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# The Spirit of Missions

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# THE SPIRIT OF MISSIONS



LENT, 1936

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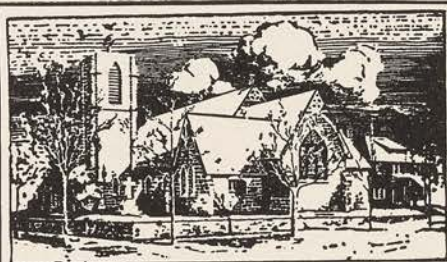
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THE REV. G. WARFIELD HOBBS, D.D., Editor  
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## To Our Boys and Girls

The call of the Lenten Offering has sounded: Our missionaries need your help. They have had your strong support in years past: Rally now to their assistance and give them at Easter an offering to gladden the hearts of children in all parts of the world.

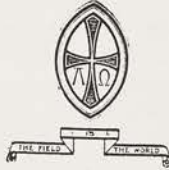
*James D. Wolf Perry*

*Presiding Bishop*

# The Spirit of Missions

VOL. CI, No. 2

FEBRUARY, 1936



## Missionary Facts from Many Lands

A NIGHT SCHOOL for a hundred illiterates, children and young men, is run entirely by the students of St. John's University, Shanghai, with thirty student teachers. At the closing exercises of the past term, the treasured prizes awarded to the youngest children for perfect attendance were fly-swatters.

BRINKLEY SNOWDEN, the young volunteer, who late in 1935 went out to Dornakal, India, as an agricultural missionary, has, with his wife, been "settling in" happily at Singareni Collieries. Mr. Snowden who is this Church's second missionary to India writes:

My field of agriculture seems wide open for opportunities to improve it. At present besides the Telugu study I shall confine my efforts to the garden back of the building where we live. The school boys work here. Mr. Shriver manages it and the boys are taking money made from its produce to deposit in the bank today. This garden is in fair shape considering the difficulties, which are greater than in America.

Both my wife and I find everything about us quite new, strange, and interesting. We have very much to learn, but are looking forward with enthusiasm to the study of Telugu and visits to the surrounding country.

OUT IN NEBRASKA on the Santee Reservation there is a young Indian farmer who has a piece of land next to the Holy Faith Chapel. For several years he has been unable to grow anything on this land. In 1934 he experienced another failure but said that he would try again and if he obtained any profit he would give it to the Church. Some few weeks ago he went to Guy

Lawrence, the Indian helper at Holy Faith Chapel, and presented him with \$12.40. He had raised corn on the land formerly unproductive and this sum was the amount received from its sale.

The priest in charge of the Santee Mission, the Rev. Walter V. Reed, in recounting the incident writes:

He could have used that money for his three children but his promise to his Church (of which no one but his wife knew) came first. I do not know of anything that has happened recently that has been more gratifying; but it is only typical of what the Christian religion means to the Indians.

All readers of THE SPIRIT OF MISSIONS know, of course, that Santee Reservation is part of the Missionary District of South Dakota.

ON DECEMBER 3, 1935, the Rt. Rev. G. F. Mosher, Bishop of the Philippine Islands, consecrated the new All Angels' Church in Tadian, an outstation of Sagada. The building, planned by the Rev. C. E. B. Nobes, is built of stone, abundant in the neighborhood, and the altar is fitted with furnishings sent from China by the Sisters of the Transfiguration at Wuhu. There is still a good deal to do as regards benches for the congregation, but a local carpenter has been called into service by some of the people and they are providing themselves with stools similar to the ones used in Sagada. During recent years the congregation at Tadian has grown rapidly under the regular ministrations of Mr. Nobes. Men and women, boys and girls, all are most enthusiastic and there is every reason to believe that All Angels' Mis-

## THE SPIRIT OF MISSIONS

sion is strongly established and will continue to develop favorably.

**T**HE RECENT Synod of the Diocese of Kiangsu (Shanghai) authorized an effort to raise an endowment of \$50,000 Chinese currency. It is looking forward to the time when there will be a Chinese Bishop in the diocese.

**E**VERY SO OFTEN the S.P.G. exhumes an item from its wonderful archives. Here are a few entries from a bill for a missionary's outfit in 1827: 1 Chintz Counterpane . . . 48 fine Callico Shirts . . . 18 Lawn Pocket Handkfs . . . 6 Coloured Silk Ditto . . . 24 Neck Handkfs . . . 4 Ditto Black Silk ditto . . . 18 Night Caps . . . 4 Black Sattin Waistcoats . . . 2 Camblet Coats . . . 1 Traveling Cap . . . 1 Black Legorn Hat . . . A large Sea Chest.

**A** LETTER FROM Willa Cather was among the two hundred letters from all parts of the United States sent to the Very Rev. F. R. Lee, Dean of St. Mark's Pro-Cathedral, Hastings, Nebraska, to be presented to the Rt. Rev. George Allen Beecher at the celebration of the twenty-fifth anniversary of his consecration as Missionary Bishop of Western Nebraska. Miss Cather said, among other things:

He has the power of making one feel that the present service, the present moment, is rich and precious, that life is full of splendid realizations which have nothing to do with material gains or losses.

The Rev. Hiram Kano brought seventeen of his Japanese Church people to this celebration. He brought mostly children, he explained, because they understood English and could take back reports to their parents.

**H**AWKINS K. JENKINS, M.D., who at present is in the United States on furlough after five years' service as a medical missionary in Sagada, is now a doctor twice over for Hobart College, Geneva, New York, recently made him an honorary Doctor of Laws. The Sagada Hospital of which he is the head is the only hospital in an area of more than a thousand square miles and serves with its thirty beds a population of between twenty and thirty thousand Igorots. Dr. Jenkins has one American nurse and three native nurses as his only assistants.

**S**T. AUGUSTINE'S College in Raleigh, North Carolina, is the only school of the American Church Institute for Negroes which has a chapter of the Brotherhood of St. Andrew. The group which received its charter in May 1934, includes members from fifteen cities, nine States, and one colonial possession (Virgin Islands).

**T**HE OLDEST church building in the Philippine Mission is Holy Trinity Church, Zamboanga. It has been celebrating its thirtieth anniversary. Generous local gifts have made it possible to put the building in repair so it may last another thirty years. General Edward Davis started services there, General Leonard Wood and General Frank McCoy helped in the erection of the church, and General Pershing and his wife were confirmed there. During the anniversary, Bishop Mosher confirmed six candidates, the wife of an Army officer, two Moro girls, two American children, and a boy from Scotland.

The Rev. Edward G. Mullen is priest-in-charge.



THE NEW CHURCH RECENTLY  
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# Leadership in the Church Overseas

Men and women who have grown toward greatness in following our Lord are suggestive of what may yet happen in Africa and the East

By *Georgina A. Gollock*

Author, *Sons of Africa*

IN THE early decades of modern missions certain Christians overseas towered in capacity and influence above the simple converts of their race. They rose like peaks from a lowland plain. Outstanding Christians, the mountain peaks, are still features in the Church's landscape, but pressing closely round them are lesser peaks and foothills — the rank and file of capable Christian converts well able to play their part in affairs. It is by hundreds one can number such as these.

Every missionary report illustrates this fact. Chinese clergy and laity appear as the preponderating voice in the synods and are pulling their weight in the Church. In Japan Christians can influence public opinion; the Kingdom of God Movement, which is permeating every class of society is almost entirely organized and carried on by Japanese (see *THE SPIRIT OF MISSIONS*, February, 1935, p. 77). In India our fellow Churchmen are organizing social and evangelistic work and responding to the duties and calls of independence. The Bishop of Labuan and Sarawak finds his best helpers among Chinese and Indian immigrants and looks to the Asiatic ministry for the upbuilding of the Church.

In Masasi (Tanganyika Territory) en-

tirely unpaid laymen—Church wardens, sidesmen, and the like—are creating a Christian conscience in the Church. Funds are short, so the parochial church councils, on their own initiative, have arranged to sell provisions to the missions at reduced prices and to take ten per cent off the normal charge for portorage. The West Indies, suffering from extreme financial depression, are entering into the meaning of sacrificial yearly giving.

WE PASS from the general to the particular, from the foothills to the peaks.\*

In modern times Africa has had five Bishops of indigenouse race, all in the West. The wise and gentle Bishop Crowther was the first. Three are now at work—the Rt. Rev. Adolphus W. Howells, who with his capable wife has been working as Assistant Bishop on the Niger and has just been transferred to Lagos, and two Assistant Bishops, the Rt. Rev. Alexander B. Akinyele and the Rt. Rev. T. C. John, consecrated in 1933.

\*It must be remembered that many of the best known overseas Christians are not members of the Anglican Communion—for instance, Chief Khama and James E. Aggrey (Africa), Pandita Ramabai, Sadhu Sundar Singh, and K. T. Paul (India), Toyohiko Kagawa (Japan), C. Y. Cheng (China).



## THE SPIRIT OF MISSIONS

African Christian laymen, especially in the older dioceses of the West and South, have done and are doing notable Church work. They carry weight by virtue of their character and standing in professional and business life. They are valuable members of diocesan and school committees. One of their number is the influential Chief Ham Mukasa, Sekibobo of Kyagwe in the Uganda Protectorate. His house is full of Christian happiness and African culture. His wife tills her garden in African fashion, brings up her lively children, and leads in the work of the Mothers' Union in Uganda.

Of African priests, take three. "Apolo of the Pygmy forest," the Rev. Apolo Kivebulaya, who died a few years ago, was a splendid pioneer in the dark Congo forest. He founded and built up a living Church at M'boga. Cheerful, indomitable, loving, he was an inspiration both to Africans and Europeans when he came from the solitude of his outpost into Christianized Uganda. The small, dauntless, bright-faced man was an apostolic figure in the Church.

Scarcely less loved was Augustine Ambali, Canon of Likoma, who died recently also. Stolen from his father's farm, sold as a slave, rescued from an Arab *dhow*, he was educated at Kiungani school in Zanzibar. He volunteered to go with the first missionary party to Nyasaland and had thus a small part in founding the Diocese of Likoma. As reader, deacon, and priest in turn he saw more than one fully equipped mission grow up under his hand in the villages of the mainland. Young people, especially boys, clustered round him. Missionaries, men and women, sought his advice. He stood high in the councils of the diocese. Officials and travelers respected him and his work. He was a beacon of light and love on the shores of Lake Nyasa to the end of his peaceful days.

Today in the Diocese of Pretoria, Augustine Moeka and Sabbath his wife may be seen working with quiet faithfulness. To them, on the eve of their marriage many years ago, there came a missionary call. The then Bishop of

the diocese (now Bishop of St. Albans) put before them the need of an outlying district where a strange language was spoken. It meant leaving their own house and many friends. It was not the beginning they had pictured for their married life. But it was a call and they obeyed. They have been in Sekukuniland ever since, this African priest-in-charge and his wife, doing steady, deeply based work.

PASSING TO India, there are whole families, such as the Sorabjis, the Saththianadhans, or the Appasamys, who have had for more than one generation a succession of leading Christians as members, men and women, clerical and lay.

The outstanding instance of Christian leadership today is in the Dornakal Diocese, where the demonstration is on a scale which none can gainsay. The Bishop, V. S. Azariah—the first Indian to hold episcopal office in the Anglican Communion—is directing a united team of Indian and European workers as they strive to build up a Church which is multiplying its membership (see February, 1934 issue, p. 71). The outcaste Christians in the diocese are exercising so strong an influence through character and Christian joyfulness that numbers of caste people are being drawn into the Church. The policy of the diocese is well considered and the administration firm and just. The Bishop's wisdom in council is appreciated alike among his brother Bishops at the Lambeth Conference and in the long slow approach towards organic Church union in South India.

Two other Anglican Bishops of Indian race are John S. C. Bannerjee and Shishir K. Tarafdar. Bishop Bannerjee's quick sense of humor, his keen insight, and his spiritual sympathy have won him many friends. He is making good in his heavy task as Assistant Bishop of Lahore. Bishop Tarafdar was consecrated in 1935 and is rendering useful service as assistant in Calcutta. Another type of leadership devolves upon Father Chakravarti, who as head of St. Andrew's

## LEADERSHIP IN THE CHURCH OVERSEAS

Brotherhood (connected with the Oxford Mission to Calcutta) is at the head of a community of Indians banded together for devotional life and for the service of their people.

Every district in India is indebted to the work of the Indian Christian layman. Diocesan and missionary committees find him an able member. In many colleges and schools leadership is passing happily into Indian hands, both clerical and lay. An outstanding illustration of this is St. Stephen's, Delhi. Principal Rudra was the first Indian headmaster. Principal S. M. Mukerji is now in charge with English university graduates working on his staff.

**I**N THE Far Eastern lands of China and Japan, both under non-Christian rule, the value of sound Christian leadership is greatly enhanced. It is Christian nationals who are entering into the development of the countries as no foreigner could do. In Japan and China the Anglican Communion, though one of the smaller Christian bodies, is making a notable contribution to the building up of a truer life.

