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

Vol. CI

December, 1936

No. 12

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God So Loved the World

We hear once more the message, ever old yet ever new. We watch again the scenes of the Saviour's birth and life, His death and final victory. The changes wrought by time are done away: The sufferings endured under strife and selfishness and sin are healed: Unity and peace and joy become the sure possession of those whose eyes are opened to behold the event of Christmas Day—So God loved the world that He gave His only begotten Son.

James D. Wolf, Perry.

Presiding Bishop.

The Spirit of Missions

VOL. CI, No. 12

DECEMBER, 1936



Missionary Facts from Many Lands

AGAIN, *Christmas*, An American Annual of Christmas Literature and Art, edited by Randolph E. Haugan (Minneapolis, Augsburg, \$1) presents a unique collection of Christmas stories, poems, essays, music, and art inserts by authors and artists of distinction. Perhaps of especial interest to Churchmen is an article on The Bethlehem Chapel of the Holy Nativity in the Washington Cathedral, by Agnes Peter, with illustrations by John Ellingboe.

Winifred Kirkland has also contributed a meditation on Herod and the Child, while the Christmas Gospel is reprinted with a decorative border. Quite unusual is a section on Famous Christmas Carols with music and descriptive text. The carols include Joseph was an old man, God rest you merry gentlemen, The seven joys of Christmastide, A Virgin most pure, The first Noel, and others.

This 1936 volume, the sixth issued, is beyond doubt the most interesting in the series and contains much of interest to all Christian people.

ON THE Fifteenth Sunday after Trinity (September 20) a new addition to the Chapel of the Good Shepherd, Boquerón, Cuba, was blessed in the presence of a large congregation including members of All Saints' Church, Guantánamo, the mother church, who made a pilgrimage to Boquerón for the occasion. Although the number of actual communicants is but eleven English-speaking West Indians, the former size of the building was too small to seat the mem-

bers of the Church, the children, and the regular visitors who attend services Sunday after Sunday.

The congregation spent about \$140 in the remodeling and painting of the building, inside and out. The latter done to the rhythm of Onward Christian Soldiers and other popular hymns, known by heart and sung so heartily by the British West Indians. The members, themselves, raised the money and did all the work, under the direction of the missionary, the Rev. Romualdo Gonzales, who was also concerned with the architectural part of the work. Bishop Hulse presented the congregation with an organ.

BISHOP GRAVES of Shanghai, reviewing the length of service of his staff of foreign missionaries, finds that of the ninety-five men and women now on the staff, seventy-five have been there for ten years or more; thirteen have seen more than thirty years' service. The most significant item is that while sixty-five people have left during the past ten years, there have been only thirty-three additions in that time; a net loss of thirty-two or a third of the present staff. "It is the eternal question of the need of reinforcements," the Bishop says, "a question which never seems to be properly answered."

THE FIRST world conference of Anglican Churchmen in Asia is to be held in Tokyo in May, 1940, under the auspices of the Brotherhood of St. Andrew in Japan. The date has been set to

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coincide with the international exposition announced by Japan to commemorate its 2,600 anniversary of the formation of the Empire and to permit attendance of North and South American Bishops who will be going to London to attend the Lambeth Conference. Such influential organizations in Japan as the Association for the 1940 Grand International Exposition, the International Cultural Relations Society, the America-Japan Society, the British-Japan Society, and the Canadian-Japan Society will cooperate in making the congress a success.

The meetings of the congress are to be held in the Hall of Education to be erected on the exposition grounds on reclaimed islands opposite St. Luke's International Medical Center. Plans are being made to accommodate one thousand Churchmen. Mr. Clifford P. Morehouse, Secretary of the Forward Movement Commission and Editor of *The Living Church* is in charge of promoting interest in the congress in the United States.

THE ORIGINATOR of the United Thank Offering, Mrs. Richard Soule, recently wrote to friends in China, when Miss Elise Dexter went back to resume work there after an interval: "My heart is filled with envy that Elise Dexter is going back to China and I am too old to go; for I am as free and eager to go as she is." Mrs. Soule is eighty-seven years old.

ST. LUKE'S HOSPITAL, Manila, Philippine Islands, continues to pile up imposing statistics. In a year it treated 2,659 patients, more than fourteen per cent of whom were cared for without charge. Nearly two hundred maternity cases were admitted, and 965 operations performed, of which nearly ten per cent were free. The free dispensary treated 27,609 patients in 303 working days.

PROVING THAT there is still need for missionary expansion, Alexander McLeish names a long list of places where the missionary task is hardly begun: Outer Mongolia, Russian Turkestan, various Asiatic Soviet Republics, Tibet, Nepal, Bhutan and Afghanistan, Baluchistan, native states of the Himalayas, Netherlands Indies, many parts of Africa, interior lands of South America, and rural areas of Japan.

CENTRAL CHINA COLLEGE in Wuchang is slowly and steadily growing toward its intended maximum of three hundred students. There were 149 last year, including forty-four women. The aim is to have a small college of picked students, living in hostels small enough to allow individual training and character-development. President Francis C. M. Wei has a problem in keeping the fees low enough so that the students will not come exclusively from well-to-do homes.



SECOND YANGTZE VALLEY CONFERENCE FOR CHURCH WORK, KULING, CHINA

Mission Awaits the Signal to Advance

Consternation over effects of reduction of missionary support compels Philippine Convocation to send Message to Church in America

AT THE LAST Convocation of the Missionary District of the Philippines, a motion was carried that the Bishop appoint a committee "to prepare a statement to the Church in America of the urgent hazards confronting the future of this Missionary District and detailing the arguments for continuance of this mission and a record of the progress achieved."

Only with great reluctance have we, the undersigned members of the committee, undertaken the duty of writing such a statement and of forwarding, with all deference, Convocation's request that it be given for publication to the whole Church.

