

Title: *The Spirit of Missions*, 1935

Digital Copyright Notice

Copyright 2022. The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America

All rights to this digital copy are reserved. Limited reproduction of excerpts of this is permitted for personal research and single use educational activities. Publication or electronic retransmission or redistribution are not permitted without prior consent.

Send written requests for permission to re-publish to:

Rights and Permissions Office

The Archives of the Episcopal Church
Email: research@episcopalarchives.org
Telephone: 512-472-6816

The Spirit of Missions

THE MISSIONARY MAGAZINE
OF THE EPISCOPAL CHURCH
OFFICIALLY REPRESENTING
THE NATIONAL COUNCIL

VOLUME C
1935

ONE DOLLAR A YEAR

Published monthly since 1836 by the

DOMESTIC AND FOREIGN MISSIONARY SOCIETY
OF THE PROTESTANT EPISCOPAL CHURCH
IN THE UNITED STATES OF AMERICA
281 FOURTH AVENUE, NEW YORK

The Spirit of Missions

INDEX

VOL. C

1935

January	1- 48	May	193-240	September	385-432
February	49- 96	June	241-288	October	433-480
March	97-144	July	289-336	November	481-528
April	145-192	August	337-384	December	529-576

A

- Abbott, H. P. Almon—Why Missions? IV. 319-20
 Across the Secretary's Desk
 (See Departments—Foreign Missions)
 Addison, James Thayer—Gifts of Christ to the modern world, *The*. 101-3
 Africa, Christian literature for, *Wrong*. 53-6
 (See also Liberia)
 African leaders ask for more books, *Margaret Wrong*. 53-6
 Aftermath of Cuba's cyclone, *The*—John H. Townsend, Jr. 370
- ALASKA:
 Allakaket, St. John's-in-the-Wilderness. 181
 Anvik. 234
 Budget reductions. 291
 Burke, Grafton, has overwhelming anxieties, *Burke*. 555-6; quoted 327; also 564
 Fort Yukon, Hudson Stuck Hospital. 424; Offering. 328
 Point Hope mission remembers first missionary (John B. Driggs), *Goodman*. 492
 Rowe, Peter T., 39th anniversary. 88
 United Thank Offering of. 37
 Also 375, 436
- All Saints' Day in Japan, *Foote*. 248
 American Church Institute for Negroes. 95, 188, 469, 544, 573
 Ansell, Benjamin L., memorial fund, *Graves*. 33
 Ancell, B. L., spread Christ's word in China, *Cameroon F. McRae*. 151-4
 Anderson, Janet. 467
 Anderson, Leila—U.T.O. aids work with women students. 461-3
- ARIZONA:
 Fort Defiance, Mission of the Good Shepherd. 19-22
 State Penitentiary, confirmation in. 374
- ARKANSAS:
 City River Welfare (Helena), *Vineyard*. 269-70
 Atkinson, A. F.—Kemper, Jackson, Consecration of. 392-3
 AtLee, Harriet D.—Lenten Offering plan. 92-3

B

- Backward glance on the way forward, A. 179
 Bailey, Edna W.—St. Margaret's (Berkeley, Calif.) trains for Christian service. 271-2
 Baker, Sarah E. Weeks—"To all sorts and conditions of men" (Panama Canal Zone). 251-5
 Baptista, Orlando. 196
 Barbour, Paul H.—Catechists' correspondence courses. 291
 Barnes, C. Rankin—Social work across the border. 293-6; 340
 Barnes, Gladys W.—*Church Catholic and Protestant, The* (reviewed). 321
 Beardsley, Edna B.—Field Work: A pioneer W.A. enterprise. 451-4
 Program Building, A Philosophy of. 187
 Social service chairmen and Christian citizenship. 332
 Behold the Cross of Christ—E. Cecil Seaman. 412
 Bentley, John Boyd—Alaska. 436
 Why Missions? V. 369-70
Bible Calendar, The—D. A. McGregor. 4

- Bible, 400th anniversary of English. 388
 Birt, William H., death. 483
 Bishops
 (See House of Bishops)
 Blackford, Randolph F.—Hoboes, transients, or human beings. 206-10
 Blind—Prayer Book in Braille. 243
 Bohrer, Ernesto Arnaldo, death. 100
 Bontoc
 (See Philippine Islands)
 Book notes by discriminating readers, Brief. 228
 Books reviewed:
Christ's Alternative to Communism (Day*), 227-8
Church Catholic and Protestant, The (Barnes). 321
Faith or Fear in Child Training (Leidt). 322
Five Great Philosophies of Life (Wedel). 322
History of Religion, A (Grant). 177-8
Jew and the World Ferment, The (Hoffman). 364
Medieval Legends of Christ (McCracken). 499
Pageant of Chinese History, The (Gowen). 17
Revealing Christ, The (Leidt). 76
Sky Determines (Fenner). 273
Social Salvation (Parsons). 417-18
Story of the Bible, The (Robbins). 135
Vachel Lindsay, A Biography (Riley). 557-8

BRAZIL:

- Annual council. 195
 De Oliveira, Gastao Pereira. 196
 Pelotas, St. Margaret's School. 195, 471
 Porto Alegre, Southern Cross School. 196
 What the Emergency Schedule means to—William M. M. Thomas. 308
 Brazilian Church ministers to Japanese—William M. M. Thomas. 301-2
 Bridgeman, C. T.—Our debt to the Holy Land. 149-50
 Brown, Charlotte L.—Nevada's isolated, Along the trail to. 59-63
 Budget Reductions:
 Alaska, 291
 Anking, 375
 Field Department. 90
 Haiti. 51
 Philippine, *Nobes*. 136
 Puerto Rico. 279
 Shanghai, *Graves*. 176
 Budget for 1936. 468
 Burke, Clara H.—Burke, Grafton, has overwhelming anxieties. 555-6; also 564
 Burlleson, Hugh L., memorial. 140

C

- CALIFORNIA:
 Berkeley, St. Margaret's House, *Bailey*. 271-2
 Taft, St. Andrew's Church, *Sanford*. 349-50; also 180
 Call is Forward in Missions, *The*, John W. Wood. 155-9
 Calvin, Ross R.—Ten years on S. Piedras Street, El Paso. 297-300
 Caribbean:
 Kinsmen of Christ in the, *Reinheimer*. 395-9
 Our Church has mission in, *Reinheimer*. 509-13
 Puerto Rico, Church's mission in, *Reinheimer*. 537-42

*Reviewer.

- Case, Adelaide T.—Recent trends in training Church workers. 459-61
- Challenge from General Convention, The—W. E. Leidt. 245-7
- Challenge, The. 278, 373, 404
- Chiang Kai Shek sponsors New Life Movement. Gen., Kimber, H. K. *Den.* 256-8
- Children in your parish, The. 283-4
- Children of desert (Navajos) offered abundant life. *Rosale A. Tolman.* 19-21
- CHINA:
- Ansell, B. L., spread Christ's word in. *McRae.* 151-4
- Ansell, Mrs. B. L., on recruits. 327
- Anking. 375, 423
- Anking, St. James'. 418
- Bank failures. 468
- Canton Hospital. 87
- Centennial, Chinese celebrate missionary, *Nichols.* 535-6
- Centennial, Lessons of the, *Frederick R. Graves.* 534; also 342
- Central China College. 469
- Chinese Communist finds Christ, A. *Magee.* 270
- Chung Hua Sheng Kung Hui* statistics. 484
- Flood sufferers. 387
- Hankow, Central China College. 424
- Hankow Synod observes missionary centennial. 342
- He "buried" his talents in (Samuel Schereschewsky). 497-8
- Hong Kong, Mok Shau-tsang consecrated. 196
- Hymnal adopted. 99
- McRae, Cameron F., thirty-five years' service. 435
- Missionary personnel, Immediate need for. *Roots.* 472
- Nanchang. 244
- Nanchang, New Life Movement, *Den.* 256-8
- Nichols, John W., consecration. 3, 24
- Rural areas, Rehabilitation of. *Huntington.* 67-8
- Shanghai budget cuts (Graves). 176
- Shanghai confirmations. 471
- Shanghai, Kuling School. 100
- Shanghai moves forward, The Church in. 224
- Shanghai, St. John's University. 291, 515
- Shanghai, St. Luke's and St. Elizabeth's Hospitals' new building. 277
- Shanghai, St. Luke's Hospital. 300
- Shanghai, St. Paul's Church. 164
- Shanghai, Short Term School, Nanking. 105-7
- Shensi, Shen, T. K., begins work in. 16
- Soochow, Boys' Day School. 436
- Soochow, Grace Church confirmations. 483
- T'sen, Lindel. 339
- Wang, Mrs., says—Now I belong to Jesus. *Hammond.* 105-7
- Wuchang, Hua Chung College. 279
- Wusih, St. Andrew's Hospital. 519
- Wusih (St. Andrew's) missionary hospital needs help. *Wood.* 223-4
- Yangchow. 471
- Chinese bank closings delay building hospital. 300
- Chinese celebrate missionary centennial, *John W. Nichols.* 535-6
- Chinese Church Statistics. 38
- Chinese (St. Paul's, Shanghai) parish completes 25 years of self-support. 164
- Chinese seek mission hospital (St. James') aid in famine. 418
- Christian Citizenship. 44
- Christian literature for Africa, *Wrong.* 53-6
- Christian Social Service (See Departments)
- Christmas is forward, The call of, *Henry W. Hobson.* 533
- Christmas—Sanctuary. 560
- Christ's victory is inevitable, *John B. Bentley.* 369-70
- Chung Hua Sheng Kung Hui:*
Board of Missions' anniversary. 327
Statistics. 484
- Church Army Captain is agricultural missionary. 280
(See Cooperating Agencies)
- Church Catholic and Protestant, The* (reviewed), *Barnes.* 321
- Church has mission in Caribbean, *Our, B. H. Reinheimer.* 509-13
- Church hospital (St. Luke's, Ponce) goes forward in Puerto Rico. 134
- Church in Japan, The:
II. From village teacher to Christian Bishop (Naide), *Morris.* 27-33
III. Kingdom of God Movement pervades Japan. 77-9
- Church in Modern Society, The*, quoted 148
- Church is in the mission field, *The, Paul Matthews.* 320
- Church, Message to the, *Perry and Cook.* 104.
- Church Mission of Help:
Rebuilds lives for the Kingdom, *S. C. Hughson.* 131-4
(See Cooperating Agencies)
- Church Missionary Society in Japan. 182
- Church Missions Publishing Co., *Easter Vignettes.* 148
- Church of the Air:
Call is Forward in Missions, *The, Wood.* 155-9
Forward: Clarion call to Church today, *Hobson.* 108-12
William Temple. 545
Also 179, 402
(See also Radio)
- Church Periodical Club:
North Dakota, In. 173-5
(See Cooperating Agencies)
- Church-school-by-mail. 562
- Church seeks its wandering sheep, *The.* 212
- Churchman's Handbook.* 66
- Church's first Missionary Bishop, *The* (Kemper). 389-92
- City-River—Welfare, Helena, Arkansas, *Vineyard.* 269-70
- Clapp, Hilary: Igorot doctor of medicine. *Lionel A. B. Street.* 400-2
- College group pioneers in rural work (Maine), *Margaret W. Teague.* 259-60
- College students again plan Lenten Offering. 130
- College Work:
(See Departments—Religious Education)
- College Work, Church Society for. 284
- Collett, Charles H. 186
- Colmore, Charles Blayne—Puerto Rican missions heal the sick. 317-18
- Communist finds Christ, A Chinese, *John G. Magee.* 270
- Cook, Philip:
"Gifts Inspired by Thankfulness" (U.T.O.). 455
Message to the Church, A. 104
- COÖPERATING AGENCIES:
Brotherhood of St. Andrew. 48, 189, 334, 430, 570
Church Army, *The.* 46, 189, 334, 429, 571
Church Mission of Help. 47, 191, 335, 571
Church Periodical Club, *The.* 46, 190, 333, 429, 570
Daughters of the King, *The.* 45, 192, 333, 431, 572
Girls' Friendly Society, *The.* 45, 191, 335, 430, 572
Guild of St. Barnabas, *The.* 47, 430
Seamen's Church Institute of America. 47, 190, 335, 572
- Craven, Arnold B. 467
- Cross, Angela—"I Thank My God This Day. . . ." 441-2
- Crucifixion, *The, Donn P. Crane* (cover)
- CUBA:
Cyclone aftermath, *Townsend.* 370
Guantanamo baptisms. 183
"Now we know what is meant by baptism," *Romualdo Gonzalez-Agueros.* 201-2
Also 376
- D
- Dakotas honor pioneer missionaries, *G. Warfield Hobbs.* 485-90
- Day, Gardiner M.—*Christ's Alternative to Communism* (reviewed). 227-8
- Deaf, Church workers among the. 469
- Den, Kimber H. K.—Chiang Kai Shek sponsors New Life Movement. 256-8
- De Oliveira, Gastao Pereira. 196
- DEPARTMENTS:
Christian Social Service:
Episcopal Social Service Conference. 235
Omaha's Friendship House. 330
Parish as a social instrument, *The, Nash.* 252-6
Rural work conference. 285, 379

- Social institutions. 523
 Social work across the border, *Barnes*. 293-6
 Social work and the United Thank Offering. 474
 Toward more coöperation in social work. 413-16
 Volunteers in social work. 567
 Also 41, 89, 184, 425
- Domestic Missions:
 C.A. Captain is agricultural missionary. 280
 Also 39, 86, 180, 232, 326, 374, 422, 470, 518, 562
- Field:
 Budget reductions. 90
 Designated giving or Budget giving. 237
 General Church Program. 427
 Missionary speakers. 427
 November, 1934, missionary itinerary. 42-3
 Parish reconstituted, *The*. 524
 Regional conferences. 186
Your Every Member Canvass. 381
 Also 475, 568
- Foreign Missions:
 Across the Secretary's Desk. 37-8, 87-8, 181, 233, 281-2, 327, 375-6, 423-4, 471-2, 519-20, 563-4
 With Our Missionaries. 38, 88, 183, 234, 282, 328, 376, 424, 472, 520, 564
- Publicity:
 Do you need source material? *Lewis B. Franklin*. 238
 Lenten Offering plan, *AtLee*. 92-3
 Also 185, 331, 380, 426, 476, 522
- Religious Education:
 Children in your parish, *The*. 283-4
 College. 85
 Conference youth organizations, *Fischer*. 83-4
 Forward Movement's Youth Program. 565-6
 Forward together, *Dorothy M. Fischer*. 329
 Lenten Offering, Making the most of the. 40
 Minister's educational function, *The*. 377-8
 Missionary Education. 84-5
 Organized Church school class, *The*. 473
 Youth and the Forward Movement. 521-2
 Youth and the Lenten Offering, *Our, McGregor*. 57-8
 Summer conferences. 236
 Young People. 83-4
- Woman's Auxiliary:
 Christian Citizenship. 44
 Executive Board Meeting (February). 141;
 (April), 286-7; (September), 525
 Files and friends. 569
 Latin America: Missionary Theme, 1935-36. 239-40
 Missionary education in the parish, *Margaret I. Marston*. 428
 New buildings in domestic field. 180
 Program building, A philosophy of, *Beardsley*. 187
 Quiet Day for Prayer. 382
 Social Service chairmen and Christian citizenship, *Edna B. Beardsley*. 332
 Some suggestions for promoting the U.T.O., *Dodge*. 477-8
 Also 94
- Designated giving or budget giving. 237
 Doane, George Washington, portrait. 386
 Dodge, Mrs. Henry—U.T.O., Some suggestions for promoting the. 477-8
- DOMINICAN REPUBLIC:
 San Pedro de Macoris offerings. 519
- Dornakal:
 (See India)
- Do you need source material? *Lewis B. Franklin*. 238
- Draper, William Franklin. 278
 Driggs, John B.—Point Hope Memorial. 492
- E**
- Eaton, David T.—Gifts of a missionary-minded layman, *The*. 367-8
 Education of overseas missionaries' children. 375
 Edwards, D. R.—Oklahoma mission (Duncan) builds a church. 403-4
 Elliott, Anthony B., consecrated. 147
 Emergency Schedule:
 Alaska. 291
 Brazil, *Thomas*. 308
 Emery, Julia C., Hall in Liberia closes, *Olive Meacham*. 203-5
 Also 277, 365-6
- Episcopal Social Service Conference, Fifteenth. 235
 Every Member Canvass. 87, 302, 381
- F**
- Fairfield, Leslie L. 564
Faith or Fear in Child Training (reviewed), Sarah C. Leidt. 322
 Fenner, Goodrich R. 41
Sky Determines (reviewed). 273
 Ferrando, Manuel, death. 4
 Field:
 (See Departments)
 Field Work: A pioneer W.A. enterprise, *Edna B. Beardsley*. 451-4
 Files and friends (W.A. Supply Work). 569
 Files, Wilfred C. 467
First Families of Wyoming. 471
 Fischer, Dorothy May:
 Conference youth organizations. 83-4
 Forward together. 329
Five Great Philosophies of Life (reviewed), T. O. Wedel. 322
 Foote, Edith L.—Osaka parish (St. Paul's) meets a deep-seated need. 248
- Foreign Missions:
 (See Departments)
- Fort Defiance (Arizona) mission as seen by a rector, *Arthur R. McKinstry*. 21-22
- Fort Yukon:
 (See Alaska)
- Forward Movement:
 Call of Christmas is forward, *The, Hobson*. 533
 Forward: Clarion call to Church today, *Henry W. Hobson*. 108-12
 Commission aims. 64
 Prayer. 231
 Youth and the. 521-2, 565-6
 Also 229, 231, 275, 323, 371, 419, 465, 516, 559
 Forward together, *Fischer*. 329
- Foster, Ernest H.—Work in Yangchow. 471
 Francis, Mary S. 422
 Franklin, Lewis B.:
 Do you need source material? 238
 "Work, pray, and give for His Kingdom." 303-6
 From darkness to light in Dornakal, *George Van B. Shriver*. 5-7
 From village teacher to Christian Bishop (Naide), *J. Kenneth Morris*. 27-33
- G**
- Gailor, Thomas Frank, death. 517
- General Convention:
 Challenge from, *The, Leidt*. 245-7
 Journal of. 51
 Sesquicentennial 'of. 197-200
 "Gifts Inspired by Thankfulness" (U.T.O.), *Philip Cook*. 455.
- Gifts of a missionary-minded layman, *The, David T. Eaton*. 367-8
 Gifts of Christ to the modern world, *The, James Thayer Addison*. 101-3
 Gonzalez-Agueros, Romualdo—"Now we know what is meant by baptism." 201-2
 Gooden, R. Heber. 483
 Good Friday Offering:
 1934 report. 149
 Our debt to the Holy Land, *Bridgeman*. 149-50
 Goodman, Frederic W.—Point Hope mission remembers first missionary (J. B. Driggs). 492
 Grant, Frederick C.—*A History of Religion* (reviewed). 177-8
 Graves, Frederick R.:
 Ansell memorial fund. 33
 China centennial, Lessons of the. 534
 Quoted. 564
 Shanghai budget cuts. 176
 Great missionary leader retires, A. (McKim). 531-2
 Gregg, Marjorie True—New Hampshire seeks its scattered folk. 13-16
 Gring, Ambrose D., death. 52
- H**
- HAITI:
 Budget reductions. 51
 Hammond, Louise Strong—Mrs. Wang says—Now I belong to Jesus. 105-7

