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INDEX

VOL. XCIX

1934

January	1-64	May	209-256	September	401-464
February	65-112	June	257-304	October	465-512
March	113-160	July	305-352	November	513-560
April	161-208	August	353-400	December	561-608

A

- Aaron, John, 211
 Across the Secretary's Desk
 (See Departments—Foreign Missions)
 Addison, James Thayer—Read a Book, 240
ALASKA:
 Alaska calls to Builders of the Kingdom (John W. Chapman) *Winifred E. Hulbert*, 191-4
 Anchorage, All Saints', 293, 342
 Anvik, Missionary nurse answers emergency call to, *Chapman*, 219
 Bentley, On the trail with Bishop, 247, 420-4
 "Bishop of the Aurora Borealis," 453
 Burke, Grafton, 294, 393, 569-72
 Fort Yukon, New York sculptor visits, *Harper*, 569-72
 Also 294, 393
 Ketchikan, St. Elizabeth's, 149
 Sitka, 355
 Also 212, 248, 289
 Alumni support reopened Mahan School, *Benjamin L. Ancell*, 10-12
 American Church Building Fund Commission, 46, 298
 American Church Institute for Negroes Helps to build Kingdom, *Hulbert*, 130-32
 Also 156, 302, 399
 American Episcopate, Beginnings of the, *E. Clowes Chorley*, 415-19
 Among the Ojibways with Mahjigishig, *G. Warfield Hobbs*, 369-72
 Ancell, Benjamin L.—Alumni support reopened Mahan School, 10-12
 Death, 10, 104, 293
ANCHORAGE:
 (See Alaska)
ANKING:
 (See China)
ANVIK:
 (See Alaska)
 Appel, Jesse, ordained, 9
 Approach to Normal Youth, Our, *Helen Gibson Hogge*, 41-5
 Arapahoes use drum as alms basin, 142
 Sacred pipe, 404
ARCTIC: Diocese of the, 116
ARIZONA:
 Phoenix, St. Luke's Home, 115
 Assyrian Mission, *Bridgeman*, 607
 Azariah, V. S., Builds the Kingdom in India, *F. F. Gledstone*, 71-3

B

- BAGUIO:**
 (See Philippine Islands)
 Baptista, Orlando, ordained, 9
 Barnes, C. Rankin—Social welfare and social justice, 321-24
 Barnes, George G.—Lost Chance, A, 143-5
 Springtime comes to Shinkawa, 387-9
 Barnes, Gladys W.—Chinese bishop for Shensi Province, 273-6
 Mary Cornwall Legh of Kusatsu, 381-4
 Bartlett, Frederick B., 2, 49, 102
 (See also Departments—Domestic Missions)

- Barter, Frances L.—Pioneer among Zamboanga Moros retires, *Mullen*, 471-3
 Beardsley, Edna B.—*Malihini* visits the Church in Hawaii, A. I. 364-8; II, 443-6; III, 477-81
 Program Building, 109
 Beginnings of the American Episcopate, *E. Clowes Chorley*, 415-19
 Beginnings of Church in New Jersey, *E. Clowes Chorley*, 359-63
 Belknap, Reginald R., portrait, 210
 Bentley, John B.—On the Trail with, 247, 420-4
 Binsted, Norman S.—Tohoku rejoices in new buildings, The, 39-40
 Birthday Thank Offering, 404, 516
 Bishop Gilman visits a country station, *Gertrude C. Gilman*, 425-8
 Blind—Ministering to the visually handicapped, *Loaring-Clark*, 17-18
 Block, Karl M.—Missionary responsibility of the Church, 289
 Bompas, William C.—Trail Breaker, The, *Shepherd*, 593-5
 Books reviewed:
 And the Life Everlasting, Baillie (Milton*), 592
 Bible Books for Small People, Chalmers and Entwistle (Suter), 100
 Buddha and the Christ, The, Streeter (Fiske), 37-8
 China in Revolution, MacNair (Addison), 240
 Christianity, Bevan (Wedel), 284
 Creative Christian Living, Stabler (T.H.W.), 100
 Education of Primitive People, Helser (Chapman), 492
 God and the World through Christian Eyes, (Fiske), 37
 God, Man, and Society, Demant (Barnes), 150
 Gospels, The, Lamsa (Lau), 195
 House of Exile, The, Waln (Hibbard), 195
 Life of Jesus, The, Goguel (Fiske), 37-8
 Liturgy and Worship, Clarke and Harris (Fiske), 38
 New learning in Old Egypt, Harris (Addison), 240
 Realism in Romantic Japan, Beard (Addison), 240
 Self-made Bishop, A. King (Myers), 436-7
 Sky Determines, Calvin, 142
 Social Implications of the Oxford Movement, The, Peck (Hamlin), 141-2
 Tales from the Old Testament, Fox (Suter), 100
 Testament of Youth, Brittain (Case), 283-4
 Bragg, Allan R., 139
BRAZIL:
 Communicant growth, 149
 Ordinations, 9, 116
 Pelotas, 53
 St. Margaret's School, 503
 Touring Sao Paulo for Christ, *Thomas*, 12
 Also 247, 342
 Bridgeman, Charles T.—Assyrian Mission, 607
 Good Friday Offering aids Near East, 121-2

*Reviewer

- Brother to all the world, A. P. *Shepherd*, 241-3
 Budd, Josephine E.—St. John's honors its "grand old man" (F. L. H. Pott) 265-8
 St. John's University honors Bishop Shen, 470
 Budget and Program Committee reports, 527-32
 Budgets—Old and new, 291
BUILDERS OF THE KINGDOM:
 II. Francis C. M. Wei, *Hulbert*, 19-23
 III. V. S. Azariah, *Gledstone*, 71-3
 IV. James S. Russell, *Hulbert*, 130-32
 V. John W. Chapman, *Hulbert*, 191-4
 VI. Philip Deloria, *Deloria*, 221-4
 Portrait Series:
 IV. John W. Chapman, 36
 V. Francis C. M. Wei, 85
 VI. Philip Deloria, 135
 Bulgakoff, Sergius, 510
 Burke, Grafton, 294, 393, 569-72
 Burke, Harry Taylor, 291
 Burleson, Hugh L.—Memorial, 51
- C**
- Call to Christian Churchmen, A, *James DeWolf Perry*, 68
 Calvin, Ross R.—Gospel of Christ in Navajo Land, The, 117-20
 Carpenter, Niles—Church and changing social work, The, 225-8
 Carson, Harry R., 342
 Case, Adelaide T.—Read a Book, 283-4
 Also 307
 Castle, William R., Jr.—Church and the State, The, 261-4
 Chambers, Mrs. Franklin S., portrait, 162
 Chang, Mrs. L. A.—"She hath wrought a good work," *Standing*, 482-4
 Chapman, Henry H.—Missionary nurse answers emergency call, 219
 Chapman, John W.—Builders of the Kingdom, *Hulbert*, 191-4
Education of Primitive People (reviewed), 492
Character, 604
 Chiang Kai-Shek, Madame—What religion means to me, 312
CHINA:
 Ah Mei Wong: Pioneer Chinese doctor, *Walker*, 442
 Anking contributions, 308; 356
 Bishop Gilman visits a country station, 425-8
 Chang memorial, 503
 Changsha, Trinity Church, 163, 247
 Chung Hua Sheng Kung Hui Pastoral, 453
 Cross meets crescent in Ancient Sian, *Pickens*, 170-2
 Hua Chung College, 403
 Kiangsi rehabilitation, 355
 Kiangsu Clergy Fund, 50
 Kuling school confirmations, 116
 Mahan School, Alumni support reopened, *Anchor*, 10-12
 Mission, One hundred years ago, 213
 Nanking, St. Paul's, 149
 Roots memorial, 564
 St. John's honors its "grand old man," (F. L. H. Pott) *Budd*, 265-8
 St. John's University honors Bishop Shen, 470
 Shanghai Progress 1909-33, 294
 Shanghai reports progress, *Wood*, 440
 Shanghai, St. Elizabeth's Hospital, 394
 Shanghai, St. John's University, 53
 Shanghai, St. Luke's Hospital, 394
 Shanghai, St. Peter's Church, 220
 Shanghai, Self-support in, 343
 Shanghai, Suffragan Bishop for, 520
 "She hath wrought a good work" (Mrs. L. A. Chang) *Standing*, 482-4
 Shen, T. K., 273-6, 291, 470, 601
 Shensi Province, Bishop for, *Barnes*, 273-6
 Soochow and outstations, 453
 T. V. Soong's gift to St. John's, 293
 Wei: Builder of the Kingdom, Dr., *Hulbert*, 19-23
 What religion means to me, *Madame Chiang Kai-Shek*, 312
 Woman's Missionary Service League, 201
 Wuchang, Boone Library School, 356
 Wuchang, St. Saviour's Church, 403
 Wuhu, St. James' School reopened, 259
 Wuhu, True Light Dispensary, 307
 Wushih, Confirmation, 104
 Yangchow, Holy Trinity schools, 453; Mahan School, 10-12
 Yanghaung Chapel, 115
 Chinese bishop named for Shensi Province, *Gladys W. Barnes*, 273-6; also 291
 Chorley, E. Clowes—Beginnings of the American Episcopate, 415-19
 Beginnings of Church in New Jersey, 359-63
 Christian Social Service
 (See Departments)
 Christmas Eve at our Lord's Birthplace, *George Francis Graham Brown*, 565-7
 Christmas, Toward, *James DeWolf Perry*, 568
 Chung Hua Sheng Kung Hui, pastoral, 453
 Church Army
 (See Cooperating Agencies)
 Church and better housing, The, *Mary K. Simkhoritch*, 127-9
 Church and changing social work, The, *Niles Carpenter*, 225-8
 Church and family relations, The, *Raimundo de Ories*, 93-6
 Church and new rural trends, The, *Roy J. Colbert*, 269-72
 Church and Social Credit, The, *J. F. Fletcher*, 173-6
 Church and Social Justice, The, *Vida D. Scudder*, 6-9
 Church and the State, The, *William R. Castle, Jr.*, 261-4
 Church goes forward in Mexico, Our, *Frank W. Creighton*, 573-5
 Church Home Society of Boston, 605
 Church Missions Publishing Company, 469
 Church of the Air:
 Church and the State, The, *Castle*, 261-4
 World opportunities for Church's Mission, *Wood*, 214-19
 Also 8, 245
 (See also Radio)
 Church Publishing Society, Tokyo, Japan, 47
 Church's Mission, World opportunities for, *John Wilson Wood*, 214-19
 Church's nurses serve in far-off places, *Edith B. Stewart*, 441-2
 Church-Wide Endeavor:
 Call to Christian Churchmen, A, *Perry*, 68
 Prayer, 70
 Purpose of God in Life and Work, The, *Perry*, 67-70
 Colbert, Roy J.—Church and new rural trends, The, 269-72
 College Work
 (See Departments—Religious Education)
 Collett, Charles H.—Missionaries will tell you of their work, 493-4
 Continuity of Christian life and purpose, *James DeWolf Perry*, 521-5
 Cook, Philip, 49, 452; portrait, 2
COOPERATING AGENCIES:
 Brotherhood of St. Andrew, 62, 159, 255, 351, 463, 557
 Church Army, The, 62, 159, 254, 293, 350, 402, 556
 Church Mission of Help, 60, 158, 255, 351, 464, 557
 Church Periodical Club, The, 61, 158, 254, 350, 463, 558
 Daughters of the King, The, 63, 256, 340, 461
 Girls' Friendly Society, The, 60, 159, 256, 349, 462, 558
 Guild of St. Barnabas, The, 61, 160, 255, 351, 461
 Seamen's Church Institute of America, 61, 160, 256, 352, 464, 556
 Cornwall Legh, Mary, *Gladys W. Barnes*, 381-4
 Creighton, Frank W.—Church goes forward in Mexico, Our, 573-5
 Current trends in revolutionary Mexico, 543-4
 Cross meets crescent in Ancient Sian, *Claude L. Pickens, Jr.*, 170-2
CUBA:
 Havana, Calvario mission school closed, 454
 Hulse, Bishop, 466, 469, 511
 Cyprus, Church of, 248

D

- Deaconesses, Retiring Fund for, 211, 260
 Deaf, Ministry to, 563
 Deane, Frederick L., Bishop of Aberdeen, (portrait), 258
 Deficit (1933-1934), 197
 Deloria, Ella—Indian chief helped to build Kingdom (Philip Deloria), 221-4
 de Ovies, Raimundo—Church and Family Relations, The, 93-6
- DEPARTMENTS:
 Christian Social Service
 Church and changing social work, The, *Carpenter*, 225-8
 Church and new rural trends, The, *Colbert*, 269-72
 Church and Social Credit, The, *Fletcher*, 173-6
 Episcopal Social Work Conference, 202, 251, 321-4
 General Convention, 552
 Good Samaritan Hospital, Charlotte, N. C., 344
 Motion pictures, 504
 Rogation Days, *Fenner*, 164
 Seminars, 150
 Social Service Sunday, 54
 Social welfare and social justice, *Barnes*, 321-24
 Also 107, 297, 396, 456, 605
 (See also Social Problems)
 Domestic Missions, 102, 148, 200, 246, 298, 346, 392, 455, 502, 599-600
- Field:
 "A Bit of Encouragement," 108
 Every Member Canvass, 199, 347, 508
 General Convention, 553
 Regional Conferences, 206, 252, 299-300
 Speakers Bureau, 108
 Also 153
- Finance:
 Budgets and Quotas, 49-50
 Supplementary fund, 1933, 46
- Foreign Missions:
 Across the Secretary's Desk, 52, 103, 149, 201, 247, 293, 342, 393, 453, 503, 601
 General Convention report, 549-50
 With our missionaries, 53, 104, 148, 199, 245, 292, 341, 394, 454, 506, 602
 Publicity, 58, 106, 154, 205, 252, 298, 344, 397, 507, 604
 General Convention, 459, 554-5
- Religious Education:
 Church school at General Convention, 457-8
 Church school objectives, *McGregor*, 295
- College Work:
 At General Convention, 395
 Some larger objectives in, *Theodore O. Wedel*, 75-8
 Also 56, 151, 203, 505, 603
 General Convention, 551
 How shall we use the Lenten Offering stories, 55-6
 McMaster, Vernon C., 199
 Missionary Education, 57, 106, 151, 203, 249, 296, 395, 458, 506, 604
 Young People, 152, 204, 295, 345-6
 Teacher, The Good, 249
 Also 105, 151, 203, 505, 603
- Woman's Auxiliaries:
 Committee chairmen, 109
 Executive Board meeting (December 1933) 59; (February) 207; (April) 301
 Interpretation of, 398
 Good Friday Offering, 155
 Interpretation of, 398
 Missions in This Age, 606
 New leaflets, 253
 North Dakota Mission, 307
 Parent Education, *Margaret I. Marston*, 460
 Quiet Day for Prayer, A, 494
 Studies World of today, 538-40
 Supply secretaries, 509
 Triennial faces vital questions, *Grace Lindley*, 413-14
 U. T. O. reports, 348
 World Day of Prayer, 109

- Devastating typhoon strikes (Kyoto) Japan, *J. Kenneth Morris*, 545-7
 Domestic Missions makes Americans, *George Wharton Pepper*, 533-5
 DOMINICAN REPUBLIC, 393
 DORNAKAL greets our first missionaries, *Catherine H. Shriver*, 3-9
 (See also India)
 Douglass, William—First Negro ordained on Southern soil, 260

E

- Ecclesiastical Relations, Commission on, *Sergius Bulgakoff*, 510
 Sunday Schools in the Near East, 157
 Also 248, 303, 400, 607
 Emergency Schedule, 1935, 519, 576
 Eminent missionary doctor dies in Tokyo (Teusler) 405-8
 Episcopal Anniversaries—January, 18; March, 134; April, 165
 Episcopal Social Work Conference, 202, 251, 321-24
 Every Member Canvass, 199, 347, 508
 Everyman's Offering:
 Carries on, The, *Perry*, 526
 Igorot (Philippines) contribution, *Nobes*, 579-80
 Manhood and the Church's Line, *Taft*, 385-6
 Also 515

F

- Fairfield, Leslie Lindsey, 291
 Family Relations, The Church and, *Raimundo de Ovies*, 93-6
 Fenner, Goodrich R.—Rogation Days, 164
 Field Department:
 (See Departments)
 Finance:
 Income and Expenditures, 1935, Schedule of, 531
 (See also Departments)
 Fischer, Dorothy May, 49, 105
 Fleming, Archibald Land—Consecrated, 116
 Fletcher, Joseph F.—Church and Social Credit, The, 173-6
 Foreign Missions Department:
 (See Departments)
 FORT YUKON:
 (See Alaska)
 Forward Movement, 519

G

- Ganga, Alfredo, 575
 Garrett, Norman F., 140
- GENERAL CONVENTION:
 Birthday Thank Offering, 1934, 516
 Broadcasts, 468
 Budget and Program Committee, 452, 527-32
 Christian Social Service at, 552
 Church Publicity at, 555
 Church school at, 457-8
 Conferences preceding, 391
 Continuity of Christian life and purpose, *James DeWolf Perry*, 521-5
 Current trends in revolutionary Mexico, *Creighton*, 543-4
 Directory, 409
 Domestic Missions makes Americans, *Pepper*, 533-5
 Emergency Schedule, 519
 Everyman's Offering, 515, 526
 Field Department at, 553
 Foreign Missions report, 549-50
 Forward Movement, 519
 Highlights, 282
 Missionary Summary, 515-20
 Missionaries at, 468
 National Council meetings at, 501
 National Council members elected, 520
 National Council Training Institute, 339-41, 391-95

New Jersey welcomes, *Matthews*, 357-8
 Opening service (picture), 536-7
 Program, 409
 Religious Education at, 551
 Sanctuary, 450
 Status of Presiding Bishop, 520
 Young People at, 345-6
 Women elected to National Council, 520
 Also 501, 564
 (See also Woman's Auxiliary Triennial)

Gilman, Gertrude C.—Bishop Gilman visits a country station, 425-8
 Gledstone, F. F.—Bishop Azariah builds the Kingdom in India, 71-3
 Good Friday Offering, 155
 Good Friday Offering aids Near East, *C. T. Bridgeman*, 121-2
 Goodman, Frederic W.—*Addresses on Gospels of the Christian Year*, 492
 Gospel of Christ in Navajo Land, *The, Ross R. Calvin*, 117-20
Gospels of the Christian Year, Addresses on, Frederic W. Goodman, 492
 Graham Brown, George Francis—Christmas Eve at our Lord's Birthplace, 565-7
 Near East Mission, *The*, 74
Guiding the Adolescent, 251