We believe that the Church came to the Philippines not simply to follow the Flag, but to follow the Cross. When Bishop Brent took up residence in the field for which he had been consecrated, he found that his opportunity was not confined to a chaplaincy of the many Americans then arriving in the Islands.

The insurrections which marked the period shortly before the Spanish-American War, had been directed as vehemently against the Church as the State. The meager restoration of the great churches along the coasts of northern Luzon still bears witness to the anti-clerical hatred which broke loose two years before Dewey's epochal arrival in Manila Bay.

Bishop Brent, however, rightly decided not to build on the temporary advantages of hatred. He chose not to proselytize even the people whose faith seemed to be nominal. He saw before him a great pagan wilderness where Spanish influence scarcely counted, northern mountain tribes living still as they lived before the dawn of history. The whole southern part of these islands

was occupied by many savage peoples, speaking different dialects; roving from place to place, at enmity with each other and destroying where they roved. They were fringed by settlements of Moros, sea-robbers, many of them, and Moslems of the most fanatical type. These peoples America was winning where Spain had failed. To them, the Bishop believed, a Church, linked to American ideas of freedom, must have a mission. Here was a unique chance to take the lead where no other Christian body had made any but desultory efforts.

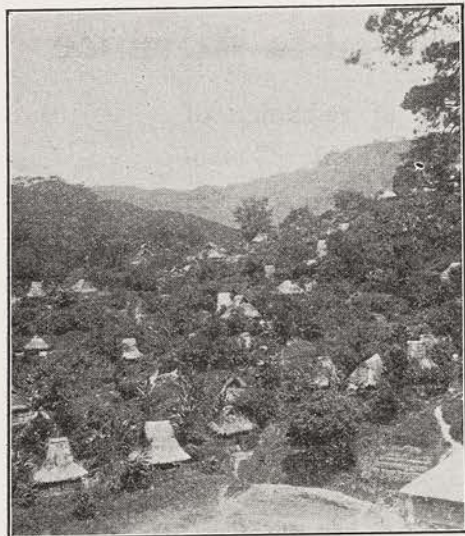
Bishop Brent saw also the large body of Chinese, backbone of the Islands' mercantile life, whom it was our duty to shepherd.

There remained, too, a growing body of Filipinos, drifters from the Roman Church who had found no Church congenial to the Catholic practices in which they were trained. The establishment of the American public school system in the Philippines was certain to enlarge this schism.

Those were the days when the Church rushed to support Bishop Brent in his dreams. The beginnings of the mission were an instant success. The Bishop had but to ask to get the buildings and the equipment he wanted. Historians might trace the curious parallel between the zeal with which America, as a nation, undertook the education of her wards across the ocean, and the Church's zeal to plant Christian outposts in regions where to hunt heads or to run amok was to follow approved ethical precedent.

It seems to many of us that America, as a nation, grew tired of the task she had undertaken. We wonder, with growing despair, if the Church, too, has tired. Nowhere else have the opportunities been so many, the response so encouraging.

THE SPIRIT OF MISSIONS



A MOUNTAIN PROVINCE ILI
Ten villages in the Sagada neighborhood have petitioned the Church to open work—an example of the present opportunity

Throughout the mountains of northern Luzon, Bishop Brent mapped out district after district into which the Church could have entered without challenge. Much of that map, for us, still remains blank. Our few great northern stations, established thirty years ago, struggle feverishly to shepherd the dozens of villages in their immediate neighborhood. The few priests the Church has sent break down under the burden.

In the south, in the highlands of Mindanao, second largest island of the Philippines, Bishop Mosher has mapped out virgin territory, just as great, just as insistent in the immediacy of opportunities which must be taken today unless we wish them lost tomorrow. The mission, founded scarcely ten years ago, at Upi had uncovered chances of growth staggering in their possibilities. But during the financial stringency of the last few years we have been warned, repeatedly, not to extend, not to grow. Throughout the field we have occupied, we must turn deaf ears to the cry, "Come over into Macedonia and help us."

Religious work, to survive, must grow. For several years we have marked time, expecting the signal for a new advance. We have reached, in fact, the point where

we cannot even mark time, where we soon must surrender important stations because we cannot man them—unless reinforcements come soon.

Yet still the signal to advance does not come. There are disquieting signs that it will not come—not because the Church cannot support her missions abroad, but because she does not wish to support them. Can it be that the Church no longer believes in Jesus Christ as the Saviour of all men?

We came to the Philippines to help make a Christian world. We cannot imagine the anomaly of an isolated Christianity. We are here not to displace the prejudices of a primitive people with a few choice prejudices of our own. We are here to test the strength of our religion on a people spiritually starved, on a people devastated by fear, haunted in every act by the paralyzing dread of evil spirits, on people sick and suffering and angry. They are people who must skip four thousand years in one generation. They will become one more plague-spot of sin and disease if we neglect them. We have come here, not believing in our own powers but in the power of the God we serve, knowing that we, as His instruments, must be crippled if we cannot



A TYPICAL ILI SCENE

God has a message for these people but it cannot be delivered unless our missionaries are supported by the Church at home

MISSION AWAITS THE SIGNAL TO ADVANCE

draw the interest, the support, of the Church which sent us.

We *are* crippled—crippled like other parts of the mission field—because the “laborers are few.” Tiny Belgium sends ten priests to our one, puts them into every important village, giving each a church and, often, a *convento* of nuns, while our clergy can spare but one day in seven, or fourteen, or thirty, to what must be scanty oversight of their own outstations.

We do not promote our mission in a competitive spirit. We have frank admiration for the unflagging devotion of Roman work. We believe that the Roman Church gains ground because she never wavers in the certainty of her religious aim. But when men suggest, as some have suggested, that we abandon our thirty years' work to these Belgian missionaries, we must ask them whether they favor abandoning the Church at home in the same way. Abandon one field, and you set a precedent for abandoning the next, eventually for abandoning all.