In Japan the Nippon Sei Ko Kwai, the Japanese branch of the Anglican Communion, has had four Bishops of Japanese race. The first Bishop, J. S. Motoda of Tokyo (see May, 1928 issue, p. 300), was partly educated in America, and ordained there. He was consecrated in 1923, shortly after the great earthquake, and found his diocese literally in ruins. Before he died five years later the whole diocese was built up again. Under his inspiring and versatile influence material and spiritual recovery went hand in hand. He was beset with difficult situations but had the gift of finding happy solutions. He ranked as one of the most prominent Christian leaders in Japan. Bishop Naide was consecrated the first Bishop of Osaka (see January, 1935 issue, p. 27) one week after Bishop Motoda; he still leads a keen and happy team of Japanese and foreign workers in his diocese, giving himself largely to pastoral and evangelistic work. Bishop Mat-

sui is the only Japanese who has been a member of the Lambeth Conference, which he attended in 1930. Recently a fourth Japanese, Paul Sasaki, was selected to head the Diocese of Mid-Japan.

Our fellow Churchmen in Japan have come to the fore in social work. One priest, the Rev. Y. Sugiura, was a pioneer in work among the "down and out" (see January, 1931 issue, p. 41). He also sought out criminals and had a hostel for them. Another, the Rev. Y. Yamaguchi, is still, after twenty years' service, working with his wife in a slum district in greater Tokyo, among children and the sick (see May, 1932 issue, p. 299; also, October, 1933, p. 537). His work has become a center of light in a district of sixty thousand people. The municipal authorities have made him a member of their governing and investigating committee. Among laymen, Jitsunoka Kobashi (see January, 1934 issue, p. 27), who died in 1933, developed a well-equipped orphanage in Osaka on excellent lines and, with his wife, watched over it for thirty-eight years. He was counted a great and loyal Christian. At the present Emperor's coronation, Mr. Kobashi, summoned to Tokyo with other philanthropists, was especially honored. Miss Utako Hayashi (see November, 1935 issue, p. 493) was closely associated with his work. She is now, at more than seventy, national president of the Woman's Auxiliary of the Nippon Sei Ko Kwai, which makes itself responsible for the support of evangelistic work in Saghalien and Formosa. She founded and promoted the Women's Christian Temperance Union in Osaka, and shared with the late Madame Yajima in active peace propaganda among Japanese women.

In the town of Sakai, some miles from Osaka, there are large dye works in which five hundred are employed. The factory is run on Christian lines, with welfare work, recreation hall. Prayers are said daily at six-thirty before work begins. Attendance is voluntary but large. Once a week there is a (voluntary) religious meeting. On Sundays a service is held for the 180 employees who

## THE SPIRIT OF MISSIONS

live in the boarding house. For years the owner of the factory, Mr. Yanagihara, has set himself to promote good relations with Koreans in Osaka, and has deliberately employed some of them in his factory.

Mr. Yanagihara has five sons, all Christians like himself. Four of them are with him in the business. The fifth he dedicated to the work of the Church. This son is now one of the leading clergy in the Osaka diocese. He is son-in-law to Bishop Naide and was sent as a delegate to the International Missionary Conference at Jerusalem in 1928.

In China educated Christian leaders, both men and women, have an influence quite out of proportion to their number. Many of those belonging to our own daughter Church are widely known in America and England as well as in China. There is Francis C. M. Wei, an M. A. of Harvard and Ph.D. of London, now President of the Central China College at Wuchang (see January, 1934 issue, p. 19). There is David Z. T. Yui, for many years general secretary of the Y.M.C.A. and chairman of the National Christian Council. Another fine Chinese personality, Dr. T. Z. Koo, partly educated in American mission schools and colleges, gave up a lucrative post on the Chinese railways for Christian work among Chinese students. His service has overflowed to students in other Asiatic lands, and in Europe and America.

Another well-known leader, also an M.A. and Ph.D., is the Rev. Y. Y. Tsu, one of the clergy in the North China Diocese. He, too, has done remarkable work among students in the United States, extending that good will and fellowship which China sorely needs to support her through protracted suffering. Nor must the influence of Chinese Christian doctors fail to find mention. Men and women alike are in charge of hospitals, doing splendid work. Here in brief

is the story of one among them. He was born in the maternity ward of the C.M.S. hospital in Hinghwa. In due course he came to England and took the diploma in Public Health at Cambridge, heading the list. He and his father are now in charge of the hospital where he was born, with a staff of three English Sisters working under them, and thirty Chinese nurses. By use of his modern bacteriological knowledge, he and his father were able to stamp out recently an outbreak of cholera in the city. Recently Dr. M. K. Yue (as he is now called) came again to England and took the coveted F.R.C.S. diploma at Edinburgh.

In the Chung Hua Sheng Kung Hui (the Chinese counterpart of the Nippon Sei Ko Kwai in Japan) there are five Chinese assistant Bishops and two Chinese diocesans. One of these latter, the Rt. Rev. Lindel Tsen, was at the Lambeth Conference in 1930. He was chairman of the National Christian Council of China from 1929-1931. The other, Shen Tze Kao, was consecrated in 1934, the first Chinese diocesan. His diocese is the Province of Shensi. It is entirely a Chinese undertaking; no foreigners are to be on the staff nor is any foreign money asked for. The other eleven dioceses in China have made themselves responsible for the support of this missionary work.

These are a few—a very few—of the men who in many lands have grown towards greatness in the following of our Lord. Here and there a woman has had mention, but there has not been space to tell more fully of them.

Before the Church was world-wide, except in divine intention, the Spirit came upon a little group of potential leaders on the Day of Pentecost. The residue of that Spirit is the gift of God. We may glow with hope of what may yet happen in Africa and in India, in the farther and the nearer East.

*As we go to press THE SPIRIT OF MISSIONS learns with regret of the resignation of the Rev. C. Rankin Barnes as Executive Secretary of the National Council's Department of Christian Social Service to accept the rectorship of St. Paul's Church, San Diego, California.*

# Brazil Mission Shows Forth the Christ

Visitors from Virginia Seminary which has a continuing intimate association with farthest south mission record some observations of the work

By Mary Tyler Zabriskie

Editorial Correspondent, THE SPIRIT OF MISSIONS

“THE CHIEF export of the great South American Republic of Brazil is coffee.” To most of the readers of THE SPIRIT OF MISSIONS the word “Brazil” probably brings either a mental picture of a sentence like this from a long-discarded geography, or the vivid recollection of a colorful talk on the beginnings of the mission from Bishop Kinsolving. To alumni or friends of the Virginia Seminary the second impression will probably be much the stronger as they will remember the close connection with the Rt. Rev. William C. Brown, the Rev. James W. Morris, and the Rev. John G. Meem, with others of more recent years, and in fact, with every clerical missionary who has gone from this country to the Episcopal Church in Brazil. Therefore because we were connected in some way with the Virginia Seminary and because we were adopted Virginians the hospitality with which we were received was overwhelmingly real. Indeed, the welcome extended to us was a very moving tribute to those who for these fifty years have been bringing a new vision of Life to a certain small group of Brazilian people.

Our old geography book picture of Brazil is no doubt accurate, if limited.

We remember that the big eastern hump of South America and most of the central and northern parts are all of the same color. This article has to do only

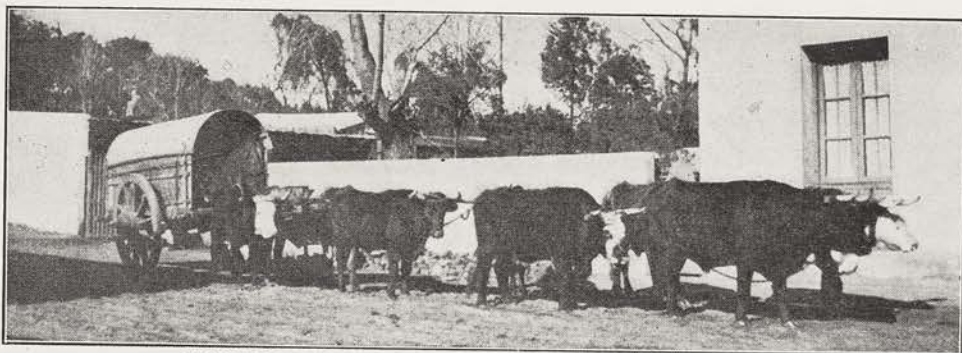
*DURING the past summer the Rev. A. C. Zabriskie, professor in the Virginia Theological Seminary, visited the Brazil Mission. For nearly fifty years there has existed a peculiarly close relationship between this Mission and the Seminary. Graduates of Virginia founded the Brazil Mission; other graduates followed the pioneers; a graduate was the first Bishop; another graduate is the present Bishop; while many Brazilians have come to Virginia to supplement their early training.*

*Mrs. Zabriskie who accompanied her husband has recorded for the readers of THE SPIRIT OF MISSIONS the observations and impressions of that visit in an article of unusual timeliness as Churchmen everywhere engage in a special study of Latin America.*

with the extreme southern tip of that color. If we could do the tricks the movies do and evaporate outlines and make facts and statistics melt into pictures of life and color and motion, we would like so to melt the map of Southern Brazil into little towns of one-storied, white or pink or blue plaster houses; cobble-stoned streets; splashes of red, purple, yellow blossoms, luxuriantly loaded orange trees, tall rustling palm trees; and black-eyed cordial, polite people. You would see schools full of girls and boys exactly like our own; churches, Roman Catholic and evangelical, tawdry ones, beautiful ones, bare ones; industry, trade, business, and politics, and other human activities which would make you feel that you were seeing a place that is not so remote, even though it sounds so far away and has no easily called up visions as have European places—but for all that a country full of the same problems, the same joys, the same needs for love and sympathy and understanding, as any other.

The town of Sant' Anna do Livramen-

## THE SPIRIT OF MISSIONS



EVERY DAY OXCARTS BRING HIDES INTO LIVRAMENTO

In this important town on the Brazilian-Uruguayan border the Gospel of Christ is proclaimed by the Rev. Jesse Appel, rector of the Church of the Nazarene

to (half of which is in Uruguay and called Rivera), was the one that gave us our first feel of Brazil. In this small but important border town, whose main street is cobblestoned, and whose houses are typically one-story and pastel colored, flame and rage the pent-up and overflowing passions inevitable in a frontier cattle town of a Latin race. Here lives dramatic, courageous, handsome Jesse Appel, Brazilian born of German stock, rector of the Church of the Nazarene. Here, in his rather English-looking church, before a full congregation he delivers his stirring denunciations of the flagrant and personal sins of individual members of his congregation. Here, with his wife and baby, he is living the Person of Christ, and bearing His Cross for all the world to see, and Brazil is a better country for the courage and love of Jesse Appel.

Every day in Livramento one sees the oxcarts come into town loaded with hides, or hears the trotting gaucho pony clattering from door to door with milk or vegetables for the townfolk. The hotel with which its visitors become acquainted is a long, low structure, with rooms devoid of heat or hot water, opening off one long corridor; a one-time hospital converted into a hostelry. One hopes there will be another hospital ere too long. The oxcarts and their burdens of hides tell the story of the industry that permeates and to some extent controls Livramento. The romance of the small beginning and rapid growth of the cattle

buying, and the packing and slaughter-house business of Armour and Co. of Chicago is another tale not within our scope. But every day in the killing season, one may see great trains of cattle, many thousands of head a day, being driven along the wide paths which are the only roads leading into town from the surrounding plains. The presence of this industry brings with it results and questions which make a list that could be tabulated on both sides of a pro and con ledger. The wage-earning capacity that keeps unemployment at a minimum is possibly balanced by the question of how much of the profits should go out of the country that supplies them; and the presence of a very delightful group of families of a foreign country who buy their provisions and employ labor from the town, raises the question of what should be the feelings of the employer country for the people of the employed. This foreign industry and these resultant pertinent questions are not confined to any one part of South America. One finds them on the west coast, where foreign capital controls gold, silver, nitrate, and oil; in larger cities where the railroads are operated and owned by foreigners; and likewise in the cattle country of the Argentine.

In another border town, a somewhat larger and richer one, Bagé, lives and works the Rev. Athalicio Pithan. Bagé is sixty miles from Livramento as the bird flies; to get there takes by air one hour, by train fourteen. The little wood-burn-

## BRAZIL MISSION SHOWS FORTH THE CHRIST

ing train puffs out of Livramento at six of a dark and frosty morning—and because (so they say) its builders were paid by the mile, it wanders in unreasonable curves around and across the plains, through tiny, needy villages, until it arrives, covered with dust, at Bagé at eight in the evening.

Mr. Pithan, a member of the first class to graduate from the Southern Cross School, Brazilian born of French descent, has founded and is running the one institution under the Brazilian Church which receives no help at all from the Church in the United States. His school for boys and girls, the *Collegio Independencia*, was started to answer the need of the community for a non-Roman Catholic school. Mr. Pithan, already rector of the Church of the Crucified and managing four additional Sunday schools, took on the adventure. He studied law (in English, by correspondence with La Salle University) and by a law practice as large as he can handle, ekes out his clerical salary and so helps pay the expenses of his school. He badly needs a new building, as his two hundred pupils of all colors and religions and of both sexes are crowded and jammed into a small city house. If these boys and girls are to go on from here into one of the State run professional schools or colleges, his school must have the necessary plant and scientific equipment required by the Government. This, too, needs more money than one man can earn, or poor

pupils pay, no matter how hard he or they may try. We all, even in this land of plenty, know the problems of endowments and of paying for good teachers, of necessary scholarships for the best, and how often the most impecunious, scholars. His problems are the same, only proportionately much more pressing.