H

HAITI, 342
 Hamlin, Julian D.—Read a Book, 141-2

HANKOW:
 (See China)

Hannington, James—Knight Adventurous, *Arthur P. Shepherd*, I, 447-9; II, 497-9
 Hanson, Alice L., 139
 Harper, Lillie H.—New York sculptor visits Fort Yukon, 569-72

HAWAIIAN ISLANDS:
 A *Maiihini* visits the Church in, *Beardsley, I.*, 364-8; II, 443-6; III, 477-81
 Bishop Restarick was courageous pioneer, *Wood*, 123-4
 Church Army in, 293
 Also 259, 290

Heaslett, Samuel—Sei Ko Kwai reveals genius of Church, 589-91; also 52
 Hibbard, Rebekah L.—Read a Book, 195
Historical Magazine of the Protestant Episcopal Church, 205, 564
 Hobbs, G. Warfield—Among the Ojibways with *Mahjigishig*, 369-72; also 307
 Hogge, Helen Gibson—Approach to normal youth, *Our*, 41-5
 Home Missions Council, Annual meeting, 102

HONOLULU:
 (See Hawaiian Islands)

Horner, C. H.—*World Tides in the Far East* (reviewed), 332

Hospitals:
 Alaska, Hudson Stuck, Fort Yukon, 294, 393, 569-72
 Arizona, St. Luke's, Phoenix, 115
 China, St. Elizabeth's, Shanghai, 394
 China, St. Luke's, Shanghai, 52, 394
 China, True Light Dispensary, Wuhu, 307
 Japan, St. Barnabas', Osaka, 237-9
 Japan, St. Luke's, Tokyo, 259-60, 503
 Mexico, House of Hope, Nopala, 133-4
 Missouri, St. Luke's, Kansas City, 213
 New Mexico, San Juan, Farmington, 455
 New York, St. John's, Brooklyn, 251
 North Carolina, Good Samaritan, Charlotte, 344
 Philippines, Sagada Mission, 318-20
 Philippines, St. Luke's, Manila, 247, 308, 437, 441-2
 Housing, The Church and better, *Mary K. Simkhovitch*, 127-9
 Howell, Monica V.—Montana's isolated welcome the Church, 495-6
 Hubbard, John Perry, 51, 140
 Hulbert, Winifred E.—Alaska calls to Builders of the Kingdom (John W. Chapman), 191-4
 Dr. Wei: Builders of the Kingdom in China, 19-23
 Institute schools help to build Kingdom, 130-32

Hulse, Hiram R., in *Morro Castle* disaster, 469, 541; portrait, 466

I

INDIA:
 Aaron, John, 211
 Bishop Azariah builds the Kingdom in India, *Gledstone*, 71-3
 Confirmations, 115
 Dornakal greets our first missionaries, *Shriver*, 3-9
 Indian chief helped to build Kingdom (Phillip Deloria) *Ellis Deloria*, 221-4
 Indians:
 Among the Ojibways with *Mahjigishig*, *Hobbs*, 369-72
 Arapahoes, 142, 404
 Gospel of Christ in Navajo Land, *The, Calvin*, 117-20
 Missionary finds Bishop Whipple letter, *Larsen*, 474-6
 Sioux, Visitation to, 563
 South Florida Seminoles, 502
 W. A. in North Dakota Mission, 307
 Institute schools help to build Kingdom, *Winifred E. Hulbert*, 130-32
 Isolated welcome the Church, Montana's, *Howell*, 495-6
 Isolated, Work among, 200
 "It is little, but we, too, are poor," *Cliford E. B. Nobes*, 579-80

J

JAPAN:
 Cornwall Legh of Kusatsu, *Mary, Barnes*, 381-4
 Devastating typhoon strikes, *Morris*, 545-7
 Kindergartens, 103
 Kobashi San: A Japanese St. Francis, 27-8
 Kyoto, 343, 503
 Kyoto day nursery begins home for mothers, 484
 Kyoto missions receive notable gifts, *Stricken*, 595
 Kyoto ordinations, 211
 Kyoto, running expenses, 454
 Kyoto, St. Agnes' School, 248
 Osaka Diocese completes first decade, *Naide*, 125-6
 Osaka, St. Barnabas' Hospital, 237-9
 Osaka, Widely Loving Society, 27-8
 Sei Ko Kwai reveals genius of Church, *Heaslett*, 589-91
 Teusler, Rudolf B., 402, 405-8, 467-8
 Tohoku, Hachinohe Church consecrated, 602
 Tohoku rejoices in new buildings, *The, Binsted*, 39-40
 Tokyo, Church Publishing Society, 47
 Tokyo, Decennial anniversary, Diocese of, *Matsui*, I, 13-16; II, 81-4
 Tokyo, St. Luke's Hospital, 503
 Tokyo, St. Luke's nurses' rest house, 259-60
 Tokyo, St. Paul's University, 116, 201
 Japanese Diocese (Tokyo) completes first decade, *Yonotaro Matsui*, I, 13-16; II, 81-4
 Jenkins, Hawkins K.—Sagada rejoices over new hospital, 318-20
 Jerusalem and East Mission, *The, George Francis Graham Brown*, 74
 Jerusalem and Near East:
 Christmas Eve at our Lord's Birthplace, *Graham Brown*, 565-7
 Good Friday Offering aids, *Bridgeman*, 121-2
 Jones, Frank M.—St. Barnabas' Hospital cares for children, 237-9
 Jones, Mary R., 290
 Junge, Werner, 139

K

Kagawa, Mrs., *Barnes*, 387-9
 Kagawa, Toyohiko—Saint in the slums of Japan, *A, Nairne*, 335-7

Kan, Enkichi, 564

KANSAS:

- Hays Associate Mission, 298
- KENTUCKY, 403, 469
- Kiangsi-Hunan—Bishop consecrated, 47
- Kiangsi rehabilitation, 355
- Kiangsu Clergy Fund, 50
- Kobashi San: A Japanese St. Francis, 27-8
- Krischke, Egmont Machado, ordained, 116
- Kutchu-Kuehin mother and child, 562

KYOTO:

(See Japan)

L

- Lan Tiang Hu, 163
- Larsen, John G.—Missionary finds Bishop Whipple letter, 474-6
- Lassiter, Roberta L., 51
- Leidt, William E.—General Convention bravely faces the future, 515-20
- Lenten Offering:
 - (See also Builders of the Kingdom)
 - Lenten Offering Poster, 66
 - Lenten Offering stories, How shall we use the, 55-6
- Lepers:
 - Kusatsu, Mary Cornwall Legh of, *Barnes*, 381-4
- LIBERIA:
 - By river and trail into the hinterland, *McKenzie*, 438-40
 - Cuttington College, 51
 - Pandemai, Church of the Incarnation, 126
 - Strides toward self-support, *A. B. Parson*, 333-4
 - Also 307
- Lindley, Grace—W. A. Triennial faces vital questions, 413-14
- Lloyd, Arthur S.—Power which faith adds to a man, *The (Teusler)*, 408
- Loaring-Clark, Ada—Ministering to the visually handicapped, 17-18
- Lost Chance, A, *George G. Barnes*, 143-5
- Lure of gold threatens the Philippines, *Clifford E. Barry Nobes*, 309-12

M

- Mahini* visits the Church in Hawaii, A. Edna B. *Beardsley*, I, 364-8; II, 443-6; III, 477-81
- Manhood and the Church's Line, *Charles P. Taft*, 385-6
- MANILA:
 - (See Philippine Islands)
- Marston, Margaret I.—Parent education, 460
- Martyn, A Story of Henry, *Basil Mathews*, 24-6
- Mathews, Basil—In Peril of Shipwreck, 97-9
- Race against time, A, (Henry Martyn), 24-6
- Mathews, Paul—New Jersey welcomes General Convention, 357-8
- Matsui, Yonetaro—Japanese diocese (Tokyo) completes first decade, I, 13-16; II, 81-4
- McGregor, D. A., 249, 307
- McHenry, Dorothea L., 139
- McKenzie, Mary Wood—River and trail into the hinterland, *By*, 438-40
- McKim, John, 52, 520; portrait, 373
- McMaster, Vernon C., 199
- Church school at General Convention, *The*, 457-8
- Message to the Church, *James DeW. Perry*, 277
- MEXICO:
 - Current trends in revolutionary, *Creighton*, 543-4
 - House of Hope, Nopala, *de Salinas*, 133-4
 - Our Church goes forward in, *Creighton*, 573-5
 - Woman's Auxiliary, 163
 - Also 356
- Milton, W. H.—*And the Life Everlasting* (reviewed), 592
- Ministering to the visually handicapped, *Ada Loaring-Clark*, 17-18
- Missionaries:
 - Missionaries will tell you of their work, *Charles H. Collett*, 493-4
 - New appointees, 139-40

Missionary Education:

- (See Departments—Religious Education)
- Missionary facts from many lands, 115-6, 163-5, 211-12, 259-60, 307-8, 355-6, 403-4, 467-9, 563-4
- Missionary finds Bishop Whipple letter, *John G. Larsen*, 474-6
- Missionary nurse answers emergency call, *Henry H. Chapman*, 219
- Missions in This Age, W. A. Committee Report, 606
- MISSOURI:
 - St. Luke's Hospital, Kansas City, 213
- MONTANA:
 - Missionary organizes group parish, 200
 - Montana's isolated welcome the Church, *Monica V. Howell*, 495-6
- Morehouse Memorial Library is dedicated, 79-80
- Morris, J. Kenneth—Devastating typhoon strikes Japan (Kyoto), 545-7
- Mosher, Gouverneur F.—Adventures in Upi, 315-17; portrait, 306
- Tiruray girls witness to the Master, 313-14
- Moslems:
 - Cross meets crescent in ancient Sian, *Pickens*, 170-2
- Moss, Jr., Frank H., 290
- Mullen, Edward G.—Pioneer among Zamboanga Moros retires (Frances E. Barter), 471-3
- Myers, Margaret J. H.—*Self-made Bishop*, A (reviewed), 436-7

N

- Naide, J. Y.—Osaka Diocese completes first decade, 125-6
- Nairne, W. P.—Saint in the slums of Japan, A (Kagawa), 335-7
- NANKING:
 - (See China)
- National Council:
 - Between Conventions, 597-9
 - 1933 Deficit, 147
 - Meetings: (December 1933), 49-51; (February), 197-9; (April), 289-92
 - Members, 520
 - Also 101, 245, 339-41, 391, 451, 501
- Near East, Sunday schools in the, 157
- (See also Jerusalem)
- Negroes:
 - First ordained on Southern soil, 260
 - (See also American Church Institute for Negroes)
- Newberry, Alfred—Read a Book, 380
- New Jersey, Beginnings of Church in, *E. Clowes Chorley*, 359-63
- New Jersey welcomes General Convention, *Paul Mathews*, 357-8
- NEW MEXICO:
 - Farmington, San Juan Mission Hospital, 455
 - New York sculptor visits Fort Yukon, *Lillie H. Harper*, 569-72
- Nichols, John W., elected Suffragan Bishop of Shanghai, 520
- Nobes, Clifford E., Barry—"It is little, but we, too, are poor," 579-80
- Lure of gold threatens the Philippines, 309-12
- Nogawa, Hisanosuke, 211

O

- OKLAHOMA, 346, 455
- Olmos, Mario Ramires, ordained, 116
- On the trail with Bishop Bentley, *John B. Bentley*, 420-4
- One hundred years ago, China Mission, 213
- First Negro ordained on Southern soil, 260
- Osaka Diocese completes first decade, *J. Y. Naide*, 125-6
- Overs, Walter H., death, 308

P

- Pandemai:
 - (See Liberia)
- Parson, A. B.—Liberia strides toward self-support, 333-4

- Pepper, George Wharton—Domestic Missions makes Americans, 533-5
- Peril of Shipwreck, In, *Basil Mathews*, 97-9
- Perry, James DeWolf—Call to Christian Churchmen, A, 68
- Church-Wide Endeavor Message, 67-70
- Continuity of Christian life and purpose, 521-5
- Dr. Teusler: A glowing, dynamic leader, 407
- Everyman's Offering, 526
- In Europe, 291, 391
- Message to the Church, 277
- Status of Presiding Bishop, 520
- Toward Christmas, 568
- PHILIPPINE ISLANDS:**
- Adventures with Bishop Mosher in Upi, 315-17
- Balbalasang wedding, *Richardson*, 47
- Besao, St. James' School, 52, 469
- Bontoc, All Saints' Girls' School, 103
- Contributions to deficit, 503
- Lure of gold threatens, *Nobes*, 309-12; also 293
- Manila, St. Luke's Hospital, 247, 308, 437
- Manila, St. Luke's Training School for Nurses, *Stewart*, 441-2
- Marta Longid and daughter (Cover), 223
- Mountain Province, weekly schedule, 149
- Pioneer among Zamboanga Moros retires (Frances E. Bartter) *Mullen*, 471-3
- Sagada Hospital, 318-20
- Tiruray, 342
- Tiruray girls witness to the Master, *Mosher*, 313-14
- Zamboanga, 355, 575, 601
- "It is little, but we, too, are poor," *Nobes*, 579-80
- From North and South in the, 575
- Pickens, Jr., Claude L.—Cross meets crescent in ancient Sian, 170-2
- Pioneer among Zamboanga Moros retires (Frances E. Bartter) *Edward G. Mullen*, 471-3
- PONCE:**
- (See Puerto Rico)
- Pott, Francis L. Hawks, Birthday celebration, *Budd*, 265-8
- Power which faith adds to a man," "The (Teusler) *Arthur S. Lloyd*, 408
- Prayer, Church-Wide Endeavor, 70
- For missionary teams, 542
- Presiding Bishop
- (See James DeWolf Perry)
- Program Building*, Edna B. Beardsley, 109
- Publicity Department:
- (See Departments)
- PUERTO RICO:**
- Ponce, Holy Trinity Church, 356
- Purpose of God in Life and Work, The—Church-Wide Endeavor Message, *Perry*, 67-70

Q

- Quiet Day for Prayer, A (Nov. 12), 494
- Quotas, 199

R

- Race against Time, A, *Basil Mathews*, 24-6
- Radio:
- At general convention, 468
- Ketchikan, Alaska, Station KGBW, 149
- St. John's Hospital, Brooklyn, N. Y., 251
- Station KFQD, Alaska, 293
- World opportunities for Church's mission, *Wood*, 214-19
- (See also Church of Air)
- Read a Book, 37-8, 100, 141-2, 195, 240, 283-4, 332, 380, 436-7, 492, 592
- Regional Conferences, 299-300
- Religious Education Department:
- (See Departments)
- Restarick, Henry Bond, Death, 46
- Courageous pioneer, *Wood*, 123-4
- Richardson, Dorothy Lee—Balbalasang wedding, 47
- Riggin, Charles L., 139
- River and trail into the hinterland, By, *Mary Wood McKenzie*, 438-40
- Rogation Days, *Goodrich R. Fenner*, 164

- Roots, Logan H., 50
- Roots, Mrs. L. H.—Memorial, 564
- Rose, Lawrence, 50, 140
- Routledge, Deaconess Margaret—Retired, 201
- Rowe, Peter T., 355, 453
- Rural clergy conferences, 251
- Rural Messenger*, The, 96
- Russell, James S.—Builders of the Kingdom: IV, *Hubert*, 130-32

S

- SAGADA:**
- (See Philippine Islands)
- Saint in the slums of Japan, A (Kagawa) *W. P. Naire*, 335-7
- St. Barnabas' Hospital cares for children, *Frank M. Jones, M.D.*, 237-9
- St. John's honors its "grand old man," (F. L. H. Pott) *Josephine E. Budd*, 265-8
- St. John's University honors Bishop Shen, *Josephine E. Budd*, 470
- St. Luke's, (Manila) receives hospital day award, 437
- Salina, confirmations, 455
- Salinas, Sara Q. de—"She went with Christ's healing touch," 133-4
- Salinas y Velasco, Efrain, 543; portrait, 514
- Sanctuary:
- All sorts and conditions, 548
- An office of Prayer for the Kingdom, 92
- Ascension Day, Whitsuntide, Trinity Sunday, 244
- General Convention, 450
- General Intercession, A, 288
- The Hawaiian Islands, 390
- The Philippine Islands, 338
- Sursum Corda, 500
- United Thank Offering, The, 196
- Also 48, 146, 596
- Sao Paulo for the Lord Christ, Touring, *William M. M. Thomas*, 12
- Schools and Colleges:
- Brazil, St. Margaret's, Pelotas, 503
- China, Boone Library, Wuchang, 356
- China, Central (Hua Chung), Wuchang, 403
- China, Holy Trinity, Yangchow, 453
- China, Kuling, 116
- China, Mahan, Yangchow, 10-12, 293
- China, St. James', Wuhu, 259
- China, St. John's, Shanghai, 53, 293, 470
- Cuba, Calvario, Havana, 454
- Georgia, Fort Valley, 302, 399
- Japan kindergartens, 103
- Japan, St. Agnes', Kyoto, 248
- Japan, St. Margaret's, Tokyo, 293
- Japan, St. Paul's, Tokyo, 116
- Liberia, Cuttington, 51
- North Carolina, St. Augustine's, Raleigh, 302
- Philippine Islands, All Saints', Bontoc, 103
- Philippine Islands, St. James', Besao, 469
- South Carolina, Voorhees, Denmark, 302, 399
- Southern mountains, 392
- Virginia, Pine Grove Hollow, Bible School, 455
- Virginia, St. Paul's, Lawrenceville, 399
- Schmuck, Elmer N., 404
- Seudder, Vida D.—Church and Social Justice, The, 6-9
- Sei Ko Kwai reveals genius of Church, *Samuel Heaslett*, 589-91
- Shame of doing little, The, *Bishop Littlejohn*, 578
- SHANGHAI:**
- (See China)
- "She hath wrought a good work," (Mrs. L. A. Chang) *Mrs. A. R. T. Standing*, 482-4
- "She went with Christ's healing touch," *Sara Q. de Salinas*, 133-4
- Shen Tz Kao, 273-6, 291, 470, 601
- Shepherd, Arthur P.—Brother to all the world (Sadhu Sundar Singh) 241-3
- James Hamington: Knight adventurous, I, 447-9; II, 497-9
- Trail Breaker, The (W. C. Bompas), 593-5
- Shriver, Catherine H.—Dornakal greets our first missionaries, 3-9
- SIAM:**
- (See China)