The Church that sent us here is committed to the policy of educating the ignorant and encouraging the timid till they are able not merely to obey pre-



IGOROT CHILDREN NEAR BONTOC

In every Mountain Province village boys and girls haunted by fear of evil spirits, await the liberating message of our Lord



BISHOP MOSHER

The Bishop of the Philippine Islands is ready to lead his forces to new victories for Christ whenever the Church gives the signal

cepts, imposed on them by an authority they neither question nor understand, but to think for themselves in a society which is catholic in retaining the tested principles of the Christian Church while, like the company of the Apostles, it is free because it is enlightened.

So we ask the Church at home: Do you wish us to make this our stand? You said “Yes” in sending us here. Until recently, your word has been always “Yes.” But your deed, in withdrawing support and withholding interest, speaks “No.”

For us, it is now a case of life or death. Ours is not simply the question of giving up our work to another Christian body, from whose policy we would not be Anglican if we did not differ, but the more critical likelihood of consigning the thousands we have won to no religion at all, to the materialism sweeping the earth like a pestilence.

Our battle is yours. The integrity of your homes and your happiness is at stake on missionary frontiers like ours. We ask you to discard silly notions of the Church's missionary enterprise as a comic-strip of erratic philanthropy, or a foolish, wasteful excursion into far parts to disturb the idyllic beliefs of a savage

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who, but for our cocksure interference, would remain simple and noble. It is the twentieth century, not we, which must be blamed for this interference. There is not much which can be called noble in savagery, certainly not enough spiritual stamina to resist new and delusively happy temptations to which our own people in America cannot boast themselves immune. Roads and gold-mines attract the Igorots to populous centers where every vicious influence from the West waits to cheat them of their newly-earned wages. Why is it right to degrade a primitive people in the name of Trade, but wrong to strengthen them in the name of God?

We answer this question by doing our best to correct the ravages of western commerce, western inventions, western industrial exploitation, which are blasting the simplicity of these island tribes.

In the performance of this duty we have reached the final crisis. For years, even in the days of so-called prosperity, we have been cut and cut and cut. Every case of illness in our staff, every transfer, every furlough, left vacancies which could not be filled. Unable to maintain what we had, we have had to refuse repeated requests from villages in the first flush of eagerness to hear the Christian Gospel.

Sagada, for example, has petitions from ten villages asking the Church to open work.

Bontoc and Besao can tell a similar story.

Baguio has no means to cope with the problem of a dozen newly-opened gold mines round which people are crowding in larger communities than the towns from which they come.

Eagerness like this, once dulled, is hard to revive. The National Council has done all it could for us; it cannot do more till the public opinion of the Church is roused to strengthen its hands. And the people to whom we minister are doing their part. Only in the last few years

have they had money of any description. From their tiny earnings they give with increasing regularity and zeal. Last year they raised what the Bishop thought was an impossible sum for the Emergency Fund. Every year they have paid their quota in full and on time. This year they have promised double the amount for self-support of which they are relieving the National Council. Everywhere people are making weekly pledges, and paying them, everywhere taking mite boxes, carefully hoarding their coins to present at Easter. Where these boxes once brought coppers—with the indentations of the babies, who had used them for teething rings, still apparent—they now fetch nickels and dimes.

It is from indifference at home that the Church's work is dying; indifference to lessons taught on almost every page of the New Testament. A Church without missions must die, too, at home. It must atrophy from want of new blood, of fresher impulses, from the seeping of its spiritual vigor.

So we of the Philippine Mission, on behalf of our own work and of the Church's older, larger work in other fields, appeal to you not to let indifference bring our labors to a standstill. This is an issue which cannot be postponed. We cannot continue as missionaries and be warned, year after year, not to make progress. We must make progress, or give up. We must have your support or give up. Will you read what we are doing, will you acquaint yourselves with our mistakes as well as our successes till they become your vital concern, will you pray for us intelligently and faithfully? We want workers and the money to sustain them.

VINCENT H. GOWEN, *Priest*
St. Anne's Mission, Besao.

CLIFFORD E. BARRY NOBES, *Priest*
St. Mary the Virgin, Sagada.

KATE SIBLEY SHAW, *Deaconess*
All Saints' Mission, Bontoc.

In an early issue—Lena D. Wilcox, missionary to the Navajos in New Mexico, will describe the opportunities she faces today.

Youth and the Church Today

Address in Episcopal Church of the Air broadcast, on November 15, over Columbia network challenges Youth with the Gospel of Christ

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

Secretary for College Work, Department of Religious Education

OURS IS A DAY of youth movements. In more than one country of the world, pavements are resounding with the marching of youthful feet. Especially is this true wherever the traditions of democracy are being overthrown and where people are building a brave new world under the gospels of social collectivism. The traveler to continental Europe can describe youth on the march, with new songs and new creeds on their lips and with new hope in their hearts.

Nevertheless, we of an older generation cannot sign, as it were, a blank check for all the enthusiasms of youth. For if the young are the embodiment of courage and fresh daring, we are the custodians of wisdom and experience. We inevitably want to know the end of those hopes and the goal of that daring. A youthful army of Nazi Storm Troops, with their banners and their shoutings, may give us a thrill. But it may also fill us with alarm and possibly, as we foresee for them inevitable disillusionment, with a great pity. One of the most striking qualities of youth is its ignorance, and for that we are responsible.

While in America youth movements comparable to those in Russia and in Germany have not yet crystallized into parading battalions, except in an occasional peace demonstration or an association of Veterans of Future Wars, they

are with us in embryo. American youth, too, is beginning to cut itself loose from ancient moorings, is being won over to new visions and new dreams, is beginning to listen to prophets

who would have sounded alien and strange to their grandfathers. It may be foolish for alarmists to suggest that Communism and Fascism are as yet practical issues in our national life. But the view of human progress which they symbolize, and which other apparently more innocuous gospels share, is today a philosophical issue on every college campus and is being discussed in every serious assembly of American youth.