One of the most tried and true of the Brazilian clergy is the Rev. George U. Krischke. His sister married Dr. Meem, one of our first missionaries. He is now rector of the important Trinity Church in Porto Alegre.\* Mr. Krischke is a skillful linguist, reading and speaking English and German as well as Portuguese with a scholar's ease. His ability to translate English and German books into Portuguese is of inestimable value to a country and a Church whose Christian literature is starkly limited. His eldest son, also a clergyman, is rector of the very pretty church at Santa Maria. It is worthy of note that the parishes of these two Krischkes are two of the three self-supporting ones of the mission. The Rev. Egmont Krischke has his father's gift for translating, as well as a forward looking liberal vision for Christ's Kingdom in Brazil. These abilities, together with a deep and fervent spiritual consecration, make him a young man of the utmost usefulness and value for his country and his Church.

\*Since this article was written Mr. Krischke has resigned his rectorship and Mr. Pithan has accepted the call to Trinity Church, Porto Alegre.



AMONG THE LEADERS OF THE CHURCH IN BRAZIL  
Left to right: The Rev. George U. Krischke, the Rev. Jesse Appel, and the Rev. Athalicio Pithan

## THE SPIRIT OF MISSIONS



ASCENSION CHURCH, PORTO ALEGRE  
Has the first and only vested choir in the  
Diocese of Southern Brazil

Then, to go back to the subject of schools, all Church people, of course, will be expecting mention of the Southern Cross School. We were waiting expectantly to see it, and see it we did, with the greatest of interest. One of the men who came to Virginia to finish his theological training, the Rev. Orlando Baptista, is headmaster, and one of the two North Americans who went down two years ago, the Rev. Martin S. Firth, is chaplain, athletic director, and scoutmaster. Bishop Thomas lives in a charming house on its grounds and near it, only a short walk away through an unbelievable orchard of fruit trees, is the Theological Seminary. So, one feels immediately, here in a lovely suburb of Porto Alegre, the capital city of the State of Rio Grande do Sul, is the center and heart of the Brazilian Episcopal Church. The main building of the school, which houses the two hundred boys of the boarding department, is made of gray plaster, with a red roof, and has many large windows, which are always open. As there is no heat inside and as there is winter and rain in this part of Brazil, it matters not much whether windows are open or shut, the temperature inside depends on outdoors anyway! Next to the

main building is a smaller one, with classrooms and auditorium, called inevitably, *Edificio Kinsolving*. There could be no other name for a new building of this Church school. Someday, we should think, there will be another inevitable name for another hoped-for new building, as Bishop Thomas was the school's founder and first headmaster.



COLLEGIO INDEPENDENCIA, BAGÉ  
Carried on by the Rev. Athalicio Pithan in  
addition to his many other duties

The cut in appropriations has badly crippled *Cruzeiro do Sul*. The poor headmaster is harassed by the difficulties of finding money enough to keep the first-rate teachers they have so far had, and trying to wipe out a dangerously long column of red figures, incurred by normal expenses of upkeep and food.

Across the street from these two school buildings and adjoining the headmaster's house are a tennis court and a basket ball field. Beyond these is a small soccer football field. This possession of an athletic field—though woefully inadequate—is a piece of school equipment that is altogether more important than any of us, who take such things for granted, can possibly imagine. Athletics are young in Brazil and the secrets they teach of sportsmanship, vigorous physical exercise, and health are three necessary

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things, at the very basis not only of Church and school but also of national life. Apart from the evangelical missions chances for discovering these secrets are practically non-existent.

Walking across the orchard from the school one smells oranges, lemons, peaches, tangerines; hears the ripple of a small stream and crosses a rustic bridge to a path leading up a steep short hill to the small, white, attractive buildings of the seminary, and to the lovely Church of the Ascension.

The seminary was opened this year after having been closed because of poverty. The poverty is still there, but, as readers of *THE SPIRIT OF MISSIONS* will already realize, the salaries of its pres-

ent faculty, the Rev. R. E. Fuessle and the Rev. M. S. Firth, are enabling it to resume its vital function of training Brazilians for their own ministry. Mr. Fuessle is the dean, and has to work incredibly hard on learning the Portuguese language in which all his lecturing and teaching must be done (he teaches the Greek New Testament in Portuguese as well as innumerable other subjects). Incidentally, he is becoming a housekeeper of more than ordinary ability, training

for which we fear was conspicuously lacking in his own preparation for the ministry! He is also rector of the Church of the Ascension. Ascension has two proud boasts. It is certainly one of the loveliest church buildings of the mission and has the first and only vested choir in the diocese. This church, too, is another tangible evidence of the long years of service given to Brazil by its present Bishop.

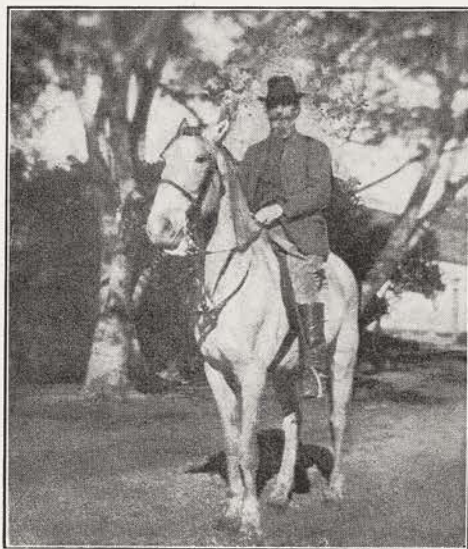
The student body of the seminary at present consists of two interested and able young men; one a Uruguayan by birth, and the other Brazilian born of Japanese parents. The latter will go back to minister to one of the many Japanese filled villages in the States north of Rio Grande do Sul, where "his people" are raising rice, coffee, tea, and silk-worms and making parts of the jungle into habitable and even civilized places. Again, we take for granted one of the greatest needs of these boys, access to and possession of enough books from which to learn. They study and talk Portuguese, of course, but they read English and until the work of producing more literature in their own tongue has grown apace they will have to continue



DUGOUT ON JUQUIA RIVER

The Rev. J. Y. Ito frequently travels in this way to minister to his Japanese folk

ent faculty, the Rev. R. E. Fuessle and the Rev. M. S. Firth, are enabling it to resume its vital function of training Brazilians for their own ministry. Mr. Fuessle is the dean, and has to work incredibly hard on learning the Portuguese language in which all his lecturing and teaching must be done (he teaches the Greek New Testament in Portuguese as well as innumerable other subjects). Incidentally, he is becoming a housekeeper of more than ordinary ability, training



THE REV. C. H. C. SERGEL

Rides, booted and spurred, on frequent trips to his country chapels around Pelotas



## THE SPIRIT OF MISSIONS



NAZARENE CHURCH, LIVRAMENTO  
The Church's outpost in charge of the Rev.  
Jesse Appel on the Uruguayan border

to use English books, and the more they can have the better. Teaching as well as learning is something of a problem, one may imagine, with barriers raised by language and lack of the materials of the trade!

**I**N PELOTAS, a town on the coast south of Porto Alegre and distant fourteen hours by boat, or one by plane, lives an English couple, known before now to all who have known anything about the Brazil Mission. Because of the vivid incarnation of the living Christ in the charming persons of the Rev. and Mrs. Charles H. C. Sergel the churches and people of many towns of Southern Brazil are the richer.

Mr. Sergel (an early convert of Drs. Morris and Kinsolving) rides, booted and spurred, on frequent trips to his half-dozen country chapels around Pelotas. His sincere and effective evangelism and his delicious humor make him beloved and needed by those incredibly poor and mostly illiterate *gaucho* people who live all their lives in small shacks scattered on the wide plains and in tiny, muddy settlements.

Mrs. Sergel is the capable and idealistic headmistress of the St. Margaret's School for girls. She is a Cambridge M.A. and as enthusiastic an evangelist as her husband. The girls who may have the good fortune to go to her school (and they are from the more privileged strata of society) will find an influence there that will help the national life of their country as its women grow to take their places in the educational and religious life of Brazil.

St. Margaret's is now housing its sixty girls—four are boarders—in a temporary house, waiting to move into the very handsome modern building at present under construction. It is fun to imagine the pleasure it will give Mr. and Mrs. Sergel to move into their homelike apartment in this building; and their joy at the possibility of being host and hostess there to the Church Council at some future date.

The Church of the Redeemer in Pelotas is one of the oldest of the mission and the third of the self-supporting parishes. Its very jovial rector, the Rev. Severa da Silva, is one of the veterans of the Brazilian Church and is also the very capable editor of the diocesan paper.

If you can recall the old school map at all, picture us now flying some eight hundred miles north along the coast, into the humid rainy, always muggy heat of Santos, in the State of São Paulo. This is the port near which the Portuguese mariners first landed in fifteen hundred, and which is now the chief shipping point of coffee in the world. One small dead-end street, the Fifteenth of November Street, is, most of the day, shut to all traffic on wheels. Instead of peace and quiet this allows the even more clamorous traffic of hundreds of coffee brokers, who, with their little tin cups containing different grades of coffee beans, buy and sell in a curb market as excited as the New York Stock Exchange. At the end of this street is a large impressive building, the Coffee Bourse, where men are made and broken and all the drama of speculation is enacted over one commodity.

Coffee is grown on trees about six feet

## BRAZIL MISSION SHOWS FORTH THE CHRIST

high. There are great plantations stretching miles and miles, farther than one can see—and there are innumerable small farms whose drying floor for the beans is only a few yards square. The coffee bean, black when ripe, is hand-picked, then dried, hulled and put in bags for shipping and selling. The final act of the bean's career, when roasted and cooked as only Brazilians know how, makes an ambrosial drink.

In this same State of São Paulo, well in the interior near rivers and in the jungle, are living some 750,000 Japanese colonists. They have come to Brazil as a result alike of an immigration policy of the Brazilian Government and the necessity for emigration from small crowded Japan.

The story of that remarkable man, the first missionary to these folk, the Rev. Jōao Y. Ito, has already been told in this magazine by Bishop Thomas (see July, 1935 issue, p. 301). How he came to know the Lord face to face as a result of disaster, how he came to Brazil with the daughter of Bishop Naide as his bride, and how he makes his home, a small converted factory building, the spiritual center for the Japanese people living in the city of São Paulo, all make a story worth retelling.

Mr. Ito is the kind of vital Christian who makes his religion articulate in every act of his life, twenty-four hours a day. When he first came to Brazil he went out with the surveyors and knew every plot of ground that was assigned to every Japanese family in the colony. On his later travels that took him to every Japanese settlement, literally not missing a single isolated house, he carried with him the smallpox serum and vaccinated thousands of adults and children. He never sees one of his countrymen on the street, train, or country path, without talking to him, finding out where he lives, what (if any) is his faith, and what his situation. He is better known in the large sections of country set aside as the Japanese colonies than the land agents, and Buddhists, Shintoists, Atheists, and Christians alike wear brighter



SHOW FORTH THE CHRIST

Heroic figure of our Lord surmounting the hills of Rio de Janeiro reminds all of His never-failing love

faces and warmer hearts for hearing his smiling greeting. One result, among many others, of his ministry has been the training and ordination of three other Japanese to the priesthood and sending a fourth to the seminary.

On the trip that we were privileged to make with Bishop Thomas and Mr. Ito, we started by train from Santos. At Juquia, the railhead, is a collection of houses and a somewhat inadequate "hotel," where we took our baggage from the train and deposited it in a dug-out waiting there on the river. This was a most unusual dugout, as it was equipped with an outboard engine and canvas beach chairs for the very odd foreign visitors! After five hours in the rain on this jungle-banked river, we disembarked at Sette Barras, a Brazilian, not Japanese, settlement, once famous as a gold mining town. The fame has long since departed. Its muddy streets and its small dirty houses, with not a window pane or door in any of them, are the remote scenes today of struggling and difficult evangelizing work carried on by one of Bishop Thomas's younger clergy.

## THE SPIRIT OF MISSIONS

With Mr. Ito as our inimitable courier we proceeded, nine people and all their baggage, by Ford truck, fortunately equipped with chains for the deep and slithery mud, into the country inhabited almost entirely by the Japanese. This truck was lent him for the occasion by the manager of the coöperative company, which by agreement with the Brazilian Government, manages the colonies. We who have never been to the Orient, felt that we were actually being taken into Japan. The tiny houses, lived in by several generations of patriarchal families, were clean and pretty, their owners, virile and dependable. Their habits were those of their fatherland—shoes were left outside and babies strapped to their small, strong mothers' backs. It was only the kind and unquestioned management of Mr. Ito that procured knives and forks for us instead of chop-sticks, and chairs to sit on instead of mats.

One beautiful, brilliant Sunday morning, in the main room of one of these small, white houses there assembled all the members of three generations of two large families for a service conducted by Bishop Thomas and Mr. Ito. One of the oldest of the families was confirmed and the baby baptized.

IT IS WITH most awesome feelings of regret that this summary of things Brazilian and Episcopal is submitted to readers of THE SPIRIT OF MISSIONS. There is so much left out. Conspicuously omitted has been any account of the mountain work of the veteran Ven. A. V. Cabral, which to our regret we could not visit. There is so much that ought to be included, in order in some measure to make you feel and love that vivid, rich, romantic giant to the south of us; in order to make you see that the work going on there to show forth a living Christ is as urgent, as difficult, and in many places entirely similar to the same vital work in North America. We should like to have you see Brazilian colors, hear Brazilian sounds, smell Brazilian smells,

and taste Brazilian food, and most of all feel the tremendous size and worthwhile-ness of the Gospel for Brazil.