- Hankow:
(See China)
- Heaslett, Samuel. 99
- He "Buried" his talents in China (Samuel Schemschewsky). 497-8
- Hicks, Ellen T. Thirty years as a missionary nurse, *Wood*. 211-2
- Hickson, Agnes E. 278
- Hinton, Charles W. 99
- Hobbs, G. Warfield:
Dakotas honor pioneer missionaries. 485-90
Ojibways evidence new zeal for Church. 343-6
Hoboes, transients, or human beings, *Randolph F. Blackford*. 206-10
- Hobson, Henry W.:
Christmas is forward, The call of. 533
Forward: Clarion call to Church today. 108-12
Portrait. 50
- Hoffman, Jr., Conrad—*Jew and the World Ferment*, *The* (reviewed). 364
- Holy Land, Our debt to the, *C. T. Bridgeman*. 149-50
- Honan:
(See China)
- Honolulu. 279
- Horne, Montie E. 278
- Hospitals:
Alaska, Hudson Stuck, Fort Yukon. 424, 555-6, also 564
China, Canton. 87
China, St. Andrew's, Wusih. 223-4, 519
China, St. Elizabeth's, Shanghai. 277
China, St. James', Anking. 418
China, St. Luke's, Shanghai. 277, 300
Japan, Church of the Resurrection Clinic, Kyoto. 37
Japan, St. Barnabas', Kyoto. 563
Japan, St. Luke's, Tokyo. 127-30, 147, 200, 233
Liberia, St. Timothy's, Cape Mount. 233
Philippine Islands, St. Luke's, Manila. 387
Philippine Islands, St. Luke's Nurses' Training School, Manila. 388
Puerto Rico Dispensaries. 317-18
Puerto Rico, St. Luke's, Ponce. 134, 211-12, 328
- House of Bishops, Annual session, Houston. 543-4, 561, 568
- Hua Chung* College, Wuchang. 279
- Hughson, Shirley C.—CMH rebuilds lives for the Kingdom. 131-4
- Huntington, Daniel T.—Rehabilitation of rural areas in China. 67-8
- Hurst, Marion Frances. 278
- I**
- IDAHO:
Fort Hall Reservation. 86
- INDIA:
Elliott, Anthony Blacker, consecrated. 147
From darkness to light in Dornakal, *Shriver*. 5-7
Spirit sent us on an errand of mercy, *The Shriver*. 341-2
- Indians:
Arizona, Mission of the Good Shepherd, Fort Defiance. 19-22
Cass Lake Convocation, *Hobbs*. 343-6
Dakotas honor pioneer missionaries, *Hobbs*. 485-90; also 422
Duluth. 562
Idaho, Fort Hall Reservation. 86
Orleans, California. 422
- Isolated:
Along the trail to Nevada's, *Charlotte L. Brown*. 59-63
Commission on work with. 562
(See also Rural)
"I Thank My God This Day. . ." *Angela Cross*. 441-2
"I was Blind, now I see—*Kawis nan Chios*," *William H. Wolfe*. 65-6
- J**
- Japan at World Conferences, Enkichi Kan represents. 399
- JAPAN:
Bishop-elect for Mid-. 318
Church Missionary Society. 182
Church Publishing Company of. 340
From village teacher to Christian Bishop (*Naide*), *Morris*. 27-33
Kindergartens. 387
- Kyoto, Church of the Resurrection. 37, 563
Kyoto, St. Agnes' School. 563
Matsui, P. Y. 100
McKim, John, retires. 531-2
Newspaper evangelism in. 292
Nippon Sei Ko Kai General Synod. 195
Osaka, Korean Mission. 326
Osaka, St. Barnabas' Hospital. 563
Osaka (St. Paul's) parish meets a deep-seated need, *Foote*. 248
Osaka, Typhoon damage. 37
Rikkyo Daigaku (St. Paul's) builds Christian men, *Kimura*. 394
Samurai's daughter dedicates life to God, *Morris*. 1, 493-6; II, 546-9
Students lack religious contacts. 258
Synod elects Bishop for mid-Japan. 318
Synod, triennial. 563
Tohoku. 423
Tokyo, Ninami Senju Settlement, *Reifsnider*. 491-2
Tokyo, St. Luke's Chapel nears completion. 200
Tokyo, St. Luke's doctors honored. 147
Tokyo, St. Luke's Medical Center, *Shipp*. 127-30
Japanese Church, Statistics (1908-1933). 51
Japanese in Brazil. 301
Japanese students lack religious contacts. 258
Jenkins, Thomas—Why Missions? VIII. 514-15
Jerusalem and Near East:
Our debt to the Holy Land, *Bridgeman*. 149-50
Johnston Building opened at Lawrenceville, Va. 544
- K**
- Kagawa, Toyohiko, portrait. 551
- Kan, Enkichi, represents Japan at World Conferences. 399
- Kano, Lady, death. 519
- Kansas, Bishop of, quoted. 326
- Kemper: Church's first missionary Bishop, Jackson. 389-92
Consecration, *A. F. Atkinson*. 392-3
Kimura, Barnabas Shigeharu—*Rikkyo Daigaku* (St. Paul's) builds Christian men. 394
Kingdom of God Movement pervades Japan, *P. Y. Matsui*. 77-9
- Kinsmen of Christ in the Caribbean, *B. H. Reinheimer*. 395-9
- Kubo, Inokichi. 233
- Kyoto:
(See Japan)
- L**
- Latin-America:
Church has mission in Caribbean, *Our Reinheimer*. 509-13
Church's mission in Puerto Rico, *The Reinheimer*. 537-42
Kinsmen of Christ in the Caribbean, *Reinheimer*. 395-9
- Latin America: Missionary Theme, 1935-36. 239-40
- Leidt, W. E.:
Challenge from General Convention, *The*. 245-47
The Revealing Christ (reviewed). 76
- Lenten Offering:
A missionary opportunity, *D. A. McGregor*. 11-12
Fort Yukon, Alaska. 328
Gifts of Christ to the modern world, *The Addison*. 101-3
Making the most of the. 40
Message, Presiding Bishop. 120
Plan, *Harriet D. AtLee*. 92-3
Poster. 98
Publicity Department's. 243
Students'. 130
Youth and the, *McGregor*. 57-8
Also 4
- LIBERIA:
Cape Mount, St. Timothy's Hospital. 233
Cape Mount, *The Liberian Missioner*. 484
Church advances among the Vai people, *Parson*. 160-2
Emery, Julia C., Hall closes, *Meacham*. 203-5; 277, 365-6
House of Bethany. 340
Three Epistles from John of Liberia, *Meacham*. 365-6
Liberian Missioner, *The*. 484
Lindley, Grace—U.T.O. in the life of the Church, *The*. 437-40

Living body moves, A. *Thomas Jenkins*. 514-15
 Lo Ch'uan Fang, Doctor of Philosophy. 340
 Lucas, Ann Elizabeth. 467

M

Macbeth, Alexander:
 Adventuring for God in North Dakota. 8-10
 "Send good books, we too would learn." 173-5
 Magee, John G.—Chinese Communist finds Christ.
 A. 270
 Mahan alumnus gives Ancell memorial fund, *Fred-
 erick R. Graves*. 33
 Main, Edith, death. 86
 MAINE:
 College group pioneers in rural work, *Teague*.
 259-60
 Manning, William T., calls to missionary loyalty.
 35-6
 Markey, Ralph—Springfield, Work in Diocese of.
 470
 Marston, Margaret I.—Missionary education in the
 parish. 428
 Matsui, P. Y.—Kingdom of God Movement pervades
 Japan. 77-9; also 100
 Matthews, Paul:
 Church is in the mission field, *The*. 320
 Visits Philippine Islands. 233
 McClelland, Florence B.—Puerto Rican mission (St.
 Andrew's, Mayaguez) leavens community.
 347-51
 McCracken, Elizabeth—*Medieval Legends of Christ*
 (reviewed). 499-500
 McGregor, D. A.:
Bible Calendar, The. 4
 Lenten Offering: A missionary opportunity. 11-12
 Youth and the Lenten Offering, *Our*. 57-8
 McKim, John, retires. 530-2
 McKinstry, Arthur R.—Fort Defiance mission as
 seen by a rector. 21-22
 McNulty, Frances B. 467
 McRae, Cameron F.:
 Ancell, B. L., spread Christ's word in China.
 151-4
 Thirty-five years' service in China. 435
 Meacham, Olive:
 Emery, Julia C., Hall in Liberia closes. 203-5
 Three Epistles from John of Liberia. 365-6
 MEXICO:
 A call to prayer for Church in. 113-14
 Mexico City, Christ Church. 99
 Nopala, Brotherhood School. 52
 State of Jalisco, Bishop visits. 339
 Mexicans in the United States:
 Ten years on S. Piedras Street, El Paso, *Calvin*.
 297-300
 Midwinter, Sir Edward—S.P.G., The Church's debt
 to the. 197-200; also 279
 Mid-Japan, Bishop-elect for (Sasaki). 318
 Minister's educational function, *The*. 377-8
 MINNESOTA:
 Cass Lake Convocation. 343-6
 Missionary Education:
 (See Departments—Religious Education)
 Missionary education in the parish, *Margaret I.
 Marston*. 428
 Missionary facts from many lands. 3-4, 99-100,
 147-8, 195-6, 243-4, 291-2, 339, 387-8, 435-6,
 483-4
 Missionary itinerary, November, 1934. 42-3
 Missionary restoration, Threefold plan for. 456-7
 Missions, The call is forward in., *Wood*. 155-9
 MISSOURI:
 Boonville, Christ Church. 292
 Mok Shau-tsang consecrated. 196
 Morgan, Margaret C. 467
 Morris, J. Kenneth:
 From village teacher to Christian Bishop (Naide).
 27-33
 Samurai's daughter dedicates life to God. I, 493-6;
 II, 546-9
 Mosher, Gouverneur F.—Church's attitude toward
 missionary work. 281
 Motion Picture Research Council. 285
 Mott, John R., quoted. 282
 Mountain mission by mail, *Gregg*. 13-16
 Mountain workers' annual conference. 232
 Mundelein, Ann B. 467
 Munich, Marjorie B. 467

N

Naide, Yasutaro:
 From village teacher to Christian Bishop, *Morris*.
 27-33
 Portrait. 2
 Nanchang:
 (See China)
 Nash, Norman B.—Parish as a social instrument.
The. 352-6
 National Council:
 Academic honors. 325
 Balances Emergency Schedule. 137
 Challenge, *The*. 373
 Manning, William T., calls to missionary loyalty.
 35-6
 Meetings: (February), 81-3, 137; (April), 277;
 (September), 421, 467-9
 Proposes threefold plan for missionary restora-
 tion. 456-7
 Young People, Committee on. 469
 Also 179, 231, 325, 517, 561
 NEBRASKA, WESTERN:
 Confirmations. 374
 Japanese work. 374
 Negro Churchmen in North Carolina, *Our*—*Edwin
 A. Penick*. 307-8
 Negroes:
 East Carolina. 518
 Russell, James S., was noted Negro educator.
 220-2
 St. Paul Normal and Industrial School, Law-
 renceville, Va. 221-2
 (See also American Church Institute for Ne-
 groes)
 NEVADA:
 Along the trail to isolated, *Brown*. 59-63
 Dayton, All Saints' Church destroyed. 339
 Japanese Mission. 212
 Yerington, Chapel-hall. 484
 Neve, Frederick W.—Why Missions? III. 274
 New Hampshire seeks its scattered folk, *Marjorie
 True Gregg*. 13-16
 New Life Movement sponsored by Chiang Kai Shek,
Den. 256-8
 Nichols, John W.:
 Chinese celebrate missionary centennial. 535-6
 Consecration. 3, 24
 Ninami Senju Settlement changes lives, *Mary G.
 Reifsnider*. 491-2
 Nobes, C. E. B.—Did the cut hurt the Sagada mis-
 sion? 136
 NORTH CAROLINA:
 Burlington, Calvary Chapel. 367-8
 Our Negro Churchmen, *Penick*. 307-8
 North Dakota, Adventuring for God in, *Alexander
 Macbeth*. 8-10
 "Now we know what is meant by baptism," *Rom-
 ualdo Gonzalez-Agueros*. 201-2

O

Ogden, Marguerite—Why Missions? VII. 464
 Ojibways evidence new zeal for Church, *G. Warfield
 Hobbs*. 343-6
 Oklahoma mission (Duncan) builds a church,
D. R. Edwards. 403-4
 Omaha's Friendship House. 330
 One hundred years ago. 56
 OREGON:
 Cross Keys, Station as church. 388
 Monmouth, St. Hilda's mission. 196
 Portland, St. Philip's Church. 180
 Organized Church school class, *The*. 473
 Osaka:
 (See Japan)
 Our Christian Responsibility, *Roberts*. 225-6
Our Expanding Church. 327, 563
 Owen, Derwyn T., portrait. 242

P

Panama Canal Zone, Church in, *Baker*. 251-5
 Parish as a social instrument, *The Norman B.
 Nash*. 352-6
 Parish reconstituted, *The*. 524
 Parker, Peter—China, Canton Hospital. 87
 Parson, A. B.—Church advances among the Vai
 people. 160-2

- Parsons, Edward L.—*Social Salvation* (reviewed). 417-18
- Patton, Robert W., pays tribute to a great leader (Russell). 222
- Penick, Edwin A.—Negro Churchmen in North Carolina, Our. 307-8
- Perry, James DeWolf:
 "A Power in the Hands of Christ" (U.T.O.). 434
 Lenten Offering message. 120
 Message to the Church, A. 104
- PHILIPPINE ISLANDS:
 Bontoc, All Saints' Church. 88
 Budget reductions, *Nobes*. 136
 Hilary Clapp: Igorot doctor of medicine, *Street*. 400-2
 "I was blind, now I see—*Kawis nan Chios*," *Wolfe*. 65-6
 Manila, St. Luke's Hospital. 387-8
 Manila, St. Peter's Chinese Mission. 292
 Paul Matthews visits. 233
 Sagada. 484
- Point Hope mission remembers first missionary (John B. Driggs), *Frederic W. Goodman*. 492
- Presiding Bishop:
 (See James DeWolf Perry)
- Program Building, A Philosophy of, *Beardsley*. 187
- Publicity:
 (See Departments)
- Puerto Rican missions heal the sick, *Charles Blayne Colmore*. 317-18
- Puerto Rican mission (St. Andrew's, Mayaguez) leavens community, *Florence B. McClelland*. 347-51
- PUERTO RICO:
 Barahona, Dispensary, *Colmore*. 317
 Budget reductions. 279
 Church's mission in, *The B. H. Reinheimer*. 537-42
 Ferrando, Manuel, death. 4
 Ponce, St. Luke's Hospital. 134, 211-12

Q

- Quiet Day for Prayer, A. 382, 478

R

- Radio
 (See Church of the Air)
- Read a Book. 17, 76, 135, 177-8, 227-8, 273, 321, 364, 417-18, 499-500, 557-8
- Recent trends in training Church workers, *Adelaide T. Case*. 459-61
- Regional conferences. 186
- Rehabilitation of rural areas in China, *Daniel T. Huntington*. 67-8
- Reifsnider, Mary G.—Ninami Senju Settlement changes lives. 491-2
- Reinheimer, B. H.:
 Church has mission in Caribbean, Our. 509-13
 Church's mission in Puerto Rico, *The*. 537-42
 Kinsmen of Christ in the Caribbean. 395-9
- Religious Education
 (See Departments)
- Religious showboat feature of (Arkansas) mission, *Catherine Vineyard*. 269-70
- Rikkyo Daigaku* (St. Paul's) builds Christian men, *Barnabas S. Kimura*. 394
- Riley, Lester L.—*Vachel Lindsay, a Biography* (reviewed). 557-8
- Robbins, Howard C.—*Story of the Bible, The* (reviewed). 135
- Roberts, W. Blair—Why Missions? II. 225-6
- Roots, Logan H.—Immediate need for missionary personnel. 472
- Rowe, Peter T.:
 Portrait. 554
 39th anniversary. 88
 Quoted. 291
- Rural:
 Commission on work with isolated. 562
 Nevada's isolated, Along the trail to, *Brown*. 59-63
 New Hampshire seeks its scattered folk, *Gregg*. 13-16
 North Dakota, Adventuring for God in, *Macbeth*. 8-10
 "Send good books, we too would learn," *Macbeth*. 173-5
 Work, College group pioneers in (Maine), *Teague*. 259-60

- Conference. 379
 (See also Isolated)
- Russell, James S.:
 Patton, Robert W., pays tribute to. 222
 Was noted Negro educator. 220-2

S

- Sagada:
 (See Philippine Islands)
- St. John's University has good year. 515
- St. Luke's does social-medical case work, *Helen K. Shippo*. 127-30
- St. Luke's, Tokyo, chapel nears completion. 200
- St. Margaret's (Berkeley, Calif.) trains for Christian service, *Edna W. Bailey*. 271-2
- Samurai's daughter dedicates life to God, *J. Kenneth Morris*. I, 493-6; II, 546-9
- Sanctuary:
 Be not faint-hearted. 372
 Endless Joy of Christmas, *The*. 560
 Gifts of Christ, *The*. 126
 National Council, *The*. 276
 On Earth, Peace. 324
 Passiontide and Easter. 172
 Pilgrim's Progress, *The*. 80
 Prayer group use. 226
 Some missionary prayers. 420
 United Thank Offering, *The*. 466
 Also 34, 230, 508
- Sanford, Louis C.:
 "The people had a mind to work" (St. Andrew's, Taft, Calif.). 249-50
 Why Missions? 550
- San Pedro de Macoris:
 (See Dominican Republic)
- Sasaki, Paul Shinji. 290, portrait; 318
- Saunders, Lillie M. 278
- Schereschewsky, Samuel, Sketch of. 497-8
- Schools and Colleges:
 Alabama, St. Mark's Normal, Birmingham. 188
 Brazil, St. Margaret's, Pelotas. 195, 471
 Brazil, Southern Cross, Porto Alegre. 196
 California, St. Margaret's, Berkeley. 271-2
 China, Boone Middle, Wuchang. 282
 China, Boys' Day, Soochow. 436
 China, *Hua Chung*, Wuchang. 279, 424, 469
 China, Kuling. 100
 China, Mahan, Yangchow. 33, 151-4
 China, St. John's, Shanghai. 281, 515
 China, Short Term, Nanking. 105-7
 Duluth, Indian. 562
 Japan, St. Agnes', Kyoto. 563
 Japan, St. Paul's University. 394
 Liberia, House of Bethany, Cape Mount. 340
 Liberia, Julia C. Emery, Bromley. 203-5, 277, 365-6
 Mexico, Brotherhood, Nopala. 52
 Mississippi, Okolona Industrial. 573
 Mississippi, County Teachers' Institute, Okolona. 188
 North Carolina, Appalachian, Penland. 326
 North Carolina, Bishop Tuttle Training, Raleigh. 188
 North Carolina, Christ, Arden. 326
 North Carolina, Patterson, Legerwood. 326, 518
 North Carolina, St. Augustine's, Raleigh. 188
 North Carolina, Valle Crucis, Valle Crucis. 326
 Virginia, St. Paul Normal and Industrial, Lawrenceville. 221-2, 544, 573
- Seaman, E. Cecil—Why Missions? VI. 412
 "Send good books, we too would learn," *Alexander Macbeth*. 173-5
- Sewanee, Province of, Y.P.S.L. Offering. 181
- Shanghai:
 (See China)
- Shen, T. K., begins work in Shensi. 16
- Shensi:
 (See China)
- Shippo, Helen K.—St. Luke's does social-medical case work. 127-30
- Shriver, George Van B.:
 From darkness to light in Dornakal. 5-7
 Spirit sent us on an errand of mercy, *The*. 341-2
- Silk, C. W.—Orleans, California, Work in. 422
- Snowden, Brinkley. 467
- Social institutions. 523
- Social Service Sunday. 41
- Social work across the border, *O. Rankin Barnes*. 293-6
- Social work and the United Thank Offering. 474

- Social work conference, Montreal, Canada. 293-6
 Social work, Toward more cooperation in, *Charlotte Whitton*. 413-16
 Society for Propagation of the Gospel. 87
 Soochow:
 (See China)
 SOUTHERN BRAZIL:
 (See Brazil)
 Southern Mountains, Annual conference. 232
 SOUTH DAKOTA:
 Niobrara Convocation, *Hobbs*. 485-90
 Offering. 232
 Southwestern Virginia, U.T.O. workers. 148
 S.P.G., The Church's debt to the, *Sir Edward Midwinter*. 197-200
 SPIRIT OF MISSIONS, THE:
 Centennial. 500
 Oldest subscriber? 244
 Turn of a century, 1836-1936. 558
 Use in parochial education. 147
 Spirit sent us on an errand of mercy, *The, George Van B. Shriver*. 341-2
 Street, Lionel A. B.—Hilary Clapp: Igorot doctor of medicine. 400-2
 Stringer, Archbishop, death. 37
 Students, Society for the Church's work with. 140
 Sturgis, William C.:
 Bernardsville, House for Retreats. 100
 Why Missions? I. 163-4
 Summer conferences, National Council officers at. 325; also 236
- T**
- Teague, Margaret W.—College group pioneers in rural work (Maine). 259-60
 Temple, William:
 Portrait. 146
 Visits America. 545
 Ten years on S. Piedras Street, El Paso, *Ross E. Calvin*. 297-300
 Test, Lucy A. 467
 Teusler memorial service addresses. 181
 TEXAS:
 St. Anne's Mission, El Paso, *Calvin*. 297-300
 "The people had a mind to work," *Louis C. Sanford*. 249-50
 Thirty years as a missionary nurse, *John W. Wood*. 211-12
 Thomas, William M. M.:
 Brazilian Church ministers to Japanese. 301-2
 Brazil, What the Emergency Schedule means to. 308
 Three Epistles from John of Liberia, *Olive Meacham*. 365-6
 "To all sorts and conditions of men" (Panama Canal Zone), *Sarah E. Weeks Baker*. 251-5
 Tohoku:
 (See Japan)
 Tolman, Rosalie A.—Children of desert (Navajos) offered abundant life. 19-21
 Townsend, John H., Jr.—Aftermath of Cuba's cyclone, *The*. 370
 T'sen, Lindel:
 Portrait of. 338
 Elected Bishop of Honan. 339
- U**
- United Stewardship Council, Report summarized. 52
 United Thank Offering:
 Aids mountain missions. 470
 Aids work with women students, *Leila Anderson*. 461-3
 Alaska. 37
 1889-1937. 439
 Field work: A pioneer W.A. enterprise, *Beardsley*. 451-4
 In the life of the Church, *The, Grace Lindley*. 437-40
 "I Thank My God This Day. . ." *Cross*. 441-2
- Message from Bishop Perry. 434
 Message from Bishop Cook. 455
 Recent trends in training Church workers, *Case*. 459-61
 Sanctuary. 466
 Semi-annual gatherings. 340
 Service Committee. 435
 Social work and the. 474
 Some suggestions for promoting the, *Mrs. Henry Dodge*. 477-8
 "Whose Service is Perfect Freedom." 443-50
 Workers in Southwestern Virginia. 148
 Also 195, 244, 388
- UTAH:
 Confirmations. 243
- V**
- Vai people, Church advances among the, *A. B. Parson*. 160-2
 Vineyard, Catherine—Religious showboat feature of (Arkansas) mission. 269-70
 VIRGINIA:
 Dante, St. Mark's. 470
 Lawrenceville, Johnston Building opened. 544
 573
 Visual Education Service. 566
- W**
- Waddy, P. Stacy. 279
 Wang says—Now I belong to Jesus, Mrs., *Louise Strong Hammond*. 105-7
 WASHINGTON:
 Puyallup, Christ Church. 180
 Wei, H. S.—Shanghai, All Saints' Church. 435
 West, Pauline. 278
 Wheaton, Lettys H. 278
 "When of ability, to leave bequests." 498
 Whitton, Charlotte—Toward more cooperation in social work. 413-16
 "Whose Service is Perfect Freedom." 443-50
 Why Missions? I, *Sturgis*, 163-4; II, *Nave*, 274; III, *Roberts*, 225-6; IV, *Abbott*, 319-20; V, *Bentley*, 369-70; VI, *Seaman*, 412; VII, *Ogden*, 464; VIII, *Jenkins*, 514-5; IX, *Sanford*, 550
 Williams, Deaconess Maria P. 470
 Wise, James, quoted. 326
 With Our Missionaries:
 (See Departments)
 Wolfe, William H.—"I was blind, now I see—*Kawis nan Chios*." 65-6
 Woman's Auxiliary:
 (See Departments)
 Wood, John W.:
 Call is Forward in Missions, *The*. 155-9
 Thirty years as a missionary nurse. 211-12
 Wusih missionary hospital (St. Andrew's) needs help. 223-4
 "Work, pray, and give for His Kingdom," *Lewis B. Franklin*. 303-6
 Wrong, Margaret—African leaders ask for more books. 53-6
 Worship and missions, *Ogden*. 464
 WYOMING:
 Riverton, new church. 51
 Wusih:
 (See China)
- Y**
- Yangchow:
 (See China)
 York, Archbishop of, visits America. 545
 Young, Anita. 278
 Young People:
 (See Departments—Religious Education)
 Youth and the Lenten Offering, *Daniel A. McGregor*. 57-8

THE SPIRIT OF MISSION



CHRISTMAS, 1935

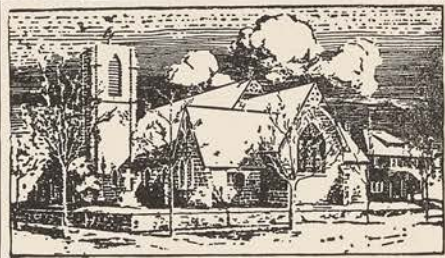
The General Theological Seminary

CHELSEA SQUARE NEW YORK CITY

The only Seminary under control of the General Convention. Regular course students, after first year, may specialize in certain departments and may attend certain courses at Columbia or New York Universities with consent of the Dean and Faculty.