THE REV. T. O. WEDEL

As we of the older generation examine in the light of experience the gospels which are winning the hearts of the young today—yes, even in our own America—we have every right to voice doubts and wise caution. For some of those gospels are strange new things—never before seen in history. It is no wonder that the prophets of these newer gospels, clamoring for the allegiance of men in the modern world, turn instinctively to youth for their following. These gospels, of course, are many and various. In their more extreme forms they are still repudiated by the majority of mankind. Yet, if we set aside the challenge of Christianity itself, this multitude of gospels can be gathered into one. There is a new philosophy of life

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underlying them all, which is present in democratic America as in communist Russia.

Mr. Walter Lippmann has given at least one description of this gospel in a recent number of the *Atlantic Monthly*. He calls it a myth—the myth of a coming Providential Society. This myth has its eyes upon the future, as older gospels had theirs upon the past. To quote, “Men find themselves in a troubled world where they no longer look confidently to God for the regulation of human affairs, where custom has ceased to guide and tradition to sanctify them.” Two sources of salvation, so Mr. Lippmann argues, are left—science and the power of government. The controls and ideals by which men have lived in the past, the oracles before which they have hushed their voices, have become discredited. But, now that power is in man’s hands, what is to prevent our worshipping the Future?

Mr. Lippmann limits his analysis to the problem of government. Popular thinking, however, is today enticed by this humanist hope in realms not limited to politics. Why not project dreams of progress upon the screen of the Future in all fields of human living—a warless world, a society of economic justice, of ethical nobility, of man as he ought to be, or, to use a famous phrase of H. G. Wells, of “men like gods”?

Describe the gospel of social progress how you will, in terms of coercion as does the Communist or Fascist, in terms of mere persuasion as does the social idealist nearer home, one thing is certain about it. It does not see much sense in the traditional institutions of religion. It may credit that religion with the origins of some of its own ideals—the brotherhood of man, the poignant rights of the poor, the equitable sharing of worldly goods. But idealism, whatever may have been its origin, is not necessarily forever tied to traditional apron-strings. Take as one example the ideal of a warless world. The Christian code and the Christian liturgies have much to say about peace, but do they have a monop-

oly on so simple a dream? May not institutional Christianity have to relinquish whatever monopolist right it may once have had in its championing of peace, since it has manifestly failed to achieve it? Common sense and a good will ought to suffice as motives for peace. Certainly there is no necessity to limit pacifism to those who believe in God or in the Christian creed or to those who go regularly to Church. Even an atheist could conceivably march in a pacifist parade.

As youth, therefore, faces the choice between a traditional, institutional Christianity and contemporary humanist idealisms, Christianity is at an apparent disadvantage. Youthful thinking is often willing, to be sure, to treat institutional Christianity with a rather dreadful politeness, as something fine which has outlived its day, which can be respectfully enshrined in a museum, or which can be saluted on Christmas and Easter as one salutes a Victorian grandmother.

Christianity, too, has things to promise for the future. It even throws its beam into eternities of time and speaks of heaven and of hell. But it has never promised Utopia, and it shies away from easy dreams of salvation by human means—even those achieved through science and government. It does not repudiate either science or government. It, too, when true to its genius, offers social salvation. But it starts with a realistic, not a dream view of our human problems, and must appear to many youthful enthusiasts first of all as a command to halt instead of to march. Above all, it speaks of sin and the necessity of repentance, of a strange experience which is described in its Founder’s words as being born again. It speaks of judgment.

Perhaps one might illustrate how the Christian faith starts with assumptions differing from those which underlie the merely human gospel of progress by alluding to the ideal of a warless world. It is perfectly true that Christianity has preached love between men for well nigh two thousand years, and still the world is an armed camp. Christianity, how-

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ever, has not preached peace for two thousand years to the same people. One might as well speak of the tragic failure of education, inasmuch as we are still teaching the simplest facts of arithmetic in the village school. Evidently some factor is involved in the problem of progress which is pretty stubborn. This, Christianity asserts, is man himself. For one thing, as soon as a man acquires wisdom and a measure of virtue he grows old and dies, and a new generation is ignorant, and perhaps selfish and cruel too, all over again. The number of people in each generation who pass beyond the mere rudiments of arithmetic is not large. Perhaps the number of those who pass beyond selfishness and cruelty is not very large either. And unless selfishness and cruelty are curbed, it is idle to dream of a warless world or a society of brotherly men unless, to be sure, you choose compulsory peace and compulsory brotherliness under a super-Stalin patrolling the globe with five million armed policemen. And even then you would have the problem of assuring the existence of at least a few honest police commissioners.

To replace romantic dreaming about a future happy social order to be achieved by man's unaided efforts with a realistic picture of what man himself really is has always been the starting point of Christianity. "Repent ye: for the kingdom of heaven is at hand" is the first recorded sermon text of Christianity's founder. It is like a douche of cold water poured out upon fevered sentimental emotions. And it is hard for youth to pass through such a humbling of human pride. Older people find it a trifle easier. Yet Christianity's program for man's salvation can do little or nothing before man acknowledges himself a sinner, passes through judgment, and secures help not from himself but from God, who, as a traditional Christian prayer has it, alone can order the unruly hearts of sinful men.

Mr. G. K. Chesterton, in one of his last essays, comments on the realism of the Christian view of social salvation:

I do not believe that a good society can be achieved or even approached, by any-

thing like a mere improvement in social machinery or the establishment of Bureaus for Everything. I think it happens only when there is a strong sense of duty and dignity implanted in people, not by any government or even any school, but by something which they recognize as making a secret call upon a solitary soul. I do not believe in Men like Gods; but I do believe in Men with Gods; or preferably (such is my fastidious taste in such matters) a God.