- Simkhovitch, Mary K.—Church and better housing, *The*, 127-9
 Sister Agnes Margaret, 290
 Sister Augusta, 290
 Sister Louise Magdalene, 290
 Social Problems facing the Church in 1934:
 I. Church and Social Justice, *The*, *Scudder*, 6-9
 II. Church and Family Relations, *The*, *de Oviés*, 93-6
 III. Church and better housing, *The*, *Simkhovitch*, 127-9
 IV. Church and Social Credit, *The*, *Fletcher*, 173-6
 V. Church and changing social work, *The*, *Carpenter*, 225-8
 VI. Church and new rural trends, *The*, *Colbert*, 269-72
 Social Welfare and Social Justice, *C. Rankin Barnes*, 321-24
 Soong, T. V., 293
 SOUTH DAKOTA, 200, 563
 South Florida Seminoles, 562
 Southern mountains, 246, 392
 Southon, Arthur E.—Twins of Star Island, *The*, (Bishop Patteson) 285-7
 Spokane, 213, 502
 Springtime comes to Shinkawa (Mrs. Kagawa) *George G. Barnes*, 387-9
 Standing, Mrs. A. R. T.—"She hath wrought a good work," (Mrs. L. A. Chang), 482-4
 Statistics:
 Communicants, 248
 Stevens, Percy, 47
 Stewart, Edith B.—Church's nurses serve in far-off places, 441-2
 Student Lenten Offering, 505
 Sturgis, Lucy C.—United Thank Offering? What is the, 166-8
 Swei Chi'ang Huang, 163
 Supplementary Fund, 1933, 46
 Suter, John W., Jr.—Quality and nature of thankfulness, 184-5

T

- Taft, Charles P.—Manhood and the Church's Line, 385-6
 Teacher, *The good*, *D. A. McGregor*, 249
 Teusler, Rudolf B., death, 405-8, 467-8; portrait, 402
 TEXAS:
 El Paso, St. Anne's Mission, 246
 Thankfulness, Quality and nature of, *John W. Suter, Jr.*, 184-5
Thankfulness: What is it?, 109
 Thomas, William M. M., 12, 247
 Tiruray girls witness to the Master, *G. F. Mosher*, 313-14
 Also 342
 TOHOKU:
 (See Japan)
 TOKYO:
 (See Japan)
 Tompkins, Charles A., death, 451-2
 Trail Breaker, *The*, (W. C. Bompas) *Arthur P. Shepherd*, 593-5
 True Light Dispensary, Wuhu, 307
 Twins of Star Island, *The* (Bishop Patteson) *Arthur E. Southon*, 285-7

U

- United Thank Offering 1934, 348, 515-16
 Forty-five years of the (pictures) 177-90
 Growth, 169, 452
 Leaflets, 207
 Quality and nature of thankfulness, *Suter*, 184-5

- Sanctuary, 196
 Triennial Presentation Service, Plans, 165
 What is the, *Lucy C. Sturgis*, 166-8

V

- VIRGINIA:
 Pine Grove Hollow Bible school, 455
 Virginia Diocesan Institute, 204

W

- Walker, M. P.—Ah Mei Wong, 442
 Wedel, Theodore O.—*Christianity*, Students urged to read Bevan's, 284
 College Work, Some larger objectives in, 75-8
 Secretary for College Work, 49, 56
 Wei, F. C. M., Builders of the Kingdom in China, *Winifred E. Hulbert*, 19-23
 WESTERN NEBRASKA:
 Confirmations, 164
 What religion means to me, *Madame Chiang Kai-Shek*, 312
 Whipple, Henry B.—Letter found by missionary, *Larsen*, 474-6
 Who? What? When?, 63, 152, 204
 Widely Loving Society, Osaka, Japan, 27-8
 Williamson, Mrs. Charles Spencer, in Japan, 116
 Windgrow, Susan, 212
 Windham House, New York, 404
 With Our Missionaries:
 (See Departments)
 Woman's Auxiliary:
 (See Departments)
 Woman's Auxiliary Triennial faces vital questions, *Lindley*, 413-14
 Presentation service plans, 165
 Studies world of today, 538-40
 United Thank Offering 1934, 515-16
 Woman's Missionary Service League (China), Annual Meeting, 201
 Wong, Ah Mei, *M. P. Walker*, 442
 Wood, John Wilson—Bishop Restarick was courageous pioneer, 123-4
 Shanghai reports progress, 440
 World opportunities for Church's mission, 214-19
 Wood, Louis G., death, 292
 Woodward, Timothy E., 140
 World missionary policy, 259
World Tides in the Far East (reviewed) C. H. Horner, 332
 WUCHANG:
 (See China)
 WUHU:
 (See China)
 WUSIH:
 (See China)
 WYOMING:
 Bishop Schmuck sees Arapahoe pipe, 404
 Ethete, St. Michael's Mission, 142

Y

- YANGCHOW:
 (See China)
 Yanghaung, China, chapel, 115
 Yoshimoto, Hidemasa, 211
 Young People:
 (See Departments—Religious Education)
 Youth, Our approach to normal, *Hogge*, 41-5
 Youth's Spirit of Missions, 24-6, 97-9, 143-5, 241-3, 285-7, 335-7, 387-9, 447-9, 497-9, 593-5

Z

- ZAMBOANGA:
 (See Philippine Islands)

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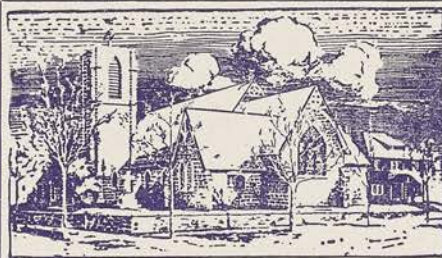
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FEBRUARY, 1934

CONTENTS

Frontispiece: Lenten Offering Poster.....	66
The Purpose of God in Life and Work.....	67
A Call to Christian Churchmen.....	<i>The Rt. Rev. James DeWolf Perry</i> 68
Dr. Azariah Builds the Kingdom in India.....	<i>The Rev. F. F. Gledstone</i> 71
The Near East Mission.....	<i>The Rt. Rev. George Francis Graham Brown</i> 74
Some Larger Objectives in College Work.....	<i>The Rev. Theodore O. Wedel</i> 75
Morehouse Memorial Library is Dedicated.....	79
Japanese Diocese Completes First Decade, II.....	<i>The Rt. Rev. Yonetaro Matsui</i> 81
Eight Pages of Pictures from the Field.....	85
Sanctuary: An Office of Prayer for the Kingdom.....	92
The Church and Family Relations.....	<i>The Very Rev. Raimundo de Ovides</i> 93
<i>The Rural Messenger</i> Becomes a Quarterly.....	96
In Peril of Shipwreck: For Boys and Girls.....	<i>Basil Mathews</i> 97
Read a Book.....	<i>The Rev. John W. Suter, Jr.</i> 100

THE NATIONAL COUNCIL

The National Council.....	101	Young People.....	105
DEPARTMENTS		Missionary Education.....	106
Domestic Missions.....	102	Publicity.....	106
Foreign Missions.....	103	Christian Social Service.....	107
Across the Secretary's Desk.....	103	Field.....	108
With Our Missionaries.....	104	Speakers Bureau.....	108
Religious Education.....	105	AUXILIARIES	
		The Woman's Auxiliary.....	109

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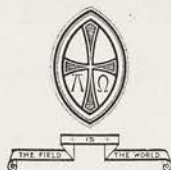
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THE CHILDREN'S LENTEN OFFERING

The Spirit of Missions

VOL. XCIX, No. 2



FEBRUARY, 1934

The Purpose of God in Life and Work

The Presiding Bishop's summons to a Church-Wide Endeavor calls each individual Churchman to a more loyal and effective Way of Life

THE HOUSE OF BISHOPS have assured the Presiding Bishop of their support in a call to a movement to revitalize the faith and life of the Church. To that end he now calls the whole Church to participate in a Church-wide endeavor to bring every member face to face with the question: "What is God's purpose for me in my personal life, in my home, and in my vocation?"

It is a call to individuals, first to believe that God's purpose is the most important factor in every life; secondly, to try to learn what that purpose is for my life; and thirdly, to seek to relate my life to that purpose.

It is a call to use the means of grace given to us by the Church. God will show His purpose for us if we will seek for it in the pages of the Bible. He will answer daily earnest prayer as we turn to Him. He will enlighten our minds if we will spend time in individual meditation and in Communion.

The answer to this call must be given in the depths of the heart and will of each individual. Will we turn from our own ways to seek God's ways for us, from

working at our own purposes to seek the purpose of God? Will we join with thousands who will answer this call in parishes and dioceses all through the country and become part of a mighty movement to seek recovery of life by realizing the purposes of God?

THE NEED

A BEWILDERED world looks anxiously for guidance. Man finds himself in a storm which he cannot control.

The era that is closing was an era of vigorous self-confidence. For the first time in history man set himself to control the world in which he lived. He learned the laws of the forces of nature, and harnessed these forces to great machines to do his bidding. He built up great industrial, commercial, and financial structures through which to exercise his mastery. And from some unsuspected

FROM Washington Cathedral, on the Third Sunday after Epiphany, the Presiding Bishop issued a Call which summons the whole Church to a united, prayerful, determined enrichment of its spiritual resources. Each individual once acquainted with the Message (printed here in brief form) and the Call (page 68), will open his heart, mind, and will to the revelation of God and of His unchanging purpose. The Presiding Bishop summons us all to find this revelation in God's Holy Word, in the Prayer Book, through worship, in the Sacraments, in prayer, and in self-dedication. THE SPIRIT OF MISSIONS is confident that its readers will respond with complete abandon to this summons.

A Call to Christian Churchmen

Issued by the Presiding Bishop

TO THE BISHOPS, CLERGY, AND LAITY: We have entered a year which is fraught with solemn significance and, no less, with new hope and expectation. Men's hearts, long "failing them for fear" seek now the sign of promise. Where may it be found?

You share with me the belief that the final answer to that question lies beyond material recovery. It will be found in the spiritual realm. The only reconstruction that will satisfy this shaken world must rest upon foundations built in conformity with God's purpose and in obedience to His will.

There is Divine purpose in God's creation, revealed by Christ and proclaimed by His Church. To you who are God's children there comes a call to have part in its fulfillment. As Christian Churchmen, in a time of confused thought and conflicting loyalties, you have in clear view a Way of Life which is yours to follow if you will. The Way has been revealed to us through God's guiding power displayed across the ages. It gives knowledge of His entrance, through the Incarnation, into human life. It sanctifies the home. It illumines every personal experience of birth and marriage, of joy and sorrow, of moral and physical adversity, suffering and death. It enters into every social and industrial relation. It leads at last into the Divine Presence, revealed through the language of prayer and praise in the Liturgy. Thus is God's Plan of life for you, unfolded in our Book of Common Prayer.

I call upon you who are communicants of the Church to make this Way of Life your own throughout the coming year. Find in the services of daily Morning and Evening Prayer, with the appointed lessons and psalms, help for your private devotions. Thus prepared, attend each week the public worship of the Church receiving regularly the Sacrament of Holy Communion. Let whole parishes concentrate their thought and work upon our Lord's special, missionary, and sacramental purpose for His Church. Let there be carried from house to house and from heart to heart the message of the same loving purpose, until flames of faith, of quickened conscience and devotion, burn with new light.

THE EPIPHANY, 1934



THE PURPOSE OF GOD IN LIFE AND WORK

place there has come a tremor like that of an earthquake unsettling man's structures and stopping his machinery. Some of these works of man have fallen, all are in danger of disorganization. Man has lost the control which he believed he had gained.

The thoughtful man is the most troubled man today. Far more serious than the loss of goods and structures is the loss of confidence and courage. In an earthquake there is nothing more terrifying than the loss of the sense of stability as the supposedly solid earth sways. So man is frightened today as he experiences the trembling of his social and economic world which seemed so sure and stable. If only goods were lost man could recreate them; if only his constructions collapsed man could rebuild them; but the sense of security is gone and until this is restored man's hands are weak.

THE ANSWER TO THE NEED

THE CHURCH CAN give to man courage and confidence because the Church can point out definitely where man made his error.

The root cause of all our troubles is that men have ignored the fact of a personal active God who has a purpose for the world, for human society, and for each individual. Does this sound like impractical piety? Then look at the ruined world around us and ask how true was the godless practicality of the past era. This era thought that it was sufficient unto itself, it had no need to seek for a higher wisdom or greater power than its own.

The most important fact in human life and in the universe is the fact of a living God working ceaselessly and tirelessly for glorious ends for man. He is not man's enemy, He is man's Friend and Father. Our aims and goals in life were too low and too cheap to satisfy His purpose for us and He would not let us achieve them. His purpose for man is that man should be great, noble, and heroic; that he should come to the measure of the stature of the fullness of Christ. In God's purpose the true place for man is that of a

son in the Kingdom of his Father. And this is not merely a pious wish, it is the eternal purpose of an Almighty God. Left to himself, man would never reach such a goal. He would seek a comfortable prosperity on a low level, he would be satisfied with escaping the major evils of life. He would never rise to heights of heroism and greatness. But God will not let man cheat himself out of the things that have been prepared for him. He will win the victory for man and in man in spite of man's blindness and willfulness.

God gives to us, if we will take it, the opportunity to participate with Him in the outworking of His purpose. The world of nature obeys God blindly, it knows not what it does. But man is the child of God and there is given to him the opportunity to work intelligently with his Father in the Father's business.

Do we dare to rise to the high position to which God calls us, as co-workers together with Him? We must so rise, or fall completely into failure. For we are not great enough to control the universe according to our own plans, and God has such great goals for us that He will not let us stop at petty ones. We must rise to God's purposes or fail in our own. God is not an assistant to us in our purposes, as so many people wish Him to be. We are called to be assistants and co-workers with God in His great purposes.

Man's proper position is neither that of slave nor master of the universe. He is too great for the former and too little for the latter. His proper position is that of a child of God working for the Father's purposes and trusting the Father's wisdom and love. In this position dignity and humility coincide.

THE CHURCH AND GOD'S PURPOSE

THE CHURCH CALLS us back to our true position and attitude. She claims that the only way out of our troubles is the way of a basic change in our whole attitude to life and work. She has no hope for man unless man will recognize his own failure and humbly take a new status as a child of God. All the new legislation and all the new schemes of

THE SPIRIT OF MISSIONS

recovery and reconstruction will be futile if man continues to ignore the purposes of God for His children. Man has lost confidence because his confidence was based on his own wisdom and ability and this has failed. Man can only regain confidence as he bases it on a new foundation, the purposes of Almighty God, his Father.

Christianity promises to man the victory in this new attitude to God. God is not a judge watching for man's mistakes. God is our Father preparing for us such good things as pass man's understanding. We have failed, He cannot fail. He loves us and cares for us. There is solid ground for human optimism in the purposes of God; there is no ground for optimism in

the power of man apart from God. Do we dare to turn to Him and seek His purposes for us?

The Church is the shrine of the purpose of God. In the life of the Church, in her worship and sacraments and fellowship we will find that which we have ignored and lost, the purpose of God for the individual, for society and for the world. We will find strength to make this purpose real in our own lives. We will find a new meaning in life which will dignify all our work. We will find a fellowship with God which will give us the confidence and courage that we have lost.

Copies of *The Message in Brief* as well as *The Message* may be obtained free upon request to The Church-Wide Endeavor, 281 Fourth Avenue, New York, N. Y.

The Prayer

FOR CHURCH-WIDE ENDEAVOR, 1934

Authorized by the Presiding Bishop

O GOD who art the source of knowledge and of power, mercifully look upon thy people in their time of need: Illumine the minds, strengthen the wills, kindle the hearts of the Bishops, Pastors and Congregations of thy Church: Grant that by them all thy loving purpose may be known and through thy grace abundantly fulfilled, even the redemption of mankind which thou hast promised through
thy Son our Saviour,
Jesus Christ.
Amen.

Dr. Azariah Builds the Kingdom in India

Bishop of Dornakal's interests range from his own mass movement to international missionary coöperation and plans for Church unity

By the Rev. F. F. Gledstone

Editor, THE DORNAKAL DIOCESAN MAGAZINE

The Editors are happy to present as one article in the series on Builders of the Kingdom this pen portrait of Bishop Azariah by one of the English missionaries who has labored with him in Dornakal for many years. Another article in this series will appear in an early issue of the magazine.

MOST INFLUENCES that have come to India, whether political, social, or religious, have come from the north and have gradually penetrated southwards. From the very earliest times, however, Christianity has been stronger in the south, and when a century and a quarter ago the modern revival of missions started, the greatest and most rapid in-gathering took place in the extreme south, in Tinnevelly and Travancore.

The first, and for long the greatest, of the mass movements to Christianity is associated with the Tamil people of Tinnevelly, where, as long as ninety years ago, in the Anglican missions alone was reckoned by thousands. Even in those early days the Tamils showed their missionary enthusiasm by founding their own society to preach to their Hindu neighbors. At a later date, as Christianity spread northwards into the Telugu country and what is now the Diocese of Dornakal, many of the first evangelists and pastors came from the Tamil country.

In 1903, the Tamil Christians of the south desiring to take an even larger share in the conversion of their countrymen determined to found their own missionary society, the Indian Missionary Society of Tinnevelly, which should be manned and financed entirely by Indians

and which should work in a field in which no other mission was already working. Two years later they chose for their sphere of operations the eastern corner of the Nizam of Hyderabad's Dominions, where there were then practically no Christians at all. Headquarters were established in Dornakal, a tiny place which could then boast fewer houses than tigers. Its major assets were plenty of available cheap land and a newly completed railway junction on what has now become the main line from south to north India, but which had then only recently been built to connect the outside world with the new Singareni collieries.

The Bishop of Dornakal, whose full name is Vedanayagam Samuel Azariah, is a Tamil. Tamils have no surnames, but to obviate inconvenience it is becoming customary for Tamil Christians to take several Christian names, and to use one of them, preferably that which was the father's name, as a surname. The Bishop would have so used the name Vedanayagam, which was his father's, but when he went to college the English teachers found it difficult to pronounce and preferred for ordinary intercourse his other name, Azariah, and in this accidental way he came to adopt the surname under which he has become universally known.

The Bishop's father, a Hindu by birth, was converted to Christianity in his early manhood by a well-known Anglican missionary in Tinnevelly, under whose guidance and friendship he went on from strength to strength. He was ordained and worked as a pastor under the Church Missionary Society, a pastor, evidently, of very great integrity and single-minded

THE SPIRIT OF MISSIONS



A CHRISTIAN CENTER IN A VILLAGE NEAR BEZWADA, INDIA
Last year Bishop Azariah confirmed 3,054 persons in his diocese. The number baptized during the same period was 11,532

devotion to duty, just such a man as a student of heredity would have chosen to be the father of the first Indian Bishop. He married as his second wife a woman who resembled her husband in devotion and piety. The Bishop was their first child, the son of many prayers and hopes.