Obviously it is presumptuous for brief travelers to attempt to appraise policies or tendencies. Such comments are apt to be rather nebulous, wordy, and unimportant affairs. In the face of which sentence we go on to record two distinct impressions, both of which can be found much more satisfactorily in the current books on Latin America. The first is the small comparative size of the Episcopal work in the country and the rather urgent necessity for its growth, not only as part of, but in unity with, the larger evangelical group. The second is so well expressed in Winifred Hulbert's *Latin American Backgrounds* (New York, Friendship Press) that it is here quoted:

The position which the missionary should occupy is that of consultant and adviser and of pioneer in untouched fields. Only so, can the national Churches acquire position and the strength they need for coming days.

The most lasting impression that one carries away as one sails northwards is that given by the enormous concrete figure of the Christ that surmounts one of the beehive-like hills around which Rio de Janeiro is built. Gleaming white by day and gloriously shining by night, this Figure dominates the city and the sea for miles and one is thankful for the Roman Catholic love of symbolism and to the Frenchman who conceived and executed this expression of that Love. It is a moving, dramatic, and symbolic experience to look up from the business and shopping streets, with preoccupied and perhaps worried face, and see His arms outstretched in never-failing love. It makes one feel a sharp and poignant surety that here is the Person who must walk the streets and countrysides of all the Americas, and that the efforts of evangelical Christianity to bring this to pass are well worth all the help and encouragement that experience, money, enthusiasm, and prayer can possibly give.

*Next Month Dr. Reinheimer continues his series on our Caribbean Missions with an article on the Church in Haiti.*

# How the Lenten Offering Began and Grew

Nearly sixty years ago, John Marston originated plan whereby our boys and girls annually take a special part in the Church's Program

By *E. Walter Roberts*

*Sometime Assistant Treasurer, The Board of Missions*

*Mr. Roberts, now over eighty years of age, served as Assistant Treasurer of the Board of Missions for forty-two years beginning in 1878—the year of the second Lenten Offering. His article recalls some interesting but little known facts in the history of this great enterprise for the Church's Mission.*

NEARLY SIXTY years ago at the beginning of the Lent of 1877, John Marston, superintendent of St. John's Sunday School at Lower Merion, Pennsylvania, proposed to the boys and girls of the school that they, by their Lenten self-denials, should raise an offering for the general missionary work of the Church. Eagerly they followed his lead with the result that at Easter they had gathered and were able to offer the sum of two hundred dollars for the Church's Mission. On Easter Monday Mr. Marston lunched with his good friend George C. Thomas, superintendent of Holy Apostles' Sunday School, Philadelphia, and enthusiastically told him of the fine success of his Sunday school offering.

Mr. Thomas at once said, "Why would not that be a good plan to try throughout the whole Church next year?" Mr. Thomas thereupon made the suggestion to the Church's missionary headquarters.

About that time I was called to join the missionary headquarter's staff for temporary work (that lasted forty-two years) and was immensely interested in the proposal, for I had always had a missionary offering box. Plans were made, the proposal was put before all the Sunday schools, and at Easter, 1878, the offering amounted to more than seven thousand dollars. During the next dec-

ade the offering made steady annual increases until in 1890, the Sunday schools gave \$42,617. The next year when the Pyramid Mite Boxes, which I invented and gave to the Church were first used, 2,479 Sunday schools participated in making an offering of \$48,459.

As I have said I always had owned a missionary mite box. As a lad I was handy with tools, and in 1868 I responded to the request of my uncle, the Rev. Joshua Kimber, then Foreign Secretary of the Board of Missions, to make some of the black walnut mite boxes used by the Missionary Society. This experience probably helped me in all my later mite box work, the Pyramid Mite Boxes designed in 1891, the Keystone boxes created in 1906, and the rectangular boxes originated in 1911 and still in use. Each new design further reduced the cost of the boxes. The year (1911) the present boxes were introduced the offering had grown to \$155,882.

And still the offering grew. A decade later, in 1921, it amounted to \$288,180. Nine years ago the semi-centennial of the first Lenten Offering was celebrated throughout the Church, and the occasion was fittingly marked by the largest offering on record, \$553,000.

In recent years the offering has been affected by the depression. Since 1933 it has been below the level of 1921; last year, 1935, amounting to only \$274,769. As one who has had such an intimate part in the development of the Church School Lenten Offering, I hope that the offering presented this Easter will testify anew to the devotion of the boys and girls of the Church to its missionary program throughout the world.

## “Clean to the Point of Distraction”

House of the Merciful Saviour in Wuchang, China  
rejoices in its adequate new building provided  
by gifts from the Girls' Friendly Society

By *Mother Ursula Mary, O.S.A.*

*Missionary in China since 1916*

ONCE UPON a time, as all good stories begin, there was a good missionary (Edith Stedman) who started a home for convalescents and incurables and homeless children in the ancient city of Wuchang, China. And once upon another time, said missionary having returned home, this Home was taken over by the Order of St. Anne, and now in these latter days, since it was becoming more and more a doubtful charity to house people in such a dilapidated building, the Girls' Friendly Society raised funds to put a beautiful new roof over their heads, and not only a roof, but all the other things that go under it.

One cannot do things in a hurry on this side of the world, so that patience has had her perfect work in buying a piece of land, making plans, and getting this house built, but we rejoice to say that at long last it is an accomplished fact, and the last installment of inmates have moved in. Even now the servants' quarters are not complete, and the back part of the lot where an old Chinese dwelling stood looks like an earthquake scene, but there on the front part of the lot stands our dream dwelling complete in its glory of real brick and foreign tiles, towering three stories high over the low

Chinese dwellings, and gay with windows, rows of them, to gather in every ray of sunlight these dark winter days. Every time the Sisters look at it they feel

*FROM China to THE SPIRIT OF MISSIONS this month comes another of Mother Ursula Mary's inimitable stories of the House of the Merciful Saviour, Wuchang. A little more than three years ago (see December, 1932 issue, page 757) she told our readers of the efforts made along modern social work lines to rehabilitate the lame and the halt and the blind, and to care for little children. This work was carried on in dilapidated, inadequate, and totally unsuitable quarters. In 1933, the Girls' Friendly Society devoted its special missionary giving to a new building for the work, and now, the House of the Merciful Saviour has moved into those new quarters—but of that Mother Ursula Mary writes in this article.*

a bit like Aladdin with his wonderful lamp, only our good genie or fairy, or Guardian Angel, or whatever celestial being one can call him without too great a theological *faux-pas*, spells his name G.F.S.

The O.S.A. rejoices with exceeding great joy, and all our lame, halt and blind with them. We wish you could come over and see for yourselves what an altogether wonderful place it is, as Lewis

B. Franklin, Vice-President of National Council, did recently, getting a good study in contrasts between the old building and the new.

Mere words are quite inadequate to describe it, and unfortunately it is almost impossible to get good pictures, so we must ask you to make a little imaginary journey to Wuchang, and see for yourselves what it is like. You would come up the now famous Ta Ts'ao Kai, a bit beyond the narrow alley that leads in to the old House of the Merciful Saviour and convent compound, to Long Life Alley, where you would get a glimpse of red tiles and brick walls as you walked down to the imposing front gate with

## "CLEAN TO THE POINT OF DISTRACTION"

*Sheng Kung Hui* (Holy Catholic Church) in large characters over it. Once inside the big gate with strong wooden bars that slide back with a resounding clang, you might almost think yourself in America as you faced the fine modern building, and walked up the wide cement steps.

But once inside where you turn to the left into the big kindergarten room, you would realize where you were as a dozen little celestials in blue pinafores with pink edges came to greet you with low bows. These tiny tots with their black eyes are no American children, although they sing the same songs and play the same games, and do everything in the most approved kindergarten manner, while around the room runs a marvelous Mother Goose frieze with all our old friends from Humpty Dumpty to Red Riding Hood on it. If you can stay a minute, the toy orchestra will take its place around the circle, and regale you with "Pussy Cat, Pussy Cat where have you been?" to the tune of cymbals and sticks and drum and bells, while the leader beats perfect time from his conductor's stand on a small chair. They will show you their bookcase and toys and boxes and sandbox and blocks, and tell you how happy they are to have room enough to move about in, and really march and play and drill.

Back of the kindergarten is their wash-room with rows of little mugs and basins and towels, and then the clinic where not only inmates of the House of the Merciful Saviour, but many neighbors come for minor ailments. Now there is a real room for them, instead of a mat lean-to, and a real nurse to treat them. On the other side of the house is the dining room and kitchen, with room enough in the former for all to sit around tables at once, and a kitchen which is not a crime in every point of hygiene as was the old one. Back of the kitchen are the bath-rooms, with place for a stove, so that we do not have to sew our children up for the winter but provide them with at least a weekly bath! And in the center of the house, as it should be, the very heart of the place, is the chapel, with a large pic-

ture of the Merciful Saviour, His hands outstretched in blessing, over the altar. Here the family gather for daily prayers without having to crawl over each other in order to get in, and here once a week the Holy Sacrifice is offered for these little ones for whom He died.

Upstairs on the second floor are the women in one dormitory and children in the other, lame, halt, and blind, and a few orphans cast in for good measure. There also is the infirmary where sick can be isolated and actually a room for the nurse! And a room for the Sister who lives there. On the third floor are the school children, primary in one room and high school in the other, though they go out to school, and a room for the kindergarten teacher who lives here and keeps them in order. Then there is a guest room, and a sewing room for the *amahs*, and a trunkroom, such undreamed of luxuries, and the thrilling cement fire escape that leads down to a nice cement veranda over the chapel and then down to the ground.

One might spell out another chapter on the subject of moving, which would read like Greek to most of you in an antiseptic and sterilized country, but the business of moving human inhabitants minus lesser lights is considerable, and requires pounds of sulphur and much disinfecting, to say nothing of scrapping much in the way of bedding. Now with beds cleaned and painted, nice colorful spreads from the industrial department, freshly painted cupboards, and the like, we feel cleaned up almost to the point of expiration. There is so little of us left in this new and antiseptic state that it is hard to realize that we are still in this same old world, as the sun streams through our many windows, and the air circulates freely, and we look down upon the roofs around us with the same feeling of exaltation as we regarded the sweltering plains from the heights of Kuling.

Two more children are coming to us soon, both flood refugees, one who is an orphan in a family of six, and a child of three who was left on Sister Constance's

## THE SPIRIT OF MISSIONS

doorstep in Wuhu and later adopted by a Y. W. secretary. She is a lovely baby, but cannot live at the Y, so comes to us. What a joy to have a clean place to put these kiddies in! And let me assure you that we are clean to the point of distraction. Everyone has special shoes to wear in the house so that dirt will not be tracked in from the street, and we are so spotless that we hardly know ourselves.

I dare say we shall descend from the heights somewhat in due time to the level of ordinary beings, but we do hope to retain a certain measure of cleanliness of body and exaltation of spirit as we inhabit this really lovely home which the G.F.S. has given us. As soon as the ground is cleared we hope to have the place blessed, and a formal opening for our friends.

### The Church Aids Tiruray Progress

*By the Rt. Rev. Gouverneur F. Mosher*

*Missionary Bishop of the Philippine Islands*

FIFTEEN YEARS ago an American supervising teacher and deputy governor, Captain Irving B. Edwards, invited the Church to that part of Cotabato Province south of the town of Cotabato, on the Philippine island of Mindanao. He was working to build up a school system among the Tiruray people, and felt that he could not do all that he wanted to do for them unless they were to have the Christian religion. Most of them had never come into contact with it in any form.

When the request came I felt it was one that could not be refused. Accompanied by Captain Edwards and the Rev. R. T. McCutcheon I went to Cotabato and from there to Upi-Borongotan on a visit of inspection. We found that there were several thousands of the Tiruray. In Upi we found a small Government agricultural school, a very few Ilocano settlers, and for the rest a great fertile plain absolutely uninhabited. The dream of Captain Edwards was that this plain should be occupied and developed, that we should have land for church and houses, and that the Tiruray should learn to "stay put," develop farms, and become like other people of the Philippines.

