christ loves and serves, for the follower lives only in his Master's spirit. Consequently he must see, love, and serve unto the uttermost part of the earth. Being a follower of Christ he cannot help it." We may understand in theory the unity and love of God and recognize the meaning of His Kingdom, and the enterprise of Christian missions will then appear to our minds as reasonable and inevitable. But not until we know by personal experience the saving Christ and through fellowship with Him share His power and His purposes, will missions win our loyalty and capture our

## FOUNDATIONS OF OUR EXPANDING CHURCH

wills. Then the motive power of that cause will be urgent and inexhaustible.

In a word, Christianity is a missionary religion because it is a universal religion, and it is a universal religion because our God is a missionary God. Theoretically, then, if we judge from the nature of Christianity, there are no limits to it. If it is true anywhere, it is true everywhere; and, therefore, it can be applied and ought to be applied everywhere. But we can say more than that, for we can appeal not only to the nature of Christianity but to its history. As an actual matter of record, it not only can be applied everywhere, it has been applied everywhere. History for nineteen hundred years reveals our religion as persistently expanding. As Christ foresaw, the Kingdom has worked like yeast. It cannot be held in; it always rises and spreads.

Beginning with the daring move of St. Paul who refused to confine the Church to Jews and those who would become Jews, that Church has never ceased to expand. St. Paul led the movement which carried the message of Christ out into the Mediterranean world and made the Church the Church of the Roman Empire. In the centuries that followed came the wide campaigns which ended in the conversion of northern Europe, through which our own ancestors became Christians. Still later, by the sixteenth century, the Cross had already advanced to America, India, China, and Japan. And finally, toward the beginning of the nineteenth century, began the greatest missionary era of all, the age in which we are now living, with all parts of the world mapped out and growing closer and with Christians numbering over six hundred million drawn from every race and people. When we recall the wide sweep of Christian history, we find that Christianity not only looks like a universal religion but acts like a universal religion.

Christianity accepts no bounds. Just as the distant and waste places of the earth have one by one been conquered by the great explorers who often went forth in the face of hostile criticism, so one by one they have been invaded by the great missionaries. The Christians who opposed

### Our Expanding Church

THE ACCOMPANYING article by the Rev. James Thayer Addison is slightly abridged from chapter one of his latest book, *Our Expanding Church*. Written at the request of the National Council, *Our Expanding Church*, is one of the most significant of recent missionary books, embodying in brief compass the whole story of the new day in the Church's Mission. Just published, *Our Expanding Church* is obtainable from The Book Store, The Church Missions House, 281 Fourth Avenue, New York, N. Y., for twenty-five cents.

the spread of their own religion, like the people who opposed Columbus, were always, in the long run, shamed into silence. For Christianity simply cannot be stopped; it flows around and over all barriers set up by the meagerness of men's faith. And the reason is that the enterprise is God's idea and not ours. He will not let us rest. In Christ He gave men something that dies unless it is given away. It has not died and it cannot die, because it always has been given away and it always will be.

Christianity's very nature and its actual history prove it a religion for all mankind.

But when we have come to this conclusion we are met by the interesting fact that Christianity is not the only religion which claims to be universal. Most of the religions which offer salvation to men are universal religions, missionary in their nature and in their history. Foremost among them are Buddhism and Mohammedanism. If we are to present Christianity to a world which already has other religions of salvation, it will, therefore, not be enough to say that our religion is universal and meant for all. That is just what others say about their own. If we are to enlist in the missionary cause with

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complete assurance we must be ready to claim with confidence that Christianity is not only one of several universal religions but the best, and not merely the best; it must include and complete the best in all of them. That is, it must be the absolute religion. Is that claim true, and if so, why?

The simplest way to find an answer is first to take our own point of view, to think of Christianity as competing with other religions, and to see why it is the best. And here we shall do well to center all our thought on Christ Himself. If we think merely of Christian teaching, we shall be surprised to find how much that is noble is enshrined in the sacred books of other religions. If we think merely of the Christian Church and its record in history, the case will not always be clear. If we think merely of Christians as we see them today on the street, we shall have too much to apologize for. But if we think of Christ and Christ alone, there can be but one answer. In Him we see the perfection of God's nature and of man's nature in one perfect personality. In Him we see the Christian God supreme in power, in holiness, and in love, and the Christian life as the life of man with this God and in this God. That is why "Christianity finds more in man and proposes to make more out of man than any other religion." So it is that in the revelation of Christ we have, as nowhere else, the perfect blending of religion and morality. Our morality is expressed in terms of God's will and of the advance of His Kingdom. It is fundamentally religious. Our religion is expressed in service to a personal God whose nature is love. It is fundamentally moral. In Christianity, therefore, the object of worship and the standard of character are the same.

Simply as a teacher Jesus is supreme, for He taught not in codes and laws but in principles grounded in our deep relation to God, and so there is never a word that must be forgotten or taken back. Since the ideal is ever ahead of us, there is always the vital stimulus to endless growth. But if Christ were only a teacher who left behind Him a record of words, He might be the best among many, yet He would be only one among many. It is because He was infinitely more than we are ready to be His missionaries. For it is the Christian faith that in Christ God Himself dwelt in all His fullness, so that Christ is a Saviour and Redeemer. He offers not only a doctrine; He offers motive power. He not only imparts the Truth; He imparts His own Spirit that we may know and live the Truth. He not only gives commands; He gives Himself. In all the range of religion, past and present, we shall not find His like. He is unique. And more than that, He is final. Christianity, as we know it and live it today, is imperfect and changing and growing. It is still in its early stages. But Christ Himself is final. In Him God has said and done all that God can say and do in one human personality. That is what we mean by saying that the Incarnation is the central point in history, and that is why we are confident that God means His Son to be supreme in the life of every race.

After all, however, this faith is ours because we are Christians. It presents Christ from our own point of view and tells what He means to us. What about others, with ancient faiths of their own? To meet their needs and win their allegiance we must not be content to offer the religion of Christ as competing with other religions and to state that in our

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*I am come that they might have life and that*



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opinion it excels them. We must be ready to take the other man's point of view, to offer Christianity as completing other religions, and to declare and make manifest that it includes and exalts the best in all of them. Only so can we present our religion not simply as relatively better but as supreme and absolute.

This we cannot do, however, until we have come to some conclusion as to what other great religions are like and how they came to be. The oldest and easiest way to account for them is to say that they are the work of the devil and, therefore, evil through and through. That explanation has the advantage of being simple, for it declares not merely that Christianity is all right but that other religions are all wrong. The only thing to do with them is to stamp them out. But it is a little too simple, for it implies that outside of Jews and Christians religion has done nothing but harm and that God has long since turned over the greater part of the world to Satan. Surely we do not need to argue against this kind of stupid arrogance. Another popular doctrine declares that all that the heathen know of God is a dim memory of what their remote ancestors learned from Him in the early days from Noah to Abraham before the Jews were the chosen people. This theory has the advantage of recognizing some little good for which God was once responsible; but it cannot satisfy us, for it makes three large mistakes. It takes all the stories of Genesis for straight history; it implies that non-Christian religions are growing worse all the time; and it means that for many thousands of years God has taken no interest in any peoples except Jews and Christians. Plainly we need some view more intelligent and more worthy of the Christian God.

Shall we not find it in the faith that since our God is a living, seeking God who takes the initiative to win man, He has been revealing Himself in all ages to all men, so far as they were capable of receiving Him? His Holy Spirit has been everywhere and always at work and, therefore, all that is good and true in any religion has been revealed by God, for men cannot know Him in any measure except as He gives Himself to them. The difference between Christianity and other religions will then be this—that they are partial, incomplete, and imperfect, while Christianity, as we see it in Christ, is whole, complete, and perfect. To take this view of the great non-Christian faiths gives us the valued privilege of respecting and admiring what is good in them, for who can scorn what God has given? It saves us from the unpleasant tendency to be disappointed or disturbed when we find virtues in the religious and moral life of another race. It frees us to be generous and appreciative when we approach with our gifts those who are not wholly destitute.

But the missionary motive and message cannot be based simply on our appreciation of the good in those who are outside of Christianity. We go to them not primarily for what we can get but for what we can give. And what is that? It is to offer to those whose ideals are imperfect the chance for perfection; it is to offer the whole to those who know only in part; it is to offer Christ Himself to those who lack Him and need Him. And in making that offer on behalf of God we ask the Hindu or the Chinese or the Moslem to give up nothing of genuine value that he has already treasured, for, knowing his religion and ours, we are justified in the claim that there is nothing real and preci-

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*they might have it more abundantly--St. John x: 10*

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ous in any religion that cannot be found in richer and higher form in that true Christianity which is Christ. In Him is gathered up all that is noblest in whatever men have known of God, gathered up and fulfilled and exalted. We are offering, then, to all men a religion that can include, if they are true to their best, all that is dearest to them in their own, and that can enrich their lives with the gift of hopes undreamed of and satisfactions long sought and possibilities unawakened and a new vision of what salvation means when the Saviour is Christ and the goal is His Kingdom.

Magnify the virtues of each race and religion as you will, if you really know their people at first hand you can see with utter clearness what they have to gain from accepting Christ. To the Confucianist, with his superficial ethics and his primitive beliefs in spirits and nature gods, the coming of Christ brings spiritual depth and redemptive power. To the Hindu, with his many tainted gods (or his one impersonal god) and his despair of human society, the coming of Christ brings the reviving force of one personal moral God who plans to remake the world. To the Moslem, with his oriental monarch for a god and his all too human Mohammed for guide, the coming of Christ brings the knowledge of a gracious Saviour who can welcome His followers into a free and growing Kingdom. These are the gifts which a fulfilling Christ can bring to those who know Him not. They suggest how sorely men need him.

On the other hand, if all these races need what Christ can give to supply what is lacking in them and their religion and to draw out and heighten all that is best, it is equally true that Christianity needs what these same peoples can give when

once they have met Christ and been mastered by Him. In Christianity as it is in Christ there are too many unplumbed depths, too many hidden treasures, to be fully explored and developed by any one race or little group of races. We shall not know the possibilities of our own religion until it has come to include all for whom it was meant. It will take all humanity to embody Christ that is to be. The vision that inspires all missionary labor is of that Kingdom of God which shall unite all humanity in Christ. For only a Church in which all races are at home can bring to full expression "the unsearchable riches of Christ." "The nations of them which are saved shall walk in the light of it," and each shall bring its own offering. The Buddhist offers his mysticism and his abounding charity; the Confucianist offers his devotion to social duties and his loyalty to the service of the state; the Hindu offers his instinctive faith in the unseen and his wonderful aptitude for some of those "fruits of the Spirit" that are rarest in the West—peace, long-suffering, and meekness. All these are blessed gifts that will one day serve to enrich the Church that is to be. Into that Kingdom every tribe and people will bring some God-given endowment to lay at the feet of the Saviour as their forerunners once spread the gold and frankincense and myrrh before the Holy Child; for "the kings of the earth do bring their glory and honor into it."

NOW THAT WE have sought an answer to our first question, "Why do we have Christian missions?" we are ready to ask, and more prepared to answer, the second, "What are they trying to do?"

Just as Christ is the reason for missions and the motive for missions, so He is the

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*In the Church's work at home and abroad, oppor-*



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goal and the fulfillment of missions. The aim of Christian missions is "the manifestation of Christ, the unfolding of His nature, the demonstration of His power, the revelation of His glory." By this central aim all secondary aims must be modified and tested. But even with this aim in the center, there have always been, and are likely to be, two different emphases. Though both are present everywhere, one group will tend to stress the one and another the other. One we may call the aim to proclaim, which dwells on the need for heralding, and the other the aim to build, which dwells on the need for planting. According to the former, the chief purpose of Christian missions is to proclaim the Gospel in every quarter, to herald the good tidings far and wide until every soul has heard of Christ. The chief objective of missions will then be the evangelization of the world. This aim is especially congenial to old-fashioned evangelical Protestantism, with its emphasis on preaching the Word. It was long the main purpose of the Student Volunteer Movement, with its famous motto, "The evangelization of the world in this generation." To lay this stress on proclaiming, on the rapid announcement of the Message to all peoples, has several plain advantages. It is simple and direct, and since our main task is thought to be preaching, we can cover much ground and create a wide impression. But if we set too much value on mere proclaiming, our aim begins to show many defects. It ignores the immense difficulty of presenting the Gospel to masses of people so that they will understand it. It depends too much on mere utterance. It is almost like scattering the seed by the wayside and passing on. It tends to ignore the value of education

and organization which stand for the work of weeding and watering and fertilizing. In short, it is altogether too easy and evades the complicated problems that arise after proclamation.

More sound is that statement of the Christian aim which emphasizes planting and building, an aim that includes evangelism but only as one aspect of the task. With this purpose, we view Christianity not simply as a new idea or a new feeling which we can preach about but a new way of life which must be shared and developed. We assign great value to training and nurture and, therefore, to the Church. We make long-range plans; we count upon the slow growth and evolution of the new Christian life in the new Christian community; and, therefore, we lay stress on organization and education. In other words, our aim is not simply to convert certain individuals but to Christianize communities and nations. "The evangelization of the world may be accomplished by increasing the number of missionaries. The Christianization of the world is a vastly greater task." To achieving that end both preaching and building contribute. They can never be wholly separated. The Word of God is one gift of the Church of God, and the Church of God has the commission to Christianize the world.

If that is the Church's aim and task, we have still to consider what we mean by Christianizing the world and in that process what part missions are to play.

In Christian lands Churches and leaders differ as to what they mean by Christianizing, and so they differ, too, when they confront the non-Christian world. Here again there are two common emphases. One group will emphasize the individual and another society. One extreme is to

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*tunities to bring in the new day await your support*



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think only of saving souls and of personal conversion. The other extreme is to think only of social welfare and to aim at Christianizing the social order. But neither purpose can really be fulfilled without involving the other. We cannot make a Christian society without saving individuals, but they can be saved only by giving their lives to redeeming society. We have long since learned that getting right with God is not merely to save your own soul from hell and win the promise of heaven but rather to become a fellow worker with God in the task of building His Kingdom on earth. So when we speak of Christianizing India or Egypt or Japan we mean not only winning souls in the narrower sense. We imply more than conversions and baptisms. We mean the hard and high endeavor to permeate the whole of social life with the Christian spirit and to apply the motive and method of Christ to every human problem in every area of society.

If that is the ultimate aim of the Church of Christ on earth, what share in the enterprise ought to be assigned to missions? Missions, of course, are bodies of workers sent out by the Churches in Christian lands to serve in non-Christian lands. They are but one instrument by which the universal Church of Christ carries on its age-long task. By their very nature they are only preparatory and temporary. They were the first stage in the process by which all the present Christian nations became Christian. Italy and Denmark and England were once mission fields, but now they are numbered among the sending countries. And missions are now the first stage in the process by which Persia and Liberia and China and other nations are becoming Christian. The purpose of missions, therefore, is to initiate Christianity where it is unknown, to map out its future in a new land, and to provide guidance and education until Christianity has taken firm root. In other words, missions exist in mission fields first to proclaim the Gospel and second to naturalize Christianity in every country

by building up native Churches, indigenous Churches rooted in the soil of each nation. And it is these indigenous national churches, Chinese, Japanese, and others, which at length take over the larger task of evangelizing and Christianizing their own peoples. So it once was in Greece and Germany and Spain, and so it will be in India and Korea and Uganda. Foreign missions thus exist, as Dr. Speer has said, "to plant a Church and launch a power and not to establish themselves as a perpetual institution." They merely set up and put in motion the Christian forces in each country and lay out the lines along which future growth will occur. They begin but cannot complete the immense task of Christianization. It is, therefore, the duty of foreign missions gradually to render themselves needless. "The missionary enterprise fades away inevitably into the Christian movement conducted and executed by the people of the land." It is to this Christian movement, expressed in the native Churches, that we must look to carry on, as the Church does here at home, the endless process of reshaping society in accordance with the purpose of Christ and of winning all men to His service.

From our point of view, then, as members of a Christian Church in a Christian land, missions mean pioneering. They are the Church in action on the frontiers of religion. Like all pioneering movements missions are a sign of the Church's vitality. More than any other of its enterprises they serve to remind us that the Church of Christ is not merely a society for preserving ancient traditions. It is not merely a local fraternity or a club for culture. It is first and foremost an expeditionary force, an organized body charged with a stirring and difficult campaign. It is a Church militant represented on every front and on every frontier. And among all who are commissioned in that Church by baptism there should prevail the sense of urgent mission, the spirit of unrelenting advance.

# Bishop Fox Visits Isolated Montanans

Annual visitation to communicants in remote spots, instituted eight years ago, becomes less difficult as good roads supplant old trails

By the Rt. Rev. Herbert H. H. Fox, D. D.

*Bishop Coadjutor of Montana*

EIGHT YEARS AGO, with the Rev. J. L. Craig as companion, I set out on an exploring expedition through the isolated sections of Montana. I suppose I was the first bishop of our Church who had ever visited the sections of the state through which we went. For a number of years the diocese had been accumulating the names of people who lived on lonely ranches away from towns where they might have enjoyed the privileges of the Church. Most of these people had been little more than names to us. Our aim and objective was to meet as many of them as possible. By correspondence we were able to arrange for services every night in school houses or dance halls, which, strange to say, one finds in the most out-of-the-way places.

At that time, "Euphelia Bumps," of blessed and unregretted memory, was alive and rattling. For a Ford she did real pioneer service. In our travels we found few graded roads. Trails without any marks to indicate where they led, were our only means of getting from place to place. Sometimes we had to strike through the sage brush and trust to a sense of direction to get us to the place we wanted to reach. Frequently we would take a wrong turn and find ourselves at a deserted ranch house or in a cul-de-sac. Moreover, the trails lacked the smoothness of a boulevard. Euphelia Bumps just rattled and bumped and we were thoroughly shaken, sometimes wondering whether we would stay in the machine. To go a hundred miles under such conditions wore us out. But the result of our exploration was that we found the



isolated ranch people hungry for someone to tell them of God's love.

In previous articles in *THE SPIRIT OF MISSIONS* (September 1925, page 561; February 1927, page 105) I have told of their appeal to me to give them services, and of my inability because of the lack of men and means. That first trip, however,

was the beginning of what has become an annual event in the year's work of both Mr. Craig and me. The yearly pilgrimage covers about twelve hundred miles. Most of the time we are from seventy-five to one hundred miles away from the railroad.

We have just completed our trip for 1930. One of the most striking features of the trip this year was its smoothness and ease. This time we drove Mr. Craig's new Dodge and we found that eight years had converted most of the trails into graded roads. Some have been graveled. A few years ago we had to ford a small stream called Little Pilgrim. Little Pilgrim did not treat us very well for we were stuck in the mud of the ford. On the present trip we crossed the stream over a good bridge. The trail's end is in sight.

For a period of ten days, Mr. Craig and I held services every day except Saturday. Five services were held in schoolhouses, four in churches loaned to us by our Christian brothers of other names, and one in a dance hall. Generally speaking, the schoolhouse services are more interesting. We usually start by sweeping out the building and dusting the seats. As the services are held in the evening



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A SCHOOLHOUSE CONGREGATION IN MONTANA

*These isolated folk are dependent on the schoolhouse for a place of worship. The lighting at evening service is usually the headlight of a car parked at the door. Bishop Fox is at the right*

and the schools have no lights, we have to commandeer whatever lights we can get. These range from a lantern to gasoline lamps or even the light of an automobile headed towards the door or windows of the school. At best, it is a dim religious light. But we always sing several hymns, of course without accompaniment. Pianos and organs are scarce one hundred miles from the railroad. We do sometimes wish we could have a little variety in hymns. Those known by people are comparatively few in number and we become surfeited with "I need thee every hour," "My faith looks up to thee," "Rock of Ages" and "Just as I am." Each place, of course, is ignorant of the fact that these hymns have been sung by us every night, and the people enjoy singing the old and familiar tunes.

Sometimes we have the Communion Service. Sometimes Evening Prayer. At one of our services of Holy Communion held in a schoolhouse 130 miles from Miles City, where our nearest church is, a woman pleaded for the Holy Communion, saying that she had not been able to receive it for forty years. In this same schoolhouse two years ago a young woman knelt on the bare floor and was

confirmed by me. She received her first Communion the next morning in her own home. This year she knelt with her neighbor, who lives nearly ten miles away, to receive this spiritual food.