Address, THE DEAN

1 Chelsea Square New York City



Grants, Gifts and Loans

American Church Building Fund Commission

281 Fourth Avenue

New York

Church Training School

(Church Training & Deaconess House)
Diocese of Pennsylvania

Prepares women for work in mission fields religious education, Church social service, parish work, and for the order of deaconesses.

Miss **ETHEL M. SPRINGER**, Dean
708 Spruce Street, Philadelphia, Pa.

THE BISHOP WHITE PRAYER BOOK SOCIETY

Founded by Bishop White 1833

Donates to Missions, Institutions, and Parishes unable to purchase them, in limited grants, The Book of Common Prayer.

The Combined Book (The Book of Common Prayer and Hymnal in one volume). Pew size. Apply to **Rev. W. Arthur Warner, D.D., Sec'y.** S. W. Cor. 5th and Arch Sts., Philadelphia, Pa.

CATHEDRAL STUDIO. Church Embroideries.

Altar Hangings, etc. Exquisite Altar Linens. Church fabrics and pure Irish linens by the yard. Embroidered emblems ready to apply. Stoles from \$5 up. Burse and Veil \$10 up. Surplice \$8 up. Cope from \$60. Silk damask Mass set from \$50. Silk Chasuble from \$20. Altar Guild Handbook 50 cents. **L. V. MACKRILLE**, 11 W. Kirke St., Chevy Chase, Washington, D. C.

Episcopal Theological School

CAMBRIDGE, MASS.

Affiliated with Harvard University
For Catalog, address THE DEAN

The New York Training School for Deaconesses

Prepares Women for Service in the Church as Deaconesses, or as Trained Workers in Parishes, Rural Districts, and Mission Fields. The course includes Field Work in both Religious Education and Social Service.

Address **Deaconess Dahlgren** or **Deaconess Gillespy**
St. Faith's House, 419 West 110 St., New York

THE PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY IN VIRGINIA

Address, THE DEAN

Theological Seminary, Alexandria, Va.

NOTICE OF CHANGE OF ADDRESS

Should be mailed to THE SPIRIT OF MISSIONS, 281 Fourth Avenue, New York, N. Y., by the fifteenth of the month preceding the date of issue desired sent to new address.

Name

Old Address.....

Beginning with.....issue, change to:

New Address.....

City..... State.....

(If clergyman) Status..... Parish.....

THE SPIRIT OF MISSIONS, December, 1935. Vol. 100. No. 12. Published monthly by the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A. Publication office, 100 Liberty St., Utica, N. Y. Editorial, subscription, and executive offices, Church Missions House, 281 Fourth Avenue, New York, N. Y. \$1.00 a year. Postage to Canada and Newfoundland 25c extra. Foreign postage 50c. Entered October 2, 1926, as second class matter at Utica, N. Y. Acceptance for mailing at special rate of postage provided for in section 412, Act of February 28, 1925. Printed in U. S. A.

The Spirit of Missions

THE REV. G. WARFIELD HOBBS, D.D., Editor
WILLIAM E. LEIDT, Associate Editor

Vol. C

December, 1935

No. 12

CONTENTS

Cover from a painting by Elsie Anna Wood

Frontispiece: The Rt. Rev. John McKim.....	530
A Great Missionary Leader Retires.....	531
The Call of Christmas is Forward..... <i>The Rt. Rev. Henry W. Hobson</i>	533
Lessons of the China Centennial..... <i>The Rt. Rev. Frederick R. Graves</i>	534
Chinese Celebrate Missionary Centennial..... <i>The Rt. Rev. John W. Nichols</i>	535
The Church's Mission in Puerto Rico..... <i>The Rev. B. H. Reinheimer</i>	537
Bishops Hold Annual Session in Houston.....	543
Johnston Building Opened at Lawrenceville.....	544
The Archbishop of York Visits America.....	545
Samurai's Daughter Dedicates Life to God: Part II..... <i>The Rev. J. Kenneth Morris</i>	546
Why Missions? IX. The Harvest of the Word is Sure..... <i>The Rt. Rev. L. C. Sanford</i>	550
Pictorial Section	551
Dr. Burke Has Overwhelming Anxieties..... <i>Clara H. Burke</i>	555
Read a Book..... <i>The Rev. Lester Leake Riley</i>	557
1836—At the Turn of a Century—1936.....	558
The Forward Movement.....	559
Sanctuary: The Endless Joy of Christmas.....	560

THE NATIONAL COUNCIL

The National Council..... 561

DEPARTMENTS

Domestic Missions	562
Foreign Missions	563
Across the Secretary's Desk.....	563
With Our Missionaries	564
Religious Education	565
Publicity	566
Christian Social Service.....	567
Field	568

AUXILIARIES

The Woman's Auxiliary.....	569
American Church Institute for Negroes....	573

COÖPERATING AGENCIES

Brotherhood of St. Andrew.....	570
The Church Periodical Club.....	570
The Church Army.....	571
Church Mission of Help.....	571
The Daughters of the King.....	572
Seamen's Church Institute of America.....	572
The Girls' Friendly Society.....	572

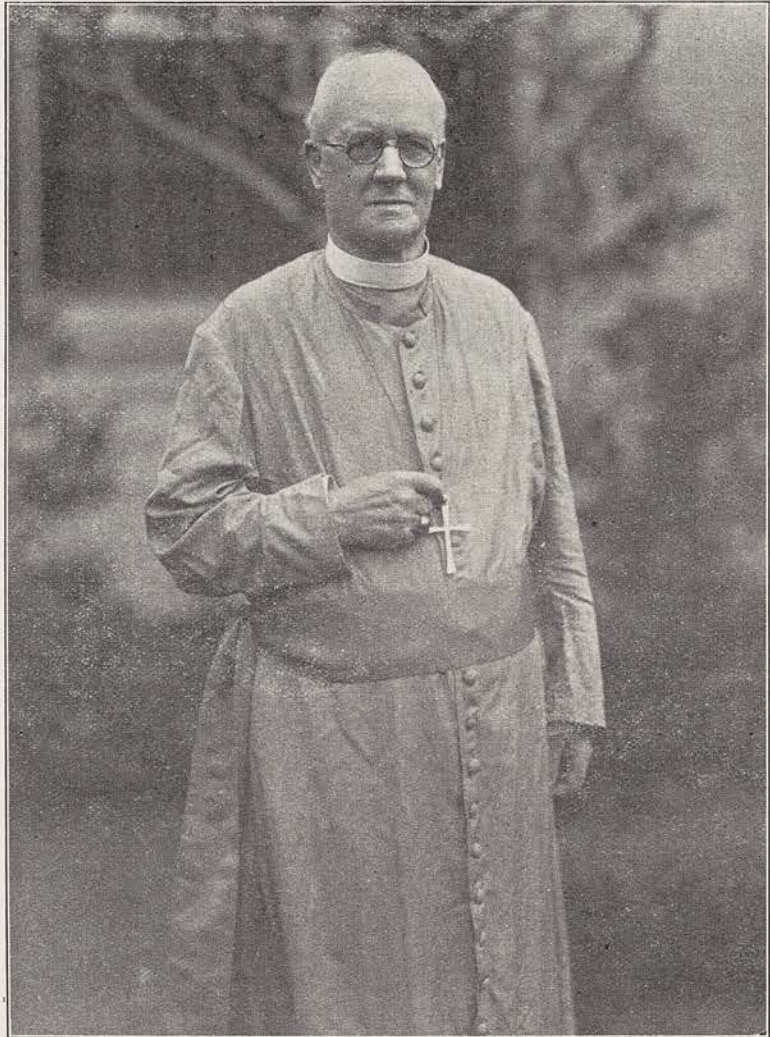
SUBSCRIPTION PRICE: \$1.00 a year in advance, postpaid in the United States and dependencies. Postage to Canada or Newfoundland 25 cents a year extra. For other countries 50 cents should be added for postage.

CHANGE OF ADDRESS must reach us by the 15th of the month preceding issue desired sent to new address. Both the old and the new address should be given when requesting change.

REMITTANCES should be made payable to THE SPIRIT OF MISSIONS, preferably by check or money order. Currency should be sent by registered mail. Receipts sent when requested. Please sign your name exactly as it appears on your present address label.

ADDRESS COMMUNICATIONS TO THE SPIRIT OF MISSIONS, Church Missions House, 281 Fourth Avenue, New York.

Treasurer of The National Council, Lewis B. Franklin
281 Fourth Avenue, New York, N. Y.



THE RT. REV. JOHN MCKIM whose resignation as Bishop of North Tokyo was accepted at the Houston meeting of the House of Bishops. For fifty-six years, forty-two of them as Bishop, he labored in Japan for the common good—a man beloved by all

The Spirit of Missions

VOL. C, No. 12

DECEMBER, 1935



A Great Missionary Leader Retires

Bishop McKim, during fifty-six years' service for Christ in Japan, was a dominant factor in the development of Nippon Sei Ko Kwai

WHEN ON November 7 the Rt. Rev. John McKim sailed away from Japan's shores for the last time there came to a close a page of history in the spiritual, educational, and social development of the nation that has never been equaled in the period since Japan opened its doors to foreign intercourse eighty-odd years ago.

For fifty-six years Bishop McKim has been one of the greatest foreign missionary leaders in the nation. Few foreigners have ever lived so long among the Japanese people and have accomplished so much for their welfare as has Bishop McKim. With his retirement to Hawaii, where he will henceforth make his home, a great career is ended, yet forever in the annals of modern Japanese history there must loom large the contributions to the people of Japan made by this teacher, administrator, priest, and Bishop.

In each of these capacities, Bishop McKim always has been very intimately connected with St. Paul's University. It was fitting that on the Rikkyo (St. Paul's) campus where he began his career on March 1, 1880, when Bishop Williams asked him to teach in the orig-

inal St. Paul's School which had been opened only six years before (February, 1874), he should say his final farewells to the great modern Christian university

that he himself founded and brought to full university standing in 1922. Drawn up in the largest outdoor assembly ever held on the campus, more than two thousand young men of the present student body, the inheritors of the tradition he built up throughout

a long and vital period of Japanese life, bade him Godspeed and goodbye. An escort of trustees, advisers, deans, and other notables conducted Bishop McKim to a platform where he received the greetings and farewells of a representative throng. The gathering closed with the Bishop's final blessing.

Bishop McKim, ever holding high his "belief that the vocation of the Christian missionary is to follow the example of his Master in seeking to save not only souls, but minds and bodies, the salvation of the whole man and not part of him" has waged a never ceasing battle for the spiritual and moral welfare of the Japanese people. During his long life and work among them he was a leading figure in the development of an autonomous na-

The House of Bishops at its annual meeting, November 5-7, in Houston, Texas, accepted the resignation of the Rt. Rev. John McKim as Bishop of North Tokyo and elected his Suffragan, the Rt. Rev. Charles S. Reifsnider, to succeed him (see page 543). The accompanying appreciation of Bishop McKim's long missionary service comes to us from Japan.

THE SPIRIT OF MISSIONS

tional Church from a struggling missionary branch of the Anglican Communion, with an educated priesthood of its own, with three of its dioceses already turned over to Japanese Bishops. This accomplishment alone has won the praise and admiration of the millions of members of the Anglican Communion.

During the fifty-six years he has planned and led the advance which has brought into being some of the outstanding Christian educational and medical institutions in the nation, the fame of which has long since spread far beyond the confines of the Empire. These have been mighty friendship links that bind the peoples of Japan with millions of thoughtful Christian men and women throughout the world.

On July 17, 1923, Bishop McKim became seventy-one years of age and could look back over a life's career of nearly forty-five years given to the building of the framework of a national Church, a priesthood, a Christian university, a middle school, two great hospitals, several orphanages, a leper colony, and two well-known girls' schools. Two-and-a-half months later on September 1, 1923, he was faced with the destruction of all he had built up in those forty-five years. But the aging Bishop cabled the Church's headquarters in New York, "All Gone But Faith In God," a cablegram that was relayed throughout the length and breadth of the United States to his more than two million fellow Churchmen whom he had interested in the spiritual and educational development of Japan. Then he set about to rebuild what nature had destroyed.

For his great work of the past and through the earthquake distress His Imperial Majesty, the Emperor, graciously conferred upon Bishop McKim the Order of the Sacred Treasure.

With a vigor that can well be the envy of men of thirty years, this great Bishop set about to rebuild his work and during the past twelve years, few leaders can

point to more accomplishments than Bishop McKim. Today, a great spiritual leader of more than eighty-three years of age, he is seeking to spend his last few days in the quiet of the warm Hawaiian sunshine where he has a home. No missionary to Japan can point to greater results in the practical side of international good will accomplished between the peoples of the two great Pacific nations. By his direction and because of his leadership he leaves for his followers St. Luke's International Medical Center in Tsukiji, one of the most efficient and complete medical centers to be found in any land. He leaves for those to come, Rikkyo Gakuin, one of the great Christian educational institutions of Japan today, manned and equipped to give careful education to the thousands of young men gathered within its walls from every prefecture of the Empire and from all its colonies and the bordering lands on the Asian mainland.

It is not only as the great administrator and spiritual leader that the present generation of students remembers Bishop McKim. They also recall a fatherly figure who for a number of years made his home among them, showing a zest for personal relations and friendly contacts. Students of the present generation can remember seeing him in the early mornings worshipping together with them. More than this there is a privileged group of boys in St. Paul's University who remember a weekly breakfast at the table of the man who was Primate of the Church in Japan. And these boys always found him simple and cordial and ever ready to listen to their problems.

The Gospel of Christ is a Gospel of Youth and it has been observed that the finest and noblest leaders of the Faith everywhere have kept bright and shining the spirit of youth in their hearts. That is why Bishop McKim kept his influence, and perhaps it is the secret of his power over the hearts and minds of all with whom he has come in contact.

On December 29, at ten a.m. the Presiding Bishop will broadcast a Message for the New Year over the Columbia network

The Call of Christmas is Forward



THE RT. REV. HENRY W. HOBSON
Chairman, Forward Movement Commission



THE birth of the Christ Child brought us not only God's revelation of Himself, but also God's offer to share His life with us. From the Bethlehem manger comes both that knowledge of God's purpose which made it possible for Jesus to say, "I am the way and the truth," and that Divine Power which enabled Him to add, "and the life." God's gift combined the two essentials—a vision of His way and strength to follow it.

God's eternal Forward Movement, in which He has ever called man to share, came to a focus on that first Christmas when God sent His Son to point the way forward, and through His Son offered us the power to travel that way to joyous victory.

It is in that same Forward Movement that the members of the Church are called to share today. The program which has been presented to the Church during the past year is not one which has been created by the Forward Movement Commission, or by any individual or group in the Church. It is God's program which started when God gave us His Son born in the Bethlehem manger. For this Son called men to be His disciples, and as His disciples to discover God's way, and to find in Him, the living Christ, "power to become the sons of God."

The only way in which we can become disciples of the Christ is to go, as did the Shepherds and Wise Men, to the place where God came to be with man—to the Bethlehem manger. There, if we come as little children with minds seeking the truth, we shall find the revelation of God's purpose for our lives. There, if we come in humility with hearts prepared to receive, we shall find Him who promised to be with us in joy and power unto the end of the world. There we shall hear and answer God's call to join Him along the way which ever leads forward.

Lessons of the China Centennial

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

Missionary Bishop of Shanghai

THE WORK OF our Church for China began one hundred years ago. Let us look back and think what that means in view of the small beginnings.

First let us note the persistence and resolution with which the Church in America has carried on the work in China. More than once, in earlier days, the Church had to decide whether the work would have to be given up for lack of means or men to carry it on. Yet she persevered until what we see today is the Chinese Church thanking the Church in America for the faith which made her go forward. It is no light task to go on for a century sending money and workers to a foreign land, but the Church did it and as sons and daughters of that Church we have a right to be proud of what was done.

We can learn a second lesson from the courage and faith in which the missionaries in the field did their work. The China Mission has always been in advance of the Church at home. For instance it called for no little faith and courage for the little band at Shanghai when they determined to start a new station at Wuchang, six hundred miles up the Yangtze River, a venture which has borne abundant fruit in the great work of the Dioceses of Hankow and Anking. As we recall the men and women who preceded us we are justly proud to be their followers in the same great task. The words, American Church Mission, acquire for us a new meaning because they stand for a tradition of work well done for Christ's sake which we ought to imitate and which binds us more closely together.

The third lesson for us is that what has been done has been done by God's help. The Mission has been carried through wars and revolutions and times of weakness and depression. Think again of the smallness of the beginnings when the work was started at Shanghai, the slow growth at first while the foundations were being laid. And today we see, what they only could imagine as a distant dream, the three dioceses with their strong body of clergy and numerous Christians governed by their own synods and taking their full share in the work of the Chung Hua Sheng Kung Hui, a body which is every year becoming more deeply rooted in the minds and hearts of the Chinese. It is in no spirit of boastfulness that we recognize this but in a spirit of humble faith, because we know that what has been done has been done by God.

Those are the chief lessons which I would ask you to gather from this one hundredth anniversary, the lesson of what we owe to the Church in America, the lesson of the faith and courage of the men and women who have gone before us, the lesson that God has guided the Mission and that all that has been done has been done by His help and grace.

Chinese Celebrate Missionary Centennial

Anniversary of inauguration of work of our Church observed up and down Yangtze. Thank offering presented to the Church in America

By the Rt. Rev. John W. Nichols, D.D.

Suffragan Bishop of Shanghai

THE CHINESE do not miss an "occasion"! We of the China Mission are apt, I think, to consider that the work of the Episcopal Church in China commenced in 1845, when Bishop Boone and his party arrived in Shanghai. But we have this week celebrated the one hundredth anniversary of the beginning of the Mission to China. The Chinese of the three American dioceses with wider view, have reminded us that the real start was made, not in 1845, but in 1835 when the first missionaries, the Rev. Francis R. Hanson and the Rev. Henry Lockwood, arrived in Canton, October 4. Though it was ten years before Bishop Boone attained a permanent base in Shanghai, that decade was a real and heroic period of preparation. The first preaching to Chinese and our first school were in Batavia. There Mrs. Lockwood died. Thence Mr. Lockwood returned home, an invalid for Christ.

Boone died: and there Bishop Boone found Wong Kong Chai, later the first Chinese priest of the Mission.

There would have been no commemoration of all this if the initiative had been left to the missionaries. It was the Chinese who at the General Synod of 1934 appointed a committee to plan a celebration of the centennial anniversary of the beginning of the Mission of the American Church to China. The committee was ordered to arrange:

1. Services in all the churches of the three Yangtze dioceses, with a special united service in Shanghai.
2. A fund to be sent to the Church in the United States as a thank offering for one hundred years of nourishing care.
3. The writing of a history of each of the three dioceses.

As a result, on October 6, 1935, memorial services were held, I think, in all our churches from Ichang to Shanghai. An excellent history of the Diocese of Shanghai has been prepared, the work chiefly of the Rev. E. S. Yu, of St.

Centennial Hymn

The last two stanzas of a hymn written especially for the occasion and literally translated from the Chinese. Sung to the tune—The Church's One Foundation

Remember the Mother Church's hundred years of effort
From which has sprung great blessedness for us Chinese.
He who drinks water can surely not forget the spring;
Money and men has she sent forth in legions;
The acts of the apostles continue without break,
As well as the three orders of the Sacred Ministry,
Bishops, presbyters, and deacons in The Holy Catholic Church.

Founding and transmitting has been the Mother Church's part;
Our task is to continue and advance.
In latter times men will arise to bear the chalice and paten;
Our "Way" will not be deserted; it cannot fail!
The Chinese Church will speedily become independent,
Self-sustaining, self-governing, self-propagating,
Receiving divine protection and establishment,
The Holy Catholic Church.

THE SPIRIT OF MISSIONS

Peter's Church, Shanghai. It involved a great deal of translation, running down of facts, and coördination of material. It is excellently ordered and illustrated, and I believe is one of the few adequate records in Chinese of any piece of continuous Christian work.

A sum of nearly \$2,000 (Chinese currency) has been raised and will shortly be sent to the National Council.

The whole commemoration was brought to a fitting climax at the united service, held October 6 in the Church of Our Saviour, Shanghai. The order of service with specially written hymns was printed in advance by the rector of the parish, the Rev. P. N. Tsu. Vested choirs from all our Shanghai churches gave a leadership of over one hundred choristers in the singing. Three Bishops—the Rt. Rev. John Curtis of Chekiang, the Rt. Rev. Lindel Tsen of Honan, and the Suffragan of Shanghai, and some forty

clergy were in attendance. Bishop Tsen, formerly a priest of the Diocese of Anking and now Bishop of Honan, preached the sermon. The Diocese of Anking sent an official delegate, Mr. Chang, and Hankow was represented by Archdeacon Hu and the Rev. S. C. Huang, who spoke after the sermon.

The church was crowded with over a thousand people, many of the younger men sitting in the windows. It was a really memorable occasion and was a real expression of gratitude to the Church which under God has given the Faith to so many people of China. In the necessary friction of daily life, and of the growing pains of a new Church and a reviving Nation, we of the West have reasons for gratitude at this expression of appreciation of the one hundred years of effort by which under God the Chung Hua Sheng Kung Hui has taken root in the Middle Provinces of China.