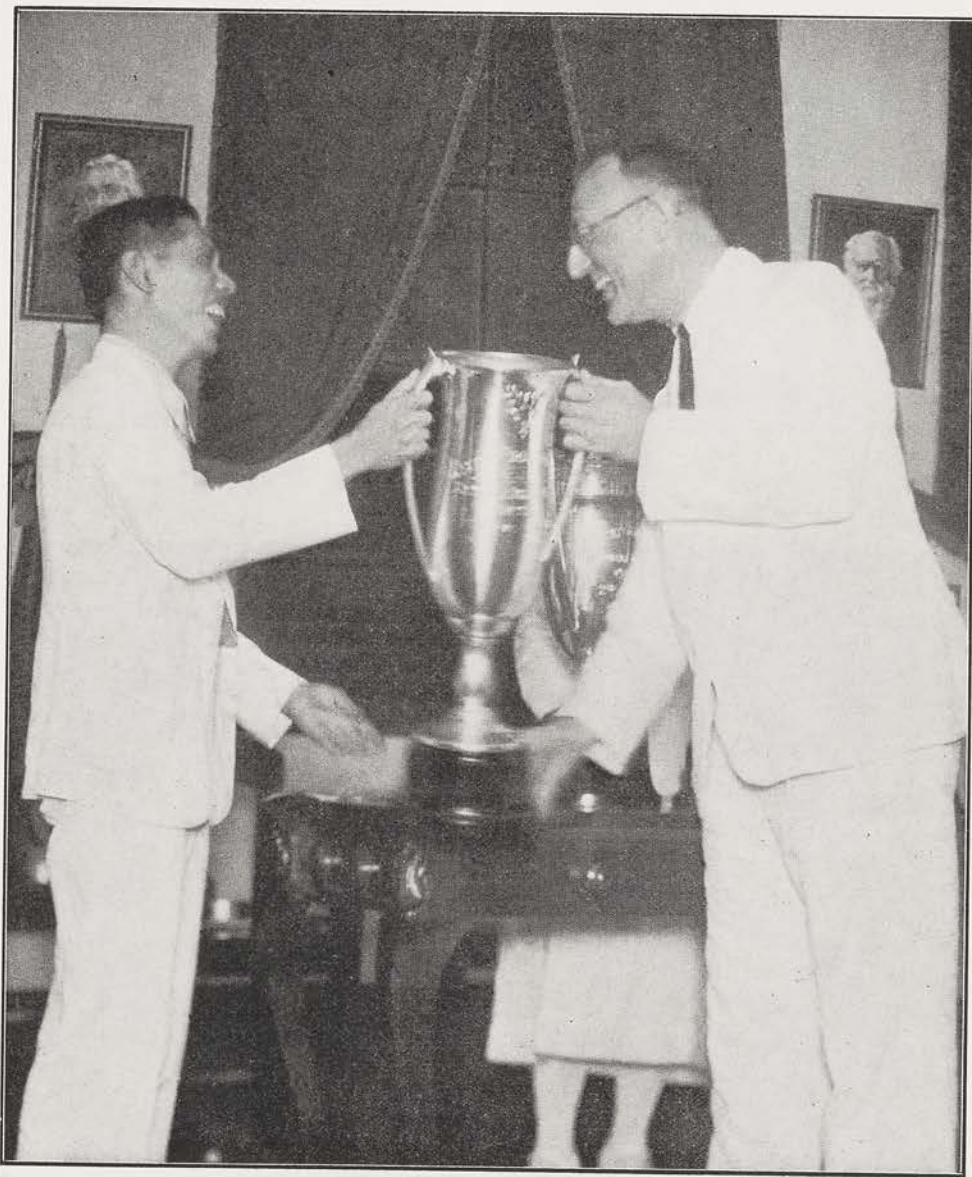
Today I am writing from the Mission of St. Francis of Assisi in Upi. On the hilltop is the church built of *suali*, below are the houses where the Rev. Leo G. McAfee and the Rev. Sydney Waddington with their families, and Miss Flora Rogers in her girls' dormitory, all live.

Less than a mile away is the townsite where more than two hundred people live and work, in a place where there was not one single house on our first visit. The entire valley and plain, as far as one can see, are now occupied by farmers who have found the soil to be of excellent quality and are raising valuable crops where fifteen years ago there was only cogon grass. The small Government school has become a large agricultural school with more than three hundred pupils, and their produce has reached markets as far away as Manila. The name of Upi is becoming well known. It has been most interesting to see the development and also it has been a very great satisfaction to know that the Church has had a large part in it.

Fifteen hundred persons have been baptized in the ten or twelve years since Mr. and Mrs. McAfee first came to live and work among the Tiruray. Several boys have been trained as catechists and are preparing for ordination when the proper time comes. The daughter of the Datu, who was chief of the Tiruray, has graduated from St. Luke's Hospital Training School for Nurses, in Manila. For the past two years she has been carrying on a very valuable dispensary work among her own people. On my present visit we have made a trip in a motor launch down the west coast of Mindanao, where the people have been visited and taught by the mission staff, and in five places I have confirmed fifty-six candidates.

# The Spirit of Missions

## PICTORIAL SECTION



### "FOR GENERAL EXCELLENCE"

Mr. Bayard Stewart, Superintendent of St. Luke's Hospital, Manila, receives the first prize cup awarded annually on Hospital Day in Manila. The cup now stands in the entrance hallway of St. Luke's as silent testimony to the fine service rendered by this missionary institution





**HAPPY SNOW SHOVELERS**

Good Shepherd Mission, Fort Defiance, Arizona, is giving Navajo children a chance for Christian life



**A HEALTHY CHILDHOOD**

Fostered by St. Luke's (Tokyo) well baby clinics, paves the way to sturdy Christian adulthood



**ON THE PLAYGROUND, ALL SAINTS' MISSION, BONTOC**

The Church's missions in the Mountain Province of the Philippine Islands at Baguio, Bontoc, Balbalasang, Sagada, and the numberless outstations in their ministrations to Igorot boys and girls, are laying foundations for sturdy Christian life and leadership



IGOROT MOTHER AND CHILD

Find opportunity for an abundant life in the Gospel of Christ proclaimed by the Church's missionaries



AT A CHINESE CONFERENCE

Mealtime brings together delegates preparing for Christian leadership at the Church's first summer gathering at Kuling



AT DEDICATION, JOHNSTON HOME ECONOMICS BUILDING, LAWRENCEVILLE, VIRGINIA

This building made possible through the generous gift of Miss Mary E. Johnston, materially better the facilities of the St. Paul Normal and Industrial School to fit Negro youth for posts of responsibility (See December, 1935 issue, p. 544)

# Mealtime Welcomed in Children's Ward, St. Luke's Hospital, Shanghai



The children of the Church in the United States are expressing their interest in Chinese children by giving their Birthday Thank Offering of the current triennium for a children's ward in the projected Shanghai Church General Hospital which will replace the present St. Luke's and

St. Elizabeth's Hospitals. These hospitals are now carrying on their ministry of mercy in old dilapidated buildings. Something of the crowded conditions prevailing is apparent from this picture, while the glimpse through the window suggests the congested area which St. Luke's serves



DEACONESS H. M. BEDELL WITH SOME OF HER SEMINOLE FRIENDS

Deaconess Bedell's efforts to bring something of the joy and love of Christ's Gospel to these shy people hidden away among the Everglades of southern Florida, is meeting with a slow but encouraging response



SOME NEW JAPANESE CHRISTIANS IN BRAZIL

The baby was baptized and the old Japanese confirmed by Bishop Thomas at a service in the main room of a Japanese home described by Mrs. Zabriskie in her article, *Brazil Mission Shows Forth the Christ* in this issue (See pp. 57-64)



KINDERGARTEN AT THE CAMBRIDGE MISSION, DELHI, INDIA

Miss Margaret I. Marston, who is now visiting the Church's missions in the Orient, had an opportunity while in India to visit some of the outstanding work of the Church of England, of which this Delhi mission is an example



PREPARING FOR CHRISTIAN LEADERSHIP IN THE PHILIPPINE ISLANDS

Seminarians in the Mountain Province with their teachers, (rear row, center, left to right) the Rev. C. E. B. Nobes, the Rev. L. L. Rose, and the Rev. T. E. Woodward. The students have finished two years' study and are now doing practical work



**WINNERS IN WELL BABY CONTEST, HANKOW**

Over 800 Chinese children participated in this mass education movement enterprise which may be considered an indirect result of the Wuhan Medical Social Service work directed by Miss Margaret G. H. Tetley in our Church primary schools



**THE CHURCH IN OUBA BEGINS ITS FORWARD MOVEMENT**

Clerical and lay delegates from the Provinces of Havana, Matanzas, and Santa Clara, meet in the Church of St. Francis of Assisi, Cardenas, to inaugurate the Forward Movement. The rector of the parish, the Rev. J. H. Piloto, is at the extreme right

# By Motor to the Walled City of Changshu

Seventy miles from Shanghai, in a bit of old China, there is a Christian community of more than 800; others are preparing for baptism

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

Vice-President, National Council

*Mr. Franklin returned to New York from his first trip to the Orient late in January. Forced to go to China because of financial problems created by the Raven bank failures, he took advantage of the opportunity to visit the Church's missions in Japan and the Philippine Islands as well as China. In the accompanying article, one of several which the Editors hope to secure from him, he records his impressions of Changshu. Our readers will recall the articles on this mission by the Rev. Hollis S. Smith in the December, 1931 (page 841), and October, 1933 (page 563), issues.*

**R**OUND-THE-WORLD travelers and, indeed, a large proportion of the foreign residents of the treaty ports never see the real China untouched by foreign influence. After only three days in Shanghai it was my good fortune to take a seventy-mile motor trip on a good highway, completed only this year, to visit the walled city of Changshu.

This delta of the Yangtze River is low, fertile, and checkered with canals, some a few feet wide, others upon which large boats can navigate. Except for the graves dotting the landscape, every inch of the land is under intensive cultivation, winter wheat, cotton, rice, and garden truck

constituting the chief crops. The farmers endeavor to make three crops a year. The land is divided into patches, which seem incredibly small to one familiar with the wheat and corn fields of western United States.

Cultivation in this area is almost entirely manual, with a heavy pronged mattock the usual tool, although here and there a farmer can be seen using a water-buffalo harnessed to a rude plough. Men, women, and children labor for long hours in an effort to extract from the soil a bare living. There are no farmhouses; everyone living in one of the innumerable villages, the houses of which are built of crude bricks with thatched roofs.

At intervals small groups can be seen fishing in the canals or in the shallow drainage ditches along the side of the road. One method is to build two mud dams across the ditch, bail out the water

between with an old can, pick up any fish that may be there, and then break out the dams. Occasionally one can see a fisherman in his boat, on the deck of which stand his trained cormorants, ready to fly and dive for any fish which may be sighted.

Arrived at Changshu (in the local dialect, pronounced Zangzok), our motor is parked at the modern bus-station without the city wall, as neither gates nor



ST. BARTHOLOMEW'S CHURCH IN THE WALLED CITY OF CHANGSHU

## THE SPIRIT OF MISSIONS

streets nor bridges over canals are wide enough for such traffic. Into rickshaws we climb and at a steady trot our coolies pull us through the suburbs and then through the gate of the high and massive wall which surrounds the entire city. We have entered a different world. In this city of some one hundred thousand souls the only foreigners permitted to dwell are the missionaries, of which there are two small groups, ours and the Southern Methodist, serving an area in which live two million people. Our way through the city takes us along streets eight or ten feet wide from house to house. The fronts of the tiny shops are all open, displaying for sale meat, vegetables, hot water for tea, cooked food, coffins, clothing, and hardware in endless variety, while the streets are crowded with itinerant vendors with their wares displayed in baskets hung from the inevitable bamboo pole. Each one has his own peculiar cry or song while the merchants' boys add to the din by chanting the virtues of their wares.

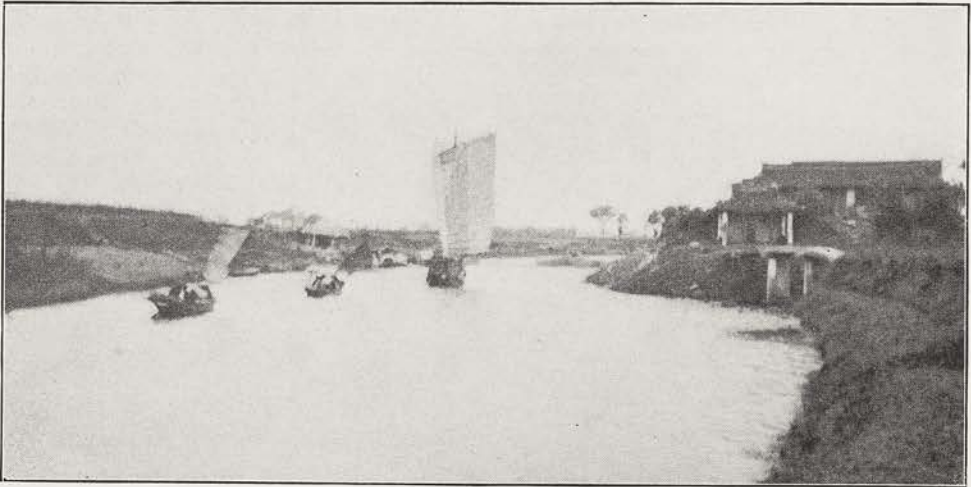
Suddenly we hear a noise which makes the former hubbub seem like a whisper. It is as though a steam calliope had stuck on one high note. Swung on a pole borne by two men, a rope under his belly, a

large hog is being taken to the butcher. While our ears are assailed by this bedlam our noses absorb odors of an infinite variety.

Now we cross a three-foot stone bridge over a canal in which some women are washing clothes, others rice, and from which they will soon draw the water for cooking and making tea. In one of these canals we spied a perfectly good dead cat. And some people want our missionaries to "go native."

Suddenly we are "back home" as we enter the walled compound in which we find St. Bartholomew's Church, the residence of the Rev. Hollis S. Smith and family, and the residences of Dr. Margaret C. Richey and Miss Gertrude I. Selzer, the evangelistic worker. Outside the compound can be found Christ Church, the dispensary, the day school, and the preaching hall. Associated with Mr. Smith are two Chinese priests and several catechists and biblewomen. The work in the surrounding villages is one of the important features of this station and here we have five preaching halls.