Someone will say, "How was she prepared for confirmation?" She was prepared by correspondence and her own reading.

We had the pleasure of staying at her home where she lives with her husband in a sod house. They are not troubled with many visitors, for their nearest neighbors are four miles away. Occasionally they do have visitors, but the visitors are a herd of wild antelope that come and browse on their corn and flax and registered alfalfa. In their sitting room are a radio and shelves of books and a table of magazines, the constant companions of both her and her husband. Their house is at the end of the trail, and is appropriately called Trail's End Ranch.

It was symbolic to us this year, for the trails of old time are rapidly disappearing and graded and graveled roads are taking their place. The adventures of our travels of years gone by, when we had to fight gumbo mud and almost impassable trails, will soon be a thing of the past.

# College Graduates Urged to Save China

Alumnus of St. John's University, Shanghai, in commencement address, stresses the special advantages and responsibilities of college men

By Y. S. Tsao, M. B. A.

*Sometime President, Tsing Hua College, Peking*

**T**HE Soo Ngoo Pott Social Hall, the newest building on the campus of St. John's University, Shanghai, China, was the scene on June 28 of the fifty-first annual commencement. The graduates included thirty-nine from the university and thirty-one from the middle school. In addition to the bachelor degrees awarded there were fourteen recipients of the degree of Doctor of Medicine and one Master of Science. Among the Bachelors of Art was one blind youth, Van Foh-Pau, who is believed to be the first blind student in China to successfully complete the requirements for the bachelor's degree.

The commencement address was given in both Chinese and English by Mr. Y. S. Tsao, a graduate of St. John's University in the Class of 1900 and the holder of degrees from Yale and Harvard. While at Yale, Mr. Tsao distinguished himself in public speaking and was designated the DeForest Gold medalist in oration. Later he was attached to various foreign legations of China, notably in England and Denmark. In October 1922, he became president of Tsing Hua College, the American Boxer Indemnity Fund college in Peking.

The accompanying address is the English resumé prepared by Mr. Tsao himself of his Chinese oration.



**C**OMMENCEMENT DAY MARKS the time when the members of the graduating class enter upon the threshold of life. As college men have often been criticized for their "rah-rahism" and idealism, it behooves them at this stage of life to review

once again the advantages gained and to determine the responsibilities that are devolved upon them.

The three distinct advantages are breadth, depth, and sympathy. The three responsibilities are to himself, to the state, and to his fellow men.

Breadth is gained by the study of the historical, political, and economic development of all the nations of the world. Improved communications and the ready interchange of ideas have made the world smaller. Wheel-barrow civilization must advance through several stages into aeroplane civilization, so the educated man must think in terms of the world. Even patriotism and nationalism must advance one step higher into that of internationalism. This ability to envisage the whole world as one is a decided advantage as it helps to break down provincialism.

Depth is the ability to think intelligently and conclusively. A college man who has taken up philosophy has followed the trend of thought of the greatest thinkers of the world concerning the greatest problems of life and the universe, so he should have evolved a personal philosophy of life for him to follow throughout his life. A college man should be independent in thought and action, and should possess the courage to live according to his convictions. This advantage will prevent him from being led away by hysterical slogans or blind enthusiasm.

Sympathy comes from the constant and intimate association with fellow students. This privilege deepens one's insight into human nature, and in these days of complexes, the element of human equation enters largely in after life. In playing tennis, the plays according to Tilden may

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be classified into a number of strokes, and likewise human beings may be reduced into a number of types. This knowledge of men and affairs will facilitate coöperation and teamwork.

At this point, it is necessary to say that the world is advancing rapidly and in the international race, China is lagging behind by many laps. It is futile for China to bear hatred towards others or to yell slogans, as it will not give us the necessary wind and stamina to help us to win the race. Only patient and painstaking training taken beforehand counts more than feverish excitement of the moment. College is supposed to give that training.

Politically, China is still disturbed by civil strife, which has interrupted communications, dislocated trade, and neglected farming. Nanking was at one time filled with 160,000 office seekers. From an economic standpoint, the picture is just as gloomy. Industries have declined, taxation is high, the cost of living raised, and unemployment has increased with consequent labor unrest. Business is at a stand-still due to the silver slump and war, while communistic and lawless disturbances ravage the country side. Illiteracy is still very high and communications are inadequate.

Into such a world the graduating college men are thrown; but despite this gloomy outlook, these heavy handicaps must be courageously faced and overcome. By rights, a country like China should have immense possibilities provided everybody will put his shoulder to the wheel. College men as leaders of society must accept a greater share of the responsibility.

To himself, a college man owes the responsibility of making his life count in this world by virtue of his superior training. But the ordinary standards of the world are fame and wealth, so the college graduate must beware of the glaring signs of cheap success. St. John's men are level-headed and conscientious workers. Many of them have earned their way to positions of honor and influence, but let it be said that they have not sacrificed their principles in order to gain their ends. To be true to himself, a college man should earn fame and wealth honor-

ably and then use them again as a means to a higher and nobler end.

China is a republic, but a cowl does not make a monk and China is yet far from the goal of a free democratic state. The Nationalist Government despite its shortcomings is on the right road, so every college man should be public spirited enough to hold himself in readiness to serve the state whenever an opportunity presents itself, be it in a high or low capacity. Democracy is a prize which must be bought by the sum total of sacrifices contributed by its public spirited citizens. It has been bluntly said that a people gets the government they deserve and no more. I hope therefore, apart from the temptations of pomp and glory of official life, St. John's men will contribute to the building up of a democratic state for China.

Lastly, a college man owes a debt of responsibility to his fellow men. According to Chinese custom, a successful member of a family should help the less fortunate members. We call our fellow countrymen *Tung Pao* or brothers, but very little social service has been done for them. We hear of robbery, kidnapping, suicides, famine and starvation. What efforts have been exerted to alleviate their sufferings?

The Danish people have copied the politico-social motto from China, *Yu min tun lu* meaning "enjoying with the people." There the people are well fed and clad, and even the horses, cattle, sheep and poultry are fat and strong. Their coöperative societies lead the world, they have more free hospital beds than in any other country, there is no illiteracy and mendicancy. Compare this picture with that of China. Dr. Yung Wing the father of modern education urged us to "feel for the people." Let St. John's men bear this responsibility willingly and cheerfully, for in the final analysis of life,

However profound may be your erudition,

However transcendental your conception of life,

However benign your religion,  
Humanity will forever be the sphere of your activity.

# Long-Closed Nevada Churches Reopen

Bishop Jenkins has reopened churches in Austin and Eureka, typical ghost cities, where isolated folk are again being drawn into life's stream

By Rosalie Lascelles

*Church of St. Mary the Virgin, Winnemucca, Nevada*

AMONG THE ISOLATED towns and "ghost cities" of Nevada, Bishop Jenkins is seeking to revive and reestablish the Church. Recently, in two such places, Austin and Eureka, historic services were held in churches, long unused but now reopened. In Austin, St. George's Church, built in 1877, is a beautiful building of which many a large city might be proud.

Sam P. Davis in his *History of Nevada* recalls its beginnings. In 1873, a parish was organized with Sunday services in the Court House. Four years later, on Easter Day, 1877, the Rev. S. C. Blackison, the rector, announced that the offering would be for a church building fund. When the offering was counted, it was found that one resident had given the whole amount necessary for the building on condition that the rest of the congregation give the furnishings. These included a pipe organ and carved walnut furniture which together with the building cost \$15,500, all but five hundred dollars of which came from Austin.

St. George's had a succession of rectors, but after 1896 there

was no permanent incumbent. Then the church was closed. Now Bishop Jenkins has reopened and renovated it and around a nucleus of two communicants, he hopes to develop a strong parish.

Like many another of the "ghost cities" of Nevada, Austin had fallen on evil times. At an altitude of seventy-five hundred feet, Austin snuggles between two mountains. A single narrow gauge railroad line runs to it from Battle Mountain. The engine looks like the pictures of the first locomotive built by George Stephenson, and we are told that the train arrives "when it gets there." But the Lincoln Highway has come to Austin and now most people prefer to drive across the desert.

Seventy miles east of Austin, also on the Lincoln Highway, "I have found" another "ghost city", Eureka. Yes, the early pioneers came and found; they built a beautiful stone church on the side of the mountain, dedicated it to St. James, fitted it up according to the style of those Victorian days with the ten commandments, Apostles' Creed, and Lord's Prayer, written

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"RECENTLY," writes Bishop Jenkins of Nevada, "I had occasion to investigate the conditions of the church in the old defunct town of Belmont, eight thousand feet up. Fine buildings still stand there, stark and naked. Once a county seat with a splendid court house it is now occupied by one lonely family, who is lord of all it surveys. The old church still standing but dilapidated, had been broken into, the pews mutilated or sawed up for other purposes, half the floor ripped up, the Bishop's chair destroyed, but I was able to rescue the alms basin, a wooden cross, perhaps the oldest in Nevada and an iron cross which mounted the church. These should become heirlooms for I imagine that Belmont was one of the first churches that Bishop Whitaker erected.

"As against this desolation, I can tell you a brighter story about Goldfield, where the ornaments of the altar were housed for a number of years in a vacant cell of the county jail and the Bible was in the keeping of the sheriff. The old church, perhaps the finest ecclesiastical structure in Nevada, after twelve years' neglect, has been cleaned up and reopened, under the leadership of the archdeacon, who has had several baptisms and burials. Last week I made my visitation and was rewarded with six confirmations, a splendidly restored church, beautifully decorated for the occasion and a happy and hopeful congregation."

## THE SPIRIT OF MISSIONS



AUSTIN, NEVADA, SHOWING ST. GEORGE'S CHURCH

*All over Nevada there are these once prosperous towns which are again coming to life and need the Church's ministrations. During the first year and a half of his episcopate, Bishop Jenkins has reopened ten churches in such places*

in large type on the walls, beautiful old silver, and solid carved altar and lectern. They worshiped in their church and at one time even provided an assistant for their rector, for it was a parish in those days. Then having amassed all the wealth in precious metals that Old Mother Earth could under the then known methods of mining afford them, they departed.

Up to the later part of 1882, the United States Geological Survey placed the total production of precious metals for the Eureka district at about sixty million dollars! One-third in gold and two-thirds in silver. They departed! and with their wealth, or part thereof so says history, paid the expenses of the Union in the Civil War; founded San Francisco; and laid the fortunes of many in that city, New York, and Los Angeles. When they left the desert and mountains, and in the process of time, this world, not one of them remembered to provide for the churches which their generosity had helped to build, and in which they had worshiped.

Eureka, as well as Austin and many

other of the silver state's towns now count their populations in tens and hundreds, instead of in thousands as they did in the days of their glory.

Both at Austin and Eureka, the Holy Communion was celebrated on the morning following their historic reopening services in order that these scattered communicants could make their communions.

Again quoting Davis, "Austin is one of the oldest camps in the west. Its history is like that of Eureka. Present conditions in the two places are alike. Many of the good mines are closed on account of disputed ownership, etc. These troubles in time will be adjusted, payrolls will begin again, and business activity will increase."

Both these towns are in the midst of magnificent mountain scenery which is drawing many tourists. It behooves us to help Bishop Jenkins to keep open and to maintain the churches that are being reopened in the many "ghost cities" of Nevada, remembering that the easiest way to fill the state penitentiary is to keep these churches, built by our forefathers, closed.

# New Work is Begun for Arizona Navajos

Good Shepherd Mission at Fort Defiance again becomes a pioneer in replacing its hospital with a much needed orphanage and school

By the Rev. Walter L. Beckwith

*Superintendent, Good Shepherd Mission, Fort Defiance, Arizona*

**R**ECENTLY at the request of the United States Government, the Institute for Government Research made a complete survey of Indian conditions. Naturally a part of the investigation was devoted to the relationship existing between missionary activities and the work of the government. In its report published under the title *THE PROBLEM OF INDIAN ADMINISTRATION*, the survey staff writes:

*"The missionary societies are not bound by the great variety of duties inherent in the relationship of the guardian to the ward, and are therefore free to specialize and to render a service of experimentation and demonstration both for the benefit of the Indians and for the instruction of government officers."*

*This statement seems to epitomize the work of the Good Shepherd Mission at Fort Defiance, Arizona. The mission has always been a pioneer, pointing the way to services which the government might render the Indian. One of the earliest hospitals among Indians anywhere in the United States, it demonstrated the need for medical work among the Navajos. When the government assumed this burden, it again became a pioneer and devoted itself to the then much neglected treatment of trachoma. Its work in this field was one of the most important factors in awakening the government to its responsibility for the treatment of trachoma among the Indians.*

*Now that the government has taken definite steps to deal with the trachoma problem, the Mission of the Good Shepherd has turned its attention to another pioneering work about which Mr. Beckwith writes in this article.*

**A**FTER MINISTERING FOR forty years to the health of the Navajos at Fort Defiance, Arizona, the Church, two years ago, began a new work there when it changed the Hospital of the Good Shepherd into a school and orphanage.

At Fort Defiance the government built a large hospital and sanatorium to care for the work so long committed to the Church, the treatment of trachoma. The Church, after a fine pioneering history in this work, has turned its efforts toward another pioneer enterprise, a school and orphanage, for which there is now no greater need on the reservation. With no other orphanage on this reservation and with the combined government and mission schools insufficient to accommodate the Navajo children who ought to be going to school, there can be no doubt but that our present mission has a sound reason for being.

Throughout its years of hospital work the Mission of the Good Shepherd grew in an unplanned, need-dictated way. When the first buildings were more than full they were added to, or simple new buildings were created. Thus for our school we have a revamped hospital in which the old operating room is now the kindergarten and where rich warm colors have replaced the hospital white.

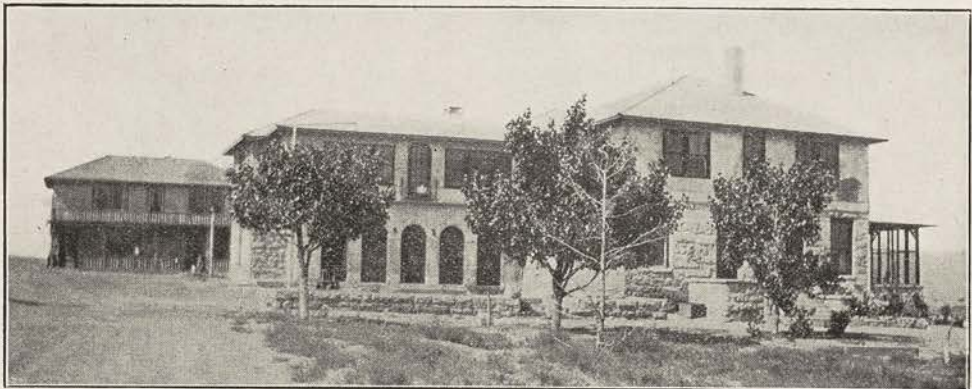
To change from a hospital to a school is indeed a major operation at the fountain of youth. The children are very young. A few have reached the age of twelve but most of them range from three to eight. What a difference one sees in them after they have been here a few months! What a weird place the mission is to them the first day: sitting at tables to eat, the rest of the children and the

## THE SPIRIT OF MISSIONS

grown-ups making more or less unified and strange noises at chapel, the beds and the rather superfluous ceremony before getting into them! The expression on their faces tells plainly that they are going to take the earliest opportunity to make a bolt from such an outlandish place. The cases of George and Jenny, named for the Right Rev. and Mrs. George W. Davenport, who were here visiting the Bishop's sister last September, are typical. Jenny, a wild, unhappy three-year-old, demanded that George get things for her by direct and natural methods. George, an eight-year-old, having nothing to do with the other boys except to throw stones or appropriate playthings was, I decided, a hopeless holdout. After a few months Jenny began to expand to that more pleasing girth of the well-fed three-year-old. She has good teeth and she began to show them in the unconscious happy way of one who is not trying to display a testimonial for some tooth paste. She is now one of the most friendly children in the mission. George is just beginning to come around. Exactly the same thing has happened with other children. Two girls who ran away the morning after their arrival have long since settled down to a normal happy contentment. The credit for this state of things is about evenly divided between two things. There is nothing of the spirit of an institution about the mission, while

the children themselves have in their quiet way performed miracles of adaptation. Confronted by strange ways and a strange language they have shown that substance of character which is their fine tribal heritage.

The Mission of the Good Shepherd is an orphanage as well as a school. In the summer of 1928, Bishop Mitchell spent several weeks at the mission, visiting many homes and consulting with many of the leading Navajos and government workers. From the Navajos he learned of the great need for an orphanage. There were on the reservation several orphans who were much neglected. At the present moment we have one orphan and three other little children who must look to us for their home. Last fall we were swamped by applications from parents who were anxious to enroll their children, and not having as large a plant as we need we are doing all we can undertake in caring for thirty-one boarding children and five day pupils. We have learned from our short experience that we must through all available means search out the orphans who need us the most. In the years of service as a hospital, the Mission of the Good Shepherd, largely through the instrumentality of Miss Anne E. Cady, brought up six children. One of these orphans, as he himself expressed it, did nothing but chase prairie dogs until Miss Cady took him under her care as a ten-year-old boy.



THE MISSION OF THE GOOD SHEPHERD, FORT DEFIANCE, ARIZONA  
*The new dormitory wing is shown in the center. This mission, begun in 1892, after nearly forty years' service as a hospital has begun a new era of usefulness as a school for Navajo boys and girls*

## NEW WORK IS BEGUN FOR ARIZONA NAVAJOS



A NEWCOMER TO THE MISSION  
*A ragged little orphan as he appeared on arrival. A few weeks later his whole appearance was happier*

His eyes were in a terrible condition and the hospital was just able to save him enough vision to enable him to see his way around. From the Alamogodo Blind School, where he made a splendid record, receiving a cup as the best all-around pupil, he has this year gone to the University of New Mexico. The mission cannot claim the credit for all the advance this boy has made, for very much is due to his own courage and capability, but he shows what there is in this reservation "to seek and to save".

When the work was changed from a hospital to a school and orphanage, Bishop Mitchell stationed a clergyman here. The objective now not only comprehends an educational work, but also a pastoral and evangelistic effort. Our main reliance in this is really the interpreter, Tsche Notah, a man who has made the kind of sacrifices necessary to be a Christian missionary. In his early twenties he faced the choice of work as a cabinet maker for ninety dollars a month, or as a Christian interpreter for forty dollars. He chose the latter.

Some of the mothers and grandmothers have told me that they would like their children to learn about our God, as they know that our way is good. If we find any cases of sickness then we ask the people to let our nurse come. Miss Cady has gone into some of the homes with her eye-treating paraphernalia and after her departure all the members of the household bear evidence of a strong helping of argyrol. Trachoma is a great scourge among the Navajos. The government has a fine personnel of doctors and nurses and we would like to be a connecting link between the sufferers and this fine service. To do what we can in the way of a visiting nurse service and to bring the people who need it so much into contact with all that the government offers is the main objective of social service in our field work.

It is said that the influence of the medicine man is on the wane, but with the Navajos here the medicine man still has great influence. In his knowledge of medicine and herbs he is not up to the standards of the old herb doctor. Rather



LEADERS OF THE MISSION  
*The Rev. Walter L. Beckwith and his Navajo helper*



## THE SPIRIT OF MISSIONS

he depends on propitiating the active spirits and with his well trained retinue, he conducts ceremonial sings and dances. Some dances in our own neighborhood have brought together from four to five thousand men, women, and children. With the country so sparsely populated this means that the people come from great distances, thus revealing the hold these ceremonials have upon them. We feel strongly that the system has many fatal drawbacks as a medical endeavor and in some cases we have known it to be a severe financial strain. A man who had been employed in digging a grave in our cemetery knew no peace from his mother-in-law until he had consented to have the medicine man exercise the evil spirits accumulated in such an operation as grave digging. It cost him two hundred dollars.