Although his father was a clergyman under the C.M.S., Bishop Azariah has never himself worked under any of the English missionary societies. On leaving college he associated himself with the Y.M.C.A. and was for thirteen years, 1896-1909, its South Indian secretary. This was an excellent sphere in which to see the cities of men and to know their minds, and also, most fortunately for a future bishop, free from any directly ecclesiastical affiliations. During the latter part of this time he also acted as Home Secretary to the new Indian Missionary Society of Tinnevely. Eventually this connection led him to leave the Y.M.C.A. and offer himself for direct missionary work in the wilderness of Dornakal. The offer naturally led to ordination (1909). Neither the missionary work nor the ordination had been at first his deliberate desire or choice, but both had come to him unexpectedly and unsought, and we may believe by the very direct guidance of the Spirit of God.

During his Y.M.C.A. days Mr. Azariah

had married a woman of whom it is difficult to speak without superlatives, whether as wife and mother, or as teacher and organizer. She has taken a very great part in the management of work in Dornakal itself, especially in those things which were least obtrusive and least attractive, and more than her share of activities among the women of the diocese. To this marriage have been born six children in two groups of three, a daughter and two sons and after a few years' interval another daughter and two sons. Of the elder group, Miss Azariah has at times been connected with the Young Women's Christian Association and the Women's Christian College in Madras, besides doing much work in Dornakal. The eldest son is a doctor in the London Mission Hospital at Jammalamadugu, and the second son was recently ordained priest in Tinnevely.

The nursing father of the Telugu mass movement in its childhood was the venerable Dr. Henry Whitehead, for twenty-three years Bishop of Madras, in which diocese Dornakal then was. He had long felt that this great impulse would be incomplete without an Indian Bishop at its head, and that Dornakal, with its purely Indian staff and surroundings, would be the obvious place for such a Bishop's headquarters, finally that Mr. Azariah

DR. AZARIAH BUILDS THE KINGDOM IN INDIA

was the obvious person to be that Bishop. Accordingly, on December 29, 1912, Vedanayagam Samuel Azariah was consecrated first Bishop of Dornakal by Dr. E. A. Copleston, Metropolitan of India, in St. Paul's Cathedral, Calcutta.

Dornakal was still small; during his first months there he lived in a tent, and he and Mrs. Azariah brought up their family in a two-roomed cottage. The diocese also was small, and at first only comprised the southwestern part of the Nizam's Dominions with one English priest and some half-dozen Indians as its personnel. But the experiment proved brilliantly successful, and in 1922 Bishop Whitehead was able to transfer to Dr. Azariah (he had in the meantime received the degree of LL.D. *honoris causa* from the University of Cambridge), the oversight of the whole Telugu country, which since 1930 has been officially incorporated in the Diocese of Dornakal. The Christian population which in 1922 was about 97,000 has now grown to 175,000. The number of clergy is 148, of whom ten are English and, since October, 1933, one American. There are also about twenty women missionaries and a few laymen connected with various English missionary societies.

It is easy to realize the enormous strain, mental, moral, and physical, of administering so vast an area and so numerous a staff and so large a Christian community, much of it not yet a generation old in Christianity. But the Bishop's health has been good and his vitality limitless, and he still remains unexpectedly youthful. Moreover his interests have always been of the widest; he has traveled extensively in India, and in the Further East, Australia, New Zealand, and Europe, notably to two Lambeth Conferences and the World Conference on Faith and Order, held in Lausanne, Switzerland, in 1927. In the Diocese of Dornakal many missions representative of many different interests have continued to work. The three great societies of the Church of England, the Church Missionary Society, the Society for the Propagation of the Gospel, and the Church of

England Zenana Mission, have worked in the Telugu country for many years, the Australian C.M.S. and the Indian Missionary Society of Tinnevely for more than a generation. During the Bishop's episcopate the Churches of Ceylon and Travancore have chosen areas of the Dornakal diocese as their foreign mission fields, and the English Church Army and the New Zealand Board of Missions and finally (in 1933) the Church in America have sent out missionaries to cooperate in the work of the diocese. Such international cooperation has been one of the Bishop's great aims, and its accomplishment one of his chief joys.

So in a still wider field, the unity of the whole Church has been one of his chief endeavors. Fifteen years ago he was one of a small band of Christian workers, mostly Tamils, friends and neighbors by birth but separated in worship by their allegiance to different Churches, who met together at Tranquebar to consult whether something might not be done to remove the barriers between them. Those of them who were Lutherans felt after the first day or two that further discussion was useless, those who were Syrians later came to the same conclusion. The Wesleyan Methodists at first hesitated. The Anglicans, the Presbyterians, the Congregationalists, and some others representing the Basel and American Madura Missions, joined again later by the Wesleyans, went on meeting together from year to year, praying, discussing, learning from each other, seeing what was best in each other's systems, with growing numbers and with growing zeal. At all these conferences Bishop Azariah was one of the leading figures and it was he who was chosen to bring the cause of Indian Union before Lausanne and Lambeth.

It is hard for anyone who has not seen India to realize the atmosphere of hope and enthusiasm, the many blessings, the abundant harvests, and the many open doors. The Bishop would be the last person to claim that these were in the smallest degree due to himself, but when the hour comes God sends the man.

Bishop Graham Brown writes on

The Near East Mission*

AS your commissioned watchman in my "journeys oft" during the first year of my episcopate—20,000 miles by road, across the Syrian desert, thrice by motor and once by air, across Iraq north and south by air, by road, by rail, over the sea to Cyprus twice—I find reactionary forces in the ascendant and no single form of government adequate to cope with them.

As your commissioned watchman what do I see?

Westwards the promise of progress in Haifa, but this gateway to the East requires a Christian boys' school, a sailors' institute, a new church for the Arabic Anglican congregation, an assistant for our British chaplain who has openings in Jewish colonies and who has Moslem enquirers.

Eastwards I see the demand for the extension of the Church in Trans-Jordan. A British chaplain has gone to the capital, Amman, to witness to the Moslems, to minister to the members of the Church, both British (Civil and Air Force) and Arab. This Mohammedan country needs every form of Christian work, churches, schools, hospitals and dispensaries.

Southwards I see at Hebron our St. Luke's Hospital with its chapel, but know that save for the dispensary at Beit Jibrin there is no active witness for Christianity for many miles around.

Northwards I see the mountains of Lebanon and the plains of Syria and infinite possibilities for Christian advance in a land lying in the shadow of a modern and materialistic Turkey.

As your commissioned watchman in the Holy City itself, I see the need of more clergy who can "think Easternly" and become friends of the Churches of the East and so strengthen the foundations already laid, and also of those who will study Judaism, Islam, Nationalism, Communism, Secularism, in the light of Christianity and bring their adherents to Christ.

I feel, as we experience the repercussion of every movement in the West, that the hope for the world and for the Holy City is the establishment of the universal sovereignty of our Lord Jesus Christ. Here in the Holy City the young Prince of Glory chose to live and die and rise again and to ascend to His and our Father and has committed to you and to us, your representatives, the carrying on of the work which He started and which through you He has commissioned us to do.

*This extract is from the annual letter of the Anglican Bishop in Jerusalem circulated among Anglican clergy throughout the world (except the United States). Readers of *THE SPIRIT OF MISSIONS* will recall that our Church has a small share in this work through the Good Friday Offering.

Some Larger Objectives in College Work

Our Church has unique opportunity in contemporary university world: our religion can satisfy cravings of skeptical intellectuals

By the Rev. Theodore O. Wedel, Ph.D.

Secretary for College Work, Department of Religious Education

OF THE MORE technical duties ahead of me as Secretary for College Work I shall, at present, say little or nothing. I do not consider them unimportant, but since they will inevitably thrust themselves upon my attention as time goes on, I shall have to worry about performance rather than imaginative invention. The pressure of routine, however, may tempt me to lose sight of some larger objectives connected with religious life in our universities which are very clear to me now.

The first and foremost is the need for calling the Church's attention to an amazing fact—namely, that the Christian faith is today not being taught in our institutions of higher learning. This may look like a sweeping statement and may deserve some qualification. It "begs the question" in that it assumes a certain definition of Christianity, a definition with the grandeur of history behind it, the Christianity of the Incarnation and of the Nicene Creed—in a word, the faith of our great Anglican Communion. If you look for a presentation of that historic faith in our great colleges and universities, you will largely look for it in vain. You can still find occasional departments in the history of religion or in the Bible, but these are usually superficial, and often, from the point of view which our Church represents, positively dangerous.

It is well to be clear about this, even though it may seem to deal harshly with the sincere religious convictions of some of our respected leaders in education who do not have to come to us for permission to set up a curriculum. We ought, in fact, to be grateful for the gracious wel-

come accorded us almost everywhere. Our position, therefore, as aliens, even in colleges still nominally under Church influence, demands great forbearance and tact. And there is a further more general difficulty. Anyone familiar with the academic world knows that the one thing it does not welcome is a "begging of the question."

One of the reasons why a presentation of the historic Christian faith has vanished from the academic scene is that it wears an air of dogmatic assurance—an assurance which it has at times abused. It speaks of supernature as well as nature. It is a Faith, as well as a positivistic picture of fact. It accepts the Incarnation; it does not logically prove it. And in seeking for a hearing in the academic world, it must accept limitations. It cannot there dogmatize; it cannot fight with a bludgeon. It must lay itself open to merciless scrutiny. It cannot even assume, for the moment, its own victory. Vague naturalistic mysticism, or a secular social gospel may become the fashion in our intellectual generation. College authorities may increasingly foster humanism in the curriculum. But the Church is in duty bound to fight for one privilege—the privilege to be heard, the demand that decisions against it shall not come by default. It can plead something more than a supposedly sectarian demand to equality; it can plead that it represents the faith of two thousand years of western civilization, and that ignorance of it, even on the part of the skeptic, ought to be inconceivable. Yet ignorance is not too strong a word to use to describe the present intellectual scene. Probably never before in the history of

THE SPIRIT OF MISSIONS

the world has secularity so reigned supreme in the education of the young. It may soon be true that our so-called educated men and women will not only be ignorant of what Christianity is, but ignorant of what Christianity was.

I realize, of course, that the Church is becoming increasingly aware of the importance of this problem. Yet I feel that it still harbors certain very natural prejudices against emphasizing a direct intellectual approach to religion. Ours is a Church, not of universities, but of parishes. Even our seminaries are separate institutions, laboring to prepare parish priests. In Germany or England, where professors in religious subjects lecture next door to representatives of secular learning, opportunity for dialectic combat is not lacking. In America we, too, have competent apologists, but warfare is carried on at a distance. Yet it is precisely in our university world that the Christian faith is on the firing line. It is here that the thinking of our time is being fashioned. The influence of the classroom, of casual talk before a study fire, goes out in all directions. It fashions our novels and our art, our newspaper comment, the dinner conversation of all college-bred men and women. Even our parish life, conducted admittedly for people not academically minded, is colored by the university world.

Many religious leaders, again, may feel that a mere intellectual approach to religion is dangerous. An acquaintance with Christian doctrine does not make Christians. Atheists existed before Voltaire, or Darwin. Religion is of the heart and not of the head. A classroom is not a place for prayer and devotion. Yet, clearly, a realization of the supremacy of the devotional life in religion need not blind us to the fact that the intellect is not left be-

hind even when we approach the altar. Christian thinking is important. Christian thinking (some day we shall again speak quite innocently of dogma) is essential. Even questions of ritual, when they are not played with by the liturgical

MR. WEDEL comes to the National Council this month as Secretary for College Work from Carleton College, Northfield, Minnesota, where he has been Professor of Biography. At the beginning of his ministry among our students, the Editors are happy to share with THE SPIRIT OF MISSIONS Family the accompanying statement of his hopes and ideals which he made before the Department of Religious Education at its December meeting. Beginning next month Mr. Wedel will be a regular contributor to the magazine in the departmental pages.

manicurist, ultimately rest in emphasis upon this or that doctrine. And the thought of our age is being wrought out in the give and take of academic life. In fact, the modern world is fashioning its own dogmatic philosophies all the time; only, in doing so, religion is largely left out. As it appears on a university campus at all, it

appears usually as a vague emotional urge toward doing good to our neighbors. I believe that a presentation of Christianity, if it could be given a real chance in our university world, would give many a member of the intelligentsia a jolt. It would, I admit, not make saints wholesale, but it would knock out the floodgates of indifference. Most supposedly educated people simply do not know what Christianity is—yes, even good people. The Church ought to preach to them on the text, "The unknown God whom ye ignorantly worship, Him declare I unto you."

My argument thus far might be summed up by saying that the survival of even the devotional life of the Church hinges finally upon the survival of Christian philosophy. And the fate of Christian philosophy is being decided in our university world.

The first duty, therefore, viewed in a large way, of a secretary for college work, is, in my opinion, to call the Church's attention to the importance of that work.

Now as to the remedial measures which I can propose? I fear that I have no program ready. I can merely set down dreams and ideals. I do certainly hold the conviction that eventually Christian

SOME LARGER OBJECTIVES IN COLLEGE WORK

doctrine must find its way back into the classroom. It is in the classroom that Christianity can stand on an equal footing with secular studies. To put great preachers into nearby pulpits is not enough. Sermons can not be patient, detailed, laborious arguments; yet it is only by patient, laborious arguments that the Christian faith can be adequately contrasted with secular heresies. Students actually study sociology and physics. They ought to be allowed to study Christian doctrine as well. Some day educators will come to see how foolish it is to omit from courses of study our civilization's greatest heritage.

And if the classroom would be, ideally speaking, my first point of attack, the conversion of the faculty would be my second. Should even one of our influential universities be today manned by a complete staff of devoted, informed Churchmen, you would see a great revival overnight. It may be fanciful, but not wholly exaggerated, to say that the reason why America got through the nineteenth century without a real disaster to its political and social structure was that its teachers, from university professor to village schoolmarm, were, for the most part, Christians. Today they are to a surprising degree pagan or near-pagan; and the prospective fruit of their work can fill us with some alarm. Teachers do mold youthful minds and hearts. Their influence is "great beyond their knowing."

Lastly, the Church must be represented in our academic communities in its devotional and parish form. Students lead artificial lives, and some of their sundering of ties with the normal duties of ordinary citizens can be forgiven them.

The prison-house of routine encloses them soon enough when they leave college walls. But a student who cuts himself off from the institutional ministrations of religion suffers an almost fatal loss. Habits of indifference perpetuate themselves, and he may never return. Every inducement should be utilized to retain his loyalty. Hence the Church should see the need of corporate sacrifice to maintain in college and university communities fit symbols of its institutional life—chapels of architectural dignity, services of beauty and appeal, and above all, chaplains for whom the faculty Churchmen do not have to apologize. College work should be recognized as a missionary enterprise. Very few collegiate parishes can afford the type of parish priest that they need. And so long as commercial bargaining plays a part in the placement of the clergy, college chaplaincies dare not be left merely to

the mercy of the law of supply and demand. It is not fair to the Church herself to be represented on a college campus by a \$2,000 man, while the Professor of Sociology is a \$5,000 man. Students are shrewd critics of men, and they judge relentlessly.

It is, I dare say, obvious that the Church's college work thus far has largely limited itself to this last item in my program—namely, the maintenance of its institutional life in academic communities. Most of our college

work at present is centered around a parish, made up of townspeople as well as students and a sprinkling of the faculty. This is well; and the Church is to be congratulated upon the fact that its student work is probably more successful than that of any Christian communion outside the Roman Church. I, too, be-



THE REV. T. O. WEDEL, Ph.D.
Assuming leadership of Church's college work sets forth a few of his larger objectives

THE SPIRIT OF MISSIONS

lieve that the approach to college work by way of the local parish ought to be maintained and strengthened. In most university centers we have no other point of contact. And so long as other avenues of activity are closed to us, the college chaplain, connected with a parish, will have to carry the burden alone.

Anything I may say must not be taken as a plea to weaken what we are already doing. Yet I do believe that more than this is ideally demanded of us. Students must be bound by indissoluble ties to the devotional and sacramental life of the Church. But they do not really need detailed training in parish life. If a student is held to loyalty to the Church by attendance at Communion and other services, I am not much worried about his finding his place later in the parish life of his own choosing. But I am seriously worried about a student's philosophy of life, his finding or not finding a place for God and the Church and Christian morals in his thinking. We often forget that students are students professionally. They live with books and ideas. Religion must enter into this inner circle of their activities or it has lost out. Furthermore, we ought to expect more of our college trained Churchmen than a continued attendance at Church services. They ought to be amateur theologians. They ought to know why they believe their creed quite as well as we expect them to know the main features of literature or history. And to achieve such an end the more direct the attack the better. The Church might well afford to think seriously of setting apart men to deal with college youth on the intellectual side directly, freeing them from too many parish duties.

In closing I want to strike an optimistic note, particularly with regard to the opportunity of our Church in the university world today. The fields are ripe for the harvest. The observer of contemporary religious thinking can surely note that the contrasts are becoming increasingly sharp between a vague Unitarianism, void of

doctrinal content, and Fundamentalism, unyielding to progress. Yet our Church holds still a middle position. It has not surrendered to Modernism its belief in a real historical revelation in Jesus Christ, "Very God of very God; Begotten, not made." It still believes that men have to be brought to their knees before they can be brought to their feet to achieve the social millennium. It still is humble before something not of this world. It still is a Christian Church in which a Gregory or an Athanasius or a Clement of Alexandria could find a home. On the other hand, it is free from tyranny. It has weathered the Bible Fundamentalism of an earlier day, yet has retained a link with the great Christian life of the past. Its position is one of tension, no doubt, between assertion of something fixed in religion and a willingness to change. But if all religion, as Baron Friedrich von Hugel so beautifully argues, is a tension between the Eternal timeless and the creaturely here and now, it is precisely in humbly accepting the necessity of such a tension that the genius and glory of our Church lies. Ours is still the religion of the Incarnation, yet we are free to accept all in modern thought that we can fruitfully assimilate.

It is this solution of the problem of Christianity which the skeptical intellectual world of our time is deeply hungry for. I am almost fanatically sure that thousands of our so-called educated, could they once be persuaded to submit to a real intellectual and devotional trial of our Church, would find in it a joyous home. And as I see college professors and college youth visibly lost in the skeptical whirlpools of our time, catching at straws by way of salvation, they seem to cry to us for rescue. It may, under the Providence of God, be true that our Church, our Anglican Communion, is one "upon whom the ends of the world are come." And whether or not the joy of a visible harvest shall be ours, we can even here and now strive to become a Church worthy of it.