A Christian community of over eight hundred, with more than two hundred preparing for baptism, is evidence that such work is worthy of our support.



JUNKS ON A CANAL NEAR CHANGSHU, CHINA

Occasionally one sees a fisherman in his boat on the deck of which stand his trained cormorants, ready to fly and dive for any fish which may be sighted



## Read a Book

**A** GAIN THE Presiding Bishop has sponsored a book for Lent. The present volume, *Christ the King* (New York, Harpers, \$1.50), follows closely the pattern of its predecessor in providing a short meditation for each day in Lent. As last year the royalties from the sale of this book will be devoted to the missionary work of the Church.

The real need which was filled by last year's book promises to be met again in even larger measure by the present volume. *Christ the King* is a book for all Churchmen and women to read day by day through Lent. Bishop Perry in the meditation for Ash Wednesday says:

Let me read the Gospel all this Lent, and meditate upon it, with the knowledge that the Lord's life and death is the solution of human existence. I shall stand no longer baffled, as before divine ideals proclaimed from some unattainable mount; no longer perplexed by miraculous powers; no longer overwhelmed by the inexorable law of suffering. In parable, in miracle, in sinless sacrifice, God reveals all things to me—in the manhood that He shares with me. The realm which He claims as His Kingdom is known to Him, both as ruler and as subject. As He asks no exemption from the laws of that Kingdom, so He offers none. His manhood, like His Godhood, is proved by the things that He endured. No unseen hand ever intervened to smooth His path, nor did He require that it might be so. No voice dispelled the conflict engaging Him, with illusion of a false and unsubstantial peace.

This sets the keynote for a Churchman's observance of Lent and the meditations are admirable aids to this end.

The authors selected to contribute to the Presiding Bishop's Lenten Book include, in addition to Bishop Perry himself, six Bishops, one priest, and three laymen. The meditations for the three days succeeding Ash Wednesday—Thursday, Friday, and Saturday—treat of The King in His Victory, in His Humiliation, and in His Heaven and are written by

the Bishops of Southern Ohio, Alabama, and New York. Thereafter the meditations for each week are provided by a distinguished Churchman who is peculiarly able to discuss the theme of the week. Thus Charles L. Dibble, Chancellor of the Diocese of Western Michigan, writes the meditation for the first week on The King of Truth. Another layman, Ralph Adams Cram, well-known architect of the Cathedral of St. John the Divine in New York and a leading exponent of the religious use of art, writes of The King of Beauty. Bishop Johnson of Colorado takes the third week on The King of Love, and Bishop Sherrill the fourth on The Commonwealth for the King. Most appropriately the fifth week's topic, The World for the King, is provided by that distinguished Chinese Christian, Francis C. M. Wei (misspelled most regrettably in the book's table of contents, "Wec"), President of Hua Chung College, Wuchang. The final week, including a special meditation for Good Friday, on Ourselves for the King, is from the Rev. S. S. Drury, headmaster of St. Paul's School, Concord, N. H.

Although this is but the second of the Presiding Bishop's books for Lent, the idea of such a book is not new or untried. For nearly thirty years the Bishop of London has sponsored a Lenten volume which always has been accorded an enthusiastic response on both sides of the Atlantic. The Bishop of London's current book is *O Men of God* by the Rev. Bernard Iddings Bell (New York, Longmans, \$1). Canon Bell is the second American to be invited to contribute to this series, the first having been the late Bishop Brent. In no sense do these two Lenten books duplicate each other; the Presiding Bishop's book is a volume of meditations while the Bishop of London's is a book for devotional reading. Both may be used admirably together.—W.E.L.

# Why Missions?

*A Series of Answers Based on the Gospel*

## XI. The Only Internationalism

*By the Rev. D. A. McGregor, Ph.D.*

**I**N A WORLD in which exaggerated nationalism is bringing disaster, Christian missions is the only true internationalism.

No man-made program of internationalism is able to stem the tide of nationalism that has engulfed the world. There is a place for treaties, for agreements, and for the League of Nations, but none of them is competent to deal with this terrible disease of national hatred and war which is ravaging the life of man. These political means can deal only with political realities and cannot reach down and deal with the evil at its source in the heart of man. They cannot replace fear with fellowship, they cannot transmute hatred into love. Wars do not spring from politics, politics is but the place where the will to war is announced. Wars grow from hearts that are beset by fear and hate.

There is but one power which can reach into the heart of man and change it—the power of Jesus Christ. There is but one place where men of different nations can really be brought to trust and love one another—the shadow of His Cross. There is but one reality which can transmute fear into trust and hatred into love—the blood that was shed on Calvary. There is but one fellowship where men of different races may find themselves as brothers—the fellowship of the Church of Christ. The only international unity that can endure is not the unity of force but of grace. The only bond of blood that can make us one is not the bond of racial blood but of Christ.

The Christian Church believes in Christ as the only hope of man. She reaches out into every nation with the

Word and the Bread of Life. She changes the hearts of men by bringing them in humble and grateful penitence to the foot of the Cross. She dissolves the pride of man in the blood of the Son of God. She weaves these newborn souls into a fellowship international and super-national, the fellowship of redeemed children of God. The Church is a new society, a new living temple of men and women reborn in Christ Jesus. This society, and this society alone, has the secret of abiding international unity. In Christ there is neither Greek nor Jew, barbarian, Scythian, bond or free. It is only in Christ that this is either true or possible.

Therefore missions. International unity is essential to man. The world may take its false and futile ways and seek to attain this unity by political and economic devices. The Church of Christ takes her God-given way and proceeds to a deeper and eternal unity by personal means, changing the hearts of men by the Gospel of Christ and then weaving these changed persons into a new fellowship in the Family of God. Only as this world fellowship in Christ grows outwardly broader and inwardly richer, only so can man find the peace for which he longs.

The most far-reaching and statesman-like work in the world today is being done by those who give themselves and their means to the work of Christian missions, reaching out to the ends of the earth to change the hearts of Chinese and Japanese and Americans and Africans by the power of Christ, and welding these new souls into the only international order that can endure—the fellowship of the Church of Christ.

# The Forward Movement

THE RT. REV. HENRY W. HOBSON, D.D., *Chairman*  
223 West Seventh Street, Cincinnati, Ohio

THE FIRST YEAR of active work of the Forward Movement closes with the beginning of Lent. Can its influence and accomplishments be measured? Has it been worth while?

Some of the things which have been done can be related: the number of clergy conferences held, the diocesan committees formed, the literature prepared and distributed, the study courses for clergy and laity prepared, the sub-committees organized. All these are matters of record.

The real accomplishments, however, cannot be measured. In fact they have only begun: parishes quickened into new life, increased attendance at services, laymen and laywomen at work bringing others to church and to confirmation, people using their Bibles daily for the first time in their lives or after years of neglect, increased emphasis on religious education, increased attendance at Church schools, greater offerings in many places, a stirring of heart among young people eager to help the Church go forward, innumerable lives changed. These things cannot be marshaled in statistical form any more than the new spirit of loyalty, courage, and faith can be measured. But they are all here and growing.

These were some of the things which brought cheer to the leaders of the Forward Movement as they gathered to take counsel on the second year's work.

In the first place the plans of the literature committees were approved. A series of helps to discipleship and service were arranged, enlarging this field of the work of the Commission. The course for young people, *Why Be A Christian*, and a course for adults, *The Place of Religion in the Family*, are to be ready at small cost for Lenten use.

For Lent the theme of the daily Bible readings Forward Day by Day, will be *The Good News of Lent*. The first Sun-

day in Lent is suggested as a time for a Church-wide Corporate Communion as an act of thanksgiving to God for the stirring of new life within His Church. We are urged to make the period from Easter to Whitsunday a time of special prayer that the good work thus begun in the Church by God's Holy Spirit may continue and spread until it reaches the remotest corner of the Church. Two courses of instruction on prayer are being prepared for use especially during pre-Whitsuntide. It is hoped all our churches will be open daily for prayer, corporate and individual, from Ascension to Whitsunday. Whitsunday itself will be the day for the yearly act of Church-wide renewal of allegiance.

The work of the second year of the Forward Movement will continue the objective of the deepening of individual discipleship and the revival of personal religion. The goal of an awakened Church, on its tiptoes for Christ and His Kingdom, putting first things first, a mighty force actively at work in the salvation of mankind is still before us. There only can be a strong Church as its individual members are strong and active. We still press forward to that mark and will keep emphasizing the need of our own conversion. We shall add to it this year an emphasis on personal evangelism. One of the fine results of the past year has been the personal effective service of men and women who have never before done anything of that sort. A sense of personal responsibility for bringing others to Christ has not been conspicuously strong in the Church. Where there is a new spirit of loyalty to Christ in the individual heart it must spread to others. In fact this is what the Forward Movement is—the spirit of deepened devotion spreading from individual to individual and from group to group.

# SANCTUARY

## *Heroes of Tomorrow*

*THE history of the adventures of the pioneer missionaries is a brilliant one; it is a record in the annals of the world. Is it now to become only a fond story covering the past rather than a vital issue in the present?*

—AKIRA EBISAWA, in *The Missionary Herald*.

Somewhere among the boys and girls of today are the Bishops, priests, teachers, doctors, nurses, and all the other workers who will be the Church's missionaries thirty and forty years from now.

They will have problems to solve, ordeals to endure, and victories to achieve which we cannot now foresee or imagine, but now is the time when they are learning how. The Church's heroes of the future can come only from the children of today. For them and for ourselves let us pray—

**O** INVINCIBLE CHRIST, who hast taught us that he who seeks to save his own life shall lose it, but that he who is willing to lose his life for thy sake and thy Gospel's shall save it; teach us to scorn a way of safety which is merely a way of sloth, and inspire us to make our lives an adventure with thee; that so we may become worthy comrades of those courageous souls who in every age have left all to follow thee, and following, have found in thy service their exceeding great reward. We ask it in thy name. Amen.

O blessed Saviour Jesus Christ, who at Nazareth didst reveal the beauty of perfect childhood, and in the days of thy ministry didst call the little ones unto thee and bless them, look upon the children of our Church and Nation, and grant that in homes and schools sanctified by thy Presence and devoted to thy glory, they may grow up in the love and in the fear of thee, and in the knowledge of the true Faith, through the grace of the indwelling Spirit, Who with thee and the Almighty Father liveth and reigneth, one God for ever and ever. Amen.

Almighty and everlasting God, we thank thee for all thy servants whom thou hast called to preach the Gospel to the nations. We humbly pray thee to raise up among us those who shall be heralds and evangelists of thy Kingdom, and shall build up thy Church in this and every land; through Jesus Christ our Lord. Amen.

# 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

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ON FEBRUARY 11-13, in Church Missions House, New York, will be held the annual meeting of the National Council, when there must be adjustment between funds made available through the Expectancies of dioceses and missionary districts, and the cost of missionary work of the Church at home and abroad. The problem to be faced is a grave one because revenues that seem available for 1936 are possibly \$200,000 less than the need. At this writing, it seems impossible even to maintain the tragically reduced program now in operation.

At its December meeting the National Council called upon the Presiding Bishop and the President of the National Council to make overtures to the Bishops of the Church in the hope that volunteered increases of Expectancies and direct appeals to Churchmen of means might close some considerable part of the gap. This effort continues as this issue of THE SPIRIT OF MISSIONS goes to press and in the meantime loyalists in this cause unite in earnest prayer that a way may be found out of so grave a situation. The National Council under instruction of General Convention must conduct its work within available resources and the outstanding feature of the February meeting therefore will be the shaping of the year's budget.

MANY THOUSANDS of Churchmen responded eagerly to the graciousness radiated by the Archbishop of York and Mrs. Temple throughout the whole of their six weeks' visit in the United States. All who heard His Grace whether in sermons, addresses, lectures or in conference rooms profited by the rich substance of his thought and the fluent beauty of his utterance. The Archbishop

was officially the guest of the Church in America, his time among us having been parcelled with difficulty by the Presiding Bishop among the many who sought opportunity to hear him. The official welcome centered in the Cathedral of St. Peter and St. Paul at Washington in the presence of the Presiding Bishop, and the visit was concluded at a dinner of the Pilgrims in New York City when Bishop Perry who had uttered the welcome at Washington said on this occasion an impressive farewell. Everywhere the Archbishop was urged to make an American tour a more frequent habit.

THE EXECUTIVE family at Church Missions House has been reduced in recent months by illness and absence of its personnel to an unusual degree. Dr. Franklin, at the unanimous request of the Bishops in China, has been on a visit to advise them with respect to grave financial losses caused by the closing of banks at Shanghai and in connection with many fiscal problems growing out of tragically reduced resources. Dr. Reinheimer by his election to be Bishop Coadjutor of Rochester adds a lamented vacancy. The Executive Secretary of the Field Department having brought to this service extraordinary equipment because of long years of successful service in the field of promotion, has come to be regarded as an indispensable factor in sustaining our missionary program and in furthering other branches of promotional work centered in his Department. Dr. John W. Wood, meantime, found it necessary to discontinue his work on behalf of foreign missions long enough for surgical attention. Cheering news comes from the hospital of a convalescence that is proceeding normally.