† † †

THE SPIRIT OF MISSIONS is eager to help you with your Christmas gift problem. A gift subscription to THE SPIRIT OF MISSIONS is not only a gift that lasts throughout the year but is a reflection of your devotion as a Churchman to the cause of Christ in the world today. Your friends will appreciate it on these accounts and perhaps your gift will bring someone else to a more active participation in the Church's Mission. A gift card, of course, will be sent with each subscription. It is economical too—only one dollar per gift subscription. Use the convenient order form enclosed with this number.

The Church's Mission in Puerto Rico

Caribbean island presents a most favorable situation for an early demonstration of interracial fellowship between the two Americas

By the Rev. B. H. Reinheimer, D.D.

Executive Secretary, Field Department, National Council

This is the third in a special series of articles on the Church in the Caribbean which THE SPIRIT OF MISSIONS is publishing as its special contribution to the current study throughout the Church of Latin America. In the next article in the series Dr. Reinheimer will write on our mission in the Dominican Republic.

EL YONQUE, the Anvil, in faint gray silhouette far ahead and off the port bow of the steamer, provided the first glimpse of the real Puerto Rico. This mountain forms the eastern end of the central highlands, and its ridge and the slope to the coast have some resemblance to the prow and deck line of a dismantled battleship. As the ship drew in closer to San Juan harbor, El Yunque slipped from our attention; we saw it only once afterwards—from the airplane as it arose from the same harbor ten days later.

The steamer docked late Sunday afternoon, fully twelve hours before it was due. This may account for the fact that it was the most peaceful debarkation experience we had in Latin America. At several points later in the journey we were convinced that the rabble on the dock were Ali Baba and his Forty Thieves disguised as porters and taxi drivers. That Sunday afternoon landing at San Juan had the only suggestion of a Yankee Sabbath we encountered.

It would be easy indeed to make a travelogue of the visit to Puerto Rico, but since the account is to be in THE SPIRIT OF MISSIONS and not *The National Geographic Magazine*, we shall try to keep a grip on the coattails of the mis-

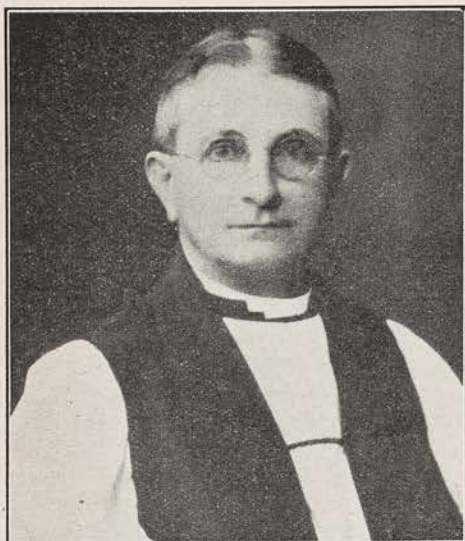
sionaries. The first coattail that took us in tow was Bishop Colmore's, and it became the magic carpet that bore us from San Juan to Mayaguez and from Ponce to Manati.

For the most part, travel in Puerto Rico was speedy and comfortable in the Bishop's car, and the roads were good. It was horseback into the hills of Quebrada Limon and Quebrada Ceiba, but in general Puerto Rico is blessed with a much better and more widespread system of roads than we found in the other missionary districts.

The Bishop drives as fast as some of his brother Bishops in the United States—which is fast enough! Twenty-two years of continuous service in the West Indies have not slowed down the temperament and physique of the star half-back of 1898 at the University of the South. As I had at one time contemplated forestry as a profession, and have retained an interest in trees, it was a joy to find that Bishop Colmore had the same interest and the good fortune to be situated where he could cultivate it. It fits perfectly into his purpose of providing the priests of each of his rural missions with a sustaining plot to supplement his stipend. These plots are already a reality at a number of missions.

The Bishop's yard at Santurce is an episcopal arboretum. In every shady spot in the yard are seedlings in pots and tomato cans. Dozens of older plants are already rooted in the soil of the yard itself. Some of his floral charges are native stock, but he is also interested in improving and adding to Puerto Rico's flora. He is a sower botanically as well

THE SPIRIT OF MISSIONS



THE BISHOP OF PUERTO RICO
The Rt. Rev. Charles B. Colmore is our most widely known missionary in the West Indies

as Biblically, and is in a way to becoming the Johnny Appleseed of the Island. When he sets out for a visitation there are usually seedlings in the back of the car along with his vestments!

Bishop Colmore is the most widely known member of our American staff in the West Indies. Cuba remembers him as Dean, from 1905 to 1913, of Holy Trinity Cathedral in Havana. In Haiti he is known as the Bishop-in-charge from 1913 to 1918. The Dominican Republic became acquainted with him in a similar capacity in the years between 1913 and 1927, and since 1918 the Virgin Islands have been a part of his jurisdiction.

This pure statement of fact and date does not adequately convey the history and experiences that have entered into the life of the Bishop who has done much of the pioneering of our Church in the islands. In 1913, when Bishop Colmore was consecrated, transportation in the West Indies was still in what corresponded to the "horse and buggy" days in the United States, or to the days before the "iron horse" was released in the Far West. Episcopal visitations among the islands twenty years ago meant boats,

and sometimes meant sail and even open boats. There were days and nights becalmed within sight of the destination. There were, and still are, all the perils of Caribbean hurricanes.

Bishop Colmore still makes the trip to the mission on Vieques Island, off the east coast, in an open launch. But the coming of the airplane has completely changed the problem of the long, inter-island trips of the years when he was making visitations to Haiti and the Dominican Republic. Flying means more to the West Indies than perhaps to any other part of the Western Hemisphere. It has brought the islands closer together in terms of community and interest.

ONE OF THE first things one looks for on landing in Puerto Rico is evidence of the reputed density of its population. It is plain in the cities, but just as real in the rural areas. The well wooded mountain slopes and valleys appear uninhabited as you drive through them, but this is only an appearance. The ringing of a bell at a mission chapel quickly convenes a crowd from the hidden homes that are all about. The city population teems. We were impressed with this, particularly at San Juan. Government dredges are filling in the mangrove swamps with mud secured from the nearby channel and basin. These new mud flats are blanketed by the shanties of the poor and shanties spring up like fungi on the fresh fill before it is dry. Similarly in Ponce, the slope on the hillside on which St. Luke's Hospital stands is smothered with the huts of Puerto Rico's destitute and prolific children.

Puerto Rico is prolific in two respects—*homo sapiens* and carts. Of course there is the oxcart of the canefields. We were there during the "grind" and we saw many of them; sturdy, venerable vehicles, inching along the country roads, drawn by as many as three yoke of oxen, particularly in the valley above Mayaguez. But the Island has spawned a swarm of other carts—a crazy, wobbly collection. The poorest Haitian was apparently not too poor to own at least

THE CHURCH'S MISSION IN PUERTO RICO

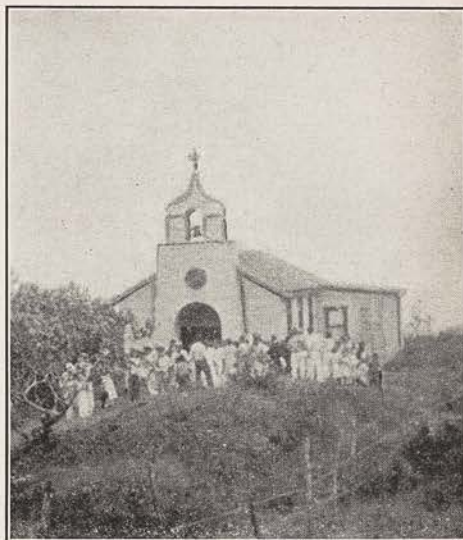
one burro, but evidently the Puerto Rican is poorer and turns to carts to ease his many burdens. Almost anything disk-shaped that lands on the Island winds up as a wheel. It made one itch to go back to the United States and load a ship with old baby carriage wheels or kiddie car wheels salvaged from a junk yard so that every *muchacho* might have his cart!

We were convinced that most of the discarded automobile tires of the United States reached the West Indies. People were shod with sandals made from tire casings and laced with a thong or two. We saw them turned up as Puerto Rican, Haitian, and Mexican men and women knelt at the communion rail.

PUERTO RICO always will be identified with certain patterns, real or imagined, that appear to hold the various aspects of the Island's life. The pattern of community life was plain. The Island is divided into seventy *barrios* that would correspond to our townships. At the center of each *barrio* was a town and at the center, or what was originally the center of the town was a plaza. Facing this plaza, in each instance, was a Roman church. If the town had grown during the centuries, there were other churches. If it remained a country village then the old church dominated the setting, rising eaves and tower above the litter of roofs.

There was a threefold motif in the rural pattern. In the trip from San Juan to Mayaguez we drove west over the coastal lowlands to Arecibo before turning south into the mountains. This strip of the north coast is studded with innumerable little cone-shaped limestone peaks. They suggest anthills. They were riddled with holes due to erosion and they looked for all the world as if ants had burrowed over and through them.

This road was retraced later in the visit to the work of the Rev. and Mrs. J. F. Droste at El Coto de Manati. What an experience that was! We arrived after dark, with the Bishop, at the end of Easter Day. The church was packed. We were given chairs at the chancel steps



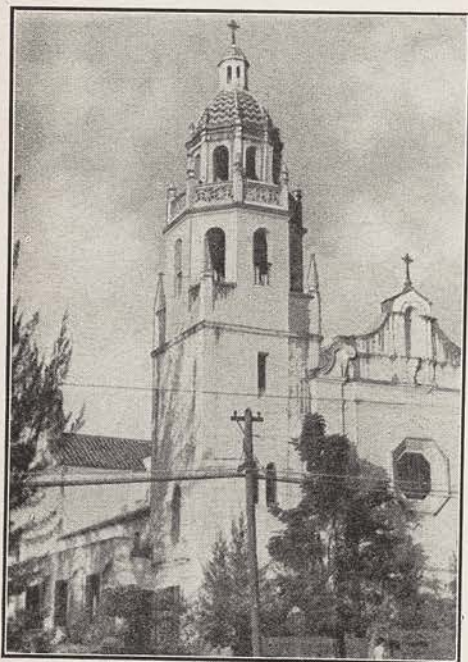
CHAPEL AT LAS RUBIAS, P. R.
Typical of the rural missions which Bishop Colmore has planted throughout the Island

and then everyone was herded out of the door and a sorting began. *Padre* and *Donna* Droste stood at each side of the door and the mob were required to run the gauntlet between them. Some were permitted to enter the church but others were seized by the arm or the neck and propelled into outer darkness. It was laughable, and we learned later that faced with an assemblage twice the capacity of the little church building, it was necessary to sort and admit the regulars and exclude the transients.

But let us return to the rural pattern of the Island. As we rode along, it was disclosed that the coastal lowlands and the wide river valleys were given over to fields of sugar cane and groves of citrus. Leaving the road along the coast at Arecibo we turned south into the mountains and the interior. Because the Island is only about forty miles wide we soon came into an area of mountains and valleys which was all covered with a heavy growth of low trees and bushes.

The Bishop, commenting upon the fact that there were so few large trees, explained a situation which was noted again in Cuba. In the matter of fuel, which is needed for little but cooking,

THE SPIRIT OF MISSIONS



ST. JOHN'S CHURCH, SAN JUAN

Three groups—West Indian Negroes, Puerto Ricans, and Americans—find a Church home in this beautiful building

the Puerto Ricans and Cubans have always been dependent upon wood, and particularly charcoal. The forests of the Island have gone down before generations of charcoal burners.

It was equally interesting and surprising, as we rode into the shade of this low growth on the mountain sides, to find that we were actually riding through coffee plantations. The coffee trees are planted under the other trees because they do better in the shade. We saw some in blossom and others with the green berries. By the end of the week we had accumulated glimpses of the whole process of coffee culture from the trees, through the picking and drying of the berries on platforms in the sun, the hulling of the berries with a wooden mortar made from a section of a log; the roasting, which is much more thorough than that given the Brazilian coffee which we drink; the powdering of the berries, which are almost like charcoal, and, finally, the *cafe con lache* of break-

fast with the Rev. and Mrs. Aristides Villafane at St. Catherine's School, or at dinner with Miss Ellen T. Hicks and Miss Lillian M. Owen at St. Luke's Hospital.

Although we became interested in the meeting at Manatí and the production of coffee, we have managed to expose the rural pattern of Puerto Rico. The key is furnished by three words beginning with "C," namely, cane, citrus, and coffee.

BUT WE WERE in Puerto Rico to see the pattern of our missionary work and it has one. It consists of a network of rural missions spread across the Island and anchored on the coast at three points in the three strong parishes in San Juan on the north, Mayaguez on the west, and Ponce on the south.

San Juan was our base during the visit and our lodging was a pleasant room in the dormitory of the closed St. Catherine's School. The school building is connected and forms an L with St. John's Church. The land within the L is a corner of intersecting streets and has been converted into a garden.

St. John's is a beautiful church, both inside and out. Hard times have delayed the installation of proper seating. We attended and participated in three services which illustrated as well as anything the pivotal character of this parish. Its origin as a congregation for American and English-speaking people antedates the missionary district itself. Today it is thoroughly integrated into the missionary program.

The English-speaking congregation shares its home with two other groups and the Rev. P. D. Locke personally ministers to one of them. This is a fine group of British West Indian Negro Churchmen. For them there is choral evensong and address at four o'clock in the afternoon.

The first service of the day was a celebration for the Spanish-speaking Puerto Rican congregation at seven a.m. The Rev. Aristides Villafane is in charge of this work and we gathered that he was

THE CHURCH'S MISSION IN PUERTO RICO

the unofficial archdeacon of San Juan. In addition to this congregation he is also in charge of St. Luke's, Puerto de Tierra, in the old section of the city, and of the Mission of St. Hilda, Trujilla, Alto, several miles away.

We visited St. Hilda's one afternoon and gained our first impression of the headway which our Church has made among the Island's rural people. There was an enthusiastic group of children and a smaller group of adults, including such representative persons as the *cacique*, or unofficial "boss" of the neighborhood, with a murderous *machete* hanging at his belt, and the male teacher from the nearest public school. The latter was a clean-cut young man, a graduate of the University of Puerto Rico. We met him first when we stopped at his school on our way over a rough side-road to the mission. These two men, representatives of the old and the new order in Puerto Rico, standing side by side, united in their interest and loyalty to

the work of the rural mission, personified and dramatized a great deal of what is taking place in the social development of the Island. The incident also reflects the genuine achievement of our mission and is a great tribute to the effective leadership of Mr. Villafane and the other young Puerto Rico clergy.

Mayaguez, the second focal point of our work in Puerto Rico, was visited on a week day. Services of our Church here were begun by an Army Chaplain in 1898. Today everything about it gives an impression of stability and effectiveness. The buildings and equipment occupy half a small city block. The Rev. F. A. Saylor, who was appointed in 1917, is one of those versatile geniuses who make superb pioneer missionaries, but who, unfortunately, threaten to become extinct in an age of specialization. In him is a man who can design and build a church, translate a hymnal, run a printing press and a cabinet-making shop, and tear down and remodel an auto



ST. LUKE'S HOSPITAL IN PONCE, PUERTO RICO

"Miss Ellen T. Hicks has made an imperishable contribution to the Christian religion and the social welfare of Puerto Rico" through the Nurses Training School which is an important part of the hospital's work

THE SPIRIT OF MISSIONS

or a radio. The seminaries can train but they cannot produce this versatility. Add to the scene Mrs. Saylor, and finally Miss Mildred B. Hayes and the work developed by her in the craft shop and you begin to realize the influence and value of St. Andrew's.

The third point of suspension for the missionary work of the Island is at Ponce. Holy Trinity Church is the oldest non-Roman congregation in the Spanish West Indies, founded in 1873, through the intervention of Queen Victoria of England. It seemed exceedingly appropriate at the time of our visit that the parish was planning to celebrate the empire-wide jubilee of the present British King and Queen. A fine church now replaces that shipped in parts from England in 1873, and a large Spanish-speaking congregation shares the building and the ministry of the Rev. E. Reus-Garcia with the English and Americans.

St. Luke's Hospital stands on the hillside back of the city and overlooking a wide sweep of the Caribbean Sea. After seeing the student nurses one is readily led to measure the value of the hospital not so much in terms of medical service as in terms of the type of womanhood which is being developed in these Puerto Rican girls. They are drawn from the cities and towns of the Island and eventually return to share their new outlook and training with the womenfolk of their neighborhoods and acquaintanceship.

It is doubtful whether a hurricane could level the new hospital as it did the old one, but if it did, and the Church should decide not to rebuild it, Miss Hicks, the superintendent, has made an imperishable contribution to the Christian religion and the social welfare of Puerto Rico in what she has imparted to the student nurses since 1922.

Between these three large cities a system of rural missions completes the pattern of our work in Puerto Rico. The

typical set-up is the open country, or such open country as there is in a land so thickly populated. The church is a solidly built little concrete chapel with a tiled floor, a doorless entrance and windows with shutters but no glazing and the whole thing earthquake, hurricane, and fire proof. The upkeep is a positive minimum. If there is a resident native priest then add to the picture a modest rectory with a hectare or two of hillside under cultivation as a subsistence garden and orchard.

Man the chapel with an attractive young Puerto Rican priest and his wife, people the neighborhood with a lot of poor, but warm-hearted and soft-spoken natives, innumerable half-clad children, and you have the very encouraging picture that was seen at Trujillo, Alto, at Quebrada Ceiba, at Mayaguez, at Las Rubias, and Barahona.

Puerto Rico may be one of the spots on the world's map where issues of human history are decided. John A. Mackay, in *That Other America* affirms that there must come an adjustment, if not a merging, of the Latin culture of Spanish America with the Anglo-Saxon culture of the North. It is an essential step in the creation of a world fellowship. If we agree to this, then at no place does there appear to be a more favorable situation for an early demonstration of this interracial fellowship than in Puerto Rico. The exchange of scholarship that is taking place at the University of Puerto Rico demonstrates this.

Finally, it follows that our Church, because of its Anglican connection, is better equipped than any other American communion to participate in this experiment in an interracial approach. In Puerto Rico we are not merely supporting a missionary district, we are contributing the essentially favorable religious element in a momentous historical situation.

As we go to press word comes from the Diocese of Rochester that a Special Convention called to elect a Bishop Coadjutor has selected the Rev. Bartel H. Reinheimer, D.D., Executive Secretary of the National Council's Field Department.

Bishops Hold Annual Session in Houston

House elects new leaders to succeed the
Bishops of North Tokyo and Liberia, resigned,
and translates Bishop Bartlett to Idaho

THE HOUSE OF BISHOPS in session at Houston, Texas, November 5-7 faced missionary problems of first magnitude when called upon to elect Missionary Bishops for North Tokyo and Liberia, and to seek a solution to administrative problems involved in the future of the Missionary District of Idaho.

The House accepted with expressions of genuine regret the resignations of the Rt. Rev. John McKim, as Bishop of North Tokyo, effective November 5, 1935, on account of advanced age (see page 531), and of the Rt. Rev. Robert E. Campbell, as Bishop of Liberia, effective January 1, 1936, because of impaired health.

Bishop McKim's retirement comes at the close of fifty-six years of missionary activity in Japan. On a number of occasions he had sought to resign but his brethren of the House, aware of his value to the whole Christian enterprise in the Orient, had heretofore persuaded the withdrawal of the resignation. This time they yielded to the Bishop's insistence and elected as his successor the Rt. Rev. Charles S. Reifsnider, Suffragan Bishop of North Tokyo, a veteran of the Japan Mission, long distinguished in the educational life of the Empire as head of St. Paul's University, Tokyo. Few receive higher honor than was accorded Bishop Reifsnider since no other was nominated and he becomes successor to Bishop McKim by the unanimous choice of the House of Bishops.

The resignation of Bishop Campbell is the result of exhausting climatic conditions under which for ten years he has labored in Liberia. In this instance several former missionaries to Liberia were nominated, but the choice finally fell to the Very Rev. Leopold Kroll, Dean of Holy Trinity Cathedral at Port au Prince, Haiti, and formerly a missionary in the Hawaiian Islands. The Bishop-elect was for four years headmaster of Iolani School and had charge of the Hawaiian congregation in St. Andrew's

Cathedral, Honolulu. In 1928 he joined Bishop Carson's staff in Haiti where he has rendered effective service. Mr. and Mrs. Kroll have three sons, the eldest, the Rev. Leopold Kroll, Jr., being a member of the Order of the Holy Cross serving on the staff of the Holy Cross Mission in Liberia.

The Missionary District of Idaho had become vacant with the translation of the Rt. Rev. Middleton S. Barnwell to Georgia. The vacancy brought to the front the question of readjustment of boundaries affecting Eastern Oregon, Idaho, and Spokane. The House of Bishops transferred the northeastern "panhandle" of Idaho to the Missionary District of Spokane thus effecting ready communication between the administrative center of Spokane and the various parishes and missions concerned.

The Rt. Rev. Frederick B. Bartlett, Bishop of North Dakota and Executive Secretary of the Department of Domestic

THE House of Bishops by unanimous standing vote adopted this resolution which, at the suggestion of the Presiding Bishop, was gratefully acknowledged by the Editor:

RESOLVED: That the House of Bishops congratulates the Church upon the completion by THE SPIRIT OF MISSIONS of a century of constructive and fruitful service on behalf of missionary work and workers both at home and abroad; commends the present high standard of the magazine; and bids its staff God-speed as it faces a future of continued edifying service.

THE SPIRIT OF MISSIONS

Missions, long an earnest advocate of readjustment in missionary district boundaries, was translated from North Dakota to Idaho, and the House suggested the wisdom of a future translation of Bishop Remington from Eastern Oregon to North Dakota; this change, however, to be dependent upon Bishop Remington's acceptance, which for the present he has under advisement. In the meantime North Dakota will remain temporarily under the jurisdiction of the Presiding Bishop. There was strong advocacy of a plan by which the present Missionary District of Eastern Oregon might be divided between the Diocese of Oregon and the Missionary District of Idaho. The House requested the Presiding Bishop and the President of National Council to discuss the possibility of such an arrangement with the Diocese of Oregon.

The basic question for these readjustments has to do with transportation. Lines of transportation almost invariably

flow east and west, while several of the missionary jurisdictions are on a north and south axis. The Bishop of Idaho for instance often has had to circle through two other jurisdictions on a journey from the southern section of his District to its northern outposts. The proposed changes greatly facilitate visitation and administration and it is believed will lead to a strengthening of the work.