The goal of the evangelistic work is to establish a service of worship for the Navajos. This is certainly not the work of a day. For such Sundays as furnish a combination of mild weather and sunshine, the mission has a very interesting service. All the children are piled into the truck and are driven to some camp. With all our own children plus the twenty or more who are apt to be in the neighborhood, we have an interesting and substantial congregation. Every camp has a ramshackly structure known as a summer *hogan*. It is rectangular in shape, the sides being simply slabs leaning against the top beam, and its roof fashioned with boughs thrown over a frame work. These summer *hogans* are very attractive inside. The pinion fire sends its fragrant smoke in a pleasingly meandering and widening path through the open work ceiling. The sunshine tempered so pleasantly comes in between the slabs on the side and the boughs on top. The children and grown-ups of the mission stand on one side of the fire and the camp people make themselves comfortable and graceful, as Indians have the art of doing, sitting on the ground just opposite us. Many of the old Gospel hymns have been translated into Navajo and the service begins with two hymns and a prayer, followed by a talk

by Tsche, who accompanies his fluent Navajo with an occasional quick, easy, and vivid gesture. I do not know that he gets agreement from his congregation, but I know that they are interested.

Some of the Christian festivals also have made their impression on all the people. This is especially true of Christmas. Somewhat cynical reasons might be given for this, but nevertheless, our Christmas days can long be remembered. Last Christmas was the biggest we have ever had. Christmas eve the children gave a nativity pageant in the chapel, crowded by many visiting Indians who had arrived the night before. Soon after our early Celebration Christmas day, more Indians began to arrive and they kept on coming all the morning. The usually deserted roads revealed ponies, farm wagons, and a sprinkling of the more popular types of automobiles all converging upon us. All humanly possible generations were represented. The great-grandparents took a lively interest in all the proceedings while the plump babies jerked their heads this way and that in their Navajo cradles. The chapel was made the first destination. When the chapel was filled, there was a word of welcome from the superintendent and a Christmas message from the interpreter. During the morning exactly 399 camp Indians came to visit us, many of whom heard the Gospel for the first time.

Full to capacity as we are, and knowing that there are children whose parents are going to ask us to receive them this fall, and knowing even more anxiously that we are not in shape to take in more orphans, our next objective is a new dormitory for which the Westchester District of the Woman's Auxiliary of the Diocese of New York, largely responsible for starting this mission in 1892, are working with loyalty and enthusiasm.

The usefulness of this mission or the need for missions among the Navajos cannot be overemphasized. Though this tribe has held to the old life so persistently, the change to a different standard is sure.

# Bishop Littell Surveys His New Field

Our work - its present status, opportunities, and needs—in the Hawaiian Islands challenges our interest at the beginning of a new episcopate

By the Rt. Rev. S. Harrington Littell, S. T. D.

*Third American Missionary Bishop of Honolulu*

THE DISTINCTIVE FEATURE of the Church's Mission in Hawaii is its interracial quality. Here, Orient and Occident meet in a manner duplicated nowhere else in the world. In a thoroughly western environment of 135,000 Occidentals, nearly a quarter of a million people of Oriental ancestry live, study, work, and play. About half of these people are Americans by birth, and the rest are developing steadily into English-speaking American citizens. And about 25,000 soldiers and sailors who serve their appointed time in fortresses and camps, and at Pearl Harbor Naval Base, must be added to the civilian population, and to the number of those who need the Church's ministrations.

In the Hawaiian Islands, these people of many races live together in remarkable harmony and goodwill. Hence it is of greatest importance that the Christian message should be presented in the fulness of its power to transform human life in all its aspects, able to meet the spiritual needs of these various races, and to show itself the great unifying force in the modern world. While the majority of the old generation Orientals adhere to their ancestral religions, there are almost unlimited opportunities for Christian evangelism among the younger generation.

They are American citizens, and are pre-disposed to be sympathetic towards all aspects of western life, including religion. Very many of these young people are abandoning their ancestral faiths and in a tragically large number of cases are putting nothing whatever in their places. In a recent religious census taken in Honolulu schools, and in communities on the other islands it has been discovered that nearly fifty percent of the younger island-born Orientals repudiate any connection with Buddhism, Shintoism, and Confucianism. They are bewildered and perplexed, and need the vision and spiritual power which Christ and His Church alone can give them.

HONOLULU, THE CAPITOL, the only large city in the islands with a polyglot people numbering 137,582, shows a growth of sixty-four percent in ten years, and contains more than a third of the population of the entire territory. Naturally this is the center of the Church's Hawaiian Mission, the See City.

Here is St. Andrew's Cathedral, where two organized congregations worship, the cathedral congregation, composed largely of white residents of the city, and St. Andrew's Hawaiian congregation, an interracial group. In addition to the

## Population - Hawaiian Islands

Hawaiian .....	20,479
Caucasian-Hawaiian .....	16,687
Asiatic-Hawaiian .....	10,598
Portuguese .....	29,717
Porto Rican .....	6,923
Spanish .....	1,851
Other Caucasians .....	38,006
Chinese .....	25,211
Japanese .....	137,407
Korean .....	6,393
Filipino .....	63,867
Unclassified .....	11,197
Total.....	368,336

The population has grown forty-four percent since 1920.

## THE SPIRIT OF MISSIONS



HONOLULU YOUNG PEOPLE  
*Recreation time at the Honolulu YPSL  
summer camp*

cathedral congregation, which is self-supporting, there are in Honolulu a parish, (St. Clement's), eight missions, eight day and two boarding schools, three kindergartens, and an orphanage. Four of the missions, St. Peter's (Chinese), St. Andrew's (Hawaiian), St. Elizabeth's (Chinese) and Epiphany, are strong and flourishing, and give promise of attaining complete self-support before very long. In 1928, St. Andrew's Hawaiian congregation voluntarily relinquished a portion of its appropriation from the District Board of Missions, and each year is giving more until entire self-support is accomplished.

St. Peter's Chinese Mission is in charge of the Rev. Sang Mark, an island-born and educated Chinese who, in 1928, returned from Tonga, Friendly Islands, where he had worked for twenty years, to succeed the much beloved Canon Kong Yin Tet who died in 1927. Mr. Mark is the only priest working in the district at present whom the Church here has produced.

Another important Chinese mission is St. Elizabeth's, founded and largely main-

tained by the Procter family of Cincinnati. A few years ago a large number of young Chinese lads of Honolulu were induced to go to Detroit, to learn automobile construction in the Ford plant. In this rush to "the land of promise" were over a dozen of St. Elizabeth's best young men. Word soon came back from the United States that St. Elizabeth's men were considered the most reliable and energetic of the whole group. So largely has the parish school grown that additional classroom space must be added at once.

Holy Trinity Japanese Mission (See August SPIRIT OF MISSIONS, p. 525), which has been one of the most pressing problems of the district because it lacked land and buildings, has been provided with a church, parish house, and small residence, in the midst of the most densely populated Japanese section of the city. This great step forward has been made possible by a generous contribution from the Corporate Gift of 1929, plus seven thousand dollars raised by the Woman's Auxiliary of Honolulu. The Rev. P. T. Fukao, our only Japanese clergyman in the islands, has held on bravely through many years of difficulty, and now sees the work among the people of Japanese descent pushing forward vigorously. In connection with the cathedral, a Japanese school and vigorous evangelistic work are being carried on, while four miles south of the cathedral in the midst of a large Japanese community, a splendid piece of ground has been bought with a view to opening a third mission among the Japanese.

Mr. Fukao is rejoicing in the decision of his daughter, who is training for nursery school and kindergarten work, to offer her life to the service of God in His Church. She is an American citizen, and has offered as a foreign missionary to the land of her ancestors, in one of the dioceses of the *Nippon Sei Ko Kwai*. Mr. Fukao has held a preaching mission at Kohala, on the island of Hawaii, and hundreds flocked to hear him. This fact has opened the eyes of what can be done with more well equipped Japanese. In the Kona district, also on Hawaii, there

## BISHOP LITTELL SURVEYS HIS NEW FIELD

are over fifteen thousand Japanese. Three-fifths of them are young people. This is a strong Buddhist center, and we have not a single Japanese worker, nor even a Sunday school among them,—yet.

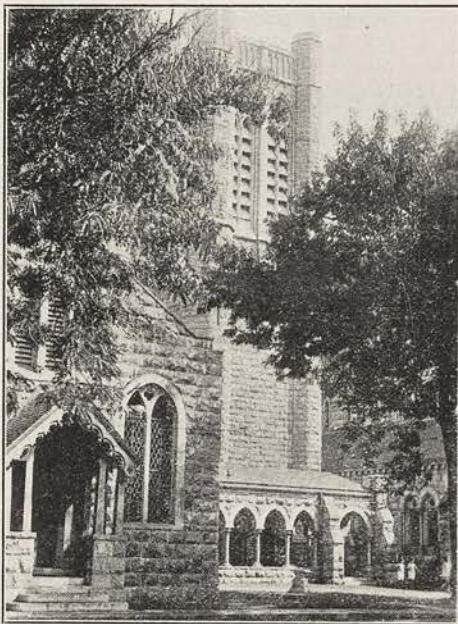
The first exclusively Korean mission of our Church anywhere in the world is St. Luke's, Honolulu, in charge of the Rev. Noah Cho, a young Korean deacon. A new building, comprising chapel, school-rooms, offices, and workers' quarters, has been built at a cost of five thousand dollars, of which amount the Koreans themselves raised one thousand eight hundred. When plans for this building were being made one of the congregation went to the priest-in-charge and said: "You know me. I am working for twenty-five cents a day. I have saved only fifty dollars, but I will be glad to offer God what I have." He handed the money to the clergyman who took it, and thanked God and him.

**A**N OUTSTANDING AND vital feature of the Church in Hawaii is its educational work. We may be especially proud of our two principal institutions in Honolulu—Iolani School for boys, and St. Andrew's Priory School for girls.

Iolani School, established during the regime of the English Church, has borne aloft for sixty-five years the torch of Christian education. Iolani boys scattered over the world have spread the reputation of the school. These graduates include such men as Sun Yat-Sen, first President of China, who studied here for six years; Curtis P. Iaukea, court chamberlain and special envoy to London under Queen Liliuokalani, and a prominent official under the republic and territory as well as the monarchy; T. Clive Davies one of the outstanding plantation owners of the islands; Dr. Matthew Mahahea, sent by King Kalakaua to England to study medicine; Dr. Lo Chong, graduate of Oxford, Consul-General first in London and then in Singapore; Yap See Young, outstanding business man of Honolulu; Oscar P. Cox, United States marshal; and Dr. S. T. Tyau, prominent physician at St. Luke's Hospital, Shanghai. Eight of its Chinese graduates have

become priests. In one class there have been Anglo-Saxons, Filipinos, Koreans, Japanese, Chinese, and Hawaiians,—typical of the racial complexion of the school's 250 boys.

The school occupies a spacious and beautiful location in Nuuanu Valley, which was part of one of the finest private estates on the island. Here temporary classrooms, an office, and a combined chapel and assembly hall have been built, as well as a permanent dormitory to house the boarding pupils who constitute about fifteen percent of the student body. Religious instruction, of course, is part of the curriculum and about ninety percent of the boys attend the daily chapel service. The Church has taken certain features of the development of Iolani School as the special memorial to the late Bishop La Mothe (See July, 1929, *SPIRIT OF MISSIONS*, page 451). The amount sought is three hundred thousand dollars: one-third for ground; one-third to start an endowment fund; and one-third for the first permanent buildings. The Diocese of Pennsylvania has started the



ST. ANDREW'S CATHEDRAL, HONOLULU  
*An unusual picture of a corner of the Cathedral  
Close in Emma Square around which our  
Church activities center*

## THE SPIRIT OF MISSIONS

fund with fifty thousand dollars, or one-sixth of the entire amount desired for the memorial. The special building to commemorate Bishop La Mothe will be the chapel named St. Alban's, which will be the center of the life and inspiration of the school.

What Iolani does for boys, St. Andrew's Priory, under the Sisters of the Transfiguration, does for girls. This school also dates from the time of the English mission. Sisters of the Order of the Holy Trinity, a religious body in which Dr. Edward Bouverie Pusey was deeply interested, sent out several Sisters in 1867 at the request of Queen Emma who was always a devoted and faithful Churchwoman. One of this number was Sister Albertina, who gave her life completely to the service of God and His Church, and who spent sixty-three years in these islands without once returning home, and with only a short visit of three weeks to the mainland on one occasion. She died in July 1930, leaving a record of faithful work and absolute devotion which is deeply inspiring. The Priory occupies a beautiful group of buildings in the Cathedral Close, adjoining the Bishop's House. About 250 girls, fifty of

them boarders, are given a sound Christian education, to fit them for normal, university, or a home-making career. Daily services are held at the cathedral and religious instruction is given in the classrooms.

ANOTHER OUTSTANDING CHURCH institution in Honolulu is St. Mary's Orphanage, where children are cared for by the Misses Hilda and Margaret Van Deerlin and Miss Sara Chung. For many of the children it is the only home they have ever known. St. Mary's is now supported in part by the community from the United Welfare Fund. At St. Mary's, St. Elizabeth's, and St. Mark's, Kapahulu, clinics and dispensaries are maintained by Palama Settlement, the largest welfare organization in the territory.

We must not fail to mention the Seamen's Church Institute in Honolulu, one of the most popular sailors' institutions on the Pacific. The building at present is inadequate for the great demands made on it. It occupies ground provided without charge by the Government.

In addition to the new equipment for Holy Trinity Mission, two other pur-



PLAY TIME AT ST. MARY'S MISSION, HONOLULU

*With help from the United Welfare Fund, St. Mary's Mission carries on an all round community service for the Chinese children of its neighborhood. The mission is in charge of the Misses Van Deerlin, assisted by Miss Sara Chung*

## BISHOP LITTELL SURVEYS HIS NEW FIELD



THE MULTIGRAPH DEPARTMENT, IOLANI SCHOOL, HONOLULU  
THE INLOOK, the Iolani school paper is issued from this room. This practical training is typical of the opportunities offered by Iolani to the young men of many races in the Hawaiian Islands

chases of land have been made this year, one for a new interracial mission, consisting of three lots on a strategic corner in the north end of the city, and the other near the extreme south end in the second of Honolulu's Japanese communities.

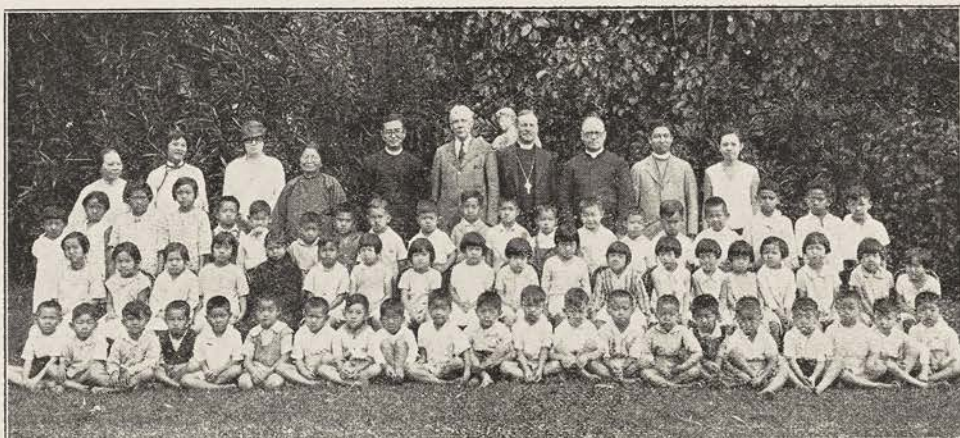
**O**UTSIDE OF HONOLULU, on Oahu and on the other islands, Church work is less developed but full of promise. Few of the stations are even measurably meeting the challenge which confronts them, chiefly because of the lack of clergy and other Church workers, especially trained women. On Hawaii, the Church of Holy Apostles, Hilo, is making a new start among people of all races, Orientals in particular, under the Rev. H. H. Corey, who was a missionary in Japan for twelve years, and Deaconess Caroline Pitcher, who has served many years in China. At the northern tip of the island, in the Kohala district, is some of the most effective work of the island, carried on through four missions, two of mixed races, one of Koreans, and one principally of Chinese at Makapala. At the last named mission, there are generally not over thirty communicants at any time, because of the constant removals from the village to Honolulu, but it is

unusual to have less than twenty-nine of them present at a Sunday celebration of the Holy Communion. The bishop confirmed twenty-two persons in the last class presented in this mission in May 1930. The congregation has a most useful parish hall which serves the community as a center for its religious, social, and intellectual life. For six years, the Church people who are poor struggled and yet managed to raise the share of the cost which they had promised, one thousand dollars, and at the same time, their zeal for the general mission work increased, for their offerings for work outside grew from fifteen dollars in 1920 to three hundred and twelve dollars in 1930.

Elsewhere on Hawaii there is work in the west, in the Kona Districts, with their coffee growing and cattle ranching populations, and regular services are maintained in three missions; and at Paauilo and Papaaloo to the east, in a fertile and prosperous sugar cane section.

**O**N THE ISLAND of Maui, there are two missions, and a parish, the last at Wailuku, the third town in population in the islands. One mission, thirty-five hundred feet up the slopes of the great extinct volcano, *Haleakala*, (House of the Sun),

## THE SPIRIT OF MISSIONS



ST. ELIZABETH'S SCHOOL FOR CHINESE CHILDREN, HONOLULU

*For a quarter century, in quarters now outgrown, this mission has been ministering to the Chinese of its neighborhood. In the rear are Bishop Littell, Dr. John W. Wood, and some leaders of our Chinese work in Honolulu*

is a church founded for a small group of Chinese many years ago by the late Rev. Shim Yin Chin. Now his widow and daughter carry on the work instructing the children and reading the services, with a monthly communion service administered by the rector of the Church of the Good Shepherd, Wailuku. Mrs. Shim's son, a promising young banker in one of the largest banks in Honolulu, is giving up a lucrative position in order to study for Holy Orders and to help carry on the work which his father started. The other mission is at Lahaina, where the first Church school on the islands started sixty-five years ago. The faithful priest here, the Rev. F. N. Cockcroft, has won the affection and secured the support of all races and classes of the community to a remarkable degree.

On East Kauai, the Garden Island, is a country parish. Six years ago, there was no church, rectory, parish house, communicant list, or even a Sunday school. There are now over a hundred communicants, a large Church school, a beautiful church, rectory, and parish house on five acres of ground, with religious, social, and athletic activities going on seven days a week, and one of the best small voluntary church choirs anywhere, led by a former leader of the Yale Glee Club. This

mission is moving rapidly towards self-support and has produced the first postulant for Holy Orders, a promising young Japanese Church leader, to be received by Bishop Littell. On the west side of Kauai, at Kekaha, there is a promise of duplicating the splendid work done at Kapaa. Four lots have been purchased in the center of the town, and a building program has been started to include the church and parish house. The priest-in-charge has a mission at Eleele, and gives religious instruction during the week in two or three schools in that part of the island.

There is, of course, a sense in which it is true to say that no work of the Church which should be done at all, is more important than any other work. But some fields are more strategic than others, and Honolulu, at the crossroads of the Pacific, is certainly strategic, both for the Church and for the future of civilization.

The most pressing needs now are first, clergy, some to fill present vacancies, and some, especially active young priests, to live together in associate missions and to cover large areas of rural communities on two of the islands; and secondly, devoted women for work among all the races, and particularly for strengthening and extending Church work among the Oriental populations.