The rival gospels to authentic Christianity which are asking for the allegiance of youth today have little to say about God. Indeed, so-called Christianity itself in some of its modern forms short-circuits the problem of God. It does this when it interprets the Christian Gospel as a beautiful ethical idealism and makes of Christianity's Founder a mere masterpiece of human biography. Let the fear of God and the hunger for God once loom large as the primary problem of life. Then we may not think it useless or irrelevant to modern needs to think of man's first step toward building a better world that he go to a House of God and there learn how to pray; that he join with his fellowmen in a great worship society called the Church—a society which cultivates brotherhood through shared humility before a common heavenly Father.

The problem of God, when all is said and done, is central in human life. Take away from us our trust in a Father in heaven and the belief that we mortal men have significance in His eyes, sinful and weak as we are, and no human society, no Five Year Plan or Fifty Year Plan, no forced abolition of the inequality of wealth, no warless world, can take away man's haunting sense of loneliness in a passing universe, nor give him for long an incentive to curb his selfish lusts and desires.

And youth, in these disillusioned and troubled days, is ready to look more honestly than we sometimes think at the real tragic facts of human life. Young people are not half as afraid as some of their elders to hear a word like sin mentioned and to see that the problem of human living may involve eternal destinies—yes, even heaven and hell, how-

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ever much these may have been cheapened in popular mythology. For we human beings are involved in fateful wrestlings with powers over which science and government have no control. How little could even a perfect dictator or a classless society really do for us? "There never will be a time," so Mr. Sinclair Lewis has the chief character in his latest novel put it—"There never will be a time when there won't be a large proportion of people who feel poor no matter how much they have, and envy their neighbors who know how to wear cheap clothes showily, and envy neighbors who can dance or make love or digest better." The spokesman in the novel continues, voicing the suspicion that no matter what Utopia we can produce "tornadoes, floods, droughts, lightning, mosquitoes would remain, along with the homicidal tendency known in the best of citizens when their sweethearts go dancing off with other men." "Men of superior cunning, of slyer foxiness, whether they be called Comrades, Brethren, Commissars, Kings, Patriots, Little Brothers of the Poor, or any other rosy name, would continue to have more influence than slower-witted men, however worthy."

I have described the gospel which was enticing the world's youth today as a great Myth of Hope in the future. Without God this hope is a mere romantic illusion and its failure will lead men to a cynicism of despair. Christianity differs from our worldly gospels in refusing to live by sentimental dreams and in facing evil realistically—in man as well as in his environment. But once accept a realistic facing of facts and the Christian Gospel becomes a glorious Gospel of hope—a hope greater than that which any conceivable worldly Utopia can offer. Human goodness by itself must end in Death. Christianity has a Gospel of Eternal Life. And by eternal life it means not merely an extension in time of this worldly world, nor a colorless heaven, but life with God here and now, with a Deity whose arms are everlasting

arms. It offers citizenship in a City which hath foundations, whose Maker and Builder is God.

All that the worldly idealist can offer as a motive for doing good, for loving our neighbor, and building a brave new world, is pity for the poor or a dream of a good time coming. This motive breaks down in practice. Why should I be long concerned with my neighbor's welfare if he as well as myself are meaningless creatures of a passing hour? Why should I toil for a tomorrow which for me may never come, and which, like today, will soon be lost with yesterday's seven thousand years? Pity is at best a sentimental emotion, glorious in word, but hard in deed. Christianity's motive for loving one's neighbor is wholly different. It first gives man dignity and meaning beyond time and space. Even the fact that man is pronounced a sinner indicates that someone cares what he does and that his actions involve eternal destinies. And the foundation for this faith in man is Christianity's astounding story of a Deity once visiting this sin-stained earth, walking its dusty roads, sharing our toilsome days, dying for us upon a Cross. The Christian's motive for goodness is a response to a Father's love, undeserved by man. And in response to that love, he can see in even the meanest and vilest of mankind a cousin of the King of Kings. The true Christian toils for a warless world and for justice to the poor, not merely because he is moved by a beautiful temporal dream, but because in his Father's household there must be no fratricidal strife.

Before the eyes of an eternal Deity the generations rise and pass away. And the call comes to each in its turn to dedicate to Him its youthful daring. The time may be near at hand when, in a world which knows not God, the most courageous and revolutionary words which youth can utter will be: "Our Father, who art in heaven, Hallowed be thy Name."

The Presiding Bishop will broadcast a Message for the New Year over the Columbia System, January 3, 1937 at ten a.m.

The Church and Africa's Womanhood

Christian marriage, better training for motherhood, and new vocational opportunities for girls are among fruits of Church's mission in Liberia

By *Mary Wood McKenzie*

House of Bethany, Cape Mount, Liberia

Mary Wood McKenzie, the author of this second article in the special series on the Church in Liberia which THE SPIRIT OF MISSIONS is publishing as its contribution to the current study of that century-old mission field, is the Church's senior missionary in Liberia, having gone to West Africa in 1922. Contributors to later articles in the series will include the Rev. Alan R. Bragg, Dr. Werner Junge, the Rev. John S. Baldwin, O. H. C., and Thomas Jesse Jones.

Materials now available to assist you in your study of the Church in Africa are described on page 544.

AFRICA IS A land of violent contrasts. Everywhere apparent in the world of nature, glaring sunshine and pouring rain, brilliant moonlight and dark shadows, hot days and cool nights, still air and raging winds—this contrast is carried over from the natural world to the world of men and women. The African man is a person with a will and power as an individual. The woman is nothing more than a piece of property belonging to her husband; to carry his burden on her back or head; to cook his food and tend his farm; to bear and rear his children. She is his chattel and may be punished as he sees fit; returned to her parents if she is unsatisfactory as a wife, or loaned as mistress to a passing friend. Her entire training from youth to womanhood is one of obedience to the will and desires of her world of men. As a small girl she is taught her inferiority to her brothers. As a wife she has no thought or will of her own but is in every way subservient to her husband.