A story for boys and girls begins on page 97

Morehouse Memorial Library is Dedicated

Specialized collection on Episcopal Church and Christian Unity in Milwaukee will honor memory of late editor of *The Living Church*

ON THE FEAST of St. John the Evangelist (December 27, 1933) the Frederic Cook Morehouse Memorial Library was dedicated by the Rt. Rev. Benjamin F. P. Ivins, Bishop of Milwaukee, in the presence of members of the Morehouse family and officers and employees of the Morehouse Publishing Company.

The Morehouse Library is housed in the former office of the late Frederic Cook Morehouse in the Morehouse Publishing Company's building at 1801 Fond du Lac Avenue, Milwaukee, Wisconsin. Established and maintained as a memorial to the late editor of *The Living Church* and former head of the company, it is available as a reference library for the clergy and the public, who are cordially invited to make free and frequent use of it. Although it is small, numbering only some twelve hundred volumes, it contains some valuable material not available elsewhere in Wisconsin, and much that is useful for reference, especially on the history, doctrine, and records of the Episcopal Church.

The nucleus of the library is a part of the personal library of Mr. Morehouse. This personal library, which was a fairly extensive one, was divided into three parts after the owner's death. The representative collection of books on municipal government was given to the City Club of Milwaukee, of which Mr. More-

house had been president. Many of the general literary works and books of reference were given to the Milwaukee Public Library. The religious and theological

works, as well as some of the historical and general ones, were retained as a basis for the memorial library. To these have been added other publications designed to make the library an up-to-date, well-equipped one, with its chief emphasis upon religious books, particularly those of the Episcopal Church and those relating to Christian unity. It is hoped that as the library grows, this emphasis will be maintained, so that in years to come it may be a really exceptional collection.



THE LATE FREDERIC C. MOREHOUSE
Whose deep interest in the Church and Christian Unity is being carried on in new library

As is to be expected in a library founded in memory of the editor of a Church paper, the religious press is well represented. The library maintains bound files of the leading Church periodicals, Anglican, Roman, and Protestant, including *THE SPIRIT OF MISSIONS*, *The Living Church*, *The Churchman*, *the Christian Century*, *Commonweal*, *The Church Times*, and *The Historical Magazine of the Protestant Episcopal Church*, as well as such secular magazines as *Current History*, *Literary Digest*, *Review of Reviews*, and *Time*. There are also complete files of certain Church periodicals no longer in existence, notably *Findings in Religious Education*, and *The Young Churchman*.

THE SPIRIT OF MISSIONS

The Morehouse Library has an exceptionally complete collection of year books and clerical directories of the Episcopal Church, Journals of General Convention, including that of the single General Council held during the Civil War by the Protestant Episcopal Church in the Confederate States of America, and official publications of the Church such as reports and publications of the old Board of Missions, the National Council, and other agencies. Most of these last were given by the Department of Publicity.

The Morehouse Library includes a good representation of liturgical publications, including various editions of the Book of Common Prayer—American, English, Scottish, Irish, Canadian, and translations used in various missionary jurisdictions throughout the Anglican Communion. The Standard Prayer Books of 1892 and 1928 are on its shelves, the former being on loan from the Diocese of Milwaukee.

The library plans to devote particular attention to pamphlet material related to

religious and historical subjects, and since its announcement in June, 1933, has received a number of highly appreciated gifts. The donors include the Foreign Policy Association, the Carnegie Endowment for International Peace, the Historiographer of the Diocese of Virginia, the Rev. G. MacLaren Brydon; the Bishop of California, the Rt. Rev. Edward L. Parsons; members of the Morehouse family, and others.

The Morehouse Memorial Library is anxious to add other worthwhile books, of particular interest to Churchmen, and would greatly welcome further contributions from interested individuals. Particularly desired are back files of *THE SPIRIT OF MISSIONS*, *The Anglican Theological Review*, and *The Churchman*, unusual Prayer Book and liturgical items, *The Encyclopedia of Religion and Ethics*, textbooks and works in the field of religious education, diocesan and parochial histories, biographies of noted Churchmen in all ages, out of print Church books and pamphlets of all kinds.



A SECTION OF THE FREDERIC COOK MOREHOUSE MEMORIAL LIBRARY
The former office of the late head of the Morehouse Publishing Company has been enlarged to house this specialized collection of books

Japanese Diocese Completes First Decade

On the threshold of its second decade the Diocese of Tokyo, through its Bishop, pauses to appraise the task facing it in the days ahead

By the Rt. Rev. Yonetaro Matsui, D. D.

Second Bishop of Tokyo, 1928-

Last month Bishop Matsui discussed the growth and development of his diocese during the ten years 1923-1933; years of effort and struggle to give the new diocese a firm foundation. Now as he and his fellow Christians embark on their second decade of united effort for Christ, Bishop Matsui describes some of their hopes and aims as a diocese.

PART TWO—CONCLUSION

THE SUPREME TASK before the diocese is to help to bring every one of Tokyo's five million souls to Christ; to convert every inch of the 256 square miles to the Kingdom of God and to place it under His divine rule.

Humanly speaking, such a colossal task is beyond the strength of one generation, indeed many generations, but we consider that to move towards this goal is a God-given task for us and for those who follow after. We are simply to do, to the best of our ability, what we feel we are commanded to do. We are not given the power to know when the work will be finished; God will give it in His time.

Towards the realization of this ideal we are permitted to employ every possible means—theological and ordinary education, medical and social service, hostel and press work. But the most direct and effectual means of all are evangelization and worship.

Every method is gradually employed for the complete occupation of the whole field. Diocesan machinery has been set up. A Layman's Association and a Woman's Auxiliary have worked shoulder to shoulder with the Diocesan Council. Immediately following the consecration

of the present Bishop on St. James' Day, 1928, came another encouraging growth through a League of Young Men's Societies, some chapters of the Brotherhood of St. Andrew, a Cathedral Committee, a Commission on Evangelism, a Sunday School Association, and a Department of Social Service that the whole life of the diocese might grow in all its areas of Japanese life.

As I look ahead at this vast city and diocese with its millions of unwon souls, all these methods are valuable and can be employed profitably; but what we need more than all else are places where we can worship and where we can preach, and to which we can bring non-Christians and teach them so that they may join with us in the worship of the one true God and extend His Kingdom. A map of this great teeming city shows that our churches are fairly evenly distributed over the whole area of the city proper as it was in 1929. But the majority of the population live outside of the old boundaries in the new area that has become Greater Tokyo. Indeed the constant exodus of people and the rapid development of the new suburban places is one of the features of post-quake Tokyo. In his policy of reconstruction, Bishop Motoda started five new churches in the suburbs, and some of them have already grown to astonishing proportions. But some of them are still without proper priests or adequate buildings. In the meantime the suburban population grows apace and new sections and wards are springing up almost overnight. Perhaps the most urgent task before the diocese is the adequate occupation of this field.

As we march into our second decade as

THE SPIRIT OF MISSIONS



PART OF CONGREGATION, TRUE LIGHT CHURCH, HONJO, TOKYO
This historic parish carries on today conscious of its fine traditions. The original church was the first built in Tokyo by Channing Moore Williams, and for many years was ministered to by the late Yoshimichi Sugiura

a strictly Japanese diocese, I have definite hopes to accomplish, definite plans to carry through to add to the great service of my predecessor. Ever before me, I keep paramount the cause of evangelism. Today every parish in my diocese is surrounded by non-Christians and the principal task of every parish in Tokyo is the conversion of its immediate neighbors. Every baptized person of this diocese is taught that he is an evangelist and that every Tokyo Christian home is a mission hall.

It has been our custom to have special missions on a large scale in every section of the city throughout the year under the diocesan Commission on Evangelism. Places, dates, and speakers are fixed, and advertised by posters, leaflets, and in the daily press. Usually such meetings are held in the evening. Groups of our young people go out into the streets adjacent to the church where the service is held, singing hymns, beating drums, and announcing on street corners the time and place of meeting, urging all who hear to come. In Japan people are pleased to hear sermons and addresses. Constantly through this method we secure numbers of men and women whom we call inquirers. After ten to twenty weeks of instruction in Christian truth our priests accept them as catechumens by a special rite peculiar to the Japanese Church. Then they receive

additional instruction until they are ripe enough in knowledge and faith in God to be baptized.

Another of our most effective methods is to hold neighborhood missions in the homes of our people, who are pleased to invite their neighbors. This method has won thousands to a knowledge and belief in Christ our Lord. Our educational and medical missions are mighty factors in this scheme for the conversion of our diocese, and we use them increasingly in the building of the Kingdom. Another feature of this program is newspaper evangelism, which is proving to be a modern and popular method for the finding of inquirers and attaching them to a Christian unit or parish.

In my plans for this decade, the completion of the Diocesan Endowment Fund looms large. In making plans for the establishment of the diocese in 1923, the program called for the accumulation of an Endowment Fund of fifty thousand yen. Nearly this entire amount was pledged but the earthquake caused the cancellation of many pledges, and when the first Bishop was consecrated only twenty-eight thousand yen was on hand. During the past ten years the lack of a Diocesan Endowment Fund (in a period when so much of the destroyed physical plant of the diocese had to be rebuilt) was a great hardship. In June, 1933,

JAPANESE DIOCESE COMPLETES FIRST DECADE

when the tenth anniversary of the establishment of the diocese was commemorated, we attempted to add to this fund. The economic situation prevented us raising more than forty-five hundred yen and today the total endowment amounts to thirty-three thousand yen, or seventeen thousand yen short of the original goal. Moreover, with the incorporation of the whole of greater Tokyo into the city on October 1, 1932, and the widening field to be occupied, the original goal of fifty thousand yen is entirely inadequate. It is my hope to increase the Endowment Fund to a total of 100,000 yen within this present decade.

Ever before me, I am keeping our plans for the complete self-support of all our twenty-five churches. I feel certain that with the lifting of the present depressed economic situation this can be rapidly brought about. Of the twenty-five churches, seven do not as yet own their own land, while three others are still housed in barrack buildings, although they own their ground. My program is to secure ground for those churches and to build permanent buildings to replace the barracks.

Prior to October 1, 1932, Tokyo had only fifteen wards with a population of two millions. Since that date eighty towns and villages bordering the city proper were incorporated in the capital and the wards of the city now number thirty-five, with a population of over five millions. The pioneers of the Church have always followed a policy in Tokyo of "one ward one parish" and it is my purpose to continue this policy in the second ten years of the life of the diocese, for I deem this the most urgent task before the diocese—the occupation of the field. One of these future parish churches should be a fitting memorial to the great work and service of the late Bishop Motoda.

Manchuria is ecclesiastically a part of the Diocese of North China of the Chinese Church, but since 1928 the oversight of the Japanese congregations there has been entrusted to the Bishop of Tokyo. At the beginning of my epis-

copy, I saw the urgent need for starting a new mission in Mukden and in 1929 sent a priest there. St. Paul's Church in Dairen was for a long time the only parish of our communion in the whole of Manchuria, although quite a number of our Christians are scattered along the whole of the South Manchurian Railway. With more than a quarter million Japanese subjects in Manchuria, it must become my duty to give them some opportunity for Christian worship.

My predecessor, Bishop Motoda, envisioned the time, in the not distant future, when Tokyo must have its cathedral. Of this project, indicative of all his far-seeing plans for the diocese, he wrote:

The Diocese of Tokyo must have a cathedral. While a cathedral built in Tokyo will be, naturally and canonically, the cathedral of the Diocese of Tokyo, the Tokyo cathedral would also serve in the minds and hearts of the whole Empire everywhere, as the cathedral of the whole *Nippon Seikokwai*. It would be to Japan what Westminster Abbey is to England. Furthermore, through the providence of God I want to make this cathedral, the cathedral of Asia—the non-Christian continent. The dignity, the influence, the evangelistic witness of the Holy Catholic Church planted in this non-Christian continent could be shown to the world through



CHRIST CHURCH, KANDA, TOKYO
Erected with the help of the Church in America, this fine plant replaces one destroyed by the 1923 earthquake

THE SPIRIT OF MISSIONS

the Tokyo cathedral not only in its architectural beauty and magnitude, but also by the richness of its services and the influence of its message. Missionary bishops have their cathedrals in India and China and in other parts of Asia. Here in Japan there were two in the days prior to the earthquake. All these are, however, the cathedrals of missionary bishops and of missionary districts. What we want is a Japanese cathedral in and of a Japanese diocese.

Our ambition to have a cathedral here in Tokyo must not be understood as coming from the mere desire of superiority or from the love of glory, but as coming with all sincerity from the sense of real necessity for the dignity and influence of the Church and to the glory of God. . . .

Such a building as this would largely follow the pattern of existing cathedrals in Christian countries, but with the riches of the Orient added. It would of necessity be on a smaller scale. If it were built to hold two thousand people it would be large enough for the present, and indeed for a long time to come. It might have several chapels attached to it such as we find in western cathedrals, for funerals, marriages, and other services. It is not necessary to build in the geographical center of the diocese or in the present center of population; but it is desirable to have it built on high ground, to be seen by the people near and far—a permanent witness to the God we serve.

We do not expect that a building such as this can be built in a few years. It may take fifty or even more, but we want to begin it now. The site ought to be chosen and the land bought as soon as possible.

It is a great plan. Yet it is one which obviously can only be realized by degrees. But inasmuch as even the greatest tree has grown from a sapling, so too our plan, if it is ever to be realized, must make a beginning and it must grow! We have already in hand the nucleus of a cathedral fund, which is invested in property to enhance its value. In 1932 the S.P.G. gave us about 1,600 *tsubo** of ground in Shiba. This ground might well be considered one of the proposed cathedral sites. At present a wooden church stands on the site, which seats about two hundred and fifty persons, and which acts on occasions as the pro-cathedral of the diocese. The Bishop's temporary house and offices are on a site three miles away. But if the other buildings in connection

with a cathedral—a diocesan headquarters and a bishop's house—are to be erected beside it, more adjacent land must be secured soon.

THIS PICTURE I hold out for the people committed to my charge in Japan. I offer this review of the first ten years of the Diocese of Tokyo and the task before it during the next ten years to the Mother Churches in the West. I offer it not because we want to depend on you and live easily ourselves, but to enable us the more quickly and efficiently to become a truly self-supporting diocese and a power for God in this great city.

The spirit of unity is constantly growing in the diocese. Three missionary societies of the Anglican Communion are at work in Tokyo, working in harmony, each in accordance with the principles of its home Church, as well as with those of the *Nippon Seikokwai*. Yet their methods of working are not the same and Japanese workers who have been connected with and trained under the leadership of one or the other have different ideas, not of principles but of methods. This has been our gain and our enrichment; but now we are coming to one idea and one method, the product of all. The Japanese people are said to have a strong power of assimilation and unification; this is now being seen in the work of the Church. The Diocese of Tokyo is pulling together as never before.

In our principles we are one with the Anglican Communion throughout the world. The method of promoting those principles differs with each nation. There are many members, and the members may exercise different functions, but the Body is one. We are a peculiar people, we are told. Visitors from abroad may be surprised to find a purely Japanese diocese, different from any in the West in its form and its method; but they will discover in its doctrine and its spirit that it is a living branch of the Holy Catholic Church.

*A *Tsubo* equals 35.58 square feet.

Next Month—The First Decade of Osaka by Bishop Naide

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures from the Field



Builders of the Kingdom, V: Francis C. M. Wei, President of Hua Chung College, Wuchang, is one of the Churchmen about whom the Lenten Offering stories tell.



NANCHANG LEPROSARIUM CHAPEL
 The Rev. K. H. K. Den (third from left) is a leader in ministering to the lepers of this district



THE REV. H. S. WEI
 Rector of the fourth parish in Shanghai to become entirely self-supporting (See November 1933 issue, p. 600)



A MODERN COMMERCIAL THOROUGHFARE IN NANKING, CHINA
 Our St. Paul's Church, the Rev. W. P. Roberts, rector, may be seen in the center background. The church formerly stood fifty feet back of the street but the city took this land to widen the roadway



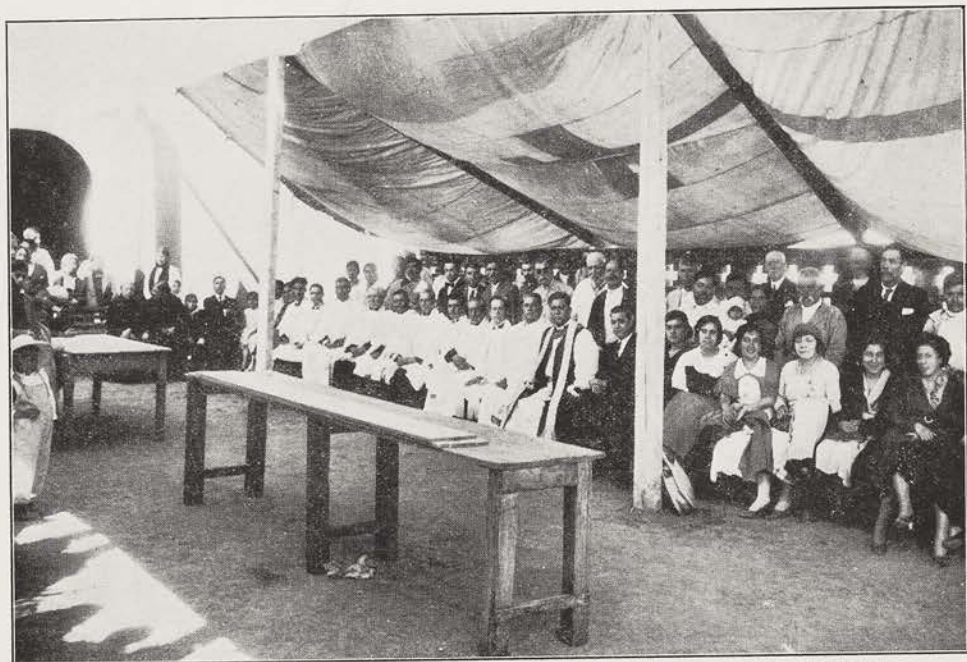
C. A. IN THE MOUNTAINS

Captain B. Frank Mountford of the Church Army meets an eager group of children at Smoke Hole, W. Va.



FRANCESCO ARAGON ORDAINED

Recessional at service at which Bishop Salinas y Velasco advanced Mr. Aragon (left) to the priesthood



ANNUAL CONVOCATION OF THE MISSIONARY DISTRICT OF MEXICO

The Rt. Rev. Efrain Salinas y Velasco, Suffragan Bishop of Mexico, presided over the twentieth annual meeting in San Pedro Martir. The parish house in which the meetings were held was completed and dedicated early in 1933

And He healed many that were sick of divers diseases...St. Mark 1:34



A great enlargement of this etching after Rembrandt was the focal point of a recent Church Missions House window display setting forth the ministry of mercy now carried on by the Church through hospitals and dispensaries.

expressed the conviction that this picture accompanied by a statement of the Church's medical work, would make an effective missionary poster. THE SPIRIT OF MISSIONS would like to hear from those who would like to have this picture widely used if produced at modest cost.