## THE SPIRIT OF MISSIONS

### Domestic Missions

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

"HERE IS SOMETHING to tell to those people who delight in not believing in home mission work," writes the Rev. A. Macbeth, missionary in charge of St. Peter's Mission, Williston, North Dakota. "On Sunday last at the eight o'clock celebration of the Holy Communion we had present four people who had to their credit a travel distance of 540 miles on a snowy morning, with the thermometer at minus-something.

"I DO LIKE Kansas," writes the Rev. Richard Nale, a recent graduate of the General Theological Seminary and one of the latest recruits to the Associate Mission in the Missionary District of Salina. "But the reasons are not those that would be ascribed to me by the local Rotary Club. I don't like the weather; it's not dependable. I don't like the current religion: it's too hectic and lacking in grace. But I do like the people. They are patient. They are loyal. One family I recently had the privilege of visiting had not seen a clergyman for years. Yet it had quietly gone on praying for the Church; had taken in, even though impoverished, another family to live with it. When I left they forced me to take an offering (to be applied any way I saw fit), which easily represented a week's income. This is the sort of stuff of which saints are made.

"As for the work at the mission: We are like a railroad terminal and one falls easily into the swing of things. Three days after I arrived the Rev. R. H. Mize, Jr., and the Rev. G. C. Wyatt, Jr., abandoned me in the town which was to be my particular responsibility. That is one way to break in a neophyte. Sixty miles away from headquarters, a stranger in the town, with a Gideon Bible borrowed from the hotel, a Book of Common Prayer, and a Book of Offices, I began to meet my new friends. It was and is thrilling, and minute by minute the Gospel unfolds for me anew."

### Christian Social Service

THE REV. C. RANKIN BARNES  
*Executive Secretary*

INQUIRIES FREQUENTLY come to the Department as to how the average Churchman, not closely in touch with social work, may know whether a social agency or institution deserves public support. The following are the standards used by the Bureau of Advice and Information of the Charity Organization Society of New York City, and approved by the Welfare Council of that city:

1. A legitimate purpose with suitable program and no avoidable duplication of the work of another efficiently managed organization.
2. Reasonable efficiency in conduct of work, management of institutions, etc., and suitable equipment for such work, both material and in personnel, and a budget indicating an attainable program.
3. An active and responsible governing body, holding regular meetings, with satisfactory form of administrative control.
4. Evidence of coöperation with other organizations in promoting efficiency and economy of administration among local agencies and in preventing duplication of work. Organizations engaged in personal service should clear their cases with the Social Service Exchange or Central Index.
5. Complete annual audited accounts prepared by a certified public accountant, trust company or university department, and made available for the public.
6. Methods of publicity, promotion, and solicitation of funds should be ethical to the giver, the charity, and its beneficiary. Ethical methods exclude:

- a. Solicitors on commission or other commission methods of raising money.
- b. The "remit or return" method of raising money by the sale of merchandise or tickets through the mail.
- c. Telephone solicitations to the general public for money or donations or for the purchase of tickets for benefits.
- d. Agreements to conduct entertainments for money raising purposes, the expenses of which, including compensation, exceed forty per cent of the gross receipts.

These requirements apply equally to secular and religious agencies.

# Foreign Missions

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

## Across the Secretary's Desk

THIS IS GOOD news from St. Luke's International Medical Center, Tokyo, Japan:

These are busy days for us at St. Luke's with a capacity of patients. More and more the Japanese are coming to us for care and treatment. Our private rooms are full practically all the time, as are our wards.

IN A LETTER from Brazil Bishop Thomas indicates some of the difficulties of correspondence in the mission field, especially when the Missionary Bishop is far away and has an enormous area to cover. He says:

Thank you for your letter of June 14, sent to Porto Alegre, forwarded to Rio, and waiting for me on my return from a month's trip to the Japanese colonies in Sao Paulo.

Then the Bishop goes on to say this about his visit to the Japanese colonies:

At Uezuka I was impressed by the manner in which the Japanese secured over 16,000 milreis to build Ascension Church. It still lacks flooring and windows.

DR. TOYOHICO KAGAWA, Japan's prophet of social justice, made the statement some time ago that "Japan needs more missionary graves." Some people interpreted Dr. Kagawa's meaning to be that the sooner missionaries in Japan died off the better. On the contrary he meant that what Japan needs is more missionaries so devoted to their work as to live out their lives and die in Japan for the love of our Lord and the Japanese.

IN THE *American Magazine*, Mr. E. Alexander Powell has given what he calls "a traveling journalist's opinion of the missionary." He writes:

I hold no brief for the missionary. I am not even religious in the orthodox meaning of the word . . . But I have known

missionaries and have observed the results of their labors in every great field of evangelistic endeavor, from Persia to Polynesia, from the Congo to the China Seas, and it irritates and angers me to hear missionaries and their work condemned and derided by persons who are speaking from malice, prejudice, and ignorance. I am a roving writer, and my job takes me to the four corners of the earth. That's why I can speak first hand about missionaries. It has often seemed to me that no class of public servant—I use the term in its broader sense—has been so persistently maligned, and so generally misunderstood as the missionary . . . Yet though maligned, misrepresented, miserably underpaid, often desperately lonely, frequently facing death . . . he has pursued the tasks assigned him with a courage and devotion which merit the admiration of every right-thinking man and woman.

DR. FRANCIS CHO MIN WEI, in his report as President of the Hua Chung College for the year 1934-1935 refers to the Department of Sociology and History as one having to do with matters of great importance in connection with the social reconstruction of the Chinese people. He goes on to say:

In our social studies we have not adopted a definite rural program. A great deal has been heard about the necessity of studying the rural problems of China. We do not wish to minimize its importance, but it seems necessary to remind ourselves that besides the large rural population of China there remains still a growing urban population almost as large as that of the whole population of the United States. And it is the urban problems that are new in this country. These we must prepare our students to face.

THE RT. REV. CYRIL FORSTER GARBETT, Bishop of Winchester, England, recently returned from a visit to the Church in South Africa. He was evidently deeply impressed by what he saw of the progress of the Church in that great mission field. In speaking to his

## THE SPIRIT OF MISSIONS

diocesan conference after his return, Bishop Garbett deplored the fact that during the preceding year offerings in the Diocese of Winchester for work overseas had decreased by \$5,000. "I have no patience" he declared, "with the spending of money on parochial luxuries or mere ornaments and extras while the Church overseas in many dioceses is compelled to retrench and economize."

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"INCREASINGLY, as I have come to know the Orient," writes one of my missionary friends in the Far East, "I have had driven home to me what a great influence our Prayer Book is, in quietly linking together very diversified people. When I was working with the Indians in South Dakota, I left my tent early in the morning at the convocation, and joined seven or eight hundred of them in a service of Holy Communion, being held un-

der a roof of pine boughs. I could not understand a word of the service, for it was held in the Dakota language, but I was able to follow along perfectly in my English Prayer Book, so that I was able to approach the Holy Table of my Lord, having moved along step by step with my friends, as though I had used my own language.

"Here, ten thousand miles away, I rise early in the morning and join the students in a service of Holy Communion in the chapel. I can not understand a word of the service, but again I can follow along perfectly in the same English Prayer Book, and step by step to the end, can be at one with my friends, in the worship of God. That which rises above the tremendous differences in these civilizations is the liturgy, which is the heritage of our Church throughout the ages, and throughout the world."

### With Our Missionaries

#### BRAZIL

Mr. and Mrs. David M. Driver and two children sailed November 15 from Brazil and arrived December 11 in New Orleans on furlough.

#### CHINA—ANKING

Mrs. L. R. Craighill and two children arrived November 4 in Vancouver on the *Empress of Japan*.

The Rev. L. R. Craighill and son sailed January 16 from Yokohama on the *Empress of Japan*, on regular furlough.

#### CHINA—HANKOW

The Rt. Rev. Logan H. Roots and daughter, Frances, sailed November 30 from Vancouver on the *Empress of Japan* and arrived December 18 in Hankow.

Louise S. Hammond sailed November 30 from Vancouver on the *Empress of Japan* and arrived December 18 in Hankow, after furlough.

Coral Clark arrived December 31 in Shanghai on the *Empress of Asia*, after regular furlough.

The Rev. and Mrs. C. F. Whiston and three children sailed January 10 from San Francisco on the *President Taft*, after regular furlough.

The Misses M. G. Tetley and W. E. Steward, after a stay in England, sailed January 10 on the *Deutschland* for New York, where they arrived January 19, and plan to sail from San Francisco February 6 on the *Asama Maru*, after regular furlough.

#### CHINA—SHANGHAI

Bessie M. Sims sailed November 23 from

Shanghai on the *President Pierce* and arrived December 19 in San Francisco, on furlough.

Catharine C. Barnaby sailed December 10 from New York on the *Chinese Prince*, after regular furlough.

Mr. and Mrs. James M. Wilson and daughter sailed January 24 from San Francisco on the *President Hoover*, after regular furlough.

#### HAITI

The Rt. Rev. H. R. Carson sailed November 21 from New York on the *Pastores*, and arrived November 25 in Port au Prince.

#### JAPAN—NORTH TOKYO

Mr. and Mrs. George H. Marshall and son arrived in Southport, North Carolina, in time for Christmas, on regular furlough.

Mrs. Alice St. John and Bessie McKim sailed December 19 from Yokohama on the *Tatsuta Maru* and arrived January 2 in San Francisco, on sick leave.

Mabel R. Schaeffer sailed January 4 from New York on the *Georgic* for England, en route to Tokyo, after regular furlough.

#### PANAMA CANAL ZONE

Eleanor Snyder sailed December 7 from New York on the *Santa Maria* and arrived December 14 in Cristobal, after regular furlough.

#### PHILIPPINE ISLANDS

Elsie Sharp sailed January 10 from San Francisco on the *President Taft*, after regular furlough



# The Field Department

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

## Influences Affecting the Church's Mission

A CLERGYMAN, WRITING recently to the Department, says:

What has happened with the missionary promotion of our Church is that it has dealt with giving for missions when the emotional and volitional motive for that giving has been violently taken for granted. We have collected money all over this Church with bludgeoning methods. I venture to suggest that many Churchmen have given money to missions simply because they felt that the rector was being badgered to death by the Bishop, who in turn was being badgered by some ogre in New York. In a word, a vague remnant of loyalty to the Church as an institution has been the main motive for giving.

The officers of the Field Department share this clergyman's opinion. What hard times have done to parochial and missionary support is only incidental to the real problem and that problem has not been solved in the present Convass even though financial objectives have been reached.

The whole Church needs a renewal of motivation in stewardship and missions. The problem should be recognized as the educational problem of every parish and mission—beginning at once.

The officers of the Department have had an opportunity to do some interesting exploration in the realm of missionary motives. The opportunity has arisen in summer conference classes, in meetings with seminary students, and in clergy and lay conferences.

The information drawn from these groups has furnished a list of influences that are active at present and have a devitalizing effect on the support of missions:

1. Secular spirit of modern life and thought.
2. A changing theology.

3. Current economic frenzy.
4. Current attacks on missions.
5. Ecclesiastical disunity.
6. Exchange of foreign students.
7. American world travel.
8. Political and economic revolutions.
9. Emphasis on missionary devolution.
10. Reaction to Western civilization.
11. Growing American nationalism.
12. Increased appreciation of other religions.
13. Inadequate missionary education.
14. Indifference of local clergy.
15. Competition of local benevolences.
16. Incompetent administration.
17. Hard times.

In the same process these reasons have been set forth by various individuals as the grounds on which they find themselves continuing to support missions:

1. Have always taken missions for granted.
2. Conception of God.
3. The command of Christ.
4. Belief in perdition of the unbaptized.
5. Desire to share the Gospel.
6. Relief of human distress.
7. Loyalty to the Church's Program.
8. Pride in payment of parochial and diocesan quota.
9. Moral uplift of backward peoples.
10. Self-protection from race peril.
11. Missions advance Brotherhood.
12. To hasten Christ's second coming.
13. To propagate American ideals.
14. Christian education and enlightenment.
15. To offset evils of American acts abroad.
16. Personal acquaintanceship with missionaries.
17. Personal observance of missionary work.
18. Part of being a Christian.
19. Your rector's missionary.
20. Acquaintanceship with native Christians.
21. Good it does me or my parish.

These two sets of factors provide excellent springboards for sermons and for discussion in mission study classes.

*All Churchmen by virtue of their baptism are members of the Domestic and Foreign Missionary Society. The National Council is the Society's Board of Directors.*

# The Woman's Auxiliary

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

LEADERS PLANNING Lenten study groups will find it helpful to read again the suggestions published on this page in the September, 1935, issue. By far the largest number of groups, undoubtedly, will be giving their attention to the Church's work in Latin America. The general source book for this study is *That Other America* by John A. Mackay (60 cents), but leaders and groups will want to enrich their study through the use of supplementary materials bearing particularly on our own Church's work in the area studied.