Not until the African girl becomes a mother is she recognized as a human being. Then she has proved that she can help carry on the race. Not until she has attained old age or at least the stage of head-wife has she any status of her own. Not until she is a grandmother has she any voice in the affairs of her family. Then she may say what may be done with her children and grandchildren. It is then that she begins to live, and is respected by the men of her tribe and family. A few attain positions of prominence and honor, but only a very few for many, many die before they reach that age, and others remain burden bearers to the end.

One does not have to live long in Africa to realize the difference in the position of men and women. A conversation with one chief is typical. On trek I came to his town late in the evening and asked for accommodations for the night. After the usual courtesies had been extended — a house provided, a chicken presented — he came to pay a formal call. Fearing that I did not realize who he was he introduced himself thus:

"I am Momo's father." (Momo is one of our students.)

"Yes, chief," I replied, "I know you are Momo's father and also Gbanya's. But I do not know how many sons you have. How many are they?"

At once the answer came: "I have thirty-three sons, I have plenty."

"And how many daughters?"

"Let me see," he said, "I think seven, no, maybe eight," and he began counting them on his fingers.

There, of course, is much that is good

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NURSES, ST. TIMOTHY'S HOSPITAL
All graduates of the House of Bethany, Cape Mount, these Liberian girls have found a vocation under the guidance of the Church

in native law and custom, but no race can rise until it elevates its womanhood with its manhood. That is what the Church is doing for the women and girls of Liberia. Let us consider it from three points.

First: Better training as mothers. We must begin not with the few that come to the mission schools, (there are only two at the present time) but in the villages where there are thousands of women and girls. How to reach them is the big question. A small but important beginning has been made in the outstations of the hospital. Dr. Werner Junge goes on regular visits and carries not only healing to the sick and afflicted but teaching and instruction to the women. Between his visits the nurses in charge of the three interior stations carry on according to his direction. In the town of Damballa the nurses made a survey of the birth rate and infant mortality. They found the average to be 3.8 children per woman. The death rate was fifty-one per cent, thirty-nine per cent dying before walking.

The doctor then came and called a meeting of the women. There was pres-

ent one old grandmother who had given birth to fifteen children, an unusually large number for an African woman. Fourteen had died as children and the remaining one had no children. What a tragedy for a grandmother in Liberia! How much of a tragedy my readers would realize if they could know the superstitions and practices connected with these fourteen deaths, and with all



HOPE AND HER BABY
Educated from tiny girlhood in the House of Bethany, Hope and her husband are setting an example of Christian family life

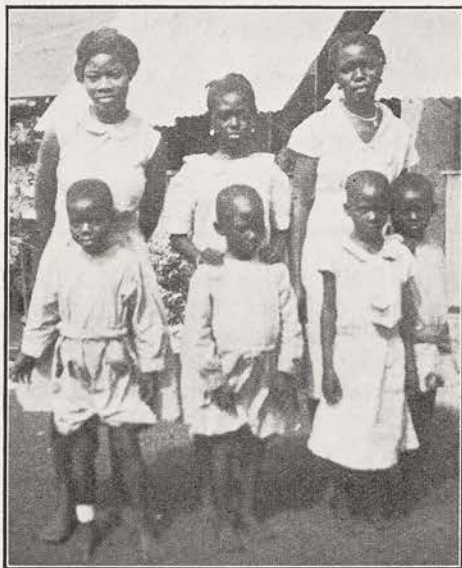
deaths. One is worthy of mention. The mother's milk is not food for the baby but water. Therefore the baby has to be fed. So the newborn infant is given the food of an adult—rice. At first it is cooked "soft," as they say, but after a few weeks the child is held between the mother's knees with the back of its head resting against her abdomen, she then takes a handful of rice from the bowl and forces it into the baby's mouth. With the other hand she holds the child's mouth shut, and with much spluttering and choking the rice is finally swallowed.

Carefully and at length the doctor explained that the mother's milk was the food sent by God and therefore the

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best for the baby; that the baby required so many hours of sleep each day; that it must be nursed at regular hours and only by its own mother; that the water it drinks should be boiled, and given with a clean spoon, not squeezed into its mouth from a dirty cloth. These and a few other simple rules he gave them, developing each by many illustrations and original parables so that the reason for each might be understood by the mothers. He then offered prizes at the end of the ensuing year for the best baby. In order to compete for these the baby had to be registered with the nurse and her advice followed for its care during the year.

The year passed. The doctor returned



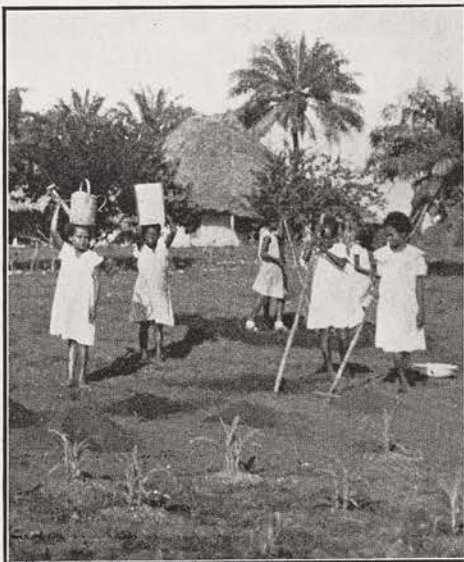
HOUSE OF BETHANY GIRLS

A few of Liberia's future women who are being prepared for a more abundant adulthood in the Church school of which Miss McKenzie is head

from furlough and made the promised visit. Thirty babies had been registered and were brought for inspection. Imagine the pride of the mother who got the first prize, five dollars in cash, and of the mother who obtained a smaller sum as second. Imagine the benefit to the third prize baby, a year's free hospital treatment. Further instructions were given for the next clinic. The men

were then called together and urged to cooperate with the doctor in making the work a success. It is not hard to imagine how much more successful the next clinic will be. Nor is it difficult to imagine what success might be attained if there were not three but a dozen out-stations, with an adequate staff to man them. We look forward to the day when we can have women workers for the interior stations to assist the nurses, by teaching handicrafts, by simple classes in cooking and preserving of foods, by putting into the hands of the literate woman simple books to increase her knowledge, and as our ultimate goal towards which all this contributes, by replacing their superstitions and fears with a knowledge of and a belief in God's love.