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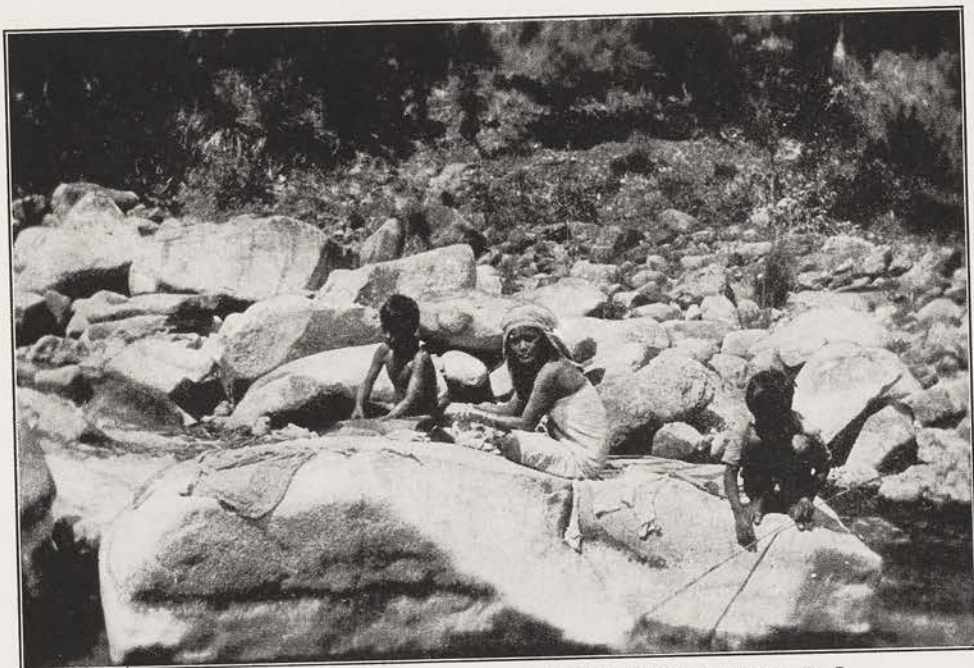


NEWLY BAPTIZED CHRISTIANS IN THE DIOCESE OF DORNAKAL, INDIA
Mostly from the basketmakers caste, this group is a small part of the thousands of Indians who annually are brought to Christ in South India. The story of Bishop Azariah is told on pages 71-73.

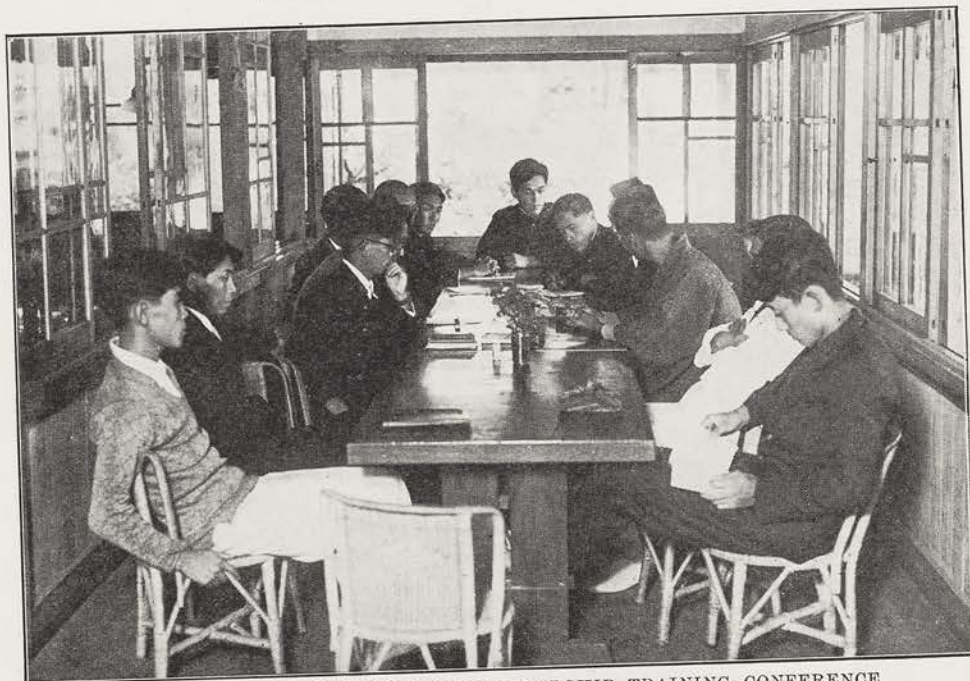


SUNDAY SCHOOL CONDUCTED BY BISHOP PAYNE DIVINITY SCHOOL STUDENTS

This enterprise enrolling over 100 youngsters gives the seminarians an excellent opportunity for pastoral work. Other student activities include a social program in the neighboring community. All the seminarians are seen in this picture



DRYING CLOTHES BY THE SALTAN RIVER, BALBALASANG, P. I.
St. Paul's Mission under the leadership of the Rev. Arthur H. Richardson, rejoiced in receiving an application for the position of catechist from one of its own boys who graduated recently from Lubuagan High School



FIRST JAPANESE BROTHERHOOD LEADERSHIP TRAINING CONFERENCE
At this gathering recently held in Gotemba, Japan, mornings were devoted to small study classes which considered such questions as the technique of personal work, the technique of Christian living, and the history of the *Nippon Sei Kokwai*

SANCTUARY

*An Office of Prayer for the Kingdom **

- O** GOD THE FATHER, Ruler of the universe;
Show thy mercy upon us.
- O God the Son, who drawest all men unto thee;
Grant us thy salvation.
- O God the Holy Ghost, Spirit of truth, unity, and concord;
Grant us thy peace.

Hear our prayer, O Lord, that it may please thee to fill us, and all members of thy Church, with devotion to thy will.

We pray thee for a clearer vision of thyself, for readiness to hear thy call.

For willingness to share with others the good things of life.

For courage to be good missionaries in our daily living.

For the spirit of adventure in the high calling of Christian service.

ALMIGHTY GOD, whose loving hand hath given us all that we possess, help us to honor thee with our gifts, that we may be faithful stewards; through Jesus Christ our Lord.

O God, send thy Spirit into the hearts of all people, that they may hate war and love peace. Teach the children of our own and every land to love one another, so that bitterness may cease and thy kingdom of love and brotherhood may be set up through all the world; for the sake of Jesus Christ our Lord.

O God, we pray for all those who do not know thee and do not honor thy Name. Bless the messengers, at home and across the sea, who are trying to teach others about thee. Grant that the children in all lands may learn to know Jesus and his love; and may the day soon come when all the world shall own thee as its King; through Jesus Christ our Lord. Amen.

IT must ever be had in mind that the real efficacy of prayer in gaining access to the Mercy Seat depends not upon forms, but upon the state of the suppliant's heart while uttering the prayer. If the heart be right and earnest, a few words may bring down rich returns of blessing from on high; while lengthened prayers, offered with a cold heart and a wandering mind, are "a vain oblation."—JONATHAN MAYHEW WAINWRIGHT, 1850.

*Adapted from a leaflet prepared by the Department of Religious Education for use by Church schools in connection with the Lenten Offering.

The Church and Family Relations

Second article on Some Social Problems Facing Church in 1934 urges that we give conscious and intelligent attention to the home

By the Very Rev. Raimundo de Ovies

Dean, St. Philip's Cathedral, Atlanta, Georgia

A CURSORY GLANCE in the Prayer Book is evidence enough that the Church's approach to her people is based largely upon the plan of the family. She contemplates an immediate responsibility for the new-born child, towards the new mother, towards the growing child, and the adult; and the scheme of her ministrations is all-embracing from the cradle to the grave. No other institution, outside the home itself, is so fitted to deal with family relations as the Church.

The only disturbing factor for the sociologist is that while the Church in her relationship to the family through its ordained ministers meets the problems involved from the pastoral angle, or that of service, yet the rank and file of the people are apt to consider the machinery of the Church rather from the standpoint of beneficiaries than of disciples. There is a widespread tendency to look upon the Church as a vague, mysterious sort of entity rather than a fellowship of which we ourselves are vital members.

The Church, as most people regard it, is an incomparable spiritual mechanism which, as the world now looks upon it, is somehow lacking in fuel or motive power, and largely dependent upon outside agencies for the accomplishment of many of

the tasks which are rightfully hers.

This implied criticism is not, of course, strictly true; for even if (ignoring all sacramental and mystical concepts) we define the Church as "the Body of the faithful," then the Church is functioning vigorously in the social order, even though her activities may not be clearly recognized as Church work.

I know a clergyman who gave twenty-five lecture-conferences on family relations. Five were conducted before Church groups with an average attendance of ten. The remainder he gave publicly with the general title, "Psychology," with an average attendance of three hundred; and at one

lecture alone seven hundred people gathered. And this without spectacular publicity! The pulling power was the general interest of people in marriage, childhood, sanity in sex education, and related subjects. The implication seems to be that the priest had no message worthwhile, but that the man, as a student of sociology and psychology, most emphatically had. Yet it was the same man; and it was his training as a priest in the Church that brought recognition of his use to the community. Regardless of the apathetic response of Church groups at the present moment, there is a tremendous challenge to the Church in such a



DEAN DE OVIES

A broad pastoral ministry has given him a wide experience in family relations questions

THE SPIRIT OF MISSIONS

response from that community: it is an indication of a great need.

Few intelligent Churchmen object to borrowing ammunition from secular camps. Perhaps it is difficult to draw the line between ecclesiastical and secular. One of the most widely recognized psychiatrists, for instance, is John Rathbone Oliver; but who can say that the priest in the man has not made him more greatly the physician?

I have reason to believe that in the field of family relations the average parishioner has little idea of either the power for service inherent in the Church or the extent of the work done by the Church. And her peculiar advantage is that she stands practically alone in preventive social medicine. Secular effort is almost exclusively devoted to remedies for healing the already sick. The Church's program is to train into wholeness of health and life.

Naturally, no work, no matter how humane, can be done well, and with regard to the whole nature of humanity, without definite spiritual implications. Certainly this is so if our objective be not merely remedial but preventive. Courts of Family Relations have been established in many communities. They are often singularly effective because founded upon modern sociological principles, and operated with intelligence and zeal; but we need to go back beyond the functions of such courts to secure either permanently effective treatment or a social order such as may make the courts themselves unnecessary.

I would not seem to minimize the value of such courts, or any other social agency that is definitely "outside the Church." Rather let us praise God for the splendid attempts that have been made. Yet, in what such courts seek to do the Church can be, and in some quarters is, most effective. The Church can prepare both young men and maidens to build a family relationship on sure foundations. Marriage should be a profession. It requires preparatory training, if we are to hope for happiness as the normal result rather than as a stroke of luck. And the Church

is not lacking in remedies for the ills that may appear. If, through ignorance or other cause, the marriage is not "going well," the Church can do all that a secular court can possibly do, and more. She can secure a spiritual motivation by making herself a channel of grace, and do so with a conscious and definite objective.

I have in mind a marriage ceremony I have just performed. These two have been brought into a real relationship with the Church, no matter how tenuous. They, and I, as the Church's servant, have been brought into a contact under the most exalted and tender emotions. I can go into that home in a way that no secular court ever could. But I need to know to go! And to meet whatever situation I find.

I insert here what happened immediately on the completion of this article. A mother phoned and asked if she might bring her eight-year-old daughter to me. The child has a disturbing habit. The mother has taken her to physicians and to a psychiatrist who is excellently equipped. The results have been negative. The mother is not an Episcopalian. When pressed for her reason for bringing her child to me instead of to her own minister her reply was that "I have heard that your ministers are trained to know such things." Yet, what was most significant to me is that she was as grateful over the fact that I had taken the child's problem before the altar in prayer prior to seeing her, as for the time I spent in trying to untangle the problem. The results? God knows; but the challenge in that mother's confidence in our ability and obligation is no small thing!

Or to illustrate again: The Juvenile Court is a necessity born of our modern civilization. But Christian nurture of children is a normal and natural work of the Church in any civilization or age since Jesus Himself was a child.

The Church may need to interest herself in legislation for the protection of the rights of womanhood and childhood. Much depends upon the social order in which the Church ministers. But, always, the Church is interested in the welfare of both—and in all mankind.

THE CHURCH AND FAMILY RELATIONS

Of course, some people by temperament, by training, or by natural gifts are better equipped than others to deal with the problems of family relations. None of us can do well all the tasks of the Church; but we all can, if we will, do some task; and for those who feel that they have any aptitude for bringing the Peace of Christ into home relationships, I would offer two suggestions with all the earnestness of which I am capable.

First, that we seek to do this work consciously, as "fellow-workers with Him." To carry our own wisdom and to offer it as a solution of shattered ties in the broken home may prove an exceedingly fine thing—it would depend upon our wisdom in such matters; but to bring the Prince of Peace with His gracious spirit of Love is far better, if this can be done; and even our own wisdom should be sanctified and consecrated to so beautiful a task in these days of domestic tragedies.

Consecration, therefore, is conscious ministration of the mysteries of Christ; and without the consciousness that we are doing our work with a definitely spiritual motive it is, even at its highest peak, secular.

I knew a woman in a certain parish who was perhaps the most efficient worker I have known. The success attending her efforts was really extraordinary, and she was indefatigable in many fields of service, and honored and respected in her community. After a service in which I had pleaded urgently for a consciously Christian consecration in our work, she remained until all had left, waiting to speak with me. With a white face and tear-filled eyes she remarked, "You have taken all the joy out of my life and removed every foundation upon which I was standing." I replied, "Thank God for that: there is no other Foundation that can be laid than is laid, which is Christ Jesus." That woman went through a process which we might call "conversion." Her effectiveness was multiplied and it acquired a spiritual charm and power that revolutionized the work of the entire parish.

If we are Christian soldiers, let us make sure that the Cross of Jesus is lifted in the van!

The problem of divorce is infinitely more a spiritual problem than a question of "uniform divorce laws." The sanctity of marriage, not the legality of it, is our lesson to teach.

On the other hand, psychiatry has definitely shown us many merely psychological factors as causes for the breakdown of the home; but rehabilitation is more than a psychological adjustment, it is a spiritual task; and on the spiritual emphasis rests our hope of healing.

"Of the writing of books there is no end," especially books on child psychology, adolescence, and pedagogy. Yet, here again we cannot escape the spiritual implications. When parents "go haywire," there can be little hope for their children. Neglected family altars mean, later on, neglected college altars.

"In Him we live, and move, and have our being"; and without Him is confusion and Babel.

Children are easily and naturally religious. What happens to them is that they lose the sense of mystery and awe; and what possible hope of restoration can there be except He be lifted up?

If these and the many other problems under family relations need spiritual remedies, then let us administer them, as I have said, first, consciously; and secondly, intelligently.

For every well-performed task there is a technique. We may presuppose, if we wish, a special aptitude or talent or even genius; yet it has been said even of genius that it is "the infinite capacity for taking pains." We know that this is true of a great violinist or pianist; and we should know that it is true of all those who do their work well. In the sphere of family relations, likewise, there is a technique. We must know not only the problems involved, but the methods that have been used most effectively in their solution.

Some of us may be annoyed occasionally by the bombardment of "literature" from the National Council. In all prob-

THE SPIRIT OF MISSIONS

ability this is because so much of it is designed for what lies beyond our individual and peculiar activities for the time being. Nevertheless, the Departments are clearing houses for the best contributions from the keenest minds in the Church. Most of us have discovered this to be true in the specific subjects of missions and religious education. It is, also, equally true of the Department of Christian Social Service. Few parishes are now without their teacher training courses, or fail to send leaders to summer conferences for actual personal contacts with experts who train leaders and teachers. Institutes in dioceses and cities, as well, are now generally held in all the Provinces. Why not Institutes on Family Relations on the same scale? Is any subject more important today than the question of what is happening to the home, in all its aspects: marriage, parents and children, economic factors, constructive habit-forming in children, the problem of leisure time, recreation, a child's education, its health, and its vocation?

The first task is the induction of the average parish priest into an entirely new field of inquiry and findings. Does the reader realize that the clergy, in conformity with the new marriage canon, are rapidly being trained both to prepare couples for marriage and to inform them after marriage of those vital factors that must be known to ensure happiness, and for the lack of which knowledge they may court disaster?

The Department can also supply *Preparation for Marriage*, a bibliography issued early in 1932, and the first to be

prepared by any American Christian body.

In family relations a new knowledge and a new technique are developing in our own generation, much of which is available, as far as I know, only through the Department of Christian Social Service, largely in the form of mimeographed copies of papers, and addresses, and case work records. Institutes are being held where large gatherings of Churchmen, both clergy and lay, have assembled in provincial and summer conferences; but the knowledge thus gained should be passed on to the dioceses, which has also been done in a small degree.

We should not stop at that. Every parish has some especially qualified person or two, who might assist the priest in some form of case work. But why not have parish Institutes on Family Relations? Many, many people would gladly welcome a clearing away of the fog that envelopes their own family problems.

The limits of this article do not permit even a cursory review of either methods or materials. It may be sufficient to indicate the importance of the subject and the approach to it. I do plead simply and earnestly that we Churchmen do something about it, and make the suggested program a general policy throughout the Church.

This is the second in a series of six articles for laymen and women on Some Social Problems Facing the Church in 1934 by distinguished Christian sociologists. The third article, *The Church and Housing* by Mary K. Simkhovitch, Director of Greenwich House, New York, and President of the National Public Housing Conference, will appear in an early issue.

The Rural Messenger Becomes a Quarterly

THE RURAL MESSENGER, official organ of the Rural Workers Fellowship of the Episcopal Church, comes to our desk in a new garb.

Formerly a monthly magazine, it is now a quarterly journal of more or less technical character. The eight pages of the first number in the new format contain articles by the Rt. Rev. William

Mercer Green, the Rev. Goodrich R. Fenner, Roy J. Colbert, and the Rev. John S. Williamson. With contributors of the standing of these men in the realm of rural sociology, this magazine should prove of increasing usefulness in the development of the Church's rural ministry. The Rev. Val H. Sessions continues as the editor.

In Peril of Shipwreck

By Basil Mathews

Illustrated by
Jessie Gillespie



hewn stone to face Felix, the Roman governor, and his accusers. Tertullus, a noted lawyer, stood up. "We have," he cried, "found this man a pestilent fellow, a mover of rebellion among all the Jews throughout the world, and a ringleader in the party of the Nazarene."