# The Spirit of Missions

PICTORIAL SECTION

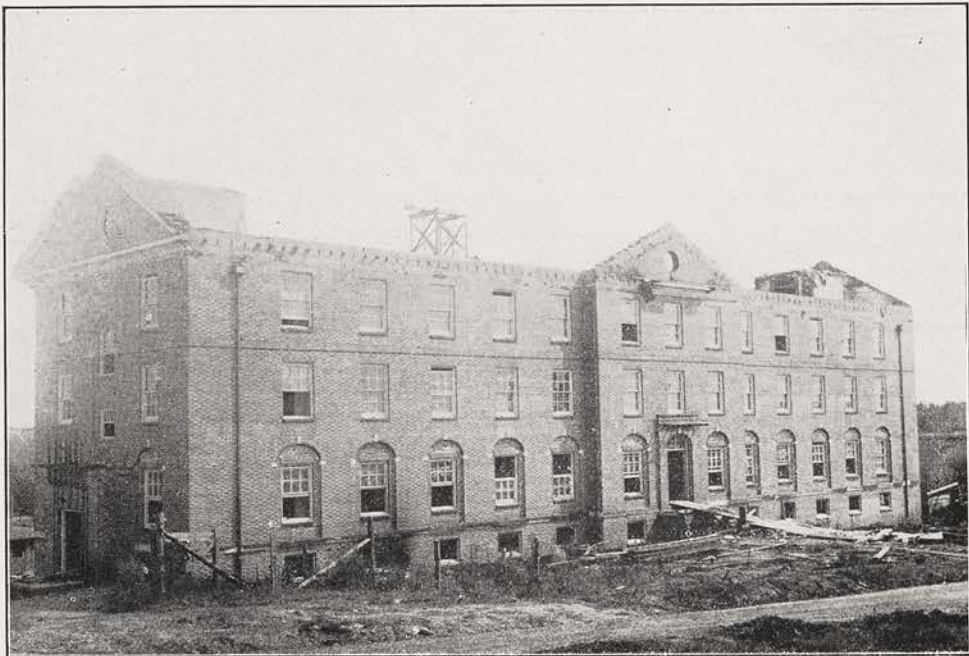
Eight Pages of Pictures from the Field



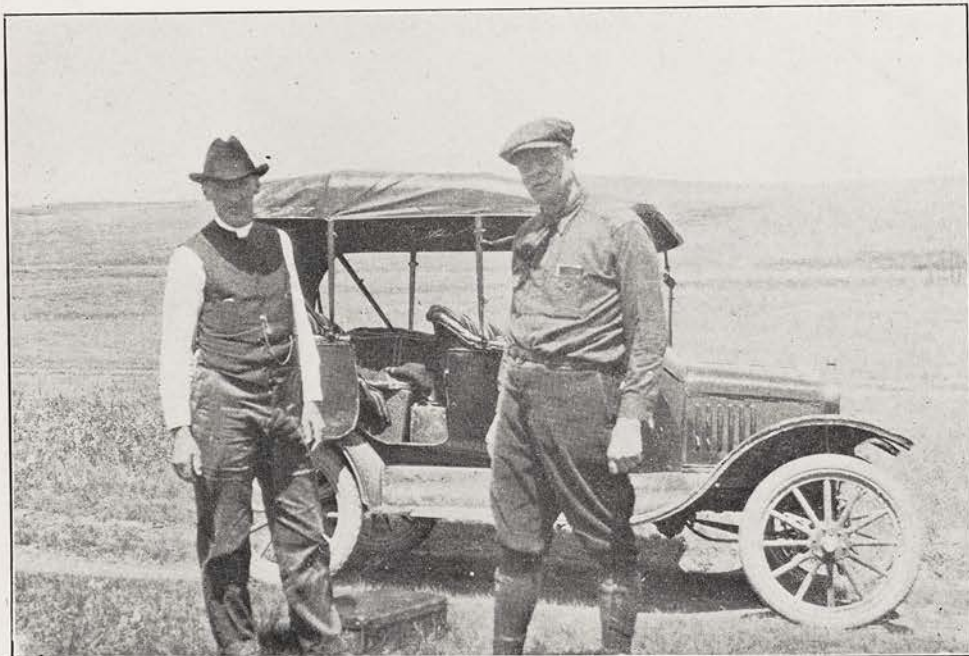
THE TAJ MAHAL, AGRA, INDIA

*Reputed to be the most beautiful building in the world, the Taj Mahal is but one of the many interesting bits of Indian life with which the current study of India will familiarize us. In an early issue, Dr. John W. Wood will write of the invitation which our Church has received from the Church of India, Burma, and Ceylon*





FIRE BURNS ROOF OF NEW DORMITORY AT ST. PAUL'S, LAWRENCEVILLE  
*On August 8, fire destroyed the roof and top floor of the Julia C. Emery Hall, a new girls dormitory at St. Paul's Normal and Industrial School, Lawrenceville, Virginia.*  
(See page 633)



WHEN BISHOP FOX VISITED THE ISOLATED IN "EUPHELIA BUMPS"  
*For eight years Bishop Fox and the Rev. J. L. Craig have made an annual visit to widely scattered Church people in lonely places of Montana. The hard travel of the early days has been succeeded now by easier going.* (See page 581)



**ORTHODOX LEADERS IN PROCESSION AT CANTERBURY SERVICE**

*The presence at the opening service of the Lambeth Conference of official representatives from the Eastern Churches was a striking feature of the occasion. During the conference, the Rev. W. C. Emhardt, Ph.D., was one of their official chaplains*



*Keystone View Company*

**THE END OF THE LAMBETH CONFERENCE**

*The Archbishop of Canterbury at the head of the procession of bishops entering Westminster Abbey on August 10 for the closing service of the conference at which our own Presiding Bishop, the Rt. Rev. James De Wolf Perry, D.D., preached*

# STEWARDSHIP for the NEW DAY

I earnestly call these challenging statements to the attention of the whole Church.

**T**HE distinct and clear objective of the Mission of the Church is the building up of the body of Christ in the extension, enrichment, and establishment of His Kingdom, to the end that the things which He began to do and teach may be perfected in the life of humanity.

*James W. Perry*  
Presiding Bishop

—Adopted by  
General Convention

**J**UST as Christ is the reason for missions and the motive for missions, so He is the goal and the fulfillment of missions. The aim of Christian missions is "the manifestation of Christ, the unfolding of His nature, the demonstration of His power, the revelation of His glory." By this central aim all secondary aims must be modified and tested.

**M**ISSIONS mean pioneering. They are the Church in action on the frontiers of religion. Like all pioneering movements, missions are a sign of the Church's vitality. More than any other of its enterprises they serve to remind us that the Church of Christ is not merely a society for preserving ancient traditions. It is not merely a local fraternity or a club for culture. It is first and foremost an expeditionary force, an organized body charged with a stirring and difficult campaign. It is a Church militant represented on every front and on every frontier. And among all those who are commissioned in that Church by baptism there should prevail the sense of urgent mission, the spirit of unresting advance.

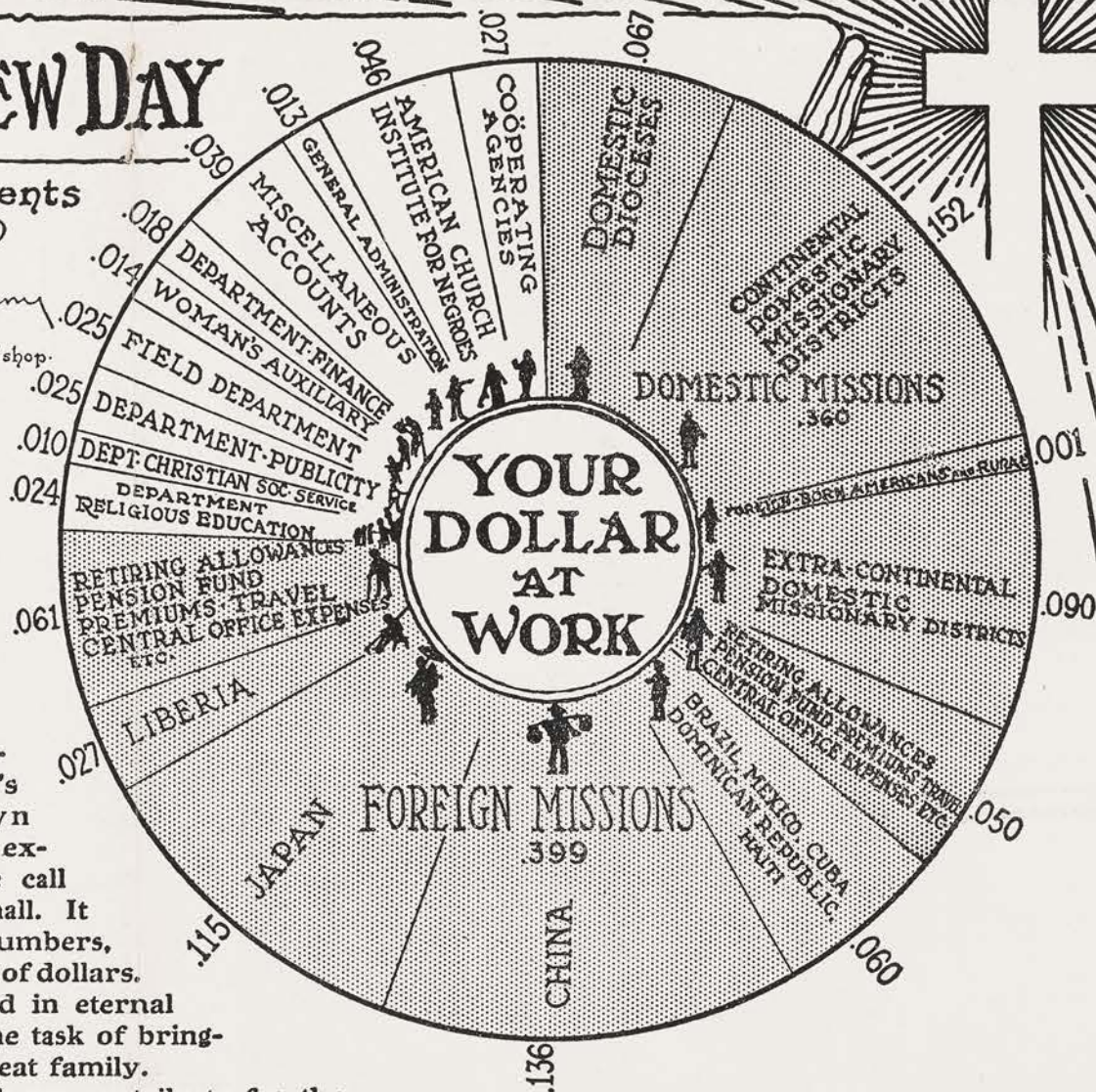
—James Thayer Addison in  
OUR EXPANDING CHURCH.

These pages are reproduced from *Our New Day* (No. 2148) published by the Field Department of the National Council.

**I**N contrast with the vast reaches of the task of ending war or of restoring the unity of Christ's Church, our own Church's mission as expressed in what we call its Program seems small. It is, as measured in numbers, be they of persons or of dollars. It is not, if measured in eternal values. It is the same task of bringing unity in God's great family.

The money which we contribute for the carrying out of the Church's Program in nation, diocese and parish, is our part in that task. The missionary whom we thus send out is preaching everywhere as he preaches the Gospel, the message of the unity of men in God. The teacher in the parish school at home is helping children of the Church to grow up in full knowledge of what their sonship really means. The social service worker is revealing the unity as well as the dignity of human life. The evangelist on the city streets is stirring the sleeping sense of kinship which lies hidden in all men's souls.

—House of Bishops



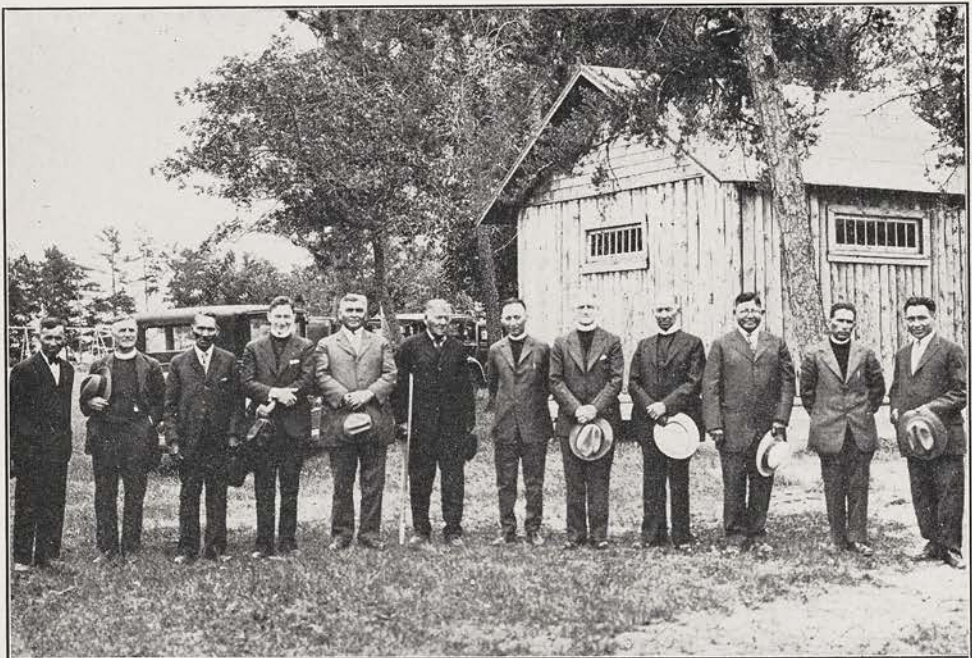
**EVERY MEMBER CANVASS**  
NOVEMBER 30-DECEMBER 14 1930



*Photo by Criterion Photocraft*

LIBERIA ON FOURTH AVENUE, NEW YORK

*The Church Missions House windows are constantly used for exhibits of the Church's work. This showing of Liberian craftsmanship loaned by a recently returned missionary drew crowds of passers-by to think of our oldest foreign mission field*



INDIAN LEADERS AMONG THE OJIBWAYS OF MINNESOTA

*Bishop Bennett of Duluth with his Indian clergy and lay readers. The group includes the Rev. C. T. Wright (retired), Archdeacon Boyle, and the Rev. E. O. Kah-o-Sed*



WITH BISHOP BINSTED IN FUKUSHIMA, TOHOKU

*The congregation of our mission in Fukushima on the occasion of the recent visit of the Rt. Rev. Norman S. Binsted, D.D. This mission, numbering about fifty communicants, is in charge of the Rev. I. Aoki*



*Photo by Lionel Green*

PLAZA ANTONIO PRADO, SAO PAULO, BRAZIL

*In this great modern city in the coffee growing state of Sao Paulo, the Church has only one small mission, the Church of Our Saviour, in charge of the Rev. S. Ferraz*



THE RT. REV. GOUVERNEUR F. MOSHER, D.D.

*The second missionary bishop of the Philippine Islands under whose guidance for the past decade our work at the gateway to the Orient has been carried on. The educational aspects of this work are described in the following pages by Miss Whitcombe, who has been in the Islands since 1908*

# Education Looms Large in Philippine Work

In making of active followers of Christ, our schools in the Philippine Islands recognize the supreme importance of religion in education

By Eliza H. Whitcombe

Teacher, Mission of St. Mary the Virgin, Sagada, P. I.

**S**PEAKING ON EDUCATION at the recent convocation of the Philippine Islands (see June SPIRIT OF MISSIONS, pp. 382-385) the Rev. George C. Bartter, missionary in the Philippines for some twenty-five years, said, "Unless the chief end of our schools be the making of Christians and training of young people for evangelistic work, there would seem to be no reason at all for our having schools." This emphasis on the religious phases of education is today receiving increasingly widespread recognition. A recent writer on primary and secondary education in *The Nineteenth Century* (British), says, "No education can produce an educated democracy which does not place spiritual values first," while in a recent editorial in *The Living Church*, I find these words:

"The Church school—What is it? Surely it is this vital daily contact with the Church side by side with preparation for college. . . . What is the Church plus? Is it not in the attitude taken by Church people toward the problems of life, whatever they may be? And what is this? Surely it is the attitude that the vista is eternity. Because each man and woman and child is beloved of God and is a partaker in the redemption of mankind, what will aid the straight growth and right unfolding of each individual's bit of life on earth is a matter of tremendous import."

In the May *Diocesan Chronicle* (Philippine Islands), the Rev. Vincent H. Gowen, priest-in-charge at Besao, an Igorot mission, speaking of preparation for the bishop's visitation, says, "In the outstations we were able to send boys from the Sagada school for three successive Sundays to rally the Christians. They met with considerable enthusiasm and emphasized our need of educated helpers to do this every week. In the same number, the Rev. Benson Heale Harvey, speaking

of changes in Moro customs, says, "Shall those of the future be merely western or shall they be vitally Christian? The answer lies largely in the extent of the support given to our day and boarding school in Zamboanga (Miss Bartter's school) for it is the only one which is making a serious attempt to reach the Mohammedans of southwestern Mindanao and to bring to them Christian ideals."

Those who have been in these Islands for many years have been able to see some results of Christian education. Although in some cases the contact was for a short time only, it has had its effect. About fifteen years ago, eight or ten girls from a town far distant from Bontoc came and asked to be admitted to All Saints' School. I hesitated because of the distance from their town and the resulting difficulty of looking them up in case they did not return after permission to go home, etc. Such occurrences were frequent in those days as there was great parental opposition to education for girls. They were too valuable for work in fields and homes to be easily parted with. However, these girls were admitted and while rather bright, were troublesome and a disturbing element in the school. It was not long, however, before one by one, under one pretext or another, they all left. I saw nothing of them for years, but soon after coming to Sagada I met one of them who is married and living nearby. She evidently let the others know for all but two, one of whom is living in Baguio and whom I saw once when there, and one who had died, came to see me. Last year one of the girls, Filomena, who has a lame father and an almost blind mother to look after as well as her own

## THE SPIRIT OF MISSIONS

little family, took a baby of her town whose mother had died. It seemed quite an heroic thing to do. The baby was a most puny little thing and seemed as if it was surely near to death's door. Filomena brought it at once to Sagada, a long walk, to be baptized, and to the dispensary for treatment. Milk and other things were given to her for it and sent to her several times. The child is now thriving. Filomena has also brought several women and children to baptism. The little seed sown long ago bore fruit.

Recently the Rev. George C. Bartter was asked by some students at the government farm school some miles from Baguio, if he could have the celebration of Holy Communion at five-thirty instead of six-fifteen as heretofore. This request was made because attendance at the Celebration on the part of the girls caused some difficulty about the breakfast hour, and a teacher had suggested that no girls be allowed to attend. The girls themselves decided to solve the difficulty by asking for the celebration at an earlier hour. The request was of course granted and more than the usual number of communions were made. "It is certainly a mark of Christian character," writes Mrs.

Bartter, "that in the face of such want of coöperation, the girls themselves saw fit to solve the difficulty in this way." The girls were former pupils of our own mission schools who had gone on to this farm school, the only government high school open to Igorot girls. Surely their life in the mission schools stood them in good stead and proved its worth.

Other results of Christian education among these pagan mountain people are everywhere apparent. The representative to the Philippine legislature for this district is a former mission boy, Clement Irving. If he were asked, "Who has been the greatest influence in your life?" without doubt he would say, "Deaconess Hargreaves." His bringing up was in the main hers. Then there is Dr. Hilary P. (Pit-a-pit) Clapp, well known to the readers of THE SPIRIT OF MISSIONS, who as District Medical Inspector, now holds the highest medical position in the Mountain Province. If he were asked the same question, with no hesitation whatever would he answer, "The Rev. Walter C. Clapp and Bishop Brent." Hilary was the first Igorot boy baptized in All Saints' Mission, Bontoc. The superintendent of the Bontoc hospital was a former mission



SCHOOL BOYS DANCING AT SAGADA FIESTA

*A picturesque feature of school life in our mission schools is the annual fiesta at which the boys and girls give fine exhibitions of their native games as well as athletic games and contests*



## EDUCATION LOOMS LARGE IN PHILIPPINE WORK

boy under Father Clapp, as he was familiarly known to his people. He was also at Easter School, Baguio, for a time when Dr. Drury, the present headmaster of St. Paul's School, Concord, New Hampshire, was its head. A number are nurses, school principals, teachers, etc. Some of the girls are just busy mothers of families, but a noteworthy thing is that the children of these families are sent to school at the earliest possible age.

To leave the Mountain Province and go to Manila, we find two sisters, Margaret and Madeline Pond doing valuable work. I say doing, but Madeline who has been in charge of the kindergarten at St. Luke's Church, has recently died after a short illness in St. Luke's Hospital. Margaret is a nurse in St. Luke's Hospital of which she is a graduate. Both sisters were among the first children of the House of the Holy Child, a home and school for American-mestizas.