The House of Bishops was cordially received and sumptuously entertained under the direction of the Bishop of Texas, the Rt. Rev. C. S. Quin. A wide range of business was transacted and once more the wisdom of formal annual meetings of the Bishops of the Church was demonstrated. THE SPIRIT OF MISSIONS urges Churchmen to acquaint themselves fully with the proceedings as these have been reported in detail in the Church press.

Action of the House of Bishops relating to the Church's Program and its promotion is reported on page 568.

Johnston Building Opened at Lawrenceville

A MOST IMPRESSIVE service was held Sunday, October 27, at the St. Paul Normal and Industrial School, Lawrenceville, Virginia. Immediately after the eleven o'clock service in the Memorial Chapel, the choir led the congregation to the front steps of the new Anna Ramsdell Johnston Memorial Home Economics Building, where the Rev. J. Alvin Russell, principal of St. Paul School, dedicated the structure to the glory of God in memory of Anna Ramsdell Johnston. The memorial tablet was unveiled by Mr. Alexander Johnston, father of Mrs. Margaret Sawyer and Miss Mary E. Johnston, the donors of the building.

Miss Johnston in a short address, in part, said:

It was a few years ago when we made our first visit to St. Paul's, but our reception was not such a warm one at that time, as we came in an open car and ran into one of the worst snow storms that I have ever witnessed. But after meeting Arch-

deacon Russell the warmth began. We were entertained graciously in his home. Some months later he called to see us in Cincinnati. At that time he told us of his need for such a building as this. We then could promise nothing but I told him that we would consider it. Shortly after his visit we learned of the honor bestowed upon him by the Harmon Foundation, so I sent word a few days before the awarding of the medal, that we would gladly give this building.

I feel that Archdeacon Russell is with us today in spirit. It was one of the greatest pleasures of my life to have known him; I considered him one of the greatest saints on earth. I think he was one of the loveliest natures I have ever known. And I only hope that this building will be of as much service to those as it has been a pleasure for us to give it.

The Rev. J. Alvin Russell accepted the building in behalf of the Board of Trustees and the service closed with the singing of Archdeacon Russell's favorite hymn, How Firm a Foundation, and benediction by the Principal.

The Archbishop of York Visits America

Distinguished guest of Presiding Bishop to be welcomed, December 8, in Washington Cathedral. Will speak in Church of the Air broadcast

A MOST CORDIAL welcome and a well-nigh overwhelming itinerary has greeted the Rt. Hon. and Most Rev. William Temple, D.Litt., D.D., Archbishop of York and Primate of England, who is spending five weeks among us at the invitation of the Presiding Bishop. While many groups, chiefly in the educational field and notably Yale, Harvard, and Princeton, will claim some part of the Archbishop's time, the occasion is chiefly of interest in this Church which will delight to honor a great leader of the Mother Communion.

The Archbishop will be formally welcomed to America Sunday, December 8, in the Cathedral of St. Peter and St. Paul, Washington, the Presiding Bishop and the Bishop of Washington having part in a memorable service at which the visitor will preach. Churchmen everywhere will have opportunity to share the spirit of this occasion since the Archbishop will speak at ten a.m. Eastern Standard Time, in a nation-wide broadcast over the Columbia System on the same morning.

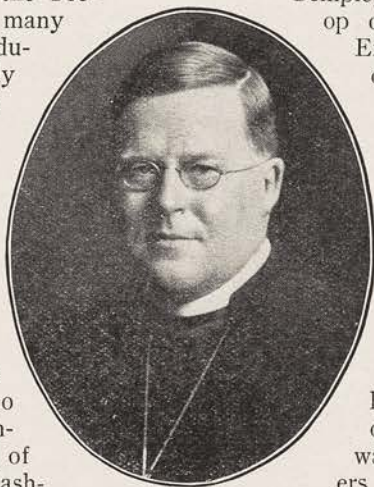
During the course of his visit the Archbishop will be the guest of the Bishops of Chicago, Massachusetts, New Jersey, New York, Southern Ohio, and Washington. Throughout his stay, in addition to being the guest of Bishop Perry at Providence, Archbishop Temple will fulfill an exacting series of engagements which will conclude on January 10 in New

York City with a dinner of the Pilgrims. Archbishop and Mrs. Temple will sail for England at midnight, January 10, on the *Europa*.

The Archbishop's title is the Most Reverend and Right Honorable William Temple, D.Litt., D.D., Archbishop of York and Primate of England. Formerly Bishop of Manchester, he became Archbishop of York in 1929, succeeding Archbishop Lang who became Archbishop of Canterbury. His rare personal qualities and extraordinary abilities have resulted in a brilliant career. He was born October 15, 1881.

Rugby and Balliol College, Oxford, preceded his ordination in 1909. He was president of the Workers Educational Association from 1908-1924; a Fellow of Queen's College, Oxford, 1904-10; Headmaster of Rep-ton School, 1910-14; Rector of St. James' Church, Piccadilly, 1914-18; Canon of Westminster, 1919-21; Bishop of Manchester, 1921-29. His offices, however, do not reflect his varied activities, whether as diocesan administrator, member of numerous boards and committees, correspondent, leader of Quiet Days at the Ember seasons, speaker, counselor, and author. In the United States he is best known by his books, especially *Christ the Truth* (1924) and *Nature, Man, and God* (1934).

Mrs. Temple who accompanies her husband is described by those who know her as "a singularly charming and gracious lady."



THE ARCHBISHOP
OF YORK

Samurai's Daughter Dedicates Life to God

Utako Hayashi, after her baptism and a short period of teaching in St. Margaret's School, throws in her lot with the Widely Loving Society

By the Rev. J. Kenneth Morris

Rector, Church of the Resurrection, Kyoto, Japan

PART TWO

Last month Mr. Morris told of Miss Hayashi's girlhood and early womanhood. In a sense Miss Hayashi's wanderings through Confucianism and Buddhism were symptomatic of the changes taking place in Japan. In this social, moral, and economic upheaval many lost their way, but not Miss Hayashi. The occurrences of these years led her to where she could but cry out, "If that is Christian teaching I must know more about it."

AFTER THAT Utako Hayashi went to church gladly. Her hunger after Christian teaching was insatiable. God's love was on her lips continually, while the messages heard at church were recalled and thought over through the week. All life took on new meaning. Her life was flooded with joy and her heart so filled with peace that she felt a peculiar oneness with God.

When Christmas came Utako felt that the Christ-child had really been born in her heart. She attended the service at Christ Church. There was a young man present who had never heard the Christian message, named Katsunosuke Kobashi (see *THE SPIRIT OF MISSIONS*, January, 1934, p. 27). He had followed the easy way of a worldly life and because of drink was weak and dissipated. But the inspiration of the service, and the warm fellowship of the Christmas party that followed, revealed to him the barrenness of his own life. Before him a new way was illuminated by the light of a life spent in sacrificial service for others. He had studied social service from the Confucian viewpoint and was

keen about it for the sake of the State. But now he saw it as a way of life, and determined to give his life, such as it was, for others, even as Christ had given His life for him. He entered the inquirer's group enthusiastically, where his quick grasp of Christian truth showed the depth of his seeking, and his life was soon made rich by daily fellowship with God. Not content to be alone in his newly found joy, he brought his younger brother, Jitsunosuke, to Christ, and both were baptized the following May. Miss Hayashi was baptized in June.

In January, 1887, Miss Hayashi became a teacher in St. Margaret's School for Girls, Tokyo. This was the same school she had formerly refused to teach in because it was Christian. The Christ she had once scorned, she now went to serve eagerly in a larger field. She also took up the study of English, for it was necessary to any advancement in the teaching profession. Her family, who were more or less dependent on her, required her to remit to them a good portion of her salary. Also their dependence deterred her from making a full surrender to God.

But Mr. Kobashi was convinced that God could not use her as He wished until she had made a complete surrender to Him. He urged her constantly to do this. Finally, after months of struggling, in January, 1888, she laid her life and all she had upon the altar, offering herself to God to be used by Him anywhere and for any purpose. Her prayer of consecration was:

I thank thee, O God, for my spiritual awakening. I have until now given my-

SAMURAI'S DAUGHTER DEDICATES LIFE TO GOD

self only to my family, but today I offer my life for God and society. If it be thy will, I will face suffering and privations. Open my eyes that I may see, and my ears that I may hear—teach me, O Lord!

Soon after, Mr. Kobashi's mother became ill and being the eldest son it was imperative for him to return to his home in Yano village, Banshu, Hyogo Province. His people were wealthy farmers. Christianity was little known in his family, but due to the witness of Katsunosuke and Jitsunosuke another younger brother decided to be baptized.

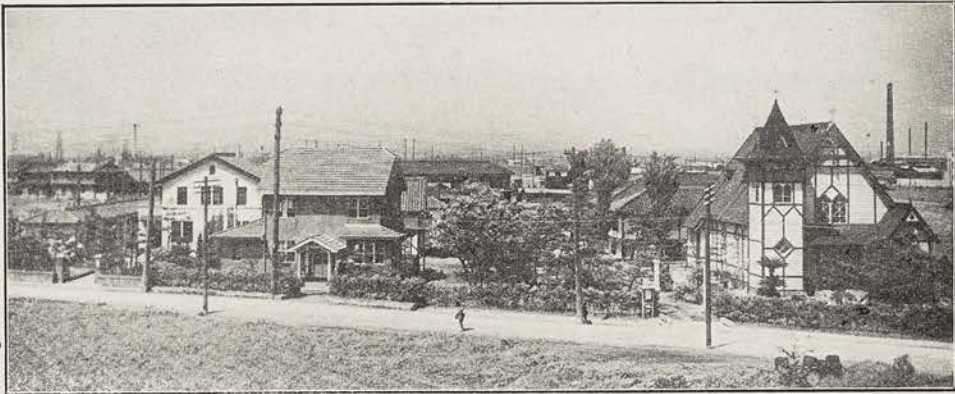
Kobashi was not one to be idle in the vineyard of the Lord, so after prayer and careful planning he decided in 1890 to open an orphanage at his home calling it *Hakuaisha*, The Widely Loving Society. He had persuaded all the family to join with him in the project except the second eldest son. As the eldest son (the father was dead) all the property belonged to Kobashi. He, therefore, dedicated it all to God to be used in His service. The purpose of the orphanage was to care for destitute and illegitimate children; to educate them; to train them in practical farm work; and to instill in the heart of each child a love for God and humanity as taught by Christ.

In 1891 a severe earthquake struck Mino Province. Hundreds of children were left orphans, and Kobashi worked for nearly two months in the devastated regions caring for the destitute children,

taking many of them to his home. Overwork and nervous strain made his already weakened body sick. He realized that he would not live long and wishing to see his work permanently established, he invited Miss Hayashi to work at the orphanage. He urged her, however, to come only if she were convinced that it was God's will for her.

As there was no woman worker at the orphanage, Miss Hayashi was greatly moved by his appeal and the thought of the motherless children. In accord with her usual custom she laid the matter before the Lord, praying that He would show her clearly His will. She then consulted with Bishop Williams; but it did not seem wise to him, or to others with whom she conferred. All unanimously urged her to stay at St. Margaret's, where she was already making a constructive contribution. To resign, and go to an obscure village to work in an unknown orphanage for a man who was dying seemed utterly ridiculous. Yet, in spite of all they said, in her prayers Utako felt that God thought differently. She had not entered the Christian life to find for herself advantages, but to follow the way of the Cross, and more and more that way became clear to her—it led to the little orphanage and to a sick man with a passion to serve. Finally, the Bishop gave his consent, and she left St. Margaret's School in the summer of 1892.

Japanese custom required that she visit



THE WIDELY LOVING SOCIETY IN OSAKA, JAPAN

Early in her Christian life Miss Hayashi met the Kobashi brothers. Out of their devotion to our Lord grew the Widely Loving Society to which Miss Hayashi devoted many years of her life

THE SPIRIT OF MISSIONS

her father and receive his consent to take the new position. So she returned to her native town, but with fear lest her father, who was not a Christian, would be even less sympathetic than her Tokyo friends. And he was. So, too, were her relatives. For twenty days she pled with them. Her arguments that it was God's will and for the good of society had no effect whatsoever. They charged her with being visionary, irrational, and ungrateful, saying that it was absurd for her to give up her teaching and a good salary and bury herself in a village orphanage. At last, however, she did get her father's half-hearted consent on the grounds that her work at the orphanage would be a patriotic service. But he was still so unsympathetic and unwilling that she threw herself at his feet, crying, "Consider me as your dead child, but let me go!" Thus it was he bade her go. Floods of despair swept over Utako, everything she loved so dearly there seemed to drop away leaving her alone. But, only for a moment, a Presence came near and there flashed through her mind the words, "Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the Kingdom of God's sake, who shall not receive manifold more in this present time, and the world to come, life everlasting."

It was August 29, 1892, and very hot. Miss Hayashi alighted from the train at Nawa, and hired a ricksha to carry her on to Yano village, where the orphanage was situated. While the ricksha bobbed up and down with the steady dog-trot of the man pulling it, Utako went over her whole decision again. Never had she felt surer of her course of action than this morning. The man stopped running and began climbing the road leading over a mountain ridge. Yano village lay on the other side. At the top a wonderful panorama spread out before her: a fertile valley checkered with paddy fields, several small villages with thatched-roofed houses, and in the background piles of rugged mountains. There lay her new field of service! How fast her heart beat with excitement! She asked the man to

lower the shafts that she might get out to go aside for a moment of prayer. Kneeling down and looking across the valley, she prayed:

Heavenly Father, in obedience to thy call I have come here to give my life for the orphans. Have pity, Lord, upon one so frail and inexperienced. Only thou knowest whether my work here will be successful or not, but whatever suffering I may meet with, by thy grace I shall bear it patiently. As I go down into this valley, shall I come back to this place of dedication having done thy will or having failed thee? Thou, Lord, only knowest. I offer to thee this unworthy body to be used as thou seest best. Grant only, O Lord, that I may serve thee faithfully unto death. I commit myself and all I have to thy keeping. Amen.

Since writing her to come, Mr. Kobashi had gone to Hokkaido in the north, so Miss Hayashi was met at the orphanage by his younger brother. Her work was to teach the twenty children in the orphanage and to supervise the cooking, washing, and housework. There was only one girl to help, but the children, all boys, did what they could. Unaccustomed to manual work, Miss Hayashi found her labors taxed every ounce of her strength. She rose at five o'clock every morning and worked without stopping until long after dark. But it was not the work that was the hardest part of her lot. It was the quiet but definite persecution carried on by the villagers. Because she was a Christian they would not speak to her, except when convention demanded it, and then in a rude manner. After several months the strain proved too much for her. One day while washing vegetables at the well she collapsed, and was quite sick for two weeks. A dark cloud settled over the orphanage, but she, herself, was very cheerful. One day Mr. Kobashi, who had returned, asked her, "Why is it that even in sickness you are so serenely happy?" To which she replied, "There is never anything to worry about. Are we not in God's hands? He is able to take care of us."

The tragedy all feared, but knew was imminent, occurred in March, 1893, Mr. Kobashi's death. Just before he died, recalling his early intemperate life, he gave

SAMURAI'S DAUGHTER DEDICATES LIFE TO GOD

permission for the medical authorities to use his body for a study of the effects of alcohol. His last request regarding the orphanage was that it be moved to Osaka. Then looking toward his younger brother, Jitsunosuke, he asked that he and Miss Hayashi carry on the work, adding, "I give you, my young brother, to Utako. Be to her as a son." A smile came over his face. "God has let me complete in three years the work He gave me to do. All Glory be to Him! Lord," he whispered, "I am ready to leave this world whenever you call me," and closed his eyes.

Relatives would not permit a sale or division of the property and the next elder brother, who came into the inheritance, was opposed to the continuance of the orphanage. Thus it was necessary, almost immediately, to close the work. But Miss Hayashi and the younger brother, Jitsunosuke, decided, at any sacrifice to themselves, to follow the wish of Mr. Kobashi and move the orphanage to Osaka. As they had no money, they returned most of the children to their relatives. Jitsunosuke's younger brother, who was greatly interested in the work, asked that he be allowed to go with them. So Miss Hayashi, the two brothers, and three orphan children, with only ninety-five yen, set out for Osaka.

But a little money, prayer, and faith go a long way. A man was so moved by their story and plans that he let them have a house near Kawaguchi free of rent. This they used for nearly five years. Bishop Williams, then living in Osaka, was also very sympathetic with the venture, and other missionaries and Japanese Christians gave their whole-hearted coöperation. But, even so, more

than once financial troubles became almost unbearable. Sometimes the food would give out; or there would be medicine to buy and no money on hand. But every difficulty they laid before their Lord, who always showed them a way out. Finally, in order to establish a regular source of income, Miss Hayashi secured a position in a night school. Even then

it was very difficult to make ends meet. Yet, in spite of all their trials they never really lacked necessities. In remarkable ways money came in answer to prayer just when it was most needed. One day when they were down to the last sen and had no food, a friend knocked on the door and handed Miss Haya-

shi twenty-five yen received from America.

While wrestling with what seemed insurmountable problems, Miss Hayashi received word that her father was dying. She hurried back to her home to be near him in his last moments, but arrived too late. One of her heavy crosses has been the fact that her father never understood her motives or her work. She herself never had any doubts about her mission and returned to Osaka with renewed determination to fulfill God's purpose for her as she understood it.

Soon after, several cases of typhoid fever broke out in the orphanage and one child died. It seemed as though fate were heaping upon them sorrow upon sorrow. But the little group did not lose courage. They knew they were doing God's will, and that He would, in His own time and way, lead them out of their difficulties. Many were the hours they spent in prayer as the dark clouds rolled about them.

To be concluded

CHRISTMAS GREETINGS

ON this one hundredth Christmas of THE SPIRIT OF MISSIONS the Editors send a special greeting to the whole Family of the magazine particularly our Bishops and other clergy at home and abroad, our parish representatives, and all those who have contributed articles, pictures, or other material to our pages. Without the continuing cordial help of these many men and women, the magazine could not exist, and to them we now say—"A Blessed Christmas."

Colored reproductions of Elsie Anna Wood's "Nativity" used on our cover this month are available at Church Missions House Book Store (large 25c, small 5c).

Why Missions?

A Series of Answers Based on the Gospel

IX. The Harvest of the Word is Sure

By the Rt. Rev. Louis Childs Sanford

THE PARABLE of the Sower lends itself to introspection. It is difficult for a churchgoer to hear the familiar words without asking himself if his is an unresponsive or shallow heart, if his life is so choked with temporal cares and pleasures that the good seed has no chance to mature or if, perchance, he is one of the blessed who bring forth fruit at least thirty if not sixty or an hundredfold. Our Lord's comment suggests these questions.

But if the story is to have no other response, we ought to call it The Parable of the Seed or of the Soil. To name it The Parable of the Sower implies that the activities of the sower are of importance. The acceptance of the Word matters, but "how shall they hear without a preacher?"

The sower went forth to sow his seed. From the subsequent items in the narrative it is obvious that he did so with three enthusiastic convictions:

First, he was convinced that his master had given him good seed. No other kind would be worth sowing. Such is also worth eating, but it is put to its proper use only when it is planted. The seed given the Church to sow is the Word and, if it is God's truth, it is worth sowing in Africa, China, Japan—everywhere. And if it is not worth sowing elsewhere, we are fools to esteem it here. Nor have we the right to keep God's truth for ourselves any more than the sower would have been justified in feeding himself and his family with the corn given him to plant. Too many churches are busy eating their seed.

Secondly, the sower was convinced that he had been put to work in a good field.

He probably said, "This is good soil." He was partially mistaken. Some of it was bad. Wayfarers, with their feet had paved a trail across the lot. In one spot the hard pan was too near the surface. A potentially favorable hollow had been so poorly cultivated that it was full of weed seeds and even the Lord's corn cannot stand too much evil competition. But the sower was not taking any chances and scattered the seed everywhere. There was good earth in the field and it would respond. The story was told long before the days of scientific farming and there was no one to analyze the soil. But our Lord was thinking in terms, not of agriculture, but of soul culture. So far no scientist has appeared who is able to measure the capacity of the soul. The annals of missionary work are full of instances where the most unpromising subjects have yielded rich fruits of the Spirit. Every year some worldly wise man predicts that China will never become a Christian land. But if the Chung Hua Sheng Kung Hui after only one hundred years of cultivation can point to six Chinese Bishops the human soil of China cannot be wholly bad. The field is the world and the soil is good.

The third conviction that sustained the resolution of the sower was that there would be a harvest. Given the two factors of good seed and good soil the product cannot be in doubt. God has provided that agriculture should not be a failure. The harvest of the Word is as sure as the reaping of corn and wheat. Its richness will vary. So much the parable admits. But a thirtyfold yield is no meager reward. The spiritual income fails only when the sower neglects to plant.