Paul stood up in turn. It was true, he declared, that he taught the way of Jesus Christ the Nazarene; but the rest was a tissue of lies.

Felix could see that there was nothing for which to condemn Paul; yet he did not free him. He said to the centurion, "Guard Paul, but give him liberty for his friends to come to visit him."

For two whole years Paul was kept a prisoner there at Caesarea. He had faced prison and robbers and hunger and thirst to carry the Good News of Jesus Christ to those great cities of the Roman Empire, Antioch and Iconium, Ephesus and Philippi, Athens and Corinth. Now he was a prisoner, but he would make even his chains help him to the last great adventure. Already he had written in his letters: "I must see Rome."

Suddenly his chance came to do that, and he took it. A new governor, Porcius Festus, sailed from Rome into the harbor of Caesarea. Festus ordered Paul to be brought before him.

"Will you go to Jerusalem and be tried there by me upon these charges?" asked Festus.

Paul seized his opportunity. "I am standing before Caesar's tribunal; that is where I ought to be tried. I have done no wrong whatever to the Jews—you know that perfectly well. If I am a

THE QUICK KLIP-KLOP of horses' hoofs sounded sharply on the paved Roman road, as seventy cavalymen cantered over a ridge and came in sight of the harbor of Caesarea on the Palestine Coast.

In the midst of the soldiers rode a civilian—a Roman citizen, wiry in build with brown face, and beard touched with gray. He was a prisoner. But strangely enough, the soldiers were guarding him, not to keep him from escaping but to prevent his being killed! For men had sworn mighty oaths that they would neither eat nor drink till they had slain him.

This prisoner, Paul the Tarsian, was led five days later into the great hall of

criminal, if I have done anything that deserves death, I do not object to die; but if there is nothing in any of their charges against me, then no one can give me up to them. I appeal to Caesar!"

"You have appealed to Caesar?" cried Festus. "To Caesar you shall go! Julius," he said to a centurion "take Paul as a prisoner to Rome."

THERE WAS IN Caesarea harbor a ship sailing to Myra, a port where they would be likely to find a vessel going to Rome. All the passengers and crew went aboard, followed by Paul with other prisoners under the charge of Julius. With them was Paul's doctor friend Luke, who tells us the story of their perilous adventure.

The ship ran northward hugging the coast to Sidon, and then slowly tacking northwest to Myra on the coast of Asia Minor, where Julius found one of the Egypt wheat ships bound for Italy. Paul with the others climbed aboard. She sailed out into the open sea, but the winds were troublesome. It took days to reach Cnidus. The captain turned her under the lee of Crete, and ran into the harbor of Fair Havens. It was now late autumn, when the winter storms always come. Paul knew that it was not safe to try to get to Rome and remonstrated, saying, "I can see that this voyage will be with hurt and much damage not only to the cargo and the ship, but to the lives of us on board." But the captain decided to sail on to Phenice.

Suddenly a gale from the northern mountains came raging down, and smote the boat till she reeled. The shrieking wind wrenched at her sails, and threatened to tear out the mighty main mast. The tempest was so terrible that the captain had to tell the men at the rudder-sweeps to "let her drive." Her timbers started. Water rushed into the leaking hull. The sailors, yelling to one another above the din of the storm, hung dizzily over the slippery sides of the lurching ship and wrapped cables round under her hull to grip the vessel like barrel hoops and check the wrenching of the timbers.

Others swarmed up the reeling mast and tore down the top-gear, and set the storm-sail.

Day after dreadful day went by but the storm held. They all began to lose heart and to give up hope of being saved, all except Paul, who, prisoner as he was, stood up and said:

"Cheer up, there will be no loss of life, only of the ship. For last night an angel of the God I serve stood before me, saying 'Have no fear, Paul; you must stand before Caesar. And God has granted you the lives of all your fellow-voyagers.' Cheer up, men! I believe God, I believe it will turn out just as I have been told."

It was now the fourteenth night from the beginning of the tempest. Listening, they heard the boom of the breakers. It was land; but land in such a storm might mean horrible death on jagged rocks.

A sailor ran to the bows and cast the lead. "Twenty fathoms," he called. Then, "Fifteen fathoms."

The sea was shallowing. The captain gave an order. Four anchors slid from the stern; their cables ran through the rudder ports. They held, though the galloping breakers lashed at the ship's stern and began to break the ship.

At last gray dawn broke. Paul, who knew that every man would need all his strength, again cheered the people, saying:

"For fourteen days you have been on the watch all the time, without a proper meal. Take some food, then, I beg of you; it will keep you alive. You are going to be saved! Not a hair of your heads will perish."

Taking up a ship's loaf, Paul asked a blessing, and, breaking the bread, ate it in front of the despairing people. Soldiers, sailors, traders, and Government officials were limp with hunger and half dead with the horrors of the storm, yet all caught the spirit of courage from Paul and ate with him.

The plan now was to run the vessel ashore. They threw the wheat overboard, thus lightening the ship so that she would run higher up the beach.

It was now full day. The sailors looked

IN PERIL OF SHIPWRECK

at the shore. There was a bay to their right; and in the bay a creek with a sandy beach. Right ahead the waves broke furiously on precipices of rock, which would smash the ship to splinters. The captain decided to try the desperate plan of making a run for the beach.

He shouted an order. The men at the bow hoisted a foresail. At the stern some cut the anchor cables, others grasped the rudder paddles. The sail filled, and the ship began to move—towards the rocks! The men at the rudders pulled. She began to turn. With a great sigh of relief the people saw her bows swing away from the precipice towards the creek, where she ran aground. The Roman soldiers gathered round Julius the centurion, and said, with hands on their sword-hilts:

"Let's kill the prisoners lest any of them should swim out and escape." For if a prisoner escaped the guard forfeited his life.

But the fascination of Paul had gripped Julius. So he gave orders not to kill the prisoners. "Go," he shouted to the people, "and let all who can swim throw themselves into the sea."

Those who could not swim seized boards and pieces of the ship which had been broken by the wrench of the waves. The roaring breakers drove them shoreward. They were hurled on to the sand, buffeted and breathless, but safe. Not one was lost.

Island natives came down towards them with sticks in their hands; not for fighting, however, but for lighting a fire. Rejoicing at this kindness, one and another of the shipwrecked men went off to get more sticks to keep the fire going. Among these was Paul. As he came back with an armful and placed it on the fire, one of the sticks seemed to come to life. It shone in moving curves and, before Paul could escape, with a quick dart a viper fastened on his hand. Every eye was on Paul. The natives saw the chain of the prisoner hanging from his wrist; the viper hanging from his hand.

"A murderer!" they whispered. "He has escaped the sea, but justice will not let him live."

Paul shook his hand violently. The viper fell into the blazing fire and he went on with his work unconcernedly. The natives watched Paul to see him fall down dead. But nothing happened. They were astounded. He must be a god!

The wrecked crew found that they were on the island of Malta. The Governor, Publius, invited them to his home. How could they show their gratitude? Paul heard that the Governor's old father was very ill, and he went and knelt by his bedside and asked God for healing. He then laid his hands on the father of Publius; the fever left him and the wasting disease dried up. . . .

When winter passed and the springtime came they went down to the harbor of Malta and found a grain ship from the Egyptian coast. Julius took passage on board her, and once more they found themselves with their faces turned toward Rome.

At last they turned into the Bay of Naples—and Paul, standing at the bow of the ship, could see curving up over the ridge of the hills the white, busy pavement of the road to Rome.

Then Paul the prisoner turned his back upon the sea, and climbed over the hills to walk up the Appian Way into the Queen of Cities. He felt proud to be a Roman citizen. His own daring, indeed, was like that of this people, who had spread the rule of Rome over the entire world of that day. But Paul wished, with even a greater daring than theirs, to draw into the Way of Christ all the people in that Roman Empire; from the barbarous British savages of the North Sea Islands to the black-skinned Ethiopian of Africa, and from the glorious streets of Antioch in Syria to the Pillars of Hercules that guarded the western gate of the Mediterranean.

It was for that great aim that he had chosen to "appeal to Caesar" and face shipwreck to go to Rome itself, where he taught men the Way of Christ.

This story, the second in our series for boys and girls, is abridged from *Yarns on Heroes of the Deep* (London, Edinburgh House Press).

READ A BOOK

"Tales from the Old Testament"
and "Bible Books for Small
People" are recommended by

The Rev. John W. Suter, Jr., D. D.

Rector, Church of the Epiphany, New York



NO ADMIRER of H. W. Fox's *The Child's Approach to Religion* will be surprised to find a high degree of excellence in *Tales from the Old Testament* (London, Student Christian Movement Press, 3/6) by the same author. Part I contains ten familiar Old Testament stories, as told to Beni and Dinah by their grandfather, who is represented as being the great-grandson of Joseph. The narratives are picturesque, informal, and fluent. They are simply told and easy to follow. While they adhere faithfully to the Bible account, they treat that account from a modern point of view. One of the most skillful chapters, *How Did Things Begin?* is a rephrasing of the account of the Creation in language which, while thoroughly sympathetic with the early chapters of Genesis, makes no mystery of the fact that those chapters are folklore. Similar in treatment is the retelling of the story of the Garden of Eden under the chapter heading, *How People Became Bad*.

Part II consists of nine stories represented as being told in Bethlehem.

The style throughout is straightforward and virile, and the author has the knack of preserving what is important in the original while giving the stories in much shorter form and in a way readily understood by children.

The drawings by Roberta Waudby are admirable.

BIBLE BOOKS for Small People (London, Student Christian Movement Press, 1/6 each) is a series of six Bible stories for children of three to five years of age by Muriel Chalmers and

Mary Entwistle with illustrations by Elsie Anna Wood. The series is divided into two groups of three books each. The first group, designated stories of the Childhood of Jesus, includes *The Song the Shepherds Heard*, *The Star of the King*, and *When Jesus Was a Boy*. The second group, *Stories Jesus Told*, comprises *The Shepherd and His Sheep*, *The Lost Coin*, *The Farmer and His Field*.

Each volume contains about fifty pages, arranged after the pattern of the famous Black Sambo books of a generation ago: that is to say, the left-hand page contains four or five lines of text, printed in the center of the page in large type, and the right-hand page carries a simple full-page illustration in color.

The story in each case is told with appropriate simplicity, well calculated to interest a four-year-old child. The pictures are both simple and vivid, and, while they are very human, the artist has succeeded in conveying a spirit of reverence. These books are highly to be recommended to parents and teachers.

IN *Creative Christian Living* by the Rev. W. Brooke Stabler, (Philadelphia, University of Pennsylvania Press, \$1.50), many college pastors are finding exactly the book that they have long sought to place in the hands of their students. In a straightforward, convincing manner Mr. Stabler, who was formerly Secretary for College Work in the Department of Religious Education, has brought out the true essence of the Christian ethic, so delightfully presented that it cannot fail to be read by anyone who opens its pages.—T. H. W.

The National Council

Conducts the general work of the Church between sessions of the
General Convention and is the Board of Directors of
The Domestic and Foreign Missionary Society

THE RT. REV. JAMES DEWOLF PERRY, D.D., Bishop of Rhode Island, *President*

THE RT. REV. PHILIP COOK, D.D.

LEWIS B. FRANKLIN, D.C.L.

First Vice-President

Second Vice-President and Treasurer

Foreign Missions, Domestic Missions,
Religious Education
Christian Social Service

Finance
Publicity
Field

THE REV. FRANKLIN J. CLARK, *Secretary*

THE NATIONAL COUNCIL will meet February 21-22 at Church Missions House, New York, to face grave problems which have arisen in the year just closed and to build the Whole Church Program for 1934, the final year of the present triennium, in the light of expectancies, reported from dioceses and missionary districts. These will be presented by the Treasurer and will reflect the fiscal difficulties which confront the Church in every unit. To conserve a world work within the terms of the expectancies will prove a difficult task.

The National Council has no higher obligation than to serve as a directorate for the Domestic and Foreign Missionary Society of the Church. It succeeded the Board of Missions in this responsibility. Its deliberations assume new dignity and gravity when it becomes apparent that they are distinctly missionary in origin and import. Every problem is a missionary problem affecting work and workers at home or abroad. Every decision is a missionary decision. Altogether the proceedings determine the weal of a world enterprise which transcends parish problems; which reaches beyond

diocesan preoccupations, which, indeed, represents the whole consciousness of our whole Church family seeking to fulfill the whole world program of God as revealed by Jesus Christ.

FOR THE NATIONAL COUNCIL

ALMIGHTY God whose wisdom has enlightened and whose will has ruled thy Church, grant to the National Council the guidance of thy Holy Spirit that in all things it may seek the welfare of thy Kingdom and the glory of thy Name, through Jesus Christ our Lord. Amen.

THE SPIRIT OF MISSIONS, therefore, bespeaks the prayerful interest of its whole family of missionary loyalists as the National Council assembles.

The Church is fortunate in the personnel of the National Council. Bishops, parish priests, and laymen are members.

Before this representative group, named by General Convention and the Provinces, truly consecrated to the missionary mandate, will come issues which concern every man, woman, and child of our communion. THE SPIRIT OF MISSIONS, in advance of any act of theirs, proposes a rising vote of confidence together with the unalterable pledge of us all that we shall support this leadership with unflinching loyalty, determined with them and by God's help to rehabilitate our Whole Church Program of missionary activity—not after every American enterprise shall have achieved a new era of prosperity—but *now*.

Domestic Missions

THE RT. REV. FREDERICK B. BARTLETT, D.D., *Executive Secretary*

BISHOP BARTLETT, whose nomination by the Presiding Bishop to be Executive Secretary of the Department of Domestic Missions was unanimously confirmed by the National Council at its December meeting, comes to this office with a wide knowledge of home mission problems. His work as a general secretary in the Field Department took him on many occasions into the dioceses and missionary districts. He also made missionary surveys in some of them so that his acquaintance with the work as it exists today is both extensive and accurate. He is the choice for this office not only of the Presiding Bishop, but also of the Missionary Bishops.

Bishop Bartlett's new work will carry him far afield and take him from his home in Fargo much of the time. During these winter months when weather conditions interfere with Church attendance and other meetings, Bishop Bartlett is making a long journey to confer with Bishops in the field, and will return for the February meeting of National Council by a personal report. This trip will carry him into most of the districts of the Northwest from Nebraska to the Pacific Coast, and back by the southern way for conference with Bishops of aided dioceses in the South to study more especially the needs and opportunities of work among Negroes. It is the aim and purpose of the Department to build up close and sympathetic understanding with the field chiefly through the living link of its Executive Secretary. His has been a "missing link" since the resignation of his able predecessor in this office.

The office in New York is, of course, in constant touch with Bishop Bartlett and matters which it may be desirable to call to his attention may possibly reach him more quickly if addressed to him at Church Missions House, 281 Fourth Avenue, New York.—PHILIP COOK, *First Vice-President*.

THE ANNUAL MEETING of the Home Missions Council and the Council of Women for Home Missions held in New York City, January 9-11, was of unusual interest because of the presentation of the report of the appraisal committee. Twenty-two men and women have been making a careful survey of the whole structure of domestic missions in the light of the changed needs of America in our present era. The result is a timely study comprising 400 pages, entitled *Home Missions, Today and Tomorrow*. It summarizes the present status of the entire enterprise of domestic missions, reviewing what has been accomplished, surveying the nature of the task today, and forecasting the future.

Emphasis was laid by the speakers at the conference on the present great opportunity before the Christian Church in America, and the fact that the duty of the Church in this country today is no longer to any great extent the pioneer work of seeing that every community is provided with a church and an opportunity for hearing the Gospel, but to Christianize every area of American life. One of the speakers pointed out that every great cataclysm is followed by a great revival of religion, as a corrective force, and that we are approaching such a period today. "During the past decade, Christianity to many has seemed to present but a glorified social service program. We have compromised and qualified until what remains of Christianity is but an anæmic member occupying a place at the table of world religions. It is neither vital nor vitalizing, it lacks the fire, courage, and abandon which characterized the apostolic Church." Relief work is necessary, but the Church should take this in her stride. The great task of home missions today is to grapple with our social ills, to Christianize education, and to get the young people of America into the churches with a flame in their hearts.

Foreign Missions

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

Across the Secretary's Desk

FORTY-THREE Presbyterian business men have issued a statement to their fellow Presbyterians concerning the mission work of the Presbyterian Church in foreign fields. They say, among other things:

As travelers, business men, and government officials, we have seen for ourselves our missionaries at work in many lands. None of us is in any wise connected with our Board of Foreign Missions, except as a contributor thereto.

It has seemed to us to be our manifest duty to bear testimony to what we have ourselves seen and heard, in the light of the current criticisms of foreign missions.

We declare that we have found our missionaries, as a body, to be men and women of culture, ability, devotion, and sincere Christian faith. They embody and proclaim the historic evangel of Christ.

With fine adaptability to their environment and by a variety of methods, they proclaim to the non-Christian world the singular Saviourhood of the crucified and risen Redeemer. This message is the one comprehensive reason for their presence on the mission field.

And whatever the more indirect methods they employ, we have found them faithful and tireless in direct evangelization. Of this work we have seen the fruit in converts who live sincere Christian lives.

As to criticisms of our foreign board's administration, we bear witness that its far-flung and intricate enterprise is efficient and economical, with large latitude for democratic self-government extended to forces in the field.

We have found the work of our own board to be planned with farsighted statesmanship, on a broad and continuing basis, and with an eye to largest ultimate results, with the least possible expenditure of money and personnel.

OUR CHRISTIAN kindergartens in Japan are a means for opening up many homes for evangelistic work. The Japanese kindergarten teachers must have the ability to take advantage of the opportunities presented to them, through the children, of converting the parents.

In order to carry out this purpose better than ever, Bishop Binsted has ar-

ranged for the reorganization of the Aoba Jo Gakko at Sendai. For the past twenty years, this school has done admirable work in training mission women and kindergartners. The requirements of the present time make reorganization desirable. Miss Bernice Jansen is to be the head of the kindergarten department. For the past four years she has been diocesan supervisor of kindergartens. With the approval of the Department of Foreign Missions, she has anticipated her furlough in order to take further training in the latest kindergarten methods. Many Japanese young women have done well as kindergartners provided they have had foreign training and continue to have the help and encouragement of foreign leadership. At present, all the best kindergarten training schools in Japan are conducted by the various missions or by foreign women who have given themselves to this work especially.