**T**HE CHURCH'S educational work in the Philippines naturally follows the general outlines of the whole task and is carried on among the:

Igorots of the Mountain Province  
Chinese in Manila

American-mestizas in Manila  
Moros of Zamboanga  
Pagan Tirurai of Mindanao.

For the Igorots we have Easter School in Baguio, and the schools of All Saints' Mission, Bontoc, and the Mission of St. Mary the Virgin, Sagada. Although there is no school connected with the mission at Balbalasang, through the friendly attitude of officials, our missionaries have daily access to the government school where we give the one hundred and fifty pupils regular religious instruction twice a week.

Among the Chinese in Manila is St. Stephen's Chinese Girls' School; for the American-mestizas, the House of the Holy Child; and among the Moros, Miss Bartter's School.

In Upi the limited missionary staff makes a mission school entirely impossible. Here, as at Balbalasang, the most cordial relations exist between the government officials and the missionary, the Rev. Leo G. McAfee, who plans to give religious instruction in the government school.

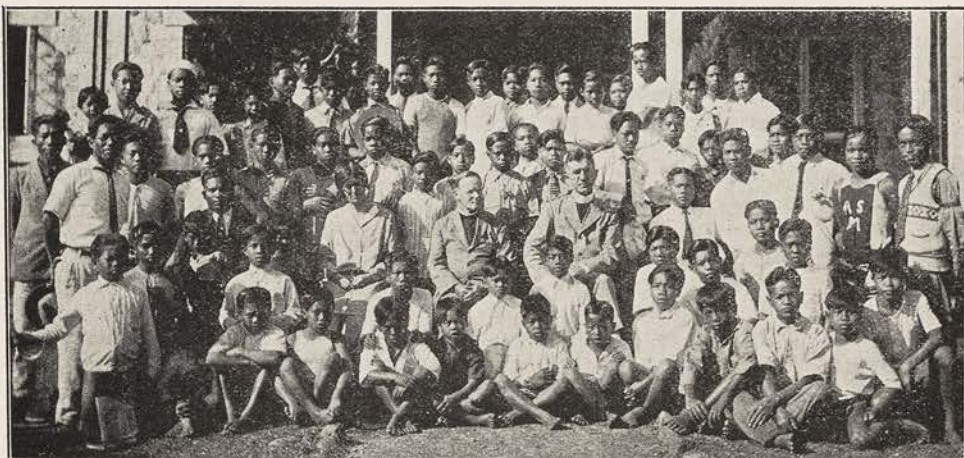
All of the schools follow in the main the curriculum of the government schools and have primary and intermediate grades, while Sagada and St. Stephen's



GIRLS OF THE HOUSE OF THE HOLY CHILD

*One of Bishop Brent's earliest enterprises was the House of The Holy Child in Manila to care for the homeless and deserted mestizas in the Islands. The children who are old enough attend the public schools*

## THE SPIRIT OF MISSIONS



ALL SAINTS' BOYS' SCHOOL, BONTOC, MOUNTAIN PROVINCE

*Here sixty Igorot boys receive a Christian education while in the adjacent school for girls about fifty girls are cared for. In the center are the Rev. E. A. Sibley and the Rev. William H. Wolfe*

Chinese Girls' School have in addition a high school. Last year it was decided to make the Sagada high school, the mission high school for the Mountain Province rather than try to have high schools in all four centers. During the coming year (our school year begins in August), we shall have from twelve to sixteen pupils from the other stations. Both Sagada and Bontoc have a number of outstation schools from which the pupils may come to the central schools after completing the third grade. These outstation schools are taught entirely by native teachers, while the central schools have several American teachers. In Sagada, for example, English is taught by Americans from the second grade up. In Bontoc, the children of All Saints' Mission, above the second grade, attend the large government central school there.

Religious instruction is given regularly in all grades. The pupils in both Sagada and Bontoc attend a daily celebration of the Holy Communion and Vespers, which is just as much a part of the daily routine as taking a bath or getting a spelling lesson. Nor is it done with apparently the slightest feeling of irksomeness. It is the life. The coming to Easter School, Baguio, of a priest-in-charge for the first time in the history of the school, is a high-water mark, which should increase the

effectiveness of its religious instruction.

Industrial work plays an important part in the curriculum of all our major schools in the Mountain Province. At Sagada this work for boys includes gardening, carpentry, plumbing, and printing. All the boys have their own gardens which provide vegetables for sale to the school. Some also work in the mission garden, as well as in the office, dispensary, as house-boys, helpers about the church, or as cooks for the school. The jobs are rotated to insure the boys getting a varied experience. For their vegetables and for the jobs the boys receive pay, from which they pay very small fees to the school.

The Sagada girls as well as those at Bontoc and Baguio do beautiful lace and weaving.

All the schools encourage sports and games of all kinds which at the annual *fiestas* provide some fine exhibitions of vaulting, racing, baseball, basketball, etc.

In Tukuran, Bontoc's most important outstation, where Deaconess Routledge has been in charge for many years, there is now a small girls' school in the care of a former All Saints' Mission girl. Like all outstation schools, it is a day school.

The schools are full to overflowing. Sagada has sixty-five boys and fifty girls as boarding pupils, and about forty boys and twenty-five girls as day pupils. At

## EDUCATION LOOMS LARGE IN PHILIPPINE WORK



EASTER SCHOOL, BAGUIO, MOUNTAIN PROVINCE

*The recent coming of the Rev. Robert F. Wilner to Easter School has meant much to the development of its religious life and of the seventy Igorot boys and girls under its care*

Bontoc there are about sixty boys and fifty girls in the schools. Some thirty or forty small folk come as day pupils to kindergarten and the first and second grades. The outstations provide for some hundreds more in both missions. The chief difficulty in outstation schools is to secure any regularity of attendance. The age-long reason for doing or not doing anything in Igorotdom, "I like" or "I do not like" has full play in these little *barrios*, so that it is not uncommon to find an enrollment of a hundred with an attendance one day of thirty and on another of eighty. The mystery is not why the children do not learn more but why they learn anything. Easter School has thirty boys and forty girls in the school. At present there is no kindergarten or first grade. A kindergarten is greatly desired and it would soon provide a first grade.

While speaking of the Mountain Province, Brent School, Baguio, a boarding and day school for American boys and girls, must be mentioned. While not a mission school, it is a Church school. It is more or less self-supporting, with an enrollment of sixty-five boys and thirty girls, seventy-five of whom are boarders, and a staff of headmaster and ten teachers. Besides the girls and boys from the Philippine Islands, several have come from China, Sumatra, Java, etc., showing

the reputation the school is achieving. The Rev. Robert F. Wilner of Easter School is the chaplain but it is proposed that the school shall have its own chaplain as soon as possible, thus releasing Mr. Wilner for more definite mission work.

One more piece of work in the Mountain Province must be mentioned: that which the Rev. Lee L. Rose is doing in training lads, side by side with their high school studies, for possible work in the Sacred Ministry. This training is on lines developed by the late Bishop Weston of Zanzibar. The lads accompany the priest on his visits to the outstations and assist him there as well as giving the sermon at Sagada on Sundays. Needless to say, the sermon is carefully prepared with Mr. Rose first. It is hoped that this small beginning may lead to great things, but it is of course a case where the only wisdom lies in making haste slowly. As in all good building, all depends on a deep and sure foundation.

St. Stephen's Chinese Girls' School in Manila, a day school, reported for the last year three hundred and eighty pupils. The late Mrs. H. E. Studley was the first and for many years its beloved principal. In speaking of this school at convocation, the Rev. George C. Bartter said: "With their present inadequate school buildings, I imagine this school is a perfect example

## THE SPIRIT OF MISSIONS

of the old woman who lived in a shoe! It certainly looks as though the girls of China, for long centuries suppressed and denied an education, were now rising up and demanding as good an education as the boys, and stranger yet, their parents are willing to pay the bills!" During the first semester of 1929, \$3,720 was paid in tuition fees. The school operates two buses which are paid for by the pupils who use them. Pupils are carried from kindergarten through third year high school, which completes the high school course according to the Chinese curriculum. In addition to the regular academic studies there is music, drawing, sewing, and gymnastics, with cooking and house-keeping for the third year high school. A troop of Girl Scouts supplements the gymnastic drill and singing. Most important in the curriculum is the religious training. Every day a school service is held in the church, and the Holy Communion is celebrated once a month in place of the school service. The Gospels and the lives of Bible characters are studied. Two or three responsive prayer leaflets have been prepared which are used in conjunction with hymns and Bible readings. About one-third of the pupils attend Sunday school regularly; the rest are either Roman Catholics or do not attend any church. The high school has a course in the New Testament in Chinese. The aim throughout is to make the life of our blessed Lord as real and vital as possible.

The House of the Holy Child is now primarily a home for American-mestiza children and not a school. There are some thirty children in its care, most of whom at present are wee folk under school age. Those old enough to go to school attend the public schools, and the Sunday school at the Cathedral of St. Mary and St. John, the rector of which is their chaplain.

St. Luke's kindergarten has an attendance of about twenty-five children, most of whom come from homes with busy mothers and none too attractive surroundings. Here their lives are made happy and they are given loving and intelligent care for several hours a day. Visits to the dispensary at St. Luke's Hospital in case of

need are an important part of this care. As stated before, Miss Madeline Pond, one of our own House of the Holy Child girls, and a trained kindergartner, was in charge until her death a few months ago.

The Moro Girls' Dormitory and School in Zamboanga reports five teachers and all grades from kindergarten to seventh. There are thirty-one girls in residence and seventy-eight day pupils, thirty of whom are boys. There are many large boys in school, and many more begging to be admitted. There is no dormitory for boys, but it is Miss Bartter's ambition to have a high school and a dormitory for boys. Most Moro children are good students and there is now keen competition instead of the indifference of former years. All of the children attend Christian services and there is much curiosity and interest in Christianity on the part of the young people. Recently this has resulted in the first converts to Christianity, two being baptized and one confirmed. Miss Bartter also hopes to have two more baptized this year. Most of the girls want to be baptized but their parents will not consent. Last year there were seven graduates from the seventh grade, and nine this, all of whom are going on to high school.

**E** DUCATION IN THE mission could easily fill a whole volume, but perhaps enough has been said in this brief sketch to show what it is that we are trying to do: to help all these different peoples to a life with clean souls and clean minds in clean bodies; to make their lives higher in every way with the vista that of eternity. To us, of course, that means training in the Christian life, side by side with what is generally understood by education. To us, education apart from training in Christianity is unthinkable.

It must be remembered that, with every group, we are working against heavy odds, against absolute opposition in many cases. Among the Igorots there is still the opposition of the older folk, more especially to education of girls. This does grow less and is today nothing like what it was fifteen or twenty years ago, when one took in some little girls in the morning only to have them most certainly removed by

## EDUCATION LOOMS LARGE IN PHILIPPINE WORK



1930 GRADUATES, MORO SETTLEMENT SCHOOL, ZAMBOANGA

*All of these young Moros are to enter the public high school this coming year. The school has recently rejoiced in its first converts, two being baptized and one confirmed*

irate parents in the evening. Among the Moros there is the same traditional opposition to the education of girls with an especially pronounced opposition of course to Christianity. Probably no other part of the mission work demands such infinite tact and patience. In the work with the American-mestizas there is not the direct opposition perhaps, but there is an equally hard thing to bear with and overcome, a background of caprice and immorality. Among the Chinese the troubles and struggles and changes in China have to an extent their counterpart among the Chinese population in the Philippine Islands.

Among our many perplexing problems is that of the kind of education to give, particularly to the Igorots, just emerging from their primitive condition. Probably none of those engaged in their education, either in the government service or in the missions, is satisfied with the kind of education now being given. If twenty-five years ago a group of real educationists might have been sent to the Islands to carefully construct a course of study on the basis of the life needs of the people,

what wonderful things might have been accomplished toward the right growth of this interesting people! It was virgin soil and the opportunity such as cannot come again in its entirety. But opportunity there still is. The field is barely touched, the first generation is barely touched, for what, after all, are twenty-five years in the education of a race untouched by it before! Professor Julian Huxley's recent comments on educational conditions in Africa, after a journey there, might easily have been made of the Igorot: "We are apt to forget that the African (Igorot) has no background to his schooling. He steps out of the tribal tradition, the immemorial tradition of barbarian life, rigidly regulated by custom, highly impervious to new ideas or any conscious change, and is confronted with an exotic offshoot of western civilization." Then he speaks of "the ideal of African (Igorot) education—something which shall be adapted to the native and his needs, which shall evolve naturally out of his own traditions and at the same time help him to grow in the ideas of civilization."

## Southern Layman was a Rural Evangelist

For nearly fifty years Mr. Sam S. Nash labored among his rural neighbors whom he gathered into missions of Calvary parish, Tarboro

By the Rev. Theodore Partrick, jr.

*Editor, the Carolina Churchman*

WHEN AN INDIVIDUAL becomes an institution there's an interesting story waiting to be told. When that individual is Sam S. Nash, of Tarboro, Edgecombe County, North Carolina, none of the materials of a romance are lacking.

Scion of one of North Carolina's most distinguished families, son of one of its governors, Mr. Nash is today at eighty-two a figure of statewide importance. But when one thinks of him it is of an humble yet marvelously effective disciple of Christ.

The setting for Mr. Nash's story is itself deserving of a separate story. Calvary parish, Tarboro, comes nearer to embracing all of the activities and vital statistics of a missionary diocese than it does of a parish. The parish church is the center of a perfect network of missions that it has founded, nourished, and is today ministering to. In its care are rural churches, cotton mill churches, and chapels in charitable institutions. One of the colonial parishes, its present rector is the Rev. Bertram E. Brown.

In the center of the manifold activities of this parish is Mr. Nash, at eighty-two years of age as erect and tireless as ever. One of the rural churches he took charge of in its infancy, forty-six years ago! Two others he established. All three have known his loving care throughout their existence, and all of them are visited by him every Sunday. The parish church sees him on Sunday only at the early Celebration; the rest of the day he is feeding and shepherding the sheep of his own fold. And for forty-six years he has done this, without one cent of expense to the Church, in every conceivable kind of weather; sometimes on horse back, sometimes walking,

and in these later years by automobile. He has been more than a missionary, founding churches and leading people to baptism and confirmation; he has been the friend, counsellor, father-confessor, and example of Christian life for a whole county. The people love him because he first loved them. They go to him for every kind of help, for they know that they can depend on him to understand.

Much of what Mr. Nash has done has been made possible by the coöperation of associates, clerical and lay, men and women. In the forty-six years that he has ministered to the people of the countryside in Edgecombe County he has had the active and loyal assistance of innumerable organists, Church school teachers, chauffeurs, and priests. But this long and willing train of attendants is but another tribute to the man; to his profound love of God and his fellowman, to his charm, to the noble simplicity and depth of his faith. Men and women have been warmed into zeal by the fires that burn within him, and have followed him without delay.

Forty-six years ago Mr. Nash disengaged himself from the activities of Calvary Church far enough to permit his taking the responsibility for carrying on a country mission, some ten miles from the town of Tarboro, started by a young woman, Ida Staton, who later married a son of the rector of Calvary parish, the Rev. Joseph Blount Cheshire, a brother of Bishop Cheshire. About 1881, Miss Staton, fresh from the teaching and influence of St. Mary's School, Raleigh, North Carolina, returned to her home in a section of Edgecombe County where there was not a single member of the Church.

## SOUTHERN LAYMAN WAS A RURAL EVANGELIST

She began a Sunday school in the Grange Hall, near her home. At first she taught it herself and endeavored to interest the children of the neighborhood in its teaching. Finding her efforts successful, and feeling the need of assistance she called upon members of Calvary Church, several of whose young men and women became interested and came to her aid. Then the Rev. Walter J. Smith, Dr. Cheshire's assistant at Calvary Church, took the work under his charge and began services, which soon resulted in the erection of St. Mary's chapel which was later moved to Speed, a nearby town.

In 1884, Mr. Nash came into the life of this church, and has been there ever since. Today he goes there every Sunday morning to conduct the Sunday school, and back again at night with the present assistant at Calvary Church, for Evening Prayer. A monumental labor of love has been performed in this half century that St. Mary's, Speed, has known Mr. Nash.

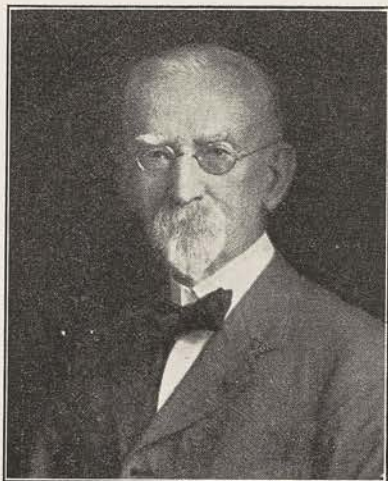
A child of this labor was born in 1891. Several young girls who had attended the Sunday school at St. Mary's moved to another community, about five miles distant. On Easter Day, 1891, Mr. Nash received a letter from them, inviting him to start some work there. On the following Sunday, he began a Sunday school in a hall over a country store, and from that beginning evolved Grace Memorial Church, Lawrence. Mr. Nash was warned by residents that it would be useless to begin work there, as all other attempts had failed. But he continued to go there every Sunday afternoon, after his morning at Speed, until in 1894 a beautiful church was built for the use of the growing congregation. Part of the necessary funds for the new church were given as a memo-

rial to Eliza Battle Pittman. An anonymous gift of a ten dollar gold piece was the initial contribution. The people of the community gave much of their labor and materials. Miss Kate Cheshire, a sister-in-law of Mr. Nash and a sister of the Bishop, carved the beautiful altar and reredos that are the prized possession of the church. Miss Cheshire did another piece of work in connection with Grace Church, Lawrence, that has had far-reaching results. In the 'nineties the people were as badly in need of schools as they were of churches. Miss Kate,

as she is affectionately known in the Lawrence community, built with her own funds a cottage on the church grounds, and for several years taught and maintained a school. This was a great feeder for the Sunday school and church.

At a funeral in Grace Church one afternoon in 1910, Mr. Nash saw a large group of men, many of whom were strangers to him. One thing that Mr. Nash will not do is to let a man who comes under his observation remain a stranger to him.

The friendliest of men, he radiates a geniality and courtesy that are irresistible. He inquired about these men, and was told that they came from a backwoods section, remote from main roads and churches. After some investigation he found that a real need existed for a Sunday school and church services in that community, four miles from Lawrence. So a Sunday school was started at once, in a barn owned by an old friend of Mr. Nash's. An acre of ground was given, and a church building begun within the year. It became St. Matthew's, and during its life has served the community exceptionally well. For twenty years the growing congregation has been shepherded by Mr. Nash. It was a back-



MR. SAM S. NASH

*Lay Rural Evangelist for nearly fifty years  
in Calvary parish, Tarboro, North Carolina*

## THE SPIRIT OF MISSIONS

ward community, made up mostly of tenant farmers, a shifting and underprivileged class. This instability of population has made the work difficult in some respects, but this very handicap has had one good effect. It has sent Episcopalians to other communities where they have added strength. St. Matthew's has had a good confirmation class every year, and innumerable baptisms. Today one of its sons is in a seminary of the Church. It has exerted a wide influence for good, as well as had a vigorous life. Its annual summer picnics, Christmas parties, and Easter celebrations are a feature of the social as well as the religious life of the whole country-side. On all such occasions Mr. Nash is the greatest factor.

To have served one church for forty-six years, when that church was some miles distant from one's home and has often had to be reached over the worst possible roads! To have founded one church, and constantly cared for it for thirty-nine years! To have founded another church and served it continuously for twenty years! Surely this must be a summary of a work that is unique in the records of the Church, when it is remembered that it has been performed by a layman entirely at his own expense. And by "serving the Church" is meant all that the term implies, the ministry of teaching, preaching, and pastoral care. The people whose lives have been touched by Mr. Nash look up to him for all sorts of advice, spiritual and otherwise. For he has visited them in sickness, been first to send a donation in time of adversity, interested himself in their physical welfare, fought their battles with them, and set before them an ideal written in his own character.