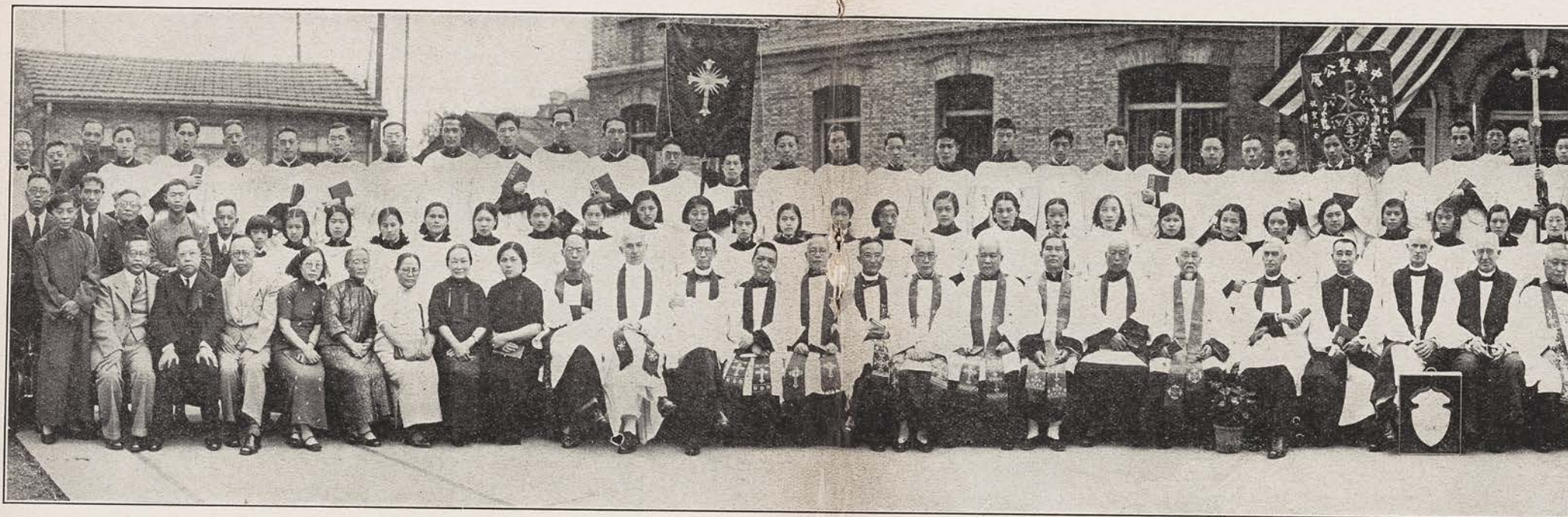
The Spirit of Missions

PICTORIAL SECTION



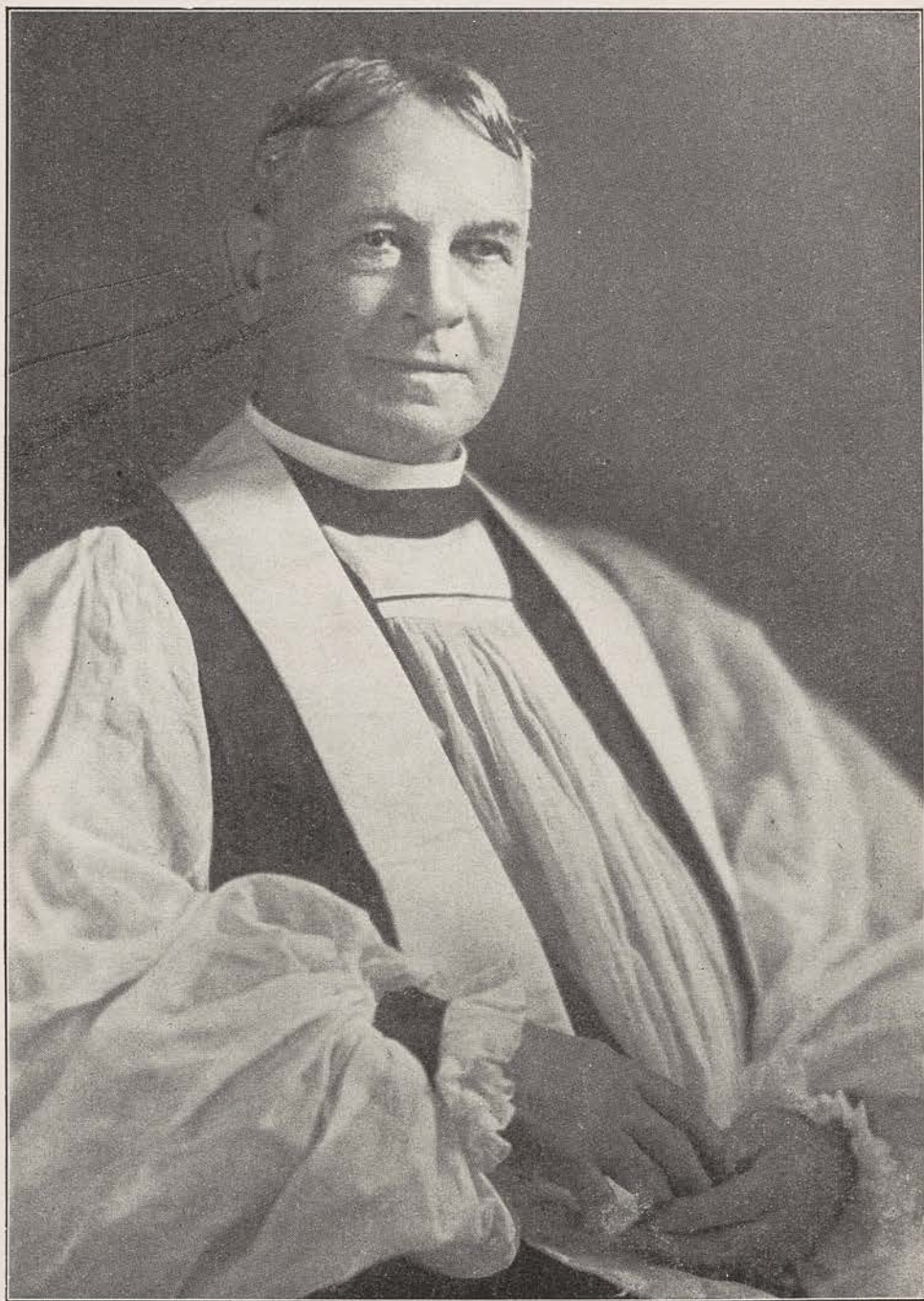
Toyohiko Kagawa, well known Japanese Christian leader, will arrive in San Francisco on Christmas Day to spend about four months in the United States, visiting and speaking in all parts of the land

1835--The Chinese Church Observes Centennial of American Mission--1935



On Sunday, October 6, the Church of Our Saviour, Shanghai, China, was the scene of a great service of thanksgiving for the hundred years of work for Christ carried on by the American Church Mission in China since the landing on October 4, 1835, of our two pioneer missionaries, the Rev. Henry Lockwood and the Rev. Francis R. Hanson. This service was the culmination of a great series of services held in all parishes and missions of the Chung Hua Sheng Kung Hui

up and down the Yangtze Valley. Three Bishops (first row right in upper panel)—the Rt. Rev. Lindel Tsen, Bishop of Honan, the Rt. Rev. John W. Nichols, Suffragan Bishop of Shanghai, the Rt. Rev. John Curtis, Bishop of Chekiang, about forty other clergymen, and many distinguished Chinese laymen participated in the service which was held in accordance with a resolution of the recent General Synod of the Chinese Church. (See pages 534-6)



THE VETERAN MISSIONARY BISHOP OF ALASKA

Forty years ago on St. Andrew's Day, 1895, Peter Trimble Rowe was consecrated as this Church's first missionary leader in Alaska. Today he remains the Church's vigorous leader in the Far North despite the crushing effect of reduced appropriations for his work



CARIBOU CROSSING THE RIVER NEAR FORT YUKON, ALASKA

Dr. Burke Has Overwhelming Anxieties

Lone doctor on the Arctic Circle collapses under strain caused by reduced appropriations and resulting overwork. New difficulties arise

By *Clara Heintz Burke*

St. Stephen's Mission, Fort Yukon, Alaska

THE WINTER OF 1934-1935 was one of the hardest we have ever experienced at Fort Yukon, Alaska. For months the Hudson Stuck Hospital was crowded, every bed filled, many with serious cases. Dr. Burke and the nurses were worked to the limit. Month after month, in addition to all the constant and exacting work, the Doctor was terribly worried by the reduction in the appropriations. These reductions came at a time when the hospital had to do not only its usual work of ministering to the sick, and saving life, but also had to meet the additional expenses caused by the heavy work of the winter.

Dr. Burke was just beginning to see his way through this time of anxiety, both from the health and the financial points of view, when an epidemic of measles swooped down upon us. There were more than 350 cases to care for in the village. Most of the people had to be fed. Doctor and nurses were working night and day. Tents were put up to care for the sickest cases, as the hospital was already filled. Our food supplies

rapidly melted away. The Doctor was sick with worry as to how increasing bills were to be met.

When the epidemic of measles began to subside and plans could be made for the patients suffering from the after effects of the disease, our dear friend Joe Matthews, engineer of the steamer *Yukon*, was brought to the hospital with double pneumonia. Again the Doctor worked night and day doing all in his power to save Joe's life. But Joe was seventy-three and a man of that age has not much power to fight back. For six weeks the fight went on. During the last week Joe would plead with "Hap" (Dr. Burke) not to leave him. When not working with other patients, the Doctor spent his time at Joe's bedside, snatching a little sleep now and then in a chair. It was midnight on September 9 when Joe died. The Doctor came to the mission house and slept in his bed for the first time in three weeks.

The next morning I insisted that he have his breakfast in bed before dressing to go to the hospital. After bringing him

THE SPIRIT OF MISSIONS

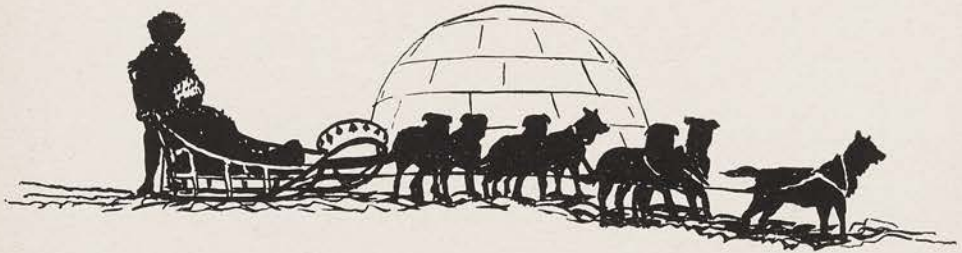
a tray I left the house for a few minutes. On my return I found him lying unconscious on the living room floor. Fortunately that evening a steamer arrived *en route* to Dawson, six hundred miles up the river. We put the Doctor aboard and made the journey all right. Dr. Munn, at Dawson, reported that he found symptoms of cardiac trouble, due to a rundown condition rather than to any organic disease. He ordered complete rest. A return to Fort Yukon would mean no possibility of rest for the Doctor. Therefore, it was decided to take him to Fairbanks. We were greatly cheered when Dr. Carter told us after his examination that there was no need for worry and that a few weeks' rest would enable Dr. Burke to return to Fort Yukon and his work. The whole trouble he said was due to strain, worry, and lack of sleep.

Even at Fairbanks the Doctor could not escape responsibilities and anxieties. After a few days a telegram from Fort Yukon gave us the astounding and disheartening information that there was no migration of caribou in the Fort Yukon region. Ordinarily in September vast herds of them cross the Yukon. They provide our meat supply. We use about 150 a year. It is the one sure way the Indians have of helping the hospital. They bring in all the meat. Possibly moose may come our way after Christmas, but if not, the scarcity of meat will be just another load for the Doctor to carry. The situation will be bad enough

for the hospital but it will be worse for the native people whose principal diet is meat.

While Dr. Burke was racking his brains to find a way for meeting this situation, the added expense it would mean, there came a letter from the Church Missions House telling him of the generous gift of \$500 from a layman who had heard something of the hospital and its work. When that letter was opened the Doctor literally shouted with joy and said, "God is good to us. We have a great deal to be thankful for." Then hard on its heels there came another letter from the Church Missions House. This was not so good. It told us that in order to bring the appropriation for Alaska for the year 1936 down to the amount allowed by the National Council, Bishop Rowe had found it necessary to cut out altogether the item of \$2,000, which we call "The Fuel Fund." That is the amount we have to spend to heat the hospital in the ten months from September to July. How is it possible for a hospital on the Arctic Circle to go through the Arctic winter without the means to buy the cords of wood necessary for the heating plant? What is going to happen to the patients, the nurses, and the other members of the staff?

That is the big question that will face the Doctor when we return to Fort Yukon. I only hope that the attempt to solve it will not bring on another breakdown.



Read a Book

Recommended by the Rev. Lester Leake Riley

Our guest contributor this month, the Rev. Lester Leake Riley is the rector of Zion Church, Douglaston, Long Island, and a frequent contributor of bookish comment to the Churchman. His early ministry spent largely in the Middle West included service in Springfield, Illinois, where Vachel Lindsay spent much of his life.

1 1 1

These, in the name of Jesus
Against the dark gods stand,
They gird the earth with valor,
They heed their King's command.

This is our faith tremendous,
Our wild hope, who shall scorn,
That in the name of Jesus
The world shall be reborn!

SO SANG Vachel Lindsay, America's tramping troubadour, in praise of missions, in his Rhymes To Be Traded For Bread. And though no Church commissioned him, he was none the less a missionary. Out of his Virginia forefathers into his Kentucky and Indiana forebears he fought with Daniel Boone and prayed with Alexander Campbell and the spirit of the pioneer America lived on in his life and songs. In the home of his boyhood, the Springfield, Illinois, that must be the symbol of every American hearth and home, his good mother conducted a *Via Christi* mission study class which met weekly for over thirty years. So it was decreed by all the heritage of blood and place that Vachel should be, in his turn, the inspired apostle—the one sent of God—and his mission was certainly Christ's Kingdom, and he was St. Francis, or now it was Johnny Appleseed. His field of sowing was the Soul of America and his seed the Gospel of Beauty.

It was this pioneer evangelical urge in his blood which set him on, as Edgar Lee Masters in Vachel Lindsay, A Biography (New York, Scribners, \$3.), says "to reform and regenerate America, to save it from commercialism and to invest it with the soul of beauty." He might have been merely George Brush of Wilder's *Heaven's My Destination*, for he was, indeed, "aloof and puritanical," a trait which wrings from Christopher Morley's "Shandygaff" the sigh: "Alas! he drinks no beer!" But, be it said to his praise, that in eating and drinking, in loving and playing, he was self-ordered and not at all interested in controlling other people. Nor were his poverty, his prayers or his worship steps towards self-salvation. "They were rather activities for the salvation of men." This was Lindsay's genius—to find the way of Christ's Kingdom the way of Beauty. For this way he battled his life long and for this way he was content to suffer, sometimes gladly, sometimes bitterly. Out of it all, he made for us, as the Indians say, "great medicine."

The dynamic vitality of his dreams and visions saved him from slinking away solemnly into a dark corner to brood upon his sins. So his biographer notes that, "America started as an evangelical culture, all despite the deism of Washington, Franklin, and Jefferson. Lindsay was immersed in this culture; and in this sense he was wholly American." It was this America which gave the poet his prophecy. He was much like Whitman in his national genius and his poems, affirms Masters, "constitute the most considerable body of imaginative lyricism that any American has produced."

But there was always the man who made these poems and this book tells the story faithfully and truthfully of the

THE SPIRIT OF MISSIONS

strange, sad misalliance with the America he loved so well. If he called men to see again the forge fires at the crossroads, to hear the song of the anvil ring through the country, he made the symbol of America's common life and lot that of the anvil aristocracy. So he would have it, though circumstances decreed otherwise. For the cities of our discontent, industrially and commercially minded, evolve an aristocracy in terms social, political, and economic against which Lindsay's mind and heart rebelled. So for respite he betook himself to making his Map of the Universe, which he was always changing according to the changing fantasies and whims of his wildest flights of fancy. He knew he might be wrong. He knew he fumbled and blundered, but "God makes our blunders

wise!" as he sang of Columbus, and in this faith he was stayed—not to the end, alas! for Life proved too much for him at the last.

Frustrated, disillusioned, he cried out in passionate agony against the fate that overwhelmed him. And why? Masters gives answer in this book of authentic portrayal and value. It is a book whose theme touches the human interest in this poet's vivid personality. The human scene itself, in its pettiness and sordidness is frankly and tenderly treated, and in its romantic reaches there is the redeeming touch of inspiration and interpretation. The sad mystery of the tragic life of this noble American citizen, the poet and prophet of our soil, and of our soul, is here set forth indeed in a biography truly told.

1836-At the Turn of a Century-1936

WITH this issue THE SPIRIT OF MISSIONS completes one hundred years of continuous monthly publication in the interest of the Church's Mission. It was a hundred years ago next month, in January 1836, that the first issue of the Church's missionary magazine came from the press. In honor of that event THE SPIRIT OF MISSIONS next month will publish a special centennial issue. In addition to a brief historical sketch of our first hundred years' service to the cause of Christ throughout the world, we shall reprint the first editorial which appeared in THE SPIRIT OF MISSIONS for January 1836, and a selected group of articles from the files of the magazine showing the development of the Church's missionary work during the past hundred years. The centennial issue will have a special cover—a reproduction of the cover which appeared on the first issue.

AS THE SPIRIT OF MISSIONS enters upon its second century the Editors are proud to announce some of the other good things which may be looked for in the magazine during 1936. Ever since the first Lenten Offering number was published in 1902 under the editorship of John W. Wood, this special annual number has been looked forward to with widespread interest. In 1936 the Lenten number will be the February issue and will be built around the Lenten Offering theme adopted by the Department of Religious Education—Christian Heroes of Many Lands. In the coming year our regular monthly features will be continued and expanded so far as the limited size of the magazine permits. Early contributors to Why Missions? will include the Rt. Rev. Thomas C. Darst, Bishop of East Carolina, Mrs. W. J. Loaring-Clark, the Rev. D. A. McGregor, and the Rev. C. Leslie Glenn. Book comment will be contributed to Read a Book by the Rev. Henry B. Washburn, Kenneth C. M. Sills, and others.

The Forward Movement

THE RT. REV. HENRY W. HOBSON, D.D., *Chairman*

223 West Seventh Street, Cincinnati, Ohio

THE DECEMBER (Christmas) number of *Forward—Day by Day*, the daily Bible readings, has for its theme, God With Us. The emphasis is on the preparation and celebration of the Christian Christmas. In the middle of the booklet are directions for building a Christmas crèche and silhouette figures which may be cut out and pasted on cardboard.

HOW MAY THE women of the Church cooperate in extending the work of the Forward Movement until it reaches every parish and every individual? This was the theme of the conference of the women associates of the Joint Commission on the Forward Movement meeting with the Executive Committee in Cincinnati, October 21-22. The women associates are Mrs. Henry S. Burr, Miss Frances Bussey, Mrs. Charles Carver, Mrs. Charles P. Deems, Mrs. Edward Ingersoll, Miss Marguerite Ogden, Mrs. Fred P. Outland, Mrs. Henry Hill Pierce, and Miss Elizabeth Matthews.

Among the subjects discussed were the revival of religion in the home; wider use of the Commission's Bible readings and meditation manual, *Forward—Day by Day*; adult education; youth program; programs for Lenten and Easter-Whitsunday seasons; and the availability of women as speakers and leaders of Forward Movement conferences for women.

The conference was agreed that one of the next steps of the Forward Movement should be to teach us all how to pray. It was decided to prepare two courses on prayer which would be available for parish schools of prayer.

A course on Christian preparation for young men and women planning to attend college is also being considered.

The subject of religion in the home was considered at length. To assist par-

ents and others a series of nine programs for group meetings or for individual study will be prepared under the general theme, Religion in the Home:

1. What Christ has done for the home.
2. The influence and responsibility of parents.
3. The Christian ideal of marriage.
4. Present-day difficulties in the way of religion in the home.
5. Definite suggestions for family prayers.
6. The observance in the Christian home of special occasions, family occasions, national occasions, and Church festivals.
7. The family pew as the extension of the relationship of religion in the home.
8. The expression of the spirit of neighborliness and Christian hospitality in the home.
9. The home as the place where the pattern is set for Christian social living.

Mrs. Fred Outland, of Washington, North Carolina, is the chairman of the newly formed Forward Movement Committee on Women's Work. The other women associates are members of this committee, which is perfecting a national organization, utilizing existing organizations and extending to every diocese and parish. Regional conferences for women are being planned.

Under the topic of spreading the literature, one associate told of sending a copy of Bible Readings to a friend who had not been to Church for thirteen years. This friend was so impressed by what the post-Easter booklet had to say about the Christian's responsibility in the matter of rightly using one's franchise, that she awakened to the realization that the Church is tremendously concerned about the things in which she was interested. This so changed her whole attitude toward the Church that she has become an earnest witness and a regular worshiper. She is now bringing others back to the Church.

SANCTUARY

The Endless Joy of Christmas*

Glory be to God on high;
And in earth peace, good will towards men.

By the archangel's salutation,
By Mary's glad obedience,
By the endless joy of Christmas,
By the love of Mary Mother,
By thy lowly birth and lodging,
By thy cradle in a manger,
By the song of herald angels,
By the homage of poor shepherds,
By the offering of princes,
By the holy name of Jesus,

Grant us thy peace.

WE THY children beseech thee to hear us, O Lord God, and to grant
That the glad light of the Incarnation may shine throughout the
world,

That the gospel of thy love may win the faith and homage of all hearts,
That all estates of men may know and find their unity at Bethlehem,
That the questionings of all minds and the wants of all souls at Bethlehem
may find their peace.

That thy birth as Man may hallow the whole life of man.

WITH ANGELS and archangels, with patriarchs and prophets, with
Mary and Joseph, with wise men and shepherds, with all men and
all creatures, let us bless the Lord;

For unto us a Child is born, unto us a Son is given; and the govern-
ment shall be upon his shoulder;

And his name shall be called Wonderful, Counsellor, the Mighty God,
the Everlasting Father, the Prince of Peace;

For in the beginning was the Word, and the Word was with God, and
the Word was God;

And the Word was made flesh, and dwelt among us;

And we have seen his glory, glory as of the only begotten of the
Father, full of grace and truth.

*Adapted from Cambridge Offices and Orisons.

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

SOME PROBLEMS of National Council were well discussed at the Houston meeting of the House of Bishops. For this the officers of National Council are grateful. It indicates no little change of attitude when the Bishops show such a willingness to share responsibility with the Council and advise as to policies and work. Such a disposition makes for that kind of coöperation which is the best of partnership, for with the House of Bishops and National Council planning and acting together much in the way of advance is possible for the Church.

This came about quite naturally and may be traced to several causes. For one thing, National Council at its last meeting had discussed its relation to the whole Church and certain matters were referred to this meeting of the House of Bishops for their advice. One had to do with the question of appeals to individuals by National Council. Such a policy was approved, provided such appeals were made with the knowledge and coöperation of the Bishop of the diocese. The second matter had to do with the kind of a Field Department to be maintained by National Council. While a great divergence of opinion was expressed, as indeed might have been expected, yet it was possible to estimate the value of field work by the experiences given by the Bishops. In this connection Dr. Reinheimer was asked to speak and given a most cordial reception.