The course outlined by the Rev. Arthur M. Sherman in *Understanding Latin America* (25 cents) provides ample opportunity for the use of such materials, a goodly number of which are available. The long awaited new editions of the Handbooks on Brazil (25 cents), and Mexico (50 cents), the latter by the Rt. Rev. Frank W. Creighton, sometime Bishop of Mexico, have appeared, as have also two new free leaflets, *Brazil Today* and *Puerto Rico Today*. Each issue of THE SPIRIT OF MISSIONS contains material of real value; especially notable during recent months being the series, begun in the September, 1935, number and still continuing, on the Church's Mission in the Caribbean area by the Rev. B. H. Reinheimer. In the current issue *Brazil Mission Shows Forth Christ* by Mary Tyler Zabriskie, should not be overlooked.

In collecting source materials we must not overlook the *Annual Reports of the National Council*, especially for the years 1933 and 1934, which contain the reports of the Bishops from the various fields as well as convenient lists of institutions, workers, and other statistics. *The Living Church Annual* is another source of statistical information. Many leaders also will find useful the General Church Program of former trienniums for background information.

The graphic presentation of the Church's work in Latin America is aided by the use of maps and pictures. There is available a set of four wall maps covering the Church in Latin America as a whole, and detailed maps of Mexico, the West Indies, and Southern Brazil. Maps, obtainable from the Church Missions House Book Store (as are all the materials mentioned above), are priced at twenty-five cents each or seventy-five cents for the set of four. The first unit of the Publicity Department's new Visual Service is on the Church in Latin America. This service presents a wholly new application of the stereopticon lecture based on modern pedagogical principles. The Latin American unit may be secured from the Department of Publicity at a cost of one dollar for each use and transportation charges.

Other groups will be continuing their consideration of *If we be His disciples, What then?* For those giving their major attention to the fundamentals of the Christian religion, *Christianity and the Crisis* edited by Percy Dearmer (\$1.40), especially the sections, Christ or Chaos, The Present Chaos, and What Christianity Is, will be found helpful. Groups giving their major attention to Christian Citizenship will not want to overlook *Economics and the Good Life* by F. Ernest Johnson (paper \$1).—L. W. A.

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THE UNITED Thank Offering Map which was shown at the Atlantic City Triennial Meeting of the Woman's Auxiliary has been reproduced in somewhat smaller size by the United Thank Offering Treasurer of the Diocese of Western New York, Mrs. Frank Nixon. Copies are available in either blueprint or sepia at one dollar each from Mrs. Nixon at 292 Parkridge Avenue, Buffalo, New York.

# American Church Institute for Negroes

*Auxiliary to the National Council*

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

THE BISHOP of Chicago, the Rt. Rev. George Craig Stewart, has invited the Quintet of the American Church Institute for Negroes to sing at the diocesan convention early in February and to visit the diocese for ten days thereafter. The Quintet will be accompanied by the Rev. Robert W. Patton, who will speak at the diocesan dinner, the Rev. J. Alvin Russell, Principal of St. Paul Normal and Industrial School, Lawrenceville, Virginia, and Mr. A. H. Turner, the Business Manager.

In 1928, the people of the Diocese of Chicago, under the leadership of the late Rt. Rev. Charles P. Anderson, D.D., secured, (including \$10,000 from the late Julius Rosenwald), the funds required to build a Practice School Building at St. Paul School known as the Chicago Building. Bishop Anderson said at that time that since the Diocese of Chicago had established this connection with St. Paul School by a building named after the diocese, he hoped that the people of the diocese would perpetuate this relationship by doing something annually to help to meet the school's budget. Soon afterwards the depression nullified efforts of this character.

Bishop Stewart's invitation to the Institute Quintet and to the authorities of St. Paul School to visit the diocese at this time is not alone due to Bishop Stewart's interest in the Institute schools, but also to his hope that through this visit the people of his diocese will renew their practical interest in St. Paul.

THE STUDENT body of St. Augustine's College, Raleigh, North Carolina, is drawn this year from thirty-five dioceses, a substantial increase numerically over last year. Texas, Louisiana, Colorado, Canada, the Virgin Islands, and the British West Indies are some of the distant points from which students have

come. Five of the Institute schools, St. Mark's, Voorhees, Fort Valley, Okolona, and St. Paul, are represented by graduates or former students. Another Church school, St. Philip's Junior College, San Antonio, Texas, is also represented. About one-half of the students are members of the Episcopal Church.

SINCE ITS establishment in 1902, the Okolona Normal and Industrial School has been rendering an outstanding service to Mississippi by training its Negro youth for lives of greater usefulness. It is supported by appropriations from the Diocese of Mississippi, the American Church Institute for Negroes (a corporation of the Episcopal Church helping to operate nine schools for Negroes in eight Southern States), income from a small endowment, and from student fees for board and tuition.

The school's unique educational program is designed to fit its graduates for real, useful citizenship in Mississippi. In addition to the standard accredited high school and a two-year course in teacher-training, instruction is given in many trades. The young men, for example, are taught agriculture, carpentry, brick-masonry, plastering, painting, plumbing, and house-wiring. The young women are given thorough training in home science including sewing, nursing, laundering, home management, and dietetics. The graduates of the teacher-training department are in great demand as teachers in both the rural and town schools throughout Mississippi and adjacent States. Religious instruction is closely allied with all the school's educational work so that it can be said that Okolona develops strong Christian character.

The school's annual enrollment is about two hundred students and could be much larger were there facilities on the campus to care for them.

# 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

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

**X** THE EXPANDING membership and increasing activity in the young men's division of the Brotherhood of St. Andrew has led the national organization to plan three and possibly four provincial conferences of older boys and young men this year. One will be held, April 24-26, at Grace Church, New Bedford, Massachusetts, for the Province of New England, with the Rev. J. M. Groton in charge of arrangements. Another will be held, April 17-19, at St. Matthew's Church, Wheeling, West Virginia, with the Rev. J. H. A. Bomberger as host. This will be for the Third Province and a large attendance is expected.

A third will be held August 30-September 5 at Camp Houghteling, Michigan. An entire week will be given over to this Brotherhood convention, which it is expected will have an attendance of approximately two hundred from the Fifth Province. The young men's division of the Brotherhood in this province is headed up by a provincial commission, of which Allan Ramsay of Detroit, Michigan, is chairman. A conference for the Second Province is under consideration and will probably be arranged for a late spring date.

The General Secretary will be a speaker at each of these conventions.

## Church Mission of Help

The Rev. A. R. Pepper, *Executive Secretary*  
27 West 25th Street, New York, N. Y.

**CMH** AS AN *ex-officio* member of the Board of Directors of the National Council Church Mission of Help, it is a real pleasure to me to introduce to readers of THE SPIRIT OF MISSIONS the Rev. Almon R. Pepper, who took office as its Executive Secretary on January 1.

A native of Wisconsin, Mr. Pepper was graduated from Kenyon College in 1921 and from Nashotah House in 1924. Following his ordination to the priesthood in the latter year he served for six years as a chaplain of the New York Protestant Episcopal City Mission Society working in the prisons and hospitals of Greater New York. During four of those years he was chaplain at the New York State Reformatory, Bedford Hills. As such he worked in close coöperation with the Church Mission of Help societies in the Dioceses of New York and Long Island, both of which were then caring for paroled girls. He also served for a time as assistant to the superintendent of the institution.

While holding the above position Mr. Pepper completed the course of study at the New York School of Social Work, graduating in 1929. The following year he was appointed Executive Secretary of the Social Service Department of the Diocese of Ohio and did notable work in that capacity.



THE REV. ALMON R. PEPPER

## THE NATIONAL COUNCIL

While continuing in that capacity he was appointed a canon of Trinity Cathedral, Cleveland in 1932, and for the last two years also served as rector of Grace Church, South Cleveland.

Mr. Pepper is a member of the American Association of Social Workers and has served on the board of directors of several social agencies in Cleveland. He has frequently been a speaker at the annual meetings of the Episcopal Social Work Conference. His election to this new responsibility brings to the only national case work agency of the Church the experience of one who is both a priest and a professionally trained social worker. His coming opens a new chapter in the vigorous life of the Church Mission of Help.—C. RANKIN BARNES.

### The Church Army

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



CHURCH ARMY is undertaking a bit of experimental work in New Rochelle, New York, a city in Westchester County, twenty miles northeast of New York City.

On All Saints' Day, 1935, the senior Suffragan Bishop of New York, the Rt. Rev. Arthur Selden Lloyd, dedicated a vacant store for mission purposes. Mission Sister Lillian Sherman was placed in charge of the work which is carried on under the auspices of Trinity Church, New Rochelle. On several afternoons each week Sister Sherman offers recreational opportunities and religious services to children, while similar advantages are provided for adolescents on two nights a week. A Church school is held on Sundays. Sister Sherman has also done considerable visiting; 708 calls made over a period of eight weeks revealed ninety families not connected with any church. The community has responded favorably to the effort, 608 children having attended thirty-five gatherings, and 271 adults, twelve services.

### The Church Periodical Club

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



AS ALWAYS the Christmastide brings many messages of friendly goodwill to the desk of the Executive Secretary. A few are from fellow workers, but most of them are from those whose lives have been helped by the C.P.C. Numerous greetings come also to C.P.C. officers and to members who are sharing their books and magazines with others. However far apart in bodily presence, those who share and those with whom they share know themselves to be a part of one nice big family.

To encourage true family feeling is one object of the C.P.C. Some people think of its service as only for missionaries. It is that and more. To others it is simply a form of social service, supplying institutions of all kinds. Again it is counted as an educational agency. Because it has a part in all these phases of Church work it is not easily classified under any one head. It is just a helper in the family of God.

### The Guild of St. Barnabas

The Rev. C. H. Webb, *Chaplain-General*  
480 Herkimer Street, Brooklyn, N. Y.



THE GUILD of St. Barnabas for Nurses observes its semi-centennial this year. Fifty years ago, in October, 1886, it was organized in Boston, under the leadership of the Rev. Edward W. Osborne, then of the Church of St. John the Evangelist, afterward Bishop of Springfield (Illinois). Ten years earlier a similar organization had been started in England. Soon after its beginning in Boston the Guild was organized in a number of cities, New York, Philadelphia, Brooklyn, Chicago, and in the course of time in many others. Some of these branches have flourished continuously since the beginning; the Boston, Philadelphia, and

Orange branches all are nearly fifty years old. At present there are about forty branches with a total membership of three or four thousand.

Conditions in the nursing profession have greatly changed since 1886. Then it was a new profession, hardly yet recognized as such. Nurses were few, and their position in the community was not yet attained. Part of the purpose of the Guild was to sponsor this new group and help it achieve the place in the community which it was amply qualified to take. There is no need for such sponsorship today. No group is more generously and gratefully recognized than the nurses. But the fundamental religious purpose of the Guild—to cultivate and uphold the highest spiritual ideals in personal life, and individual acceptance of the highest ethical standards of the profession—still needs emphasis.

### The Girls' Friendly Society

Harriett A. Dunn, *Executive Secretary*  
386 Fourth Avenue, New York, N. Y.



MEXICO IS THE topic for mission study for all branches of The Girls' Friendly Society this year, as their part of the general Church interest in Latin America. The January issue of *The Record* (20c a copy, \$1.00 a year) is entirely devoted to Mexico and promises to be in great demand by all groups who are studying about our southern neighbors. Between the colorful green covers of this annual mission study issue is a wealth of general background material on the country and the outstanding customs of its people, with many effective illustrations.

The January *Record* also contains an account of Miss Sarah Morrison's recent visit to Yangchow, China, and St. Faith's School, where the G.F.S. is supporting a teacher. Miss Florence Moore, whose salary the G.F.S. has pledged for four years, began her work at St. Faith's a year ago. The first Chinese branch of the society recently has been organized at St. Faith's, with twenty-two members.

### Seamen's Church Institute of America

The Rev. W. T. Weston, *General Supt.*  
National Office, 80 Broad St., New York, N. Y.



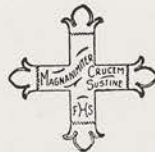
THE SEASON of auditing accounts, adding up our blessings, and making good resolutions is here.

Foremost among our assets, for which we feel especially grateful, we count the coöperation and interested support of our friends.

During the year both the national office and the local affiliated Institutes received many boxes of books, ditty-bags, and knitted articles and other clothing, which went to Institute reading rooms and were distributed to outgoing crews and destitute seamen. Although acknowledgments were sent at the time to the respective donors, the Seamen's Church Institute of America wishes to take this opportunity to express its appreciation and thanks to the Church Periodical Club, the Woman's Auxiliary, and Church schools for inspiring the sending of these welcome gifts.

### The Daughters of the King

Edna Eastwood, *Executive*  
Room 305, 150 Fifth Avenue, New York, N. Y.



THE ORDER is very happy to have acquired a library of some hundred books, largely devotional or dealing with the moral issues of today. These books may be borrowed from headquarters by Daughters. It is thought they will be of especial value to Junior Daughters.

MISS GERTRUDE I. SELZER, the Order's evangelistic worker in China, has been busy conducting a Short Term School for women at Changshu. As there was no doctor available she took charge of the clinic and found plenty to do in this capacity.

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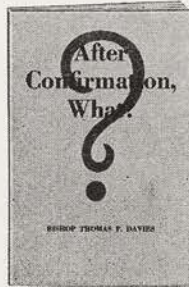
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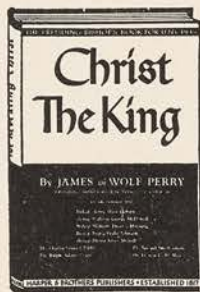
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