All this relates to the homes of the masses, largely pagan or Mohammedan. Let us look now at the influence of a Christian marriage in the interior. A dozen years ago a little girl came to the House of Bethany, Cape Mount, for the first time. She continued year after year learning all the mission had to offer. Last year she was married and



GARDENING AT BROMLEY

The Julia C. Emery Hall under the direction of Miss Olive Meacham, prepares Liberian girls for life in a changing Africa

Toward Understanding Africa

Materials indispensable in the current study of Africa, particularly the Liberian mission, recommended by National Council, include:

Understanding Africa by Herbert A. Donovan..... 25c

A guide for study and discussion with special reference to the Church's work in Liberia, based on:

1. *Consider Africa* by Basil Mathews..... 60c
2. *Liberia Handbook*..... 50c

A supplement inserted in each copy brings the story of the Church's century-old Liberian mission down to the arrival in April, 1936, at Monrovia, of the present Bishop, the Rt. Rev. Leopold Kroll.

Africa: Known or Unknown by Robert E. Campbell, O. H. C..... 15c

A brief discussion of the African scene with pertinent comments on six good books which every Churchman who would know Africa should read. It is especially useful as a guide for those who cannot attend a discussion group but who want to be informed about the Church in Africa. *To be published in January.*

Intercessions for Africa: A prayer leaflet.....2c each, \$1 a hundred

Liberia Today: An illustrated leaflet of the Church's work.....Free

The Episcopal Church in Liberia..... 25c

A map, size 22 x 34 inches, showing the location of mission stations.

Liberia: An illustrated lecture.....Rental, per use \$1.

today she and her husband are rejoicing in the birth of their first child.

Let us look at this home through the eyes of the husband and father, who is proud of his wife and baby. He has had little schooling, but is living in his native village, making his living like his brothers, and not on the coast as so many do. On a recent visit he said, with shining eyes and smiling face as he looked at their picture.

"Eh, ya, Miss McKenzie, I love that little baby. He is fine, doesn't cry plenty. When he cries I know he is sick and my heart lies down. As for Tawo, she can never tire of looking after the baby. She is never cross with him. She keeps his clothes clean and feeds him just like the doctor says. She doesn't bother with native medicine either. At first my people humbugged her plenty. But now that they see how fine the baby is they don't humbug her again."

There are no charms tied around this baby's neck and ankles, for he has been

baptized. His mother and father are outstanding members in their village church. The priest-in-charge looks after and advises them when necessary. A number of such homes have been established in recent years and we hope for more as the work in the interior increases. Simple literature is of much value to these mothers in keeping up their standard after leaving the mission station. We find that put out by the S. P. C. K. of England a great help in teaching hygiene, care of babies and in one's spiritual development. So we three agencies are one; doctor, teacher, priest. So it must always be in the Christian mission.

For the second point consider another type of marriage: that of the educated Christian woman to the educated Christian man who is either a mission employee (teacher, carpenter, printer, and so on) or a Government official. There we find a companionship not found in the native marriage and not so

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developed in the one cited above. She takes her place along with her husband in the social and religious life of the community. She shares her husband's hopes and ambitions. As a mission girl she is taught to care for her leisure time by profitable occupations. Her home is clean and attractive, with bits of needlework and handicraft, which often become a source of revenue for many. She reads for pleasure and for profit. She sets a better table; provides more balanced meals for her family; learns many different ways to utilize native products raised in her own garden. She looks after the sick members of her family with intelligence, carrying out the doctor's orders when necessary to consult him. She takes pride in her yard and her flowers, a thing difficult to understand by her village sisters. Her life is one of usefulness and joy. She sees the beauty of nature, the love of

God in His world, and His care for His African children.

Finally the Church provides vocations for the girls of Africa. There are not many open to Liberian women — other than the vocation of motherhood. But progress is being made here. A few are finding places as clerks in Government offices, others are becoming teachers and are employed in both Government and mission schools on the coast. The time must come when there will be also teachers in the interior, for girls are not sent to men teachers. But there must be foreign supervisors before much progress can be made in that direction.

Need we go further? Is this not sufficient to show that the Church and the Church only can give the African woman that "abundant life," which is her right as much as the right of the men of Africa, and of her white sisters?

A Blessed Christmas

THE EDITORS extend a personal greeting to all friends of the magazine, particularly to the Bishops and other clergy of the Church at home and abroad, to our parish representatives, and to all those who during the past twelve months have contributed articles, pictures, or other material. Without the continuing cordial help of these many men and women, the magazine could not exist and to them we now say—"*A Blessed Christmas.*"

"Leave Bequests for Religious Purposes"

Eight churches from Cambridge, Massachusetts to Noshiro, Japan benefited under will of Susan Mason Loring—an example to others "of ability"

By the Rt. Rev. William Lawrence, D.D.

Retired Bishop of Massachusetts

MR. JUSTICE WILLIAM CALEB LORING and his wife, Susan Mason Loring, lived on Beacon Street, corner of Gloucester Street, Boston. Their house backed upon the Charles River, and from the windows of the Judge's great library, lined with books and hung with beautiful pictures, one's vision swept from the Harvard Memorial Hall Tower over Bunker Hill to the State House. They paid their neighbor across Gloucester Street a number of thousands of dollars on condition that she should not build out behind and cut off part of the view of the river and the Cambridge Bridge; for, thought they, "why should not we pay for this picture, even though it does include the cupolas of the city jail, and the Charlestown State Prison." Indeed so careful were they to protect their home that they bought a house in the middle of the block opposite on Beacon Street to control their sunlight on the south, and gave it to a niece on condition that she should not sell it during their lifetime.