Another reason National Council matters received such attention was because some of the Bishops had asked for this discussion. At the request of the Bishops of the Sixth Province the Presiding Bishop had appointed a committee of

five to prepare a report in advance. This committee of which Bishop Ingley was chairman, reviewed the situation and made definite recommendations. Other members of this committee, notably Bishop Maxon and Bishop Davis supplemented the report with strong statements. The response on the part of the Bishops is promising of good results.

A fourth reason lay in the advantage of having a President of National Council who was also a member of the House and could bring these matters to the attention of the Bishops and ask their help, and also as Executive Secretary of Domestic Missions another member of the House who had opportunity to give valuable impressions of the field as he had studied conditions.

All this augurs well for a future of increasing understanding and coöperation between the two great units in the life and work of the Church.

—PHILIP COOK.

✓ ✓ ✓

THE FINAL meeting of the National Council for 1935 will be held December 10-12 at Church Missions House, New York, N. Y. Important actions from the meeting of the House of Bishops will reach the Council while its own agenda includes the presentation of reports upon the relation of the National Council to the young people of the Church especially in connection with its missionary work, and from the Field Department a carefully considered promotional plan and program. While the December meeting marks the close of the year, the financial standing of our missionary program cannot be considered before the sessions of Feb. 11-13, 1936.

Domestic Missions

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

THE REPORT OF the Commission on Work with Isolated People was one of the highlights of the meeting of the Synod of the Northwest, held in September at Fargo, North Dakota. Conspicuous progress has been made in the promotion of this type of work in the Dioceses of Montana and Colorado and in the Missionary Districts of South Dakota, Wyoming, and North Dakota. Far and wide, over the broad prairies and in small villages and mining towns, lonely people are under the care of the Church. Thousands of children are receiving religious instruction through the Church-School-by-Mail. The busy and sympathetic women who are in charge of this work in the Province are reaching many of the potential leaders of American life. When one considers the millions of children and adults in our rural areas who have no connection with any Church, it is cause for rejoicing that our Church has made so propitious a beginning in her attempt to care for her own folk, as well as others who are deprived of contact with organized Christianity. Stories by the dozen have come to us of parents and children who bless the Church for her ministrations to them in their time of need. Seldom do we find an investment of missionary money that brings such large returns. By means of the mail the Church not only brings comfort and encouragement to many anxious fathers and mothers, but also brings into the Church, and through the Church to Christian living, many of its most promising boys and girls.

By this means, and by other means used to reach people in rural areas, the Church makes a contribution to the Nation such as cannot be done in any other way. It is our hope that every diocese and missionary district may follow the example of those who have pioneered in this work and set up the necessary agency to reach out to the people who really need the Church and welcome its aid. The

investment of a salary for a director, and an appropriation for material, will bring large returns. About ten per cent of the confirmations in North Dakota are the result of the work among isolated people.

BISHOP KEMERER of Duluth is finding it difficult to maintain work with the Indian people of his diocese because his staff of Indian clergy has been depleted by death and by cuts in appropriations. Furthermore, the peculiar condition in the Indian field, makes it impossible to find theological seminaries which can provide adequate training for likely Indian boys. The Bishop must develop an Indian ministry or the work will soon begin to languish. Bishop Kemerer writes:

We must find a way to train our Indian candidates for the ministry. Fortunately, we have at White Earth an almost ideal condition and adequate buildings both for class work and dormitory purposes. I have secured a fine Indian farmer to work the farm, provide food for the resident missionary, and keep up the property. A white man, formerly a teacher in a Government Indian school, has been engaged to take care of the school at the White Earth Mission and tutor the candidates in their theological studies. Two splendid Indian boys, recently graduated from the school at Flandreau, South Dakota, who have offered themselves, will be the first students. They will be trained in the service of the Church and in pastoral work. I placed them in residence September first, and have sufficient money in sight to pay the expenses for the first four months. For the rest, I am going on faith. This is a matter of the utmost necessity and cannot wait.

An item has been placed in the Duluth budget for 1936 to provide for the maintenance of this work. The school will serve a great need as a center for the training of candidates for the ministry for all our Indian fields in the Northwest. A small investment will bring large returns through the ministrations of adequately trained Indian clergy.

Foreign Missions

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

Across the Secretary's Desk

ONE OF MY friends in the United States who follows the work of our Philippine missions with intelligent and generous coöperation, expresses the conviction that: "The courage and devotion of our missionaries are beyond all praise. A tenth of it scattered about at home would create a revolution in the Church."

ALL TEN OF the dioceses of the Nippon Sei Ko Kwai were represented at the seventeenth triennial Synod. The truly Japanese character of the gathering is evident from the fact that of the ten Bishops present two were Japanese. The Synod elected a third Japanese Bishop to have charge of the Diocese of Mid-Japan. Of the forty-one clerical delegates thirty-nine were Japanese. Of the forty-one lay delegates forty-one were Japanese.

ONE OF THE great contributions which our Church is making to the education of girls and young women in Japan is to be found in St. Agnes' School, Kyoto. Its name and its work are known to many readers of THE SPIRIT OF MISSIONS. Few of them, however, realize that the earnings and the gifts received from Japanese sources by the school in the course of the year exceed the amount given by the Church in the United States for its support. Last year the St. Agnes' income, exclusive of the missionary appropriation, was Yen 40,130. For the same period the amount of the appropriation including all missionary salaries was Yen 38,150.

Another important institution of the Diocese of Kyoto is St. Barnabas' Hospital, Osaka. Last year its earnings and the gifts received from Japanese sources totaled Yen 87,123. The appropriation, including all foreign salaries, was Yen 47,910.

CAN YOU IMAGINE my thankfulness upon receiving the following letter a few days ago:

Will you please forward the enclosed to one of our missions in Japan? My sister and I are sending the gift in honor of the one hundredth birthday anniversary today of our father, one of the officers on board the flag-ship *Mississippi* during Commodore Perry's expedition to Japan, 1852-54. May God continue to bless the opportunities then opened to our Church to follow the command of His blessed Son, "Go ye into all the world and preach the Gospel to every creature."

There were three reasons for my thanksgiving: First, because the letter expressed such fundamental conviction with regard to the duty of sharing our Lord and His message for humanity with all the world. Secondly, because of the method taken to commemorate a significant anniversary. How the Church's work might leap forward if the example of these two friends was generally followed. And thirdly, because it gives me an opportunity to add to the building fund of the Church of the Resurrection, Kyoto. Those who want to know more about this enterprise can secure it by a post card request to me.

CHURCH PEOPLE who followed the suggestion of the Forward Movement Commission to read The Acts of the Apostles during the Trinity season, found it, I am sure, one of the most interesting and stimulating books about missionary work they ever read. Perhaps there are many people who think that the acts of the Apostles have come to an end. The truth is that the kind of history those early apostles of our Lord made has been made in each Christian century since their time. Such history is being made today. A modern supplement to The Acts of the Apostles is James Thayer

THE SPIRIT OF MISSIONS

Addison's *Our Expanding Church*. It tells the thrilling story of the growth of our Church in this country and round the world wherever its apostles have been sent. Your copy awaits you at the Book Store, 281 Fourth Avenue, New York. Its cost is twenty-five cents.

I HOPE THAT THE whole SPIRIT OF MISSIONS Family has read the article on page 555 concerning Dr. Burke's illness. Let us give thanks to God for his recovery.

Anyone who has seen the hundreds of cords of wood stacked up near the Fort Yukon Hospital, and who knows the way in which the furnace eats up those logs, as it does its part daily in raising the hospital temperature to a habitable level, will understand the anxious days that face Dr. Burke and his staff unless something is done, and done quickly, to assure him that he may let the usual contract for fuel supply, with certainty that there will be money to pay the bill. It would be a pleasure to me to act as the channel through which that reassuring information may be given.

BISHOP GRAVES, writing recently about a good many problems which confront China, politically and economically, in these days and the difficulty of finding a solution for them, says:

One thing, at least, I and all our missionaries here are certain about: We know why the Christian Church sent us here and we are trying to carry out our orders. Perhaps the ultimate salvation of China lies just in the conversion of her people to faith in the one God and, by that faith, to justice and righteousness.

THE SEPTEMBER issue of THE SPIRIT OF MISSIONS contained this laconic notice:

The Rev. Leslie Fairfield, a new appointee, sailed August 9 from San Francisco on the *President Hoover*.

That announcement caused little stir in the Church at home. At the other end of the line, however, it did cause a very considerable stir in the Church in China. The *Shanghai News Letter* for October

announces Mr. Fairfield's arrival on August 29, and then goes on to remind its readers that *Mr. Fairfield is the first clergyman to arrive from the United States for work in the Diocese of Shanghai since the year 1925*. For ten years the Diocese has been waiting for a recruit. Is it merely a platitude to say: "Such things ought not to be"? What is the remedy? May I suggest without any intention of being unduly pious, that the remedy is to be found in a greater amount of earnest thinking on the part of people and especially young people in this country, and more earnest prayer by everybody.

With Our Missionaries

CHINA—ANKING

Blanche E. Myers sailed September 22 from Shanghai on the *Empress of Asia*, and arrived October 7 in Vancouver, on regular furlough.

Mrs. Lloyd R. Craighill and her two children sailed November 4 from Shanghai on the *Empress of Japan*, on advanced furlough.

JAPAN—KYOTO

The Rev. and Mrs. J. J. Chapman and daughter Josephine sailed October 17 from Los Angeles, after regular furlough.

JAPAN—NORTH TOKYO

The Rt. Rev. John McKim, sailed November 6 from Yokohama for Honolulu.

PANAMA CANAL ZONE

The Rev. and Mrs. Robert W. Jackson and son sailed November 6 from New York on the *Cristobal*, after regular furlough.

PHILIPPINE ISLANDS

The Rev. John C. W. Linsley, returning from furlough, sailed November 16 from Vancouver on the *Empress of Russia*. On his arrival in Manila he becomes rector of the Cathedral Parish of St. Mary and St. John.

Mrs. Arthur R. Richardson and children sailed October 29 from Portland on the *General Sherman*, after regular furlough.

Dr. and Mrs. Hawkins K. Jenkins and their two children, arrived November 4 in New York on the *Tai Ping*, on regular furlough.

Louise A. Goldthorpe sailed September 25 from Manila on the *General Sherman* for Japan, whence she sailed October 25 on the *General Lee*, and arrived November 11 in Portland, on regular furlough.

PUERTO RICO

Lillian M. Owen sailed October 23 from New York on the *Tachira*, and arrived October 29 in San Juan, after regular furlough.

Religious Education

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

The Forward Movement's Youth Program

DURING JANUARY and February the emphasis of the Forward Movement is to be Youth and Education. This means that this is to be the topic of interest in the thought of the whole Church, for the Forward Movement is not something outside the Church, it is the Church herself going forward.

The Daily Bible Readings with their comments will have special reference to the needs of our children and young people. We are called to earnest prayer for those for whose training in the Christian life we are responsible.

In addition to personal devotions there is need for a parish program in order that we may think out together the problems of the children and the young people and that we may plan to do better work for them and with them. Two programs have been arranged for use in parishes during the period from Epiphany to Ash Wednesday. Copies of these programs will be sent to each parish by the Forward Movement Commission in December.

The program for the children's work is directed to Church school teachers to provide them with helps and suggestions whereby they can improve the work of the Church school. It suggests six different activities and it is intended to be so definite and practical that any group of teachers may be able to follow it. The suggested activities are:

1. A Corporate Communion of Church school teachers and officers on Sunday, January 5, 1936, with special intention for the Christian nurture of the boys and girls. This service should be preceded by a Preparation Service, for which a suggested form is provided.

2. Weekly discussion groups of teachers and officers. Seven subjects with helpful outlines are suggested for discussion:

1. What does Forward mean in our Church school?
2. Understanding our children better.
3. The child in the fellowship of the Church.

4. The child at worship.
5. The child's religious questions.
6. The teaching process.
7. What are the Forward steps that must be taken in our Church school?

The outlines for these discussions are worked out in such definite practical ways that it is believed that every parish will be able to carry the plan through effectively.

3. The reading by each teacher during this period of at least one good book on teaching or on Christian life and thought. A list of suggested books is offered but others might be added by the rector of any parish for his people.

4. The daily use of special prayers for children and for teachers.

5. Each teacher to visit the home of each child in his or her own class and to form the acquaintance of the parents during this period. Or, a parent-teacher meeting to be held toward the end of the period to bring about acquaintance between teachers and parents and to give guidance to parents regarding their responsibilities for the child's religious development.

6. A public dedication service of Church school teachers on Quinquagesima Sunday, the last Sunday of the period. A suggested order for this service is offered.

We also look for a Forward Movement in young people's work. Representatives of the various young people's organizations of our Church have been considering how best to utilize this seven weeks from Epiphany to Ash Wednesday. It has been decided to leave to each organization the responsibility for giving the Forward Movement emphasis among its own members. But a plan has been worked out, addressed to the parish, in the attempt to arouse adults to the needs of our young people:

1. Every organization in the parish is asked to give one meeting, at least, during this period to a discussion of the needs of the young people of the parish and to the provision that is or should be made to meet those needs. This means that the Vestry should give a whole evening to consider this subject, and the Woman's Guild should do the same among themselves, and the Men's Club and every other organization that exists in the parish. A rather full out-

THE SPIRIT OF MISSIONS

line for these discussion groups has been prepared and will be circulated by the Forward Movement Commission.

2. There should be some act of formal recognition of the young people as a part of the parish and of the parish's responsibility for them. Possible ways in which this may be done are suggested in the available literature.

3. There should be special sermons on the place of youth in the Church with special participation by the young people in the service.

4. Special attention should be given to the interests of young people through the parish bulletin, a bookshelf, and other methods of publicity.

5. Plans should be initiated for giving the young people more participation in the life of the parish by activities such as ushering, junior vestry, or membership in the parish council.

6. A Corporate Communion, some Sunday during the period, of adults and youth of the parish with special intention for young people's work, to be followed by a breakfast if possible.

7. Follow-up. Plans should be made to follow up the interest that has been aroused

and to take advantage of the opportunities that have appeared.

During December three pieces of literature will be sent by the Forward Movement Commission to every parish:

1. *Forward Day by Day*, Bible readings and comments for the period from Epiphany to Ash Wednesday.

2. *Youth and Education*, a program for a Forward Movement in the Church school.

3. *Your Parish and Its Young People*, a program for a Forward Movement among young people.

Of course there are no mechanical and automatic ways of furthering Christian life. But it is believed that if the people of a parish really desire to go forward in their personal religious life and in their corporate life with children and young people, this literature will be of help in making the advance intelligent and orderly.

Know Your Church's Work by Sight

The first unit of a new Visual Education Service for the use of parishes throughout the Church will be issued early in December by the Department of Publicity.

Visual Education Service will offer an up-to-date presentation of the Church's work by means of illustrated talks, embodying the correct principle of teaching by means of interesting, informative and stimulating description and argument, with fitting stereopticon pictures to clarify the talk, to aid in creating interest, and to assure retention of facts and ideas presented.

The first unit, *The Church in Latin America*, is keyed to the current study topic and is especially valuable for use by Woman's Auxiliary branches, Men's Clubs, Church schools, Young People's organizations, and study groups. Dioceses, too, will find it useful, permitting, as it does, concentration on a given topic at a specific time, all through the territory.

Full information may be obtained upon request addressed to Department of Publicity, Church Missions House, 281 Fourth Avenue, New York, N. Y.

Christian Social Service

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

Volunteers in Social Work and Other Notes

THE CHURCH has a special concern with the function of the volunteer in social work. The Rev. Lewis Bliss Whittemore, chairman of the Social Service Department of the Diocese of Western Michigan, is also chairman of the Volunteers Committee of the Grand Rapids Community Chest. Under his leadership the Central Volunteer Bureau has largely extended its usefulness.

In earlier years in Grand Rapids the function of the Central Volunteer Bureau was thought of primarily as enlisting, training, and placing volunteer aides for the various social agencies of the city. Under Mr. Whittemore's guidance the Bureau has also developed training courses to serve not only these volunteers but also persons interested in social problems from every conceivable angle. These proved of value to canvassers for the Community Chest particularly and also to socially-minded citizens generally.

In the case of each course the meetings were held on five successive Monday evenings, preceded by a palatable but inexpensive dinner. Topics for the first course included Community Resources, Recreation and Character Development, Health, Dependency, Delinquency and Maladjustment, and Relief. Several hundred people heard each address and at least eighty per cent remained for the ensuing round table discussions.

Inspired by the success of the first course the Bureau reached out into broader fields for the second, calling in outside speakers of note instead of relying upon local talent. Their subjects were: New Responsibilities of Social Work, Social Work Standards and the Job to be Done, New Social Creed of the Federal Council of Churches, The New Transient, and What is the Future of Private Philanthropy?

The practical results of these train-

ing courses showed themselves in a broader understanding of the work of the social agencies of Grand Rapids, and in the growth of a greater spirit of fellowship and partnership between social workers and the public.

IN NO DIOCESE is the Church's social work quite as well articulated as in the Diocese of Long Island where the Church Charity Foundation has under its direction the huge new St. John's Hospital, the Home for the Aged, the Home for the Blind, all in Brooklyn, and the Children's Cottages, in Sayville. Throughout Long Island the initials C.C.F. are a constant symbol of alert, intelligent, personalized social work.

A recent bulletin of the C.C.F. points out the values served by the one air-conditioned room at St. John's Hospital:

Last summer it was the means of saving lives that probably would otherwise have been lost. Everyone recognizes the distress caused by excessive heat and excessive atmospheric humidity; but not everyone appreciates that in certain types of sickness, post-operative conditions especially, proper conditions of the atmosphere in critical hours may easily make the difference between survival or fatal collapse. In other words, an air-conditioned room may save a patient's life. We have one such room at St. John's. We need another, and need it badly.

If a generous Churchman were looking for an ultra-modern Christmas charity, what finer gift could he imagine than the present to one of our Episcopal hospitals of the \$400 needed to provide an air-conditioned room!

THE THIRD Sunday after the Epiphany will, as usual, be observed as Social Service Sunday. The date is January 26, 1936.

The Field Department

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

WHATEVER date may be regarded as the turning point in secular life, it becomes plainer every day that General Convention marked the turning point in the affairs of the Church. This turning involved much besides an increase of nine per cent in Expectations over the preceding year. Of greater significance was a turning that expressed itself in an inclination to restore orderly procedure and reemploy constructive measures. This inclination has increased steadily as the Church moved up to the recent Canvass.

The foregoing needs to be seen in order to understand the treatment given by the House of Bishops at Houston to several matters related to the promotion of the work of the general Church.

First came the report of a committee on The Promotional Responsibility of the Bishops. This committee had been appointed by the Presiding Bishop in response to a petition received last spring from the Bishops of the Sixth Province. It consisted of the Rt. Rev. Fred Ingley, the Rt. Rev. Cameron J. Davis, the Rt. Rev. James M. Maxon, the Rt. Rev. Walter Mitchell, and the Rt. Rev. J. I. B. Larned.

How largely this report expressed the determination to reinstate orderly and proven methods is evidenced by its endorsement of:

1. The unified promotion of diocesan and general Church work.
2. The strict adherence to the partnership principle in the division of missionary income
3. The coördination of the programs of field work conducted by the parish, diocese, and National Council
4. The importance of the personal leadership of the Bishops, particularly in connection with vestry conferences on the Church's Program.

A very definite suggestion was addressed to the Provinces, inviting them to arrange the programs of the synods to permit in each instance an institute on

the promotion and work of the general Church.

Finally the report of the special committee seconded the appeal issued by the National Council at its September meeting urging clergy and laity to give full and continued coöperation with the plans of the Forward Movement Commission and with a specific recommendation that the Commission foster the Church-wide practice of noonday prayers for missions.

In addition to the report of this committee, the House acted on two matters referred to it by National Council.

At its conclusion, two resolutions were adopted replying to the inquiries received from National Council:

First, the House of Bishops gave its endorsement to the use of a direct appeal to individuals for gifts in case the Expectations of the dioceses fail to meet the Budget of 1936, and thereafter. It provided, however, that this should be done with the consent and coöperation of the Bishops.

What this amounts to is not approval to initiate a new policy, but merely a fresh endorsement of a policy that has prevailed throughout the history of the Domestic and Foreign Missionary Society.

The second resolution of the House of Bishops was a request to National Council to consider the advisability of engaging at the earliest time, when income permits, two additional secretaries in the Field Department.

This means that in the judgment of the House of Bishops the Field Department should be restored as soon as money is available to the status it occupied prior to January 31, 1935, when the staff consisted of an Executive Secretary and Corresponding Secretary working from Church Missions House, and four General Secretaries located at strategic points elsewhere in the Church.

The Woman's Auxiliary

GRACE LINDLEY, LITT.D., *Executive Secretary*

Files and Friends

WE ARE ALL familiar with the telephone slogan, "The Voice with a Smile Wins," and most of us can recall more than one telephone conversation with someone absolutely unknown to us whose pleasant voice, clear statement of their business, and an appreciative word or two before hanging up has left us, as Skippy would say, feeling "good all over."

This is also true of those with whom one corresponds and is especially so in the Supply Department. We have a large box of cards which to the casual observer is just that. To us it is far more for it represents people whom we feel honored in calling friends.

One of our yearly duties is to post on these cards the diocesan annual reports of boxes, both personal and institutional, sent to the mission field, and an otherwise dry, tiresome job becomes vital and interesting as one after another a card is pulled out, its owner's name bringing up a clear picture for us. Sometimes it is humorous, sometimes pathetic, but generally inspiring and interesting. Perhaps you might like to take one or two peeps as we go along.

This first card recalls a letter:

My wife and I were doing some work among young girls ten miles from our home base and found a dozen of them of high school age and over, not one of whom had ever heard a Christian hymn or the Lord's Prayer and who were a bit ignorant of the practices of personal cleanliness. They all knew how to ride a horse and drive cattle but none of them had ever *seen* a toothbrush. (They were taught the use of such things as this along with their religious education!)

A little further on is the card of a young Negro priest who is making his congregation and Church school realize that they must try to do as much as they can themselves and not ask for outside help. He tells of their needing a hymn

board, which was provided from the proceeds of a silver tea given by a group of little Negro girls in his Church school. It was truly a pleasure to send him some needed vestments which, as he writes, "will last him a long time."