DEACONESS K. S. SHAW, of Bontoc, P. I., is carrying a load of responsibility in that most interesting station, in connection with All Saints' Girls' School and the women's work. It is not hard work that weighs upon her so much as anxiety with regard to meeting the expenses necessary to maintain the good things that are being done. Here is her S.O.S.:

The cuts are heart-breaking, and it is really all we can do to keep our heads above water and our hearts from sinking too. The appropriation for the girls' school is down to \$58 a month, which is simply preposterous and almost enough to make one lose courage about trying to go on. The salary cuts are pretty hard on us personally too. Living expenses have not come down in the Philippines as much as they have in some places, I think, and we mountain dwellers are pretty hard hit, because we have to pay Manila prices, plus freight at a high rate, for our provisions.

THE SPIRIT OF MISSIONS

Speaking along these lines reminds me of an incident which happened here not long ago. About this time of the year, the natives bring in brooms to sell; brooms of their own making, and we lay in a year's supply. A boy came to the door one day with some brooms and the girl who takes care of my little house, tried to beat him down, from ten centavos to eight, for a broom. He contended that being Americans, we ought to pay ten (all Americans are supposed to be rolling in money), but she held her ground and got brooms for eight, and when she came in for the money, she remarked that she thought he had not heard about the depression!

Two years ago, through an appropriation from the undesignated legacies, provision was made for the enlargement of the industrial building at the Bontoc Mission. This gives a larger number of women than ever before a chance, through embroidery and weaving, to earn a little money, but additional teachers are needed. The Deaconess asks wistfully:

If there is ever \$25 a month from any source, may I have it to pay two weaving teachers? One thing leads to another and a weaving-room demands weaving teachers.

IF ANY MEMBERS of our Church are planning to spend in sunny Puerto Rico any of the unpleasant months of our northern winter, Miss Ellen T. Hicks, Superintendent of St. Luke's Hospital, Ponce, will be glad to assist them in arrangements for satisfactory accommodations.

COMMENTING UPON the death in November of the Rev. Benjamin L. Ancell, D.D., Bishop Graves says:

He has done a great work as our pioneer missionary in various places. After reviving the work in the old city Shanghai, he started the work in Soochow, Nanking, and Yangchow. In the last station he has done a remarkable work both in the church and in Mahan School. His former pupils have always been devotedly attached to him and I hear that they are going to do something for carrying on Mahan School as a memorial of him.

There ought to be young men, as I have often written, preparing to take the place of the older members of the mission when they drop out, as he has done, by death. Good as the Chinese clergy are, their forte is not in pioneering and as long as the mission carries on its work we shall need American clergy to carry it on. To

imagine that when one of our missionaries dies or resigns a Chinese can immediately fill his place, is quite impossible.

The Virginia Seminary has sent out many a man to China but never a man who has done harder and more successful work than Dr. Ancell and they ought to write his name large in the list of their missionaries.

BISHOP GRAVES visited the Church of the Holy Cross, Wusih, on December 11, 1933, and confirmed a class of fifty. At the Communion service there were 250 communicants.

With Our Missionaries

CHINA—ANKING

Emeline Bowne sailed after furlough in this country, January 12, on the *President Lincoln*, from San Francisco.

CHINA—HANKOW

Mr. and Mrs. R. A. Kemp, returning after furlough to the field, sailed January 12 on the *President Lincoln*. Mrs. Kemp left the ship at Honolulu and will continue to China on the *President Hoover*.

CHINA—SHANGHAI

The Rev. Henry A. McNulty and family returning home on furlough, arrived in New York, February 1.

Deaconess Katharine Putnam, returning home on furlough, sailed December 3, 1933, on the *Empress of Japan*, and is now in this country.

The Rev. M. R. Throop and two children, returning to the field after furlough, sailed January 11, on the *Tatsuta Maru* from San Francisco.

Mr. and Mrs. P. B. Sullivan and three children, and Professor and Mrs. J. Randall Norton and child, returning to the field after furlough, sailed January 12, on the *President Lincoln* from San Francisco.

The Rev. and Mrs. Hollis S. Smith and two children, returning after furlough to the field, sailed January 14 on the *Tai Yang* from Los Angeles.

The Rev. and Mrs. Edward R. Dyer and daughter, Louise, sailed January 26 on the *President Hoover*, from San Francisco.

LIBERIA

Susan Mitchell, coming home on furlough, arrived December 19, 1933, in New York.

Religious Education

THE REV. D. A. MCGREGOR, PH.D., *Executive Secretary*

New Young People's Secretary Begins Work

WE GREET, THIS month, Miss Dorothy May Fischer, as the Department's new Secretary for Young People's Work. Miss Fischer has done remarkable work in furthering the Young People's Fellowship in the Diocese of Texas and she now receives a hearty welcome to a larger field. Under her leadership we may hope that the National Council will be able to render a greater service to the young people of the Church, and I bespeak for her your loyal coöperation. As a part of her service, Miss Fischer will contribute regularly to these pages. Her first article follows.—D. A. McG.

AS I ENTER UPON my work as Secretary for Young People's Work, I want to send personal greetings to the young people's groups throughout the Church, advisers of young people's organizations, and all those interested in our work.

Since I assumed office on January 1, letters have come requesting literature; callers, seeking help with local problems; and invitations to speak at diocesan conventions, city-wide gatherings, and conferences with young people's groups. The questions often asked are: What is the function of your office? What is the Department's policy on young people's work? Will it publish all the literature needed?

For the present I shall seek to discover the needs of young people's groups throughout the country, and to act as a clearing house for them. No policy, therefore, will be formulated until the needs are known and a comprehensive view of the situation is at hand.

It is evident from some of the literature which has found its way to my desk that there are many interesting things being done by young people's groups, and excellent material already available (handbooks, song books, and mimeo-

graphed material). It would seem, therefore, an unnecessary waste of time, effort, and expense to duplicate in this field when we might better serve by making known the materials already available.

And now, may I ask for your help? Will you send to me:

1. Copy of publications such as handbooks, song books, diocesan papers, or parochial papers.
2. Copy of any mimeographed material, such as program suggestions.
3. List of diocesan officers and advisers, with their addresses.
4. List of provincial officers and advisers, with their addresses.
5. Approximate date of annual young people's council or convention.
6. Programs of annual councils or conventions and summer conferences.

—DOROTHY MAY FISCHER.

THE CALL ISSUED by the Presiding Bishop to the Church (see page 68) to realize more fully the purpose of God for every individual should be sounded very clearly in the Church school. God sees every individual as a person, and He has a definite purpose for every boy and girl for today and for the future. A boy's life is as real as a man's life and every boy's life has a place in the great purposes of the Father. The purposes of God in the family and the school and the Church cannot be worked out without the earnest coöperation of each one of us. God calls on our boys and girls to be partners with Him in His mighty work.

The wise teacher will show the pupils the dignity of the position to which God calls them, and will help them to find the actual ways in which they can serve Him. The teacher will emphasize the living activity of God in personal and social life today. Too often our boys and girls think of God as far away from their lives.

We must teach them that God is living and working with them and for them. Classes of older pupils might well use the literature of the movement for study and discussion.

Missionary Education

THE REV. A.M.SHERMAN, S.T.D., *Secretary*

LENT IS A POPULAR season for groups to gather for the study and discussion of some vital missionary problem or topic. This year we are urging such groups to consider Christ and the Modern World, using, perhaps, as a general source book, *The Never Failing Light* by James H. Franklin (price 60 cents). A guide for leaders entitled *Christ and the Modern World* (price 25 cents) is available and other materials are listed in THE SPIRIT OF MISSIONS for May, 1933, page 309.

This subject is of utmost importance to us all. If no plans have been made in your parish for a group, there is still time to speak to your rector about the necessary arrangements. The course, designed for six seasons, may be expanded or contracted as local conditions require but whatever you do give your plans the widest possible publicity so that as many people as possible may participate.

THE FIVE BOOKS included in the reading course on Christ and the Modern World issued under the title *Is Our Civilization in Jeopardy?* by the Rev. Walter Russell Bowie (price 15 cents) are:

World Tides in the Far East by Basil Mathews.

Christianity and Communism by H. G. Wood.

Nationalism: Man's Other Religion by Edward Shillito.

Christianity and the New World by F. R. Barry.

Christianity and the Crisis edited by Percy Dearmer.

This will make fine Lenten reading. If you follow this course of reading (or even part of it) you will be able to participate more actively in building the Kingdom in the crucial days just ahead.

Department of Publicity

THE REV. G. WARFIELD HOBBS
Executive Secretary

OFFICIALS OF THE Southern Methodist Church have discovered that four-fifths of the members of that communion receive no Church paper, and are much concerned about it.

Within the next few weeks, throughout the Roman Catholic Church the annual Religious Periodical Month will be proclaimed. During that month, every priest will preach on the subject, and urge that his people subscribe for one or more of the Church papers. This intensive effort will continue for an entire month, and the result of it will be that practically every Roman Catholic home will receive a Church paper, and will read it. The Roman Church does this every year, evidently considering it a vital necessity!

HOW MAY A parish paper be financed? An address by Dan B. Brummitt, Editor of the *Central Christian Advocate*, suggests that some religious periodical is a vital essential to Church progress, and that, whether the effort be to secure readers for national, regional, or parish periodicals, these methods will help to achieve the result:

1. The total (for complete distribution to families of the parish) may be included in the budget.
2. The clergyman may enlist a small group of friends who see the importance of the enterprise, and will underwrite it for a year at a time.
3. It may be included in the Every Member Canvass, each contributor being told that a part of his pledge is a subscription to the paper.
4. Some Church society may take this work on as its special responsibility.

Practical suggestions, which could, in many parishes, result in more readers for THE SPIRIT OF MISSIONS and the Church weeklies, and the publication of a good parish paper, especially with the limited expense required, when the Partly Printed Parish Paper is used.

Christian Social Service

THE REV. C. RANKIN BARNES, *Executive Secretary*

RATHER WIDELY popular is the impression that the sweatshop disappeared permanently from the American scene sometime during the "gay nineties." Older Churchmen recall the strenuous and colorful work of the Church Association for the Advancement of the Interests of Labor, popularly known as CAIL, in fighting the sweatshop of those days.

As a matter of cold and sober fact the sweating of labor was still prevalent early in 1933, brought back by an unfavorable industrial situation. Periods of economic crisis are always marked by lowered industrial standards. Although the first anti-sweating league was organized back in 1886 the wages in the garment trade were never lower than during the end of 1932 and the early months of 1933.

Out of this situation there developed an organized demand of the women of America that some scheme might be devised by which they could be sure that a suit or dress offered for sale was made under decent, sanitary working conditions with a living wage paid for its manufacture. Under the leadership of the Coat and Suit Code Authority there has now been developed a system of garment labeling by which the purchaser may have such assurance.

Every garment manufactured under the Code of Fair Competition of the coat and suit industry must bear the label of the Code Authority. Any garment which does *not* bear that label has probably been made under conditions which destroy our standard of living and disrupt our economic state. The presence of the little white satin label with the blue eagle is a guarantee that the garment, regardless of price, has been made under the code of fair competition.

It is hoped that the beginning made in the coat and suit industry may be extended throughout the whole needlework industry. At the first of the year there was no reason why any newly-made

woman's coat, suit, or skirt should not bear the NRA label.

Very soon, perhaps by the time these words are read, there will be no reason why dresses should not also bear the NRA label. Particular efforts are being made to extend this protection of garment labeling to the manufacture of children's clothing, which has often been marked by some of the very worst types of sub-standard manufacture.

Further progress in preventing another return of the sweatshop will depend upon the coöperation of the consumer. Women who, realizing that a wage unfair to the worker is unfair to the community, insist upon this available and visible assurance that the garments they purchase are manufactured under fair labor conditions will be rendering a definite community service. As was recently stated by a prominent Churchwoman, Miss Frances Perkins, "The safety of our industrial standards rests with an informed public opinion."

Churchwomen serving on the Women's Advisory Committee of the National Garment Label Campaign include Mrs. Franklin D. Roosevelt, Miss Lucy Randolph Mason, General Secretary of the National Consumers League, Mrs. Noel Sargent, representing the New York City Federation of Women's Clubs, and Mrs. Theodora K. Wade, Supply Secretary of the Woman's Auxiliary.

CONGRATULATIONS ARE due the active social service department of the diocese comprising Northern New Jersey! The Board of Social Service of the Diocese of Newark has just received from the estate of the late Frank H. Talbot a legacy of \$5,000, the income of which is to be used for the care of crippled children. Such a bequest is a high tribute to the wise judgment and sound policy which has characterized that particular diocesan social service department.

The Field Department

THE REV. BARTEL H. REINHEIMER, D.D., *Executive Secretary*

"A Bit of Encouragement"

THE WRITER OF the first letter quoted below provides an appropriate title for the entire article when he speaks of "a bit of encouragement." There have been a good many similar "bits of encouragement" that have reached the Field Department during December and January and are worth sharing:

As a bit of encouragement, I want you to know that our canvass to date indicates \$5,100 for the "red side"; I hope \$500 more will be added. This is great in view of the labor situation here (anthracite coal mining), and some heavy cuts. . . . The parish pledges to date total \$10,300, under a few hundreds, but good considering. . . . Note the children's gifts, nearly dollar for dollar for missions. Training of years. . . The only real point I'd make is, you have to fight for it. It goes to nothing where you let go.—ROBERT P. KREITLER, St. Luke's Church, Scranton, Pennsylvania.

This year we got 150 brand new pledges.—C. LESLIE GLENN, Christ Church, Cambridge.

We want to thank the Field Department for loaning us the Rev. Percy Houghton for two weeks. He held a series of meetings in our Denver parishes and in four nearby towns, in which he gave us all new vision and inspiration. As a result, we are having a better canvass this year in my parish and in many others in the diocese. He certainly did his part splendidly. We shall endeavor to follow up his good work with the formation of a real Field Department in which we hope to enlist the interest of many of our laymen.—CHARLES H. BRADY, St. Barnabas' Church, Denver, Colorado.

As it stands now we have 816 subscriptions to parish totaling \$8,766.40; 709 subscriptions to missions totaling \$4,265.80. That is not what we asked for, but it shows a gain again in number of subscribers: 82 on parish side, 73 on the missions side. We are closing our books for 1933 without a deficit but on our promise to Diocese and national Church we are failing to meet our promise of \$5,000 by about \$100. We have more than this in the mission account frozen in the bank.—RAY HERON, Grace Church, Lawrence, Massachusetts.

We have had a very thorough Canvass. I have not had a check-up within the past week, but two weeks ago the Chairman reported that we were over \$2,000 ahead over the pledges of a year ago. I think we have gone through

the worst part of the depression. We had between 75 and 100 new pledges.—A. R. MCKINSTRY, St. Mark's Church, San Antonio, Texas.

Have one good piece of news. I was at Christ Church, Susquehanna, yesterday, and "dedicated the pledges." Last year they had \$93 for missions pledged. This year the pledge is \$250 and would that all of them could so increase.—HARVEY WALTER, Archdeacon, Bethlehem, Pennsylvania.

Speakers Bureau

The Rev. Charles H. Collett, *Secretary*

DURING THIS PAST fall a western Missionary Bishop spent a few weeks of an itinerary in a New England diocese. His engagements took him into several average and small sized parishes. The members of those parishes were most happy to have a missionary come to them. Repeatedly they told this Bishop that they had never expected to have a missionary speaker come to them and particularly a Missionary Bishop. The Bishop was most happy to know that he had been able to bring help and inspiration to parishes of a size that do not get many speakers from the outside to tell them about the Church's great work.

It would be an excellent idea if a group of such parishes would get together and arrange a series of meetings on consecutive dates so that the Speakers Bureau could send to them a missionary for an itinerary. In this way they could have, what they so seldom have, a speaker from the mission fields, and by this itinerary arrangement they would get him at the least possible expense.

Of course, what I have just suggested will always depend upon the availability of missionaries on furlough. But if arrangements of this sort are made far enough in advance, we are usually able to supply the speakers.

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

THE WORLD DAY OF PRAYER will be observed by Christian women of all nations on the first Friday in Lent, February 16. Each year more and more women of the Episcopal Church join in the spiritual fellowship of this day and find in it a rich experience. Our own Quiet Day for Prayer on November 11, has perhaps prepared us to share even more fully in this yearly interdenominational observance.

The responsibility for preparing the program passes annually from country to country. This year's program on the theme, *Pray for the Peace of Jerusalem*, was planned by Mrs. J. W. L. Hofmeyer of Capetown, South Africa. The offerings given on this day are for four interdenominational enterprises in which we are all interested: Christian Literature for Women and Children in Mission Fields, Christian Service among Migrants, Union Christian Colleges for Women in the Orient, and Religious Work Directors in United States Indian Schools.

For guidance in arranging the service, these leaflets are available through the Church Missions House Book Store:

A Call to Prayer, free.
Pray for the Peace of Jerusalem (Program), 2 cents each; \$2 a 100.
Follow Thou Me (Children's program), 1 cent each; 50 cents a 100.
Poster (11 x 17 inches), 5 cents.

ARE YOU LOOKING for help in planning and carrying out the program of women's work in your parish, or for reorganizing your societies? You will find full suggestions in the new booklet, *Program Building*, prepared by Edna B. Beardsley, and available through the Book Store. This fifteen-cent manual is a companion to the *Woman's Auxiliary in the Life of the Church*. The first chapter, *Some Parish Groups in Action*, is a series of sketches taken from records of actual parishes.

Following this realistic presentation the second chapter discusses *How the Program Is Built*, indicating as necessary steps in the process, analysis, preparation, carrying through, and measuring results. Chapter three describes various types of enterprises included in the program, such as worship, regular meetings, group discussion, drama, exhibits, individual reading, and service activities.

Suggestions concerning the diocesan program and its relation to the parish program are presented in chapter four, accompanied by an outline of a year's program for the parish group. Many questions about organization are answered in the fifth chapter.

Every diocesan and parish president and educational secretary of the Woman's Auxiliary will welcome this booklet for its practical guidance in program building.

NEW COMMITTEE chairmen appointed by the Executive Board are: Program committee for the Triennial, Miss Marguerite Ogden, Portland, Maine. United Thank Offering, Miss Mary E. Johnston, Glendale, Ohio. Appointments under the U.T.O., Mrs. John M. Glenn, New York City. Students, recruits, and preparation of missionaries, Mrs. James R. Cain, Columbia, South Carolina. Publications, Mrs. W. Blair Roberts, Sioux Falls, South Dakota. Interracial relations, Miss Nannie Hite Winston, Louisville, Kentucky. Finance, Mrs. Henry Hill Pierce, New York City. Emery Fund, Mrs. Benjamin S. Brown, Kansas City, Missouri.

THANKFULNESS: *What Is It?* (W.A. 110, price 2 cents, \$1 per 100) is a new four-page U.T.O. leaflet. As its title suggests, it gives expression to the underlying spirit of the United Thank Offering. Its message should reach every woman who might share in this great offering.



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*—From Woman's Auxiliary
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