All that Mr. Nash has done for the Church and for the cause of Christ has been done in the midst of an otherwise busy life. He has been a successful business man, but outside of a proper provision for his own family, all the money that he has made has gone back to enrich the lives of those whom he has served. At eighty-two he continues to work as hard as ever, in order that he

may continue to give. To say that the people of Edgecombe County honor and love him is to understate the fact. They adore him. He has given everything, and taken nothing. Absolutely nothing has stood in the way of his ministry to them; neither business engagements, the comforts of home, weather, lack of roads, or anything else.

Mr. Brown, rector of Calvary parish, tells a story of Mr. Nash's zeal and devotion. Back in 1909, when Mr. Brown had just come to the parish, he went with Mr. Nash to the diocesan convention; Mr. Nash was then suffering with an affection of his left arm, which caused him to carry it in a sling. While in Raleigh for the convention he slipped on the pavement, his face and right arm getting the full force of a heavy blow. What was Mr. Brown's surprise the following Sunday morning to see Mr. Nash being helped into his buggy, with both arms in a sling, and his face bandaged so that only one eye was visible! In this condition he was on his way to his missions, a way he has gone all these years to the glory of God and of humanity.

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*SINCE this story of Mr. Nash's devoted volunteer rural ministry was put into type, word has come of his death. His own personal service is ended but already other laymen have volunteered and are carrying on the work he has laid down. One of the missions has been taken over by the manager of the local telephone company, who never did any such work before. Following Mr. Nash's example, he goes out every Sunday, and he has much to his delight and surprise, developed a gift of making addresses. Another of the missions has been taken over by a young farmer, one of Mr. Nash's 347 godsons. This young man went off to college and studied agriculture; came back to his father's plantation, applied scientific knowledge to farm problems, and revolutionized the industry in his community. Now he has combined Christian work with his farm work.*



# The Mid-West in Church's Foreign Service<sup>†</sup>

Thirty-four representatives of the dioceses of  
the Fifth Province are in missionary service  
abroad—in Orient, Latin America, and Alaska

## FROM THE DIOCESE OF CHICAGO TO CHINA

MISS LOUISE S. HAMMOND (1913), Evanston Nanking  
DEACONESS KATHERINE PUTNAM (1917), Chicago St. Faith's School, Yangchow

## TO JAPAN

MISS DOROTHY F. HITTLE (1919), Chicago Kindergarten Training School, Sendai  
THE RIGHT REV. JOHN MCKIM, D.D. (1879), Lockport Bishop of North Tokyo

## TO MEXICO

MISS MARY A. R. TERNSTED (1929), Chicago Hooker School, Mexico City

## TO THE PHILIPPINE ISLANDS

THE REV. LEO G. MCAFEE (1921), Chicago St. Francis of Assisi Mission, Upi  
THE REV. E. A. SIBLEY (1908), Downer's Grove All Saints' Mission, Bontoc  
MISS E. H. WHITCOMBE (1908), Chicago Mission of St. Mary the Virgin, Sagada

## FROM THE DIOCESE OF FOND DU LAC

### TO PORTO RICO

THE REV. F. A. SAYLOR (1917) St. Andrew's Mission, Mayaguez

### TO THE VIRGIN ISLANDS

THE REV. JAMES E. BLAKE (1927), Merrill All Saints' Church, St. Thomas  
THE REV. JOHN A. SWINSON (1927), Ripon All Saints' Church, St. Thomas

## FROM THE DIOCESE OF INDIANAPOLIS

### TO CHINA

DR. MACCARLYLE FELLOWS (1923), Indianapolis St. John's School, Shanghai

## FROM THE DIOCESE OF MICHIGAN

### TO CHINA

MR. JOHN LESLIE COE (1922), Ann Arbor Boone University, Wuchang  
MISS BLANCHE MYERS (1924), Bay City Wuhu  
MISS CORNELIA RICHARDSON (1929), Bay City Kuling School, Kuling  
MR. P. B. SULLIVAN (1922), Detroit St. John's University, Shanghai

### TO JAPAN

MISS CORNELIA EVERARD (1928), Ypsilanti St. Margaret's School, Tokyo

### TO PORTO RICO

\*MISS JEAN D. MCBRIDE (1929), Burton St. John's School, San Juan

### TO THE PHILIPPINE ISLANDS

DEACONESS MARGARET ROUTLEDGE (1904), Detroit Holy Cross School, Tukuran

## FROM THE DIOCESE OF MILWAUKEE

### TO ALASKA

THE REV. MARK T. CARPENTER (1930), Nashotah St. John's Church, Ketchikan  
THE REV. C. E. RICE (1920), Milwaukee Holy Trinity Cathedral, Juneau

### TO THE PANAMA CANAL ZONE

‡THE RIGHT REV. JAMES C. MORRIS, D.D. (1920) Bishop of the Panama Canal Zone

## FROM THE DIOCESE OF OHIO

### TO JAPAN

THE RIGHT REV. CHARLES S. REIFSNIDER, D.D. (1901) St. Paul's University, Tokyo

### TO THE PHILIPPINE ISLANDS

MISS JESSIE I. R. MANTZ (1929), Cleveland St. Luke's Hospital, Manila

<sup>†</sup>This is the seventh of a series showing whence our missionaries come. The eighth will appear in an early issue.

\*On leave in the United States.

‡Bishop Morris has accepted his election as Bishop of Louisiana.

## THE SPIRIT OF MISSIONS

### FROM THE DIOCESE OF QUINCY TO ALASKA

DEACONESS ANNA G. STERNE (1916), Mendon

Tanana

### FROM THE DIOCESE OF SOUTHERN OHIO TO CHINA

SISTER CONSTANCE ANNE (1918), Glendale  
SISTER ELEANOR MARY (1922), Glendale  
SISTER HELEN VERONICA (1914), Glendale  
MR. FRANCIS W. GILL (1923), Columbus  
MISS BLANCHE HARRIS (1923), Columbus

St. Liobe's School, Wuhu  
St. Liobe's School, Wuhu  
St. Liobe's School, Wuhu  
St. John's School, Shanghai  
St. Elizabeth's Hospital, Shanghai

### TO JAPAN

MISS HELEN POND (1923), Lancaster  
MISS GRACE L. REID (1928), Mechanicburg

St. Luke's Hospital, Tokyo  
St. Luke's Hospital, Tokyo

### TO THE PHILIPPINE ISLANDS

MR. HARRY E. SHAFFER (1922), Dayton

Mission of St. Mary the Virgin, Sagada

### TO PORTO RICO

DEACONESS HILDA DIETERLY (1929), Zanesville

St. Catherine's School, San Juan

## New Japanese Health Officer Writes St. Luke's, Tokyo

ONE OF THE GRATIFYING features of the work of St. Luke's International Hospital, Tokyo, is the exceedingly cordial relationship maintained with officials of the Imperial Department of Education. This is graphically illustrated in a recent exchange of letters between Dr. Teusler and Dr. T. Kita and Baron Yamakawa. Dr. Kita was for a number of years director of the Bureau of School Hygiene and had been most helpful in aiding Dr. Teusler in developing St. Luke's Hospital Clinic for school children in the eleven government schools in Kyobashi ward, and in the enlargement of the Nurses' Training School into the first college of nursing in Japan. In reply to Dr. Teusler's congratulations upon his promotion to the directorship of the Institute for Research in Physical Education, Dr. Kita wrote:

"Largely through your endeavor we have now the *Joshi Semmon Gakko* (Women's College), the first and only college of nursing in Japan. In addition, the work of the school hygiene and school nursing in Japan has been developing rapidly recently and this also is to a great extent due to your kind coöperation with us. For all of the above, I am most grateful to you.

"Although I have been transferred to this Institute as its director, I am still attached to the Department of Education as Superintendent of School Hygiene.

"I hope you will continue to help me in the development of school hygiene in Japan, as you have in the past."

Dr. Kita's successor in the Bureau of School Hygiene is Baron Yamakawa who promises to continue his predecessor's fine coöperation with St. Luke's. In a recent letter he writes:

"I have been appointed head of the *Taïkuka* (Physical Culture Bureau) to succeed Dr. Kita and am going to take charge of affairs in relation to physical culture in this country. I would like to ask for your special assistance in the future. I am deeply impressed by your great assistance to the school hygiene work in our country. Though Dr. Kita has resigned he will still be on our staff in this Bureau as the school hygiene officer, and there will be no change in the policy of our Bureau. As there are many quarters in which we require your kind assistance in the present condition of school hygiene in our country, I would like to ask for your kind coöperation as before.

"In regard to the school clinic in your hospital, though it is not long since it was opened, it is famed throughout the country as the specimen of this kind of work. I would like to have your kind coöperation in this line of work also as before.

"This is to notify you of my new appointment as well as to ask for your deeper sympathy."



## Jottings from Near and Far



**E**MERGENCY need calls for a trained nurse for the Hudson Stuck Hospital at Fort Yukon, Alaska. One of the members of the staff is ill, and the hospital is in the midst of an influenza epidemic. Only the strongest possible type of nurse is needed, not only in experience but especially in Christian character. Further information may be secured from the Rev. A. B. Parson, The Church Missions House, 281 Fourth Avenue, New York, N. Y.



**O**UR RECENT ATTENDANCE at summer conferences in the South has reminded us that most of our mountain missions are without hymnals. Here is an opportunity for parishes that have recently secured new hymnals to put their old hymnals to work where they will be most appreciated. Anyone having such hymnals can secure the names of missions in need of them by writing to the Editor.



**D**UE TO THE PRESENT chaotic political situation in central China, the formal observance of the triple anniversaries at the Boone Library School, Wuchang, China (see May *SPIRIT OF MISSIONS*, pages 309-14), has been postponed until October. In the meantime, there is being evidenced a genuine interest in the proposed memorial building. In addition to gifts from interested Chinese, the China Foundation has made a grant of ten thousand dollars toward the new building.



**T**RINITY SCHOOL for Girls, Changsha, China, was completely wrecked by communists who captured the city at the end of July, according to delayed cables from the Right Rev. A. A. Gilman, Suffragan Bishop of Hankow, to the Department of Missions. Trinity Church and the foreign residence were damaged, but

not seriously. The American missionary stationed at Changsha, the Rev. Walworth Tyng, with his family, was at Kuling when the communist army captured the city. In accordance with the request of Bishop Gilman, the Department of Missions is permitting all furloughed and newly appointed missionaries to proceed to the Diocese of Hankow. The Bishop reported that the members of the staff now in Hankow are well. Deaconess E. W. Riebe has been recalled from her station at Ichang to Hankow.



**M**ORE THAN THREE-FOURTHS of the people in San Pedro Martir, a typical Mexican Indian village, are members of our Church.



**Q**UIETLY AND unobtrusively, the Committee on Literature for the Blind of the Department of Missions carries on a magnificent work among our blind communicants on an almost insignificant appropriation. Under the leadership of its secretary, Mrs. W. J. Loaring Clark of Sewanee, Tennessee, the committee produces and distributes literature in modern Braille to our blind. Not the least important of its work is the publication of a monthly magazine, the *Church Herald for the Blind*. A glance at any issue of the *Herald* shows how this one magazine gives our blind friends a well diversified, comprehensive range of churchly reading matter. The August number, for example, contained such articles as, *The Lambeth Conference* by the Right Rev. Irving Peake Johnson, D.D., *Science and God*, by the Rev. Irwin St. John Tucker; *The Changing Home* by Roger W. Babson; *Our Church and the Negro*; news notes, Church school lessons, and an installment of *A People's Life of Christ* by the Rev. J. Paterson Smyth which the *Herald* is publishing serially.

# SANCTUARY

## *A Call to Intercession*

“**Y**E also helping together by prayer for us, that, for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf.” So wrote St. Paul, “glorious leader in the way of intercessory prayer.” He at least had no doubts as to the value and duty of intercession.

All members of the Church are (or should be) aware that there is a chapel in the Church Missions House, New York, where every day a brief service of intercession is held on behalf of some aspect of the Church's work. Many also have long been familiar with a leaflet of intercession, issued since 1925 by the Field Department of the National Council. It has been used by some local groups, but more extensively by individuals who desired to pray intelligently for the Church's Mission.

In response to the suggestion that these two efforts of prayer should be brought together, a scheme of intercession has been planned which will cover all spheres and activities of the Church in orderly succession from year to year. This scheme will be followed regularly in the chapel of the Church Missions House.

It will be available to individuals and prayer groups everywhere through *The Prayer Leaflet*, which, beginning in October will come out monthly instead of quarterly. The topics for intercession will also be given on this page each month. We hope that this plan will have increasingly widespread use extending even to our missionaries in distant fields. Would it not be a wonderful thing if all who care to pray for the missionary work of the Church would combine to pray in the same order for the same causes?

**T**O make this scheme a real and far-reaching source of blessing, we must renew our faith in prayer, our resolutions to pray regularly, without waiting for moments of fervor. We all tend to get stale and formal in our prayers from time to time, and need a new call to awaken us. Our study classes and our missionary addresses stir us to an emotional interest in this or that need for a while: then we flag again. Of course there is only one thing that can really help us: to pray to God, Whose heart alone is large enough to hold all the joys and sorrows of the world, to widen and deepen our cold hearts, and give us power to intercede. Some might get help from a little more use of memory and imagination. There are many possible ways: here is one.

Let us suppose that we stand, as many of us have stood, on the porch of a great sanatorium built on the side of a hill. Before our eyes lies spread a glorious scene of natural beauty, a symbol of God's purpose of perfect beauty and fullness of life for all creation. As our hearts go out to it in wonder and delight, we hear behind us a discordant note: a cough, the shuffle of feeble steps, the pitiful reminder of man's weakness and failure. In our intercession we must make both these thoughts our own, take both into our hearts: first God's purpose, what man was meant to be; then man's failure, which in different ways we all share. Then we lift up both to God, asking Him to “comfort the weak-hearted, and to raise up those who fall”; to heal and to help.

Or the building behind us may be a school. The sounds that come to us now are the cries of young life looking forward, faculties and energies calling for release and fulfillment, inarticulate, striving for ends not yet understood. Offer them all to God. And so whatever it may be, the hospital, the school, the struggling parish. We have points of contact with all.

That is the true order of intercession. First of all the thought of God's glory and His perfect plan; then the human need in all its aspects, which by mind and memory we see and discover, and by sympathy make our own; then the bringing of the two together in the presence of God by prayer.

# 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

COMMENTING UPON THE death of Bishop Partridge, Bishop Graves says:

"He did good work in China and many here, Chinese and foreign, hold him in affectionate remembrance."



FROM ONE OF my China correspondents, there comes this disturbing bit of information:

"A young Chinese woman belonging to the Y. W. C. A., wishing to go to America to study in a Bible training school, applied to the Chinese authorities in Shanghai for a passport. The passport was refused as it was stated that the country already had enough people who taught 'the doctrine'."



DR. HU SHIH is China's leading intellectual. He is internationally famous as a philosopher and author and is generally acknowledged as the leader of China's intellectual renaissance. In recent months, he has been in trouble with the Nanking leaders of the *Kuomintang* because of unfavorable comments upon the political and economic teachings of Sun Yat Sen, embodied in his well known book, *San Min Chu I*.

Dr. Hu Shih in a lengthy and forceful statement has also called attention to the fact that in spite of sweeping claims regarding modern legal codes, China has no safeguards of the liberty of the individual citizen such as are provided in the British Bill of Rights. He enforced his assertions

by detailing incidents in which Chinese had unjustly suffered imprisonment and loss of property at the hands of legal authorities. All this has a direct bearing upon China's demand that foreign powers should surrender the right of extra-territoriality, which alone, at the present time insures the safety of their nationals.

A third reason for the opposition of the *Kuomintang* to Dr. Hu Shih is his criticism of the Ministry of Education, which he declares, has appointed as educational commissioners men wholly unfitted for such posts.

The result is that the Shanghai committee of the *Kuomintang* has petitioned the Central Executive Committee of the party to punish Dr. Hu Shih severely for "having publicly insulted the late leader of the party, Sun Yat Sen, and destructively criticised his ideals, which must be considered an act of treason against the government and the people."



CONFIRMATIONS IN THE Diocese of Shanghai from March 23 to June 28 were 303. "Very good," as Bishop Graves says, "in these days of unrest."

On June 26 the Rev. Nyi Nen-zung was ordained to the priesthood. Mr. Nyi is pastor of the Church of the Holy Spirit in Tsao Kia-tu. This is a thriving village just outside the gates of St. John's University.



I AM PREPARING to hold tent services in small towns where the Church is not established," writes the Rev. G. H. Catlin, general missionary in the mountain sections of the Diocese of Lexington, Kentucky. "I am sadly in need," he continues, "of a second-hand portable

## THE SPIRIT OF MISSIONS

reed organ. Do you know of anyone that does have one, who would like to dispose of it?" If there is any reader who would like to start a second-hand organ on a new lease of life and usefulness in the Kentucky mountains, or perhaps better still, provide a brand new instrument, I would be glad to supply such additional information as is necessary.



**T**HE JERUSALEM MISSIONARY Conference of 1928 emphatically recorded its conviction that education cannot be considered complete without Christian teaching. Here are the exact words of the finding adopted by the Conference and recorded in volume II of the Jerusalem report:

"If the supreme need in the development of personality be the unifying power of a single dominant interest, and if this interest must be as fully as possible the embodiment of the aesthetic, intellectual, and moral ideals, while we would not deny the elements of worth existing in other religions, we are convinced that Christianity alone can supply what education requires. In Jesus Christ we have the example of perfect personality, full and harmonious, creative and universal; in His Gospel of the Kingdom the expression of perfect human society; in His Spirit the power by which mankind can be individually and corporately transformed. The experience of His followers of all ages and of all races demonstrates that in proportion as they yield themselves to Him they are set free from selfish fears and ambitions, disclose fresh sources of love and joy, peace and fortitude, and set forward the abiding welfare of the human family."



**H**ERE IS WHAT is described as a "brief story of bandits at play" in China. The victims were seen by one of our missionaries in the Methodist hospital in Wuhu:

"They are a man, his wife and little boy aged ten and were brought from the village of *Teng-Gia-cheng* just across the river from Wuhu and visible from Lion Hill. A party of bandits, about a dozen, entered their home and proceeded to rob them of everything that seemed to them worth taking, which of course was not much. They suspected a hidden store and dug up the floor but found nothing. This did not satisfy them so they stripped the family and hung them up by the thumbs. Then the red-hot bottoms of tin cans were applied to every

part of their bodies. As this elicited no information which could guide the bandits to further loot they departed leaving the victims hanging. One child died under the torture. Two of the survivors are recovering; one is unlikely to recover.

"Theories on the problem of pain and evil seem curiously remote and academic in the face of such things."



**I**N THESE DAYS of the radio there must be plenty of unused pianos in southern homes. Miss Graves of Valle Crucis, North Carolina, tells of the need of a piano for the living hall of the Valle Crucis School:

"Sometimes you may hear somebody wondering what to do with such things (when moving to another place perhaps, or when breaking up housekeeping) and then you can mention our needs. I have known people to give such things where they know they will be of use, rather than sell them for an extremely low price."

Miss Graves says that a sewing machine or two would be equally welcome and would do good service in the home economics classes. Anybody who wants to lend a hand may send a line to the Rev. Carroll M. Davis, LL.D., 281 Fourth Avenue, New York City.



**R**OMAN CATHOLIC MISSIONARIES in Alaska are to have the service of a missionary airplane. One thousand laymen, members of the Marquette League of the Metropolitan District have given the plane, and on July 19 saw it depart from Roosevelt Field for its base at Holy Cross Mission, Alaska, about fifty miles down the Yukon River from our first station of Anvik. The pilot is Brother Feltes, the first licensed pilot of the Society of Jesus. The plane will be used to reach the distant points where the Roman Catholic Church has work in Alaska. It is hoped that it will do away with the long journeys on snowshoes, with the dog-teams carrying supplies. Such journeys, as every friend and follower of Bishop Rowe and other Alaska missionaries knows, frequently require as many weeks to accomplish as an airplane would require hours.