And here is the card of a retired clergyman who after many years of happy married life finds himself alone to finish out his pilgrimage. He is a scholar and has made an exhaustive study of bird life and in these declining years with very little means finds opportunities of helping those poorer than himself and especially little children. He always asks for so little and yet we know he needs much.

And finally, this last card reminds us of a recent letter from the mother of a family we have known for years:

I'm sure I have you to thank for two lovely little dresses for three-year-old G—. Soon after our box came last winter a visitor talking to G— about the nakedness of her dolls said, "Aren't your dolls cold? Why don't you put some clothes on them?" and G— promptly replied, "They didn't get any box!"

Of course all the cards do not have this happy effect, for some we post and return to the box hurriedly as pictures showing need of adjustment and understanding appear. But most of these move into the friendly group later on.

We could give many more pictures but have room for only one more that has recently come in. The Rev. ———, who has just received a check in lieu of a box, writes:

Wasn't it wonderful for them to have sent the money early and would you believe it the check came on the opening day of a great twenty per cent sale, enabling us to get just one-fifth more for the money than we could have otherwise? The whole thing is like a splendid dream!

So our box of cards is not just a file but a record of friends.

The Coöperating Agencies

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

Brotherhood of St. Andrew The Church Periodical Club

Leon C. Palmer, *General Secretary*
202 S. Nineteenth Street, Philadelphia, Pa.

Mary E. Thomas, *Executive Secretary*
281 Fourth Avenue, New York, N. Y.

XSELLING NEWSPAPERS in order to buy clothing for a student in St. Augustine's School, Raleigh, North Carolina, is one of the activities of the chapter at St. Luke's Church, Reading, Pennsylvania. This is not only a practical service but is also a genuine experience of interracial friendship.

This chapter also has organized a chapter for younger boys, and meanwhile gained three new members for itself. Of the ten points on the national standard of efficiency, it has attained six, making it a sixty per cent chapter.

RINGING THE CHIMES for Church service, participation in the choir, promoting a Young People's Club for the parish, serving as lay readers, and studying Church history, are among the varied activities carried on by the chapter in St. Peter's Church, Auburn, New York. Meetings are held on each Monday night at the parish house, and a Corporate Communion, together with other invited boys and men, is held on the third Sunday morning of each month. New members are being added to the chapter annually, a Bible class is promoted and attended by nearly all its members, definite plans for promoting Church attendance are being carried out, and systematic efforts are made to bring other boys and young men to baptism and to confirmation. The director of the chapter reports a fine attendance at meetings and a spirit of coöperation in whatever work for the parish they are called upon to undertake. The ten members in the chapter range in age from eight to twenty-two years and constitute a fine group of workers for the Church.



NOT LONG AGO an author, remembering the needs of the little library in her old home, devoted most of the royalties of her recent novel to new books for the library. Friends who heard what she was doing have sent books from their own shelves, and the library is taking on new life and usefulness.

The Church Periodical Club comes in touch with many such libraries among people eager to read but with no money to buy books. It hears also of many opportunities to start a library under the care of some Church worker in a rural community. To meet the need of rural populations for reading matter the American Library Association is working steadily through its Extension Department, but at best it is slow work in our large country. Some day the need will be met adequately, but meanwhile the C.P.C. cannot refuse to help such needs as are presented, and here the reading members of the Church can be of great service. Some communities require only the simplest books, plentifully illustrated. In others are men and women of culture, or young people striving for self-education. They will welcome the recent books we have enjoyed, both fiction and more serious subjects. Everywhere there is call for children's books. Let us share the best we have.

IT IS A GREAT happiness to report that every book asked for in September was promptly promised. The large sets for the Kuling School and even the old Hutchins Hymnals are all assured. Such wonderful response encourages further appeals.

THE NATIONAL COUNCIL

The wife of a Bishop in China asks for three books by Gilbert Cannan, *Round the Corner*, *Young Earnest*, and *Old Mole*, the last being out of print. She would like also a copy of *The Betrothed* by Manzoni.

One of the laymen working in Japan is very anxious for a copy of *The Human Parson* by Sheppard. He asks also for *Life Began Yesterday* by Stephen Foote and any picture books of New York, especially *This Is New York*, edited by Gilbert Seldes.

The Church Army

Captain B. F. Mountford, *Secretary*
414 E. Fourteenth Street, New York, N. Y.



THE BISHOP of Alabama has asked Church Army to take over the direction of the House of Happiness, Scottsboro, as from January first, 1936.

Miss Augusta Martin, founder of the work centering there, has resigned because of continued ill health. Her work has been far-reaching and constructive. Church Army has been assisting at the House of Happiness since May, and will continue to try to build upon the foundation laid by Miss Martin.

During September, Bishop McDowell baptized twenty-one and confirmed sixteen at the House of Happiness. Though that was largely a reaping of seed sown in former days, nevertheless to C.A. fell the privilege of reaping.

Church Army is active also at the Cumberland Farms Project, a Government scheme to settle two hundred families on the land in that part of Alabama.

At Guntersville an entire congregation has been revived and the Sunday school and Woman's Auxiliary organized. The Guntersville district is about to have several thousand workmen added to its normal population of three thousand, because of the projected hydroelectric dam construction on the Tennessee River.

Several members of the class now being trained will be drafted to the Tennessee Valley after being commissioned in 1936.

Church Mission of Help

Mary S. Brisley, *Executive Secretary*
27 West 25th Street, New York, N. Y.

CMH MOMENTOUS questions were raised and decisions made at the recent meeting of the National Council Church Mission of Help and the ensuing biennial conference at which all but one diocesan Church Mission of Help was represented. The council suffered a real blow in the resignation of Mary S. Brisley, its executive for the past five years, but accepted the challenge thus presented gallantly, with the emphasis upon the opening of a new period of development, rather than upon the closing of an old. The council discussed at length the sort of person who could furnish the type of leadership most needed by CMH in its present stage of development.

In electing its first Board of Directors, the council limited its own powers, and its meetings to one a year, in favor of the greater concentration and continuity of thinking which an elected board, rather than a representative council, could give.

A plan was adopted for partial support of the national office through contributions from the diocesan CMHs as recommended by a committee composed of the Rev. Don Frank Fenn, President of the Maryland CMH; the Rev. C. Rankin Barnes; and Norman F. Lovett, Treasurer of the national CMH.

A resolution was adopted calling for a committee to democratize the support of the national CMH, especially through the obtaining of more individual members or contributors, since only about thirty people at present give direct contributions. With the radical cut in appropriation from the National Council, this becomes essential.

Finally, it engaged its retiring executive to do certain pieces of necessary work pending the appointment of her successor. The sessions were marked by an encouraging assumption of responsibility by the diocesan societies and by the new board and staff members.

The Daughters of the King

Edna Eastwood, *Executive*

Room 305, 150 Fifth Avenue, New York, N. Y.



HEARTY coöperation is being given by Daughters everywhere to the Forward Movement as well as to the Department of Christian Social Service in its work at the CCC camps as well as with the boys who return from them. Leadership training is to be especially emphasized among the juniors. The junior field should be a fine training ground for both leadership and membership in the senior chapters of the Order. At the request of Bishop Kemerer a conference for girls was conducted in Duluth. Through conferences and coöperation, it is hoped that a better understanding of the Order and its plan and scope of work will be given to the women and girls of all Church organizations. At one school the stressing of prayer as a way to develop the needed leadership resulted in a prayer circle being formed.

Seamen's Church Institute of America

The Rev. W. T. Weston, *General Secretary*
Maritime Bldg., 80 Broad St., New York, N. Y.



OUR ELEVENTH annual Christmas Letter is in the hands of our friends. The fine response of these friends in years past has enabled Seamen's Institutes to act as hosts at Christmas to seamen in port on that day along our three coastlines, and to tubercular seamen at the marine hospital in New Mexico.

The flag of the Seamen's Church Institute of America bids welcome to seamen in ports on the Atlantic, Gulf, and Pacific coasts. In each port the Institute offers a home, friendship, and cheer and encouragement to seamen, whose work forces them to spend so much of their time away from home in strange ports.

While emphasis may be placed on dif-

ferent phases of the work in the various ports, the task of the Seamen's Church Institute in every port is to bring the seaman to recognize his duty to himself, to society, and to his God.

The Seamen's Church Institute of America is a national organization, incorporated under the laws of the State of New York.

The Girls' Friendly Society

Harriett A. Dunn, *Executive Secretary*

386 Fourth Avenue, New York, N. Y.



FIFTEEN VOLUNTEERS and three staff members represented the Girls' Friendly Society at thirty-five conferences during the past summer. One volunteer leader traveled 6,000 miles and another drove 4,500 miles in the course of their conference journeyings and both report it "the most enjoyable kind of a vacation." G.F.S. leaders carried responsibilities varying from faculty members to administrative duties, serving as deans of girls or special counselors, in many cases in addition to teaching a course. Their special contribution was a general leadership course, The Approach to Normal Youth, given at ten conferences in which leaders from all young people's organizations were enrolled.

FROM THE branch president of one of the newest G.F.S. branches, in a mining camp in Splashdam, Virginia, comes this letter:

We are running two different Vacation Bible Schools, starting both a G.F.S. and a candidates' group, keeping the Woman's Auxiliary going, making calls, having sales, training the choir, running the library, teaching Sunday school, and having weekly services, so you see we do not lack for something to do, to say nothing of carrying all the water we use from the camp pump and doing most of the housework. . . . The girls are very much interested in the G.F.S. We have taken one hike, and are working out a monthly program of study and worship. Our chief project now is "playing with clay" from the surrounding hills. The children work clay morning, noon, and night, and I enjoy the hobby as much as they do. Our aim is to make our own oatmeal bowls.

American Church Institute for Negroes

Auxiliary to the National Council

THE REV. ROBERT W. PATTON, D.D., *Director*

THE OKOLONA Industrial School at Okolona, Mississippi, is rejoicing in the recent addition to its equipment of a kitchen range and an electric refrigerator. The old equipment was utterly worn out, wasteful of fuel, and inadequate for the protection of the foods used in the school, while the recent introduction of low cost TVA power into the Okolona area made feasible the introduction of electric refrigeration. The new equipment, which will save the school substantial sums in operating expenses, was purchased with a small balance from the Advance Work funds assigned to the Institute.

The Okolona School hopes that it soon may make other improvements in its equipment. At the present time it is using hay ticks on all its beds and these should be replaced with more satisfactory mattresses.

LATE IN OCTOBER the St. Paul Normal and Industrial School, Lawrenceville, Virginia, was host to the eleventh annual State Hi-Y Conference. The three-day conference which was devoted to a discussion of the Approach of Christian Youth to Community Problems was

opened with an address of welcome by the principal of St. Paul, the Rev. J. Alvin Russell. The other addresses and reports laid especial stress on how to live and to enjoy a more abundant life. Students were urged to take education seriously as a preparation to improve life and for the purpose of using it for household service. Race was recognized as a problem, the solution of which rests largely in the hands of students today. Several student and faculty members of the St. Paul School participated in the conference, the secretary of which is Mr. H. A. Taylor. Other schools represented at the conference included: Addison High School, Roanoke; Armstrong High School, Richmond; Dunbar High School, Lynchburg; Norcum High School, Portsmouth; Jefferson High School, Clifton Forge; Christiansburg Institute, Gambia; Roanoke County Training School, Salem; Ingleside-Fee Memorial Institute, Burkeville; Jefferson High School, Charlottesville; High School, Orange; Virginia Randolph School, Glen Allen; Halifax County Training School, Halifax; P.I.N. & C.I., Gretna; Booker T. Washington, Norfolk; and Huntington High School, Newport News.

OXFORD PRAYER BOOKS

OXFORD PRAYER BOOKS AND HYMNALS—THE ALTAR SERVICE
THE BIBLE, APOCRYPHA AND PRAYER BOOK IN ONE VOLUME

At all booksellers, or from the publishers

Oxford University Press,

114 Fifth Avenue, New York

VESTMENTS
Cassocks, Surplices, Stoles, Silks,
Embroideries, Cloths, Fringes
CLERICAL SUITS
Priest Cloaks, Rabats, Collars
Church Vestment Specialists
for over half a century
COX SONS & VINING, INC.
133 EAST 23RD STREET, NEW YORK, N.Y.



MENEELY BELL CO
TROY, N.Y. AND
220 BROADWAY, N.Y. CITY.
BELLS

Kindly mention THE SPIRIT OF MISSIONS when writing to advertisers.

573



HARPER EDITIONS
of the book of
COMMON
PRAYER
and the
HYMNAL

As authorized and approved
by General Convention

EXCLUSIVELY bound in the
Tubular Back Binding . . .
Books will always lie open flat
and show no creases on the
shelfback. Also wrapped in
gold paper and attractively
boxed.

For sale by booksellers and
church supply houses, or send
for Catalog P8.

HARPER & BROTHERS
Publishers

49 E. 33rd Street, New York, N. Y.

Also publishers of Bagster Bibles,
the Moffatt Translation of the
Bible, Daily Light on the Daily
Path and other Devotional books.

THOUSANDS ARE READING

PATERSON-SMYTH'S

People's Life of Christ

A fiction reader's edition of a famous classic which thousands have enjoyed in its more extended form. Bishop Charles Fiske says: "Tells the old, old story in a modern way, every chapter a vivid picture. Ought to be as popular in our day as Farrar's was in his." \$1.50

Dr. Speer's Greatest Work

Christian Realities

By **ROBERT E. SPEER**

"No man's library of Christian literature can now be complete without Dr. Speer's book."—Writes an enthusiastic reviewer.

Dr. Charles S. Macfarland says: "If there is anywhere in religious literature a finer narration, it has escaped my reading." \$2.50

At All Bookstores

Fleming H. Revell Company
158 Fifth Avenue New York, N. Y.

A TIME SAVER!

Place a Standing Order
for your copies of

FORWARD
— day by day —

Many clergymen are doing this and thus avoiding possible loss of time through delay in sending in their orders for each issue of the Forward Movement manual of Bible readings and meditations.

You also will help the Commission if you will mail your order for all future issues, indicating the number desired, and enclosing a check in payment at the rate of \$2.00 per hundred, to

FORWARD MOVEMENT
223 West Seventh St., Cincinnati, Ohio

CHRISTMAS GIFT BOOKS

THE STORY OF CHRISTMAS



CANON R. J. CAMPBELL retells the great story in both its ancient and its modern setting. Here are old Christmas customs and their quaint survivals in many lands; modern Christmas stories; carols, plays, and Christmas verse. The beautiful illustrations are reproductions of famous old masters.



\$3.00

ADVENTURE FOR HAPPINESS

DR. S. PARKES CADMAN sets out to discover the sources of happiness in a troubled world. He counts over the world's spiritual riches, and shows how we may benefit from them in our daily lives.

\$1.90

THE PSYCHOLOGY OF CHRISTIAN PERSONALITY

DR. ERNEST M. LIGON reveals the teachings of Jesus as a special source of power to produce mental health, to create superior character and personality.

\$3.00

MACMILLAN

60 Fifth Avenue

NEW YORK

HISTORICAL MAGAZINE

OF THE PROTESTANT EPISCOPAL CHURCH

CONTENTS FOR DECEMBER, 1935

- Editorial Notes
- The First General Convention—1785 by E. Clowes Chorley
- One Hundred Years of THE SPIRIT OF MISSIONS by G. Warfield Hobbs
- The Life of John Henry Hopkins II by John Henry Hopkins, III
- The S.P.G. in The Carolinas by Sir Edward Midwinter, K.B.E.
- Book Reviews
William W. Manross' *A History of The American Episcopal Church*
- Index to Volume IV

Published Quarterly Per Copy \$1.25
5 Paterson St., New Brunswick, N.J.



THE PERFECT GIFT is the one that helps some one else. You help many when you use Christmas Seals. » » The gay little seals finance a program of free clinics, X-rays, tuberculin testing, nursing service, education, rehabilitation, and research to help control tuberculosis. » » Make your Christmas gift the perfect gift by using Christmas Seals on your holiday letters and packages.



BUY CHRISTMAS SEALS

NEW PUBLICATIONS

SHINING MOMENT

By VIRGINIA E. HUNTINGTON

\$1.75

This is a book of sensitive impressions. It reflects the valiant spirit of the missionary, expressed in the beauty and simplicity of the true poet. The title poem, "Shining Moment," tells of a true incident in the life of the author, who is the wife of the Bishop of Anking, when Chinese bandits raided her home in Wuhu and left her with a treasured glimpse into eternity. Aside from impressions of China, philosophical and religious poems are dominant. There are also nature poems, delicate and subtle, which are noteworthy expressions of both the finite and the infinite.

A HISTORY OF THE AMERICAN EPISCOPAL CHURCH

By the Rev. WILLIAM W. MANROSS, M.A.

\$2.75

A new and complete history of the Church in America from the earliest days down to and including the General Convention of 1934. Mr. Manross has made a new study of the sources for the history of the American Episcopal Church, especially in colonial days and in the first half of the nineteenth century. He has had access to valuable and rare manuscripts in the libraries of the General Theological Seminary, the New York Historical Society, and the Wisconsin State Historical Society, as well as in private libraries. Illustrated with thirty-two plates.

THE ORTHODOX CHURCH

By the Rev. SERGIUS BULGAKOV

\$3.50

Translated by Elizabeth Cram. *Preface by* Donald A. Lowrie

For many years there has been an insistent demand for some book in English which would give the theological standpoint of the Russian Orthodox Church. No man has better authority or qualifications to provide such a statement than Sergius Bulgakov, who is recognized as the greatest living Russian theologian. His book reveals clearly the nature of the Orthodox approach to modern problems, and explains the Orthodox attitude toward secular movements, such as Communism, and to pan-Christian negotiations at Lausanne and Stockholm.

Postage Additional

MOREHOUSE PUBLISHING CO.

14 E. 41st Street,
New York City

1801 W. Fond du Lac Ave.,
Milwaukee, Wis.

The Houston Message of the House of Bishops on the EVERY MEMBER CANVASS

RECENTLY the Field Department presented a statement through advertisements in the Church weeklies which may be summarized as follows:

The sum of the Objectives which the dioceses have assumed for the support of the 1936 General Church Budget is less than the amount needed.

If these Objectives are reached in the Canvass and subsequently paid in full, the National Council, meeting on February 11th next will lack approximately \$150,000 of the amount needed to maintain the general work of the Church at the figure of the Emergency Schedule.

If this situation remains unchanged at the time of the Council meeting it will be necessary, because of the orders of General Convention, to make a further cut in the Church's general work.

Facing this situation, the House of Bishops, meeting at Houston, adopted a statement which concluded as follows:

"Brethren, this will be nothing short of a debacle, and that in the face of improvement in the financial condition of our people generally. The effect will be demoralizing to our people and disastrous to the work. Therefore be it

RESOLVED: That it is the sense of this House that every Bishop be requested to send to each of his clergy a Pastoral Letter, to be read to his congregations, setting forth these facts and calling upon them, with all the emphasis possible, to increase their pledges before January 1st in order that at least the Emergency Schedule may be maintained and the influence of the Church preserved in this present civilization."

An increase of 11% in the pledges for 1936 will raise the Budget and work of the general Church above the standstill basis it occupies at present.

• • •

THE FIELD DEPARTMENT OF THE NATIONAL
COUNCIL :: 281 FOURTH AVENUE :: NEW YORK

THE STORY OF THE BIBLE

RETOLD FROM GENESIS TO REVELATION
IN THE LIGHT OF PRESENT KNOWLEDGE
FOR BOTH THE YOUNG AND THE MATURE

By WALTER RUSSELL BOWIE

"THE STORY OF THE BIBLE by W. Russell Bowie is endorsed in the Advent number of *Forward—day by day*, the Episcopal Church manual of Daily Bible Readings issued by our Forward Movement Commission. It would be a great step forward if in thousands of our homes Dr. Bowie's book could be read aloud in the family circle. It is the Sacred Story itself wisely retold, together with just the kind of comment which will commend and explain the Scriptures step by step and as a whole. Appealing to children and the average reader as it does, *The Story of the Bible* deserves wide use. What a fitting Christmas present for a household this kind of a book would make!"—*The Rt. Rev. Henry W. Hobson, Bishop of Southern Ohio.*

"IT IS a privilege to commend such a book, for here are combined to a remarkable degree the results of modern scholarship, real spiritual insight, and the beauty of the expression of the poet. In a day when the Bible is neglected or misunderstood by so many, this book meets a vital need."—*The Rt. Rev. Henry E. Sherrill, Bishop of Massachusetts.*

"Dr. Bowie will be found to have done for the present generation what Dean Hodges did for the first decade of the twentieth century and that the work will not need to be repeated for another thirty years. A distinguishing feature of the book is the beauty of its diction."—*The Rev. Howard C. Robbins, General Theological Seminary, New York.*

20 illustrations in color. Net, \$3.00, postpaid.

At the Better Bookshops
THE ABINGDON PRESS

NEW YORK
Boston
Detroit

CINCINNATI
Pittsburgh
Kansas City

CHICAGO
San Francisco
Portland, Ore.

Hymnals and Prayer Books For Christmas

WITH the approach of Christmas each parish should make provision for an ample supply of Hymnals and Prayer Books. A gift of a number of copies might be made by some generous parishioner or by groups within the parish.

As publishers of the authorized and approved Hymnal of the Church, as well as the Prayer Book, in behalf of The Church Pension Fund, we solicit your order.

HYMNALS

STANDARD MUSICAL EDITION at \$1.20 per copy (or \$1.00 per copy in lots of 100 or more).

SPECIAL CHOIR EDITION, heavily reinforced, at \$1.50 per copy (or \$1.30 per copy in lots of 100 or more).

WORD EDITION, in red or blue cloth, at 40 cents per copy.

PRAYER BOOKS

PEW EDITIONS, 3½ x 5½, in various colors, at 35 cents per copy.

CHANCEL EDITION, 5 x 7½, in various colors and with larger type, at 60 cents per copy.

Circulars sent on request. Order direct from

THE CHURCH HYMNAL CORPORATION

(A subsidiary of the Church Pension Fund)

20 Exchange Place

New York

Press of Thomas J. Griffiths Sons, Inc., Utica, N. Y.

Copyright 2022. Domestic and Foreign Missionary Society. Permission required for reuse and publication.