## THE NATIONAL COUNCIL

**L**ALIAH PINGREE SALMON died in China on March 6, 1930. Several years ago, as Laliah Pingree, she volunteered for service abroad and received scholarship aid from the Department of Missions in preparing for her work as a teacher. She reached China in August, 1925, and was attached to St. Agnes' School, Anking. Unfortunately, the disturbances of 1925 and following years greatly affected St. Agnes' School and in 1927, when all missionaries had to evacuate, Miss Pingree, instead of coming home, kindly undertook work in connection with St. Stephen's School for Chinese, Manila. In 1929, she married Mr. Robert J. Salmon of the Church Missionary Society in Hangchow. It was there that her death occurred in a sudden attack of spinal meningitis.

### With Our Missionaries

#### ALASKA

The Rev. and Mrs. John W. Chapman, D.D., coming out on furlough, left Anvik, July 1, and arrived in New York, July 25. Miss Hazel Chandler accompanied them and arrived at her home, July 27.

Miss Bessie B. Blacknall, returning after furlough, and Miss Mildred E. Boyes, a new appointee to Allakaket, sailed from Seattle, August 2.

The Rev. and Mrs. John B. Bentley, reappointed to the field, sailed from Seattle, August 16.

#### CHINA—ANKING

The Rev. T. L. Sinclair and family arrived in New York, August 4.

#### CHINA—HANKOW

Miss Louise Boynton, a new appointee, sailed from Vancouver, August 7.

Mr. Edward M. Littell, leaving on furlough, sailed from Shanghai for Honolulu, July 6.

Miss Mary C. H. Deis arrived in Shanghai, July 25.

The Rev. and Mrs. T. P. Maslin and daughter arrived in New York, August 6.

Miss Hazel F. Gosline, returning after furlough, sailed from San Francisco, August 15. She was accompanied by Miss Margaret E. Spurr, a new appointee.

#### CHINA—SHANGHAI

Mr. and Mrs. John A. Ely, coming home on furlough, via Europe, sailed from Shanghai, July 3.

Mr. James M. Wilson and family arrived in Shanghai, July 25.

The Rev. W. P. Roberts and family, returning after furlough, sailed from Vancouver, August 7.

Bishop Graves sailed from Shanghai, July 26, and was due in Vancouver, August 9.

Miss Rosalie G. Kerr, a new appointee, sailed from San Francisco, August 15.

#### CUBA

The Very Rev. Hugo Blankingship, coming home on furlough, arrived in Norfolk, July 28, Mrs. Blankingship having preceded him in June.

#### HONOLULU

The Rev. and Mrs. James Walker, coming home on furlough, sailed from Honolulu, July 18, and arrived in New York, July 30, sailing for England, August 2.

#### JAPAN—KYOTO

The Rev. J. K. Morris and family arrived in Vancouver, July 25.

Miss Matsuko Fujimoto, coming to the United States for study, sailed from Kobe, July 9, and arrived in San Francisco, July 24.

The Rev. J. Hubard Lloyd, coming home on furlough via Siberia, left the field accompanied by his three eldest sons, July 2. Mrs. Lloyd sailed from Kobe with the four younger children, July 1, and arrived in Vancouver, July 12.

#### JAPAN—NORTH TOKYO

Mrs. Robert E. Bundy and family sailed from Yokohama, July 29, and were due in San Francisco, August 13.

#### JAPAN—TOHOKU

Miss Gladys Gray, coming home on furlough, sailed from Yokohama, July 22 and was due in San Francisco, August 6.

#### MEXICO

Miss Martha C. Boynton and Miss Matilde Cleveland left Tacuba, August 6, and arrived in New York, August 10.

#### PANAMA CANAL ZONE

The Rt. Rev. and Mrs. James Craik Morris, returning from the Lambeth Conference, arrived in New York, August 4.

Miss Alice C. Lighbourn sailed from New York for the field, July 19.

#### PHILIPPINE ISLANDS

Dr. and Mrs. Hawkins K. Jenkins, new appointees, sailed from San Francisco, August 1.

Miss Georgie M. Brown, returning after furlough, sailed from San Francisco, August 8.

The Rev. and Mrs. Edward C. Mullen, new appointee, sailed from Vancouver, August 7.

Miss Constance B. Bolderston, a new appointee, sailed from Seattle, August 9.

Frederick Bartter sailed from New York for Manila, July 31.

#### VIRGIN ISLANDS

The Rev. J. A. Swinson and family, coming home on furlough, left St. Thomas, July 12, and arrived in New York, July 17.

## THE SPIRIT OF MISSIONS

### Christian Social Service

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

**T**HE *Living Church* for July 5, lists *Building Family Foundations* by the Rev. Harold Holt, rector of Grace Church, Oak Park, Illinois, as being among the best sellers in religious books for the month previous. The Rev. Harold Holt wrote the book during the closing period of his membership on the staff of the Department of Christian Social Service of the National Council. Copies are obtainable through The Book Store, 281 Fourth Avenue, New York, N. Y. at one dollar in cloth and sixty-five cents in paper.



**P**LANS ARE IN THE making for the second between-convention meeting of the Joint Commission on Rural Work to be held in St. Louis, Missouri, December 9-11.

At its initial meeting in Washington, the Joint Commission decided to hold a meeting each year between sessions of the General Convention and the meeting in St. Louis is in accordance with that decision.

The Rt. Rev. William M. Green, D.D., chairman of the Commission, in writing about the Joint Commission and its work said: "We must surely hold our annual meeting. We must catch up on our efforts of the past year and plan our report for General Convention."

*The Prayer Leaflet on Rural Life and Work* and *The Book of Worship* for use in school house and mission services were fostered and prepared by the Joint Commission this last year.

One of the matters to come before the Joint Commission at its session in St. Louis will be action upon the following resolution adopted by the National Conference on Rural Work at its meeting in Madison, Wisconsin, June 30-July 11, 1930:

*Resolved:* That the National Conference of Rural Church Workers, assembled at Madison,

Wisconsin, in July, 1930, recommends to the Joint Commission on Rural Work the preparation of a report to General Convention concerning conditions obtaining in the country districts of America and the Church's effort to meet those conditions;

*Resolved:* That the National Conference of Rural Church Workers respectfully urges the Joint Commission on Rural Work and the National Council of the Church to request General Convention to launch a national program for the development of the Church's work in the village and country districts of America;

*Resolved:* That the National Conference of Rural Church Workers recommends that the Joint Commission on Rural Work and the National Council of the Church request General Convention to establish a rural church foundation in the sum of five million dollars, the income of which shall be used for the maintenance and development of a national program of rural work.



**C**LERGYPEN AND LAYMEN from twenty-eight dioceses and twenty-three states attended the National Conference of Rural Work held at Madison, Wisconsin, June 30-July 11, under the leadership of the Rev. H. W. Foreman, Secretary for Rural Work, and the Rev. David W. Clark of South Dakota, in conjunction with the ninth annual Rural Leadership School, the College of Agriculture, University of Wisconsin.

The national conference started eight years ago by the Rev. C. N. Lathrop, D.D., has grown in numbers and usefulness until now it rivals conferences of similar character in the whole United States and is a moulding force in the development of the Church's rural work.

The women's conferences on rural work were of like character with those of the men. Coming as they did, from all over the United States and representing most, if not all, of the women's organizations in the Church, and varying problems and methods of approach, the women's conferences were both interesting and stimulating. Much of the fine spirit and worthwhile discussions of the women's group were due to the leadership of Mrs. H. W. Clarke of Norwich, New York.

Outline mimeographed proceedings of the Madison Conference on Rural Work will be distributed by the Division on Rural Work to those who attended the



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conferences and to any others who may care to write for them. Fuller accounts of the Madison Conferences will be found in *The Rural Messenger*.



**T**HE *Book of Worship*, prepared by a special committee of the Joint Commission on Rural Work, in response to the need for a book of worship suitable for use in schoolhouses, preaching missions and Sunday schools, is now ready for distribution and may be secured for twenty-five cents, plus carriage, from the Book Store at the Church Missions House.

Its contents include Morning and Evening Prayer, over twenty Psalms, seventy-five hymns, and a number of notes on the origin, history, and teachings of the Church. Directions for participation in the services are printed in red and are easily followed. The Psalms are punctuated as in the revised version of the Prayer Book. The hymns, taken from both the Church Hymnal and the Mission Hymnal, are printed with music. The Notes on the Church seek to answer the most common questions concerning the Church and are put in the most helpful way possible.

*The Book of Worship* is the result of months of labor by the committee in charge, the Rt. Rev. W. L. Rogers, D.D., the Rev. C. N. Lathrop, D.D., and the Rev. H. W. Foreman, and embodies suggestions made by leaders of the Church in town and country and city. Many suggestions incorporated in it came from men doing actual missionary work.

The Joint Commission on Rural Work has published the book on the understanding that it will "be used with the approval of the Bishop of the Diocese" and states that fact plainly on the title page.

In commenting on *The Book of Worship*, Bishop Rogers says:

"The great value of this book is that it adapts itself easily to the needs of any congregation of Christian people, no matter to what communion they may be related. All can use this book without of-

fense and find a proper, helpful and spiritual service which is at the same time so clearly outlined that all can follow. We believe we have helped in the development of corporate worship in any community where it may be used. Lay people may use this book at any time they may gather for prayer or praise.

"The publication of a book of worship is a most important event, not only in the Episcopal Church but in all communions where such a book is needed, and will prove of great service.

"It is not an attempt to publish a simplified Prayer Book. It is, rather, an effort to prepare a book of worship, as it is named, which may be used by lay readers and others than ordained ministers in the conduct of services in missions, schoolhouses, halls or homes. It is intended for the usual and regular Sunday services that may be held in such places, therefore it strictly follows the general office of Morning and Evening Prayer as given in our Prayer Book. Its great value is that the service goes along completely so that anybody can follow it without ever having seen a Prayer Book. The directions are so clear and are printed in red; everybody can easily follow them and know exactly what he is to do. He is told when to stand, when to sit, when to kneel and bow his head in prayer. The book contains a selection of Psalms which is adequate for all occasions, also a good collection of familiar hymns, so that the one volume is concise, easily handled, and not expensive.

"All special or extra offices of worship have been omitted for three reasons; first, it would make the book too large and expensive; second, it would seem a substitute for the Prayer Book which contains all these special offices, and we do not intend that this *Book of Worship* will be a substitute for the Prayer Book; third, the special offices generally necessitate the presence of an ordained minister. When such offices are to be used, of course there will be an ordained minister present and the regular Book of Common Prayer of the Episcopal Church will be used."

### Religious Education

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

THE BIRTHDAY THANK Offering for the children's ward in St. Luke's Hospital, Tokyo, Japan, presents a great opportunity for Church schools to foster interest in and understanding of a country whose tradition is entirely different from ours. It offers, too, further possibilities for developing attitudes of friendship and fellowship with a people who have suffered through the unfriendliness of our past official acts. The building of the children's ward is a need with which we can gladly bring boys and girls in touch for the cause of Christian medicine in Japan is a concrete way of helping children to understand how our Lord's command *Go preach* can be carried out. Many other values can be discovered in the Birthday Thank Offering; in particular that of helping the child to realize the sacramental character of life and through the making of a birthday offering show that his life is consecrated to God's work in the world.

It is important to remember, however, that these values do not, like Topsy, just grow. They are the result of careful thought and planning on the part of diocesan and parish leaders who emphasize not only the giving aspect, but the worship and study aspects of this offering. A study of orders for Birthday Thank Offering material shows that many more envelopes than children's leaflets are sent out to leaders, while few schools provide a copy of the leader's leaflet (No. 4568, free) for each teacher. Another valuable piece of material which is seldom used is the picture sheet (No. 4567), at least one copy of which should be in the possession of each Church school sharing in the offering. This may be obtained from the Book Store, 281 Fourth Avenue, New York, for ten cents. All of these supplementary materials are essential to the school which wishes to make its Birthday Thank Offering a worthwhile enterprise. Indeed, we might almost say that it is

less than useless to carry on the Birthday Thank Offering unless the children know where it is going and share in the study and worship plans for the offering as well as in giving it. In the long run it is better to take precious Sunday morning time once a month to make the offering a project of vital importance to the school for we cannot expect individuals to give in an intelligent and consecrated way to objects about which they know nothing.

Of greater value than the mere use of the leaflet is the special offering service planned by a class of girls, the birthday greeting card prepared by a school committee on the Birthday Thank Offering, the model of a Japanese village prepared by a primary class, using Milton Bradley cutouts, the writing of a play depicting the old and new in Japan, the planning of a cherry blossom festival, and the many other types of activities which have been worked out in various schools and some of which have been reported in *Findings in Religious Education*. This next year is the last year of the Birthday Thank Offering for St. Luke's Hospital, Tokyo. Will it be for your school a consummation of a Christian activity, carried out by the boys and girls under the guidance of sympathetic leaders who realize that a great part of the value of this offering lies in the contribution it makes to the religious growth of their boys and girls?

### Field Department

THE REV. C. E. SNOWDEN  
*Executive Secretary*

THE FIELD DEPARTMENT announces the publication of three pieces of literature for this autumn's field work:

1—*Our Expanding Church*, by the Rev. James Thayer Addison. (No. 2147).

Our fall study book, written by the Professor of the History of Religion and Missions in the Episcopal Theological School, Cambridge, Massachusetts, contains five chapters, under the following heads:

I. Foundations

## THE NATIONAL COUNCIL

II. Achievements

III. Problems and Opportunities

IV. The Work of Our Own Church.

V. Our Own Share, a very comprehensive and stimulating presentation of the motives underlying missions. It concludes with a stirring appeal for adequate support of the work. The book is dedicated to the honored memory of Charles Henry Brent, D.D., Missionary Bishop. Price 25 cents.

2—*A New Day* (No. 2148) is ready for distribution. This is the condensed three parish folder. Free

3—*Gleams* (No. 2150) is a new leaflet, a substitute for *Do You Know* (No. 2146). Free.

*A New Day* and *Gleams* can be had in any quantity free of charge.



IT IS WITH real satisfaction that the Department announces the publication of a pamphlet, *Life and Religion* (No. 2151) by Lewis B. Franklin, D. C. L. This consists of suggested helps for group leaders based on *Our Common Life*, by the Rev. Karl M. Block, D.D. Dr. Franklin has given this course two successive years in summer schools, and so great was the interest and so large the demand for them, that he was persuaded to publish the outlines just as he used them. We strongly recommend this pamphlet to leaders of men's clubs and for vestry discussions. It is a layman's expression of his religion in every department of life. Price 25 cents.

### Department of Publicity

THE REV. G. WARFIELD HOBBS,  
*Executive Secretary*

TRINITY CHURCH, Pawtucket, Rhode Island, under the leadership of its rector, the Rev. Thom Williamson, jr., has been making an interesting experiment in broadcasting through the local station, WPAW. Each week the rector delivers over the air from one hundred to one hundred and twenty-five words of explanation of our Church's teaching, her

practices, or her history. This message is concluded with a brief exhortation for Christian living, and a short passage from the Bible. The whole represents from one hundred and seventy-five to two hundred words in all, including a statement of the hours of service at Trinity.

A typical broadcast follows:

Trinity Episcopal Church, Pawtucket, "The Gray Stone Church on the Hill," begs to announce, that—

The Episcopal Church in the United States was constituted in 1789, largely by the same men who adopted the Constitution of the United States in the same year.

The Episcopal Church came across the water with members of the Church of England; but the two Churches are entirely independent of each other, except in friendship. The first American bishop, Dr. Seabury, was consecrated in Scotland, in 1784.

The first Episcopal Church Prayer Book services in America were in California in 1579 and in Virginia in 1607; and in Rhode Island about 1635, when the Rev. William Blackstone settled here, shortly before Roger Williams came.

The work of Trinity Episcopal Church was started in 1843 by the Rev. J. C. Richmond, in the first open air services in the state.

All these men bring to mind Christ's command to His apostles on the Sea of Galilee, "Launch out into the deep and let down your nets for a draught." . . . And they inclosed a great multitude of fishes. . . . And Jesus said, "Come ye after me, and I will make you fishers of men."

Trinity Episcopal Church, Main Street, near Walcott, "The Gray Stone Church on the Hill," is fishing for men and women and children to come to Christ, and accept Him, and become fishers of men for His sake. Services are at eight and eleven every Sunday morning. If you cannot come at eleven, come at eight, when the air and the mind are cool, but the heart and the will are warm and receptive to the inspiration of the Holy Spirit of God. Come at eight or at eleven, but *come!*

## The National Student Council

Correspondence may be addressed to the Secretary for College Work, the  
Rev. W. Brooke Stabler, 281 Fourth Avenue, New York, N. Y.

A GROUP OF EPISCOPAL students at the Student Christian Movement Conference at Forest Park, Pennsylvania, wrote out their analysis of the present situation and their suggestions for meeting it. What these students want coincides almost word for word with the college work program of our National Council.

### FOREST PARK CONFERENCE REPORT

I. The Episcopal students say that at present:

A. There is no place for them in their home parish or in the parish of their college town.

(They feel that their own rector considers that they are being cared for by the rector of the college town; but that the latter does not assume the responsibility.)

B. No opportunity is given them to work in or for the Church.

C. There is no possible contact with the Church outside of attendance at services.

D. There is a total lack of spiritual help from the Church.

E. No information is given to them of possible vocations within the Church which they might follow after college.

F. There is a feeling in many college towns that "students are not wanted in the Church." This may be due to several causes:

1—Possible town and gown antagonism evident in the cold reception given to students in the churches of the college town.

2—The fact that students can not seem to find ways of service within the Church.

II. The Episcopal students desire:

A. To be recognized by the Church.

B. To have an opportunity to work within the Church.

(Not necessarily in Church school teaching,

which on account of the hours might interfere with college schedule, but as leaders for younger people, or perhaps just as members of the Young People's Fellowship, etc.)

C. To realize spiritual help from the Church.

(They do not want a program of parties, pageants, etc., but an opportunity for spontaneous discussion, the meeting of perplexing problems of real concern, Corporate Communion, etc.)

D. To have information as to vocations within the Church.

E. To have some sort of adjustment within their own parish, after college.

III. The Episcopal students suggest as a means of helping the present situation:

A. The best possible student rectors, or rectors in college towns, even if parishes are small.

B. A program of student work consisting of:

1. Corporate Communion.
2. Discussion groups—on vital problems to students.
3. Opportunities for work within that particular parish.
4. Opportunities for spiritual development within the Church.

C. The use of women secretaries or student workers with the following qualifications:

1. Personal attractiveness; poise.
2. Spiritual depth, with real consecration.
3. Understanding and sympathy with people.
4. "Common sense"; a cool, level-headedness.
5. Academic standing; a bachelor's degree and perhaps specialized training as well.
6. She must not have a professional manner. — ELIZABETH WILLING, student in the Philadelphia Divinity School.

## The National Federation of Episcopal Young People

All correspondence should be addressed to Miss Clarice Lambright,  
311 Alexander Street, Rochester, N. Y.

NEW MATERIALS FOR young people's work are now in the course of preparation. This announcement will be welcome news to all those persons who at this time of year are searching for suggestive ways of doing effective work.

It is just three years ago that the National Commission published the *National Handbook*, a loose-leaf book with seven separate sections or bulletins:

1. *General Introduction*—the scope and function of the national organization and National Commission, reports and recommendations of the National Commission and the national constitution.
2. *Building the Whole Program*—suggestions for building the program, illustrative types of programs, enterprises, and resource material.
3. *A Book of Prayers and Worship*—suggestions for building the service of worship, prayers, benedictions, litanies, meditations, preparation services, Bible readings, hymns, grace at meals, and an admission service.
4. *A Book of Songs of Fellowship*—a compilation of the songs used by the young people's groups throughout the country.
5. *Building the Parish Organization*—suggestions for building the organization, illustrative types of organization, constitutions, parliamentary procedure, and recommendations for the weekly meeting.
6. *Building the Conference Program*—outline of the steps necessary for planning and conducting conferences, with illustrative types of conferences.
7. *Lists*—a list of existing handbooks and newspapers available from different parts of the country, and address list of the National Commission members.

Twenty-five hundred copies of the *Handbook* were printed, and sold through The Book Store in New York for a dollar a piece which covered the cost. This practical book has been so widely sold that the supply is nearly exhausted. At the last meeting of the National Commission it was decided to reprint and enlarge the program and worship sections.

The first bulletins contained definite suggestions and resource material com-

plied from the actual experience of young people all over the country. Now an effort is being made to enrich and enlarge these bulletins by including not only what the young people use and like, but their own contributions.

Not very long ago people outside New York discovered that Miss Edith Clayton of that diocese had written a beautiful litany for young people. Immediately everybody wanted a copy. It is for the exchange and sharing of just such creative work and suggestive enterprises that the new bulletins are being prepared. In order that the compilation may be varied and representative, contributions of every kind are needed. The following suggestions are indicative of what is needed:

*For the Worship Section*—Worship services for inside and out of doors; ceremonies, such as candle lighting services, poetry, hymns, prayers, litanies, meditations, and all those things which help to create and to foster a worshipful spirit and attitude.

*For the Program Section*—Descriptions of the whole project or enterprise, not only what was done but how it happened that the activity was engaged in; its cause, purpose, the plan for carrying it out; the program, and last but not least its value to everybody concerned, how it helped them to come nearer to the measure and stature of Jesus.

All material, signed with the name of author and composer, parish, diocese, and name and address of the sender should be sent to the Associate Secretary just as near October first as possible. From these contributions the National Commission will select the most representative for publication.

When the bulletins are finished, announcement of their cost and distribution will be made on this page.

## The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

RECENTLY A NUMBER of small paper-covered books have been published, all of them dealing with the practical problems of modern life. They are all well worth reading. Some of them are excellent material for group discussion. A list of their titles and prices may be secured by writing to Kirby Page, 347 Madison Avenue, New York City. A few of the most notable titles (fifteen cents each) are:

*Is Mahatma Gandhi the Greatest Man of the Age?* by Kirby Page.

*Christianity and the Race Problem* by J. H. Oldham.

*Religion and Social Justice* by Sherwood Eddy.

*What Religion Means to Me* by Fosdick, Curry, Gilky, Wieman, and others.

*Am I Getting an Education?* by Coe, Dewey, Phelps, and others.

*Selections from the Records of the Life of Jesus* by Henry Burton Sharman.

The American Library Association has published an admirable set of pamphlets under the title, *Reading with a Purpose*. Each pamphlet gives an introductory account of the field that it covers and a descriptive review of five or six books dealing with the subject. With the pamphlet in hand and with access to the books in the nearby public library, one can take a reading course, under the direction of an eminent authority in each field, on such subjects as Sociology and Social Problems, Philosophy, the Life of Christ, the Young Child, to mention only a few from a list of about fifty titles. One of the most recent is, *Mental Hygiene* by Frankwood E. Williams. It will interest many people who are asking questions along this line. The pamphlets are fifty cents each or thirty-five cents in paper. They can be secured from most public libraries or from the American Library Association, 520 North Michigan Avenue, Chicago, Illinois.

Some recent books that are full of interest are the following:

*The Child's Approach to Religion*, by H. W. Fox (N. Y., Richard Smith) \$1.00.

A very attractive and persuasive discussion of the religious life of children, addressed to two young parents. The introduction is written by the Bishop of Liverpool.

*The American Road to Culture*, by George S. Counts (N. Y., John Day) \$2.50.

An interpretation of American education which turns out to be a critical examination of present-day life in America.

*Educating for Peace*, by E. M. and J. L. Lobingier (Boston, Pilgrim Press) \$2.00.

Simple and practical suggestions for educating in internationalism and world peace in the home, the church, and the school. Fine suggestions for source material and for plays and pageants.

*Mabel Cratty, Leader in the Art of Leadership*, by Margaret E. Burton (N. Y., Woman's Press) \$2.50.

Miss Mabel Cratty, for many years Executive Secretary of the National Board of the Y. W. C. A., had an unusual gift for creative relationships with other people. About half of this book describes Miss Cratty's life and about half is given to addresses, letters and devotional material written by Miss Cratty herself.

*Aggrey of Africa, A Study in Black and White*, by Edwin W. Smith (N. Y., Richard Smith) \$2.50.

Thousands of people have been stimulated by contact with Mr. Aggrey's remarkable personality. The book, although a little too long, succeeds in making his life and the problems he met both interesting and vivid.

*Creative Power*, by Hughes Mearns (N. Y., Doubleday Doran) \$3.50.

A most delightful account of Mr. Mearns' own experiences in the development of creative writing on the part of high school boys and girls. The book is full of stories and poems written by the young people themselves. The high spiritual and realistic quality of their work is most impressive. This book is a splendid antidote to the present-day tendency to despair about modern young people.—ADELAIDE CASE, Ph.D., Associate Professor, Teachers College, Columbia University, New York.

## American Church Institute for Negroes

*Auxiliary to the National Council*

The Rev. Robert W. Patton, D.D., *Director*

**D**URING THE INTENSE heat wave through which all parts of the country passed, a fire of undetermined cause visited St. Paul's Normal and Industrial School, Lawrenceville, Virginia, on August 8. It destroyed the top floor and roof of the Julia C. Emery Hall, a new dormitory for girls which was nearing completion in anticipation of occupancy this autumn (See page 602). Hundreds of sympathetic citizens and friends, white and colored, crowded St. Paul's campus, eager to do anything to help save the building. The lack of water pressure and fire fighting apparatus of both the school and the town, however, made their willingness of no avail. Aid was requested of Emporia, the nearest town, but they had nothing to offer. A second telephone call summoned South Hill, another nearby town, and while they came they had little to offer. A third request went to Petersburg, who sent their fire apparatus a distance of forty-eight miles to the school, too late to save the building. The nearly fire-proof construction of the building confined the fire to the roof and some partitions on the top floor.

The Julia C. Emery Hall is the second of the buildings provided in the present building program. It was made possible by an initial gift of fifteen thousand dollars from the United Thank Offering of the Woman's Auxiliary, and is a memorial to Miss Emery, long general secretary of the Woman's Auxiliary.

The loss is a serious one due to the acute over-crowding of the girls' dormitories. Fortunately, the fire will cause no unusual embarrassment at the opening of school, as the old dormitories are still in use. It is a sad blow, but we are not dismayed. We feel sure that God will put into the hearts of men and women in the Church, a desire to help.

At this writing, the loss is estimated at between thirty and forty thousand dollars,

covered by insurance. The fire, however, has taught us that more is necessary than the mere restoration of the building. To prevent a repetition of this loss, and as a further protection against fire of the half million dollars' worth of buildings and equipment we are anxious to provide suitable mains, reserve water supply, a chemical wagon, and other fire fighting apparatus. It is obvious that losses of this character, by putting the school's plant into disuse, mean almost as much as the property damage. The school has some forty-seven buildings, large and small, most of which are frame, and in certain sections of the grounds, fire may wipe out several buildings at one time. With ample fire protection such losses could be minimized.

Within one hundred yards of the new Julia C. Emery Hall, is a well watered creek, yet this building burned while friends and fire departments sat for hours unable to do anything because the school is located on a hill higher than the surrounding territory; the town's tank being just about on a level with the building.

Representatives of the fire insurance companies who visited the school after the fire expressed the opinion that it was due to spontaneous combustion, brought about by the excessive heat and recently applied new paint. In the Advance Work Program for this triennium, forty thousand dollars was authorized for the completion of the building and equipment program at St. Paul's. If this amount is subscribed in the near future, all damage can be repaired and adequate provision made for better fire protection. The actual fire damage is covered by insurance, but in the light of this experience, it is necessary that the building presumed to be fire-proof shall be made more fireproof.—  
THE REV. J. ALVIN RUSSELL, *Principal,*  
*St. Paul's Normal and Industrial School,*  
*Lawrenceville, Virginia.*

## The Coöperating Agencies

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

### Church Mission of Help

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



EIGHT YEARS AGO CMH was organized in Chicago under the guidance of Mrs. Theodore W. Robinson. The Board of Directors has always consisted of men and women who have not only a broad vision of the Church, but are in sympathy with the standards and ideals of secular agencies. The Board of Directors bring a great deal to the CMH for nearly every member is an active volunteer or a paid worker in the Church and in social work. Besides the bishops and clergy, who have been extremely active in this work, an effort was made to have representatives of the professions of medicine, psychiatry and law on the board.

The work has grown slowly but steadily in the number of girls under care. The demand for service is constant; without the fine coöperation of the Church and secular agencies, the work could not have attained its present position in the diocese and in the city. The Woman's Auxiliary assisted ably in the early organization and demonstrates its continued interest by contributions of money, clothing, and Christmas gifts. It also aids by having speakers present the work at parish and diocesan meetings. The Girls' Friendly Society have given layettes and during the last three years have provided long vacations for one girl each year; this year for two girls. The Brotherhood of St. Andrew has always been ready to help, and this year is helping to provide a vacation at Camp Houghteling for a brother of one of the girls; for CMH has always recognized that good case work means family work. Several of the parishes have each year given vacations and some have given money for this purpose. The Young

People's Fellowship has been most kind and considerate in welcoming those turning to them for friendship. The clergy have been ever ready to instruct the young people and guide them in their spiritual life as well as absorb them in the parish life. The superintendent of City Missions and his staff always stand ready to visit those in hospitals and institutions. Cathedral Shelter is called upon frequently to find work for brothers, fathers, husbands, and friends. The Daughters of the King have befriended our girls, prayed for them, and have given of the funds of their society and of their own means, and now have offered not only to provide the linens, but to sew them for the chapel which it is hoped will soon be established at the diocesan headquarters. The Sisters of the Community of St. Mary have worked with CMH; taking girls into St. Mary's Home for Girls and Worthington House, and into their employ at their summer home, Doddridge Farm. The Sisters of the Community of St. Ann have also coöperated, as does Sister Sybelle, whose prison work is so well known.

In one of the parishes, a confirmation class of young people has pledged a special annual offering to CMH in commemoration of their confirmation.

The policy followed in the work in this diocese is to limit the number of girls under care to the immediate resources. The adherence to this policy is difficult because of the great demand for service. However, the opportunity to fully establish and reestablish young people has won the interest of secular agencies. Their exceptional coöperation must be commended as CMH can only in a few instances be of assistance to them in their work. Usually when other agencies are interested, CMH assumes the spiritual guiding and family adjustments.



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### Brotherhood of St. Andrew

MR. LEON C. PALMER, *General Secretary*  
202 S. Nineteenth Street, Philadelphia, Pa.

**X**THE BROTHERHOOD announces the publication of a revised *Manual for Leaders of Junior Boys* and *Manual for Leaders of Advanced Juniors*, the former being for use with Brotherhood chapters composed of boys from twelve to fifteen years of age, and the latter for those sixteen to twenty years of age.

For some time past, the educational material and programs for the Junior Department of the Brotherhood have been supplied in single units, while the portions of the *Manual* that had been projected but not prepared were being put in shape. The additional units have now been completed and these, together with the units previously issued, have been classified and arranged in these new manuals. These manuals together with the *Junior Handbook*, represent the entire educational program for Junior Brotherhood chapter meetings. Both the junior boys' and the advanced junior leaders' *Manuals* are issued in mimeographed form and assembled in loose-leaf binders. Each manual (two large volumes) is priced at \$2.50.

*The Manual for Leaders of Junior Boys* consists of twelve courses containing twelve units in each course. Seven of the courses are prepared in full detail, while the other five are given in outline with reference to source material. Among the subjects included, are *The Life Story of the World's Greatest Hero* (the life of Christ), *A Pocket Library* (The Bible), *The Use of the Prayer Book*, *The Christian Year*, *Stories of Christian Heroes*, *The Present Day Work of the Church*, and *Problems of Boyhood*.

*The Manual for Leaders of Advanced Juniors* contains over one hundred chapters, dealing with various phases of the boys' religious, mental, social, and physical development. Chief emphasis is given to the moral and religious life of older boys, but the other phases are not neglected, and the entire plan is unified in a self-discovery and self-development chart, which is included in each manual.

### The Girls' Friendly Society

FLORENCE LUKENS NEWBOLD, *Executive Secretary*  
386 Fourth Avenue, New York, N. Y.



**T**HE FORTHCOMING MEETING of the National Council of The Girls' Friendly Society at the Hotel La Salle, Chicago, October 14-19, will be the first since the celebration in 1927, of the society's fiftieth anniversary in Boston. The results of the forward program outlined at the Boston sessions will be surveyed in Chicago, including the development of summer conferences for younger members. This summer six younger members' conferences have been held, demonstrating that: teen age girls can, with the coöperation of adults, plan and carry through satisfactory and stimulating conference programs; leaders and girls can attend the same classes and enjoy the same recreation without dominance or suppression on either side; and discipline in the older sense is unnecessary when a conference council elected by the whole group makes the few necessary rules. It has been generally felt that these conferences have been a special means of enabling the society to come in close touch with the needs and desires of the girl of today and to suggest branch programs accordingly.

G. F. S. staff members and officers have attended twenty-one other conferences this summer, acting as deans of girls, instructors, and advisers. Seven of these conferences were for members of the society primarily; fourteen were Church conferences.

The annual report of The Girls' Friendly Society, recently released, reveals the fact that forty per cent of the membership are from five to eighteen years of age; twenty-eight per cent are over eighteen years; eighteen per cent are leaders or associates; and the status of fourteen per cent is at present unknown. It is interesting also to note that sixty-two per cent are Episcopalians; nineteen per cent belong to other communions; while the church affiliation of nineteen per cent is unknown. The report also shows that there is one rural

## THE SPIRIT OF MISSIONS

branch to every seven urban branches, a fact which gives added stimulus to the society's rural work. The itemized statement of the income and expenses of the Girls' Friendly Society contained in this report is particularly valuable in connection with the problem of self-support which will be one of the major subjects for discussion at the meetings of the G.F.S. National Council in October. A copy of the report may be obtained from the national office of the society.



**T**HE \$2,500 PLEDGED by G.F.S. to the purchase of property needed for the enlargement of St. Andrew's Craft Shop, Mayaguez, Porto Rico, has, as THE SPIRIT OF MISSIONS goes to press, been oversubscribed by \$476.52 making \$2,976.52 in all. During the coming year the branches of the society throughout the country, together with the rest of the Church, will study India, placing special emphasis on Indian home life.

### The Daughters of the King

MRS. W. SHELLEY HUMPHREYS, *Recording Sec'y*  
2103 Main Street, Jacksonville, Florida



**W**ILL YOU MAKE this call? I think a call from you will accomplish more than one from me would in this case." Such a request from the rector of a parish to a member of his chapter of the Daughters of the King, is not an uncommon one. Nor is it unusual for him to ask the chapter members to call on a list which he gives them or for members to report to him the names of strangers recently moved into the parish, this being one of the regular features of their work.

Calling or friendly contacts are needed in small places and none the less in large city parishes where strangers find it more lonely, if possible, than in a small town. The longing of the stranger for former home ties includes that of her Church home. She needs the comfort and activities of the Church in her new home and the Church needs her, but frequently she

waits for the friendly greeting. A Daughter calls, thereby forming the connecting link between the stranger and the Church.

Clergymen who have had experience with chapters of the Daughters of the King express their appreciation of the value this organization is to the parish. Such expressions range from "They do an important work in my parish" to "If I could have but one organization in my parish, it would be a chapter of the Daughters of the King."

### The Seamen's Church Institute

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



**A** REPORT FROM the Church of England Missions to Seamen, a society carrying on similar work to that of the Seamen's Church Institute of America, tells of their annual meeting on Wednesday, May 14, in the Church House, London, at which H.R.H. the Prince of Wales presided.

The speakers were all connected with the sea. Bishop Karney was an old friend of sailors and the Mission, for he had been their chaplain at San Francisco and at Buenos Aires. Sir Burton Chadwick was Deputy Chairman of the Honourable Company of Master Mariners, of which the Prince was Chairman. The Rev. H. Haworth Coryton, their General Superintendent, who was for sixteen years their chaplain at Rotterdam, had just returned from a tour of the South American ports.

I am wondering how soon the work our Church is doing for merchant seamen through the Seamen's Church Institute of America will be so appreciated as to bring to its annual meeting persons of equal prominence in our American life.



**A**MONG MANY PHASES of Institute work is the one of finding missing men. The sailor because of his roving disposition is very often cut off and lost to his family. Innumerable appeals come to us seeking for information as to the whereabouts or welfare of a father, husband,

## THE NATIONAL COUNCIL

or son. Lists of such men are circulated among our many Institutes where they are posted in conspicuous places. Seeing one's name on such a list brings the seaman to make inquiry as to who wants him and why he is sought. Each year this means of contact finds many a father homeward bound to renew a family tie long broken, a wayward son speeding to a distant port to bring a little joy into the life of a mother fast passing into the world beyond, or a thoughtless husband to a wife who has been faithful through his long absence and neglect. Here is one such appeal:

"I want you to find some one for me. He is my daddy. He works on some ship. I don't know the name of the ship he's working on. Please try and find him. He is about five feet ten, has curly red hair, has bluish green eyes, has light complexion. His name is Tom Beasley or Red Beasley. His initials is T. H. Beasley. If you find him, tell him his little girl Wilma Beasley, and her mother and Brother Bill and W. C., wants him to come home, or for him to write us. Tell him if he wishes to write to \_\_\_\_\_, Houston, Texas.

"P. S. Please find him, and let us know."

### The Church Periodical Club

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



"CHILDREN NATURALLY TRY TO imitate characters they see or read about. They should be put in touch with ideal characters and personalities who are spiritually great, in books or elsewhere, especially in the Bible and in other great literature." These words were found in an account of the proceedings of the National Church Conference on Christian Social Service, held this summer in Boston. Almost coincident with their perusal came the following letter from a rural district in Cuba:

"This time I want to talk library! You know what your libraries have meant to you. Ours has meant a lot to this village and its people. Many young folk have been nourished on its books (it is the only library we have) and have gone forth to do worthwhile things. Its books, on the whole, are good and there are some three hundred of them. But let us think in terms of the modern, vigorous young folk that you yourselves are, then browse among the moth-eaten, back-torn volumes on these

shelves of the Church's library for her children. You won't browse long, for if the dust of thirty years doesn't choke you, hearty laughter will. There is, for the modern youngster, *Oliver Optic* and *Ouida*, *Little Susy's Little Servants* by her Aunt Susan and *Mrs. Overthway's Remembrances* by Juliana Horatia Ewing. Cousin Cicely's *Silver Lake Stories* is dated 1852 and—oh, what's the use of going further? Have a heart and send us some books, real books, live and pulsing with inspiration, books that you like to read.

"But that is not all. Our American colony is growing steadily smaller. There are several hundred splendid young Cuban children growing up in this village with only a one-room school and absolutely nothing in the way of a library, public or private. Outside the school I will venture to say that there are not a half-dozen books in Spanish (except Prayer Books and Testaments) in the village. At the universities in the states there are loads of excellent Spanish classics, used but in perfect condition, that can be bought for almost nothing. Good Cuban books may be purchased in Habana. Cannot some C. P. C. branches undertake the beginning of a Spanish library for these young folk?

"We shall expect great things of Cuba in the next generation. But—if her young people do not read? And in such isolated villages where there is such bitter poverty, how can they read without books? Frankly, it is up to you."

If any one has fuller information concerning the Spanish books referred to it will be gratefully received at the C. P. C. office. Meanwhile what can we do for these American children? Are there not in many homes children's books, outgrown but not out of date, that might begin a new life of usefulness in Cuba? Are there, perchance, a few dollars that might be expended in some of the fascinating, inexpensive editions of children's classics?



ST. LUKE'S HOSPITAL, Tokyo, is happy in the ability to provide acceptable reading matter for English-speaking patients. Recognizing the help given by the C. P. C. in this matter, the librarian ventures on the following request:

"Do you think you could get us a subscription to *Punch*? We have so many British patients, and several times I have been asked wistfully if I didn't think we might have it. Some one occasionally gives us an odd copy, but I think it would be very much appreciated if it came regularly."

Does this request appeal to any British reader, or to a *Punch*-minded American? If so, please write the C.P.C.

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