Number Two Gloucester Street was therefore the center of two large families, the Lorings and the Lawrences. The Judge and his wife had no children, but there were at least 220 relatives available for family parties, and here on Christmas gathered great companies of children and their elders at dinner and around the tree. The climax of excitement was reached when the Judge, who weighed some 230 pounds and could not therefore come down the chimney, standing on a balcony outside the window suddenly threw it open, and shouting the shout of Santa Claus as he climbed in, began the distribution of presents.

In the writing of her will on April 28, 1921, it was natural and beautiful that Mrs. Loring should name scores of relatives to whom she left one and another of the treasures of the house, subject, of course, to the life interest of her husband. It was natural also that she should make other charitable and beautiful bequests. Article 14 and its bequest of \$150,000 is that with which this memorandum is concerned.

She had been a devoted communicant of the Church from childhood. Her father, Amos A. Lawrence, and his brother had built the stone Church of Our Saviour, Longwood, Brookline, Massachusetts, where when a little girl she went to church and Sunday school. Later she had contributed towards the construction of a transept and choir room in memory of her mother. Years later she, more than any other one person, founded the Parish of St. John's, Beverly Farms, Massachusetts, and led in the erection of that beautiful church; a work devotedly carried through by her husband with rich gifts and additions in her memory.

The Article, omitting certain legal terms, reads:

To my brother, William Lawrence, my sister, Hetty S. Cunningham, and my nephew, William A. Lawrence, the sum of \$150,000 in trust, to expend the same for such religious purposes as they may think best; either in one or more buildings at home or abroad, or as a fund or funds, or otherwise for religious purposes. Without limiting their discretion in any way, I express my preference for the use of the money for building Episcopal Churches, and my special preference that such churches should be handsome and of durable character.

"LEAVE BEQUESTS FOR RELIGIOUS PURPOSES"

Mrs. Loring died in Rome, March 10, 1923. Her husband died in Beverly, September 8, 1930. During these years there were such fluctuations in values that at one time the Judge wrote me, "So far as I can now guess, and the guess is a wild one, there will be something like fifteen thousand dollars towards the one hundred fifty thousand; possibly, perhaps probably nothing. But I may be quite wrong." The amount finally transferred to the trustees was \$146,705.57; to which her sister Hetty added \$3,294.43 from her personal legacy, making the total \$150,000.

Through the wisdom of the Trustee at the transfer, Augustus Hemenway, the securities which were slipping fast in value were immediately sold. The Trustees on taking possession of the property asked the National Council of the Episcopal Church for suggestions as to the first expenditure, and soon gave \$10,000 towards the erection of the Church of the Holy Trinity, Kyoto, Japan, and \$10,000 for the erection of a church at Noshiro, in the Missionary District of the Tohoku. In both of these churches simple tablets were to be placed, reading, "Erected by the gift of Susan Mason Loring of Boston, Massachusetts, 1931."

As Susan Loring had been interested in the work of Mrs. T. C. Wetmore at the Christ Church School, Arden, North Carolina, an endowment of \$2,500 was given to that work. And as her grandfather, William Appleton, built the first Episcopal church in China, an endowment of the same amount was given to Grace Church, Shanghai, which had succeeded to that work.

During 1931, St. Peter's Church, Cambridge, was erecting a parish house. Towards this the Trustees appropriated \$15,000, and later \$5,000.

Hetty S. Cunningham, sister nearest in age to Susan Loring, and very dear to her, died at Hubbardston, Massachusetts, August 20, 1931; the two remaining Trustees were left to complete the work of distribution. The gifts now amounted to \$45,000.

The expression of Mrs. Loring's preference for churches "of handsome and

durable character," combined with her interest in the Longwood and Beverly Farm churches led the Trustees to consider the appropriation of a large sum to some parish in her own diocese where a church approaching her preference could be built. Hence they turned for advice to Bishops Sherrill and Babcock, who after a thorough study recommended that St. Peter's Church, Cambridge, be rebuilt and made fitting and adequate for its work. The church was a wooden building of so-called Gothic style, set back from Massachusetts Avenue, and hidden behind large brick city blocks. At its rear an adequate parish house had just been built. The site was now in the center of the city with its transit system offering an increasing work. The Trustees questioned whether a large part of the \$150,000 should be devoted to the expansion of this parish of which Mrs. Loring's nephew, the Rev. Frederic C. Lawrence, was rector. They therefore called the attention of the Bishops to this fact, and asked for a further study of the diocese and its conditions. The Bishops, having acted upon the request, answered in November, 1931, again commending St. Peter's, saying, "We feel that the present building is inadequate and the present location admirable, opposite the City Hall; and that the church will always have a large constituency to serve." Hence, upon the acceptance of the gift by the parish, the Trustees, with the advice of the officers, proceeded to the reconstruction, enlargement, and restoration of the building from that of a rural wooden chapel to a larger brick church with corner tower, close to the sidewalk line, approachable and hospitable. The interior, wholly new and redesigned is as beautiful as that of almost any church in the diocese. A new organ and new furniture were installed. In one corner is a small chapel opening to the sidewalk, with a St. Elizabeth window in memory of Susan Mason Loring; in the vestibule are small windows in memory of Hetty S. Cunningham. At the same time, a handsome window was set over the altar by Mr. and Mrs. George Hawley in memory of her

THE SPIRIT OF MISSIONS

mother, who had been organist for sixty years.

So successful were the architects, Messrs. Allen and Collens, and the contractor, I. H. Bogart and son, and so cooperative were all connected with the work that at the suggestion of the architects the Trustees made to the builders a gift of one thousand dollars which they acknowledged with the words, "In our experience of more than forty years under this name, this is the first time that a client has ever suggested anything other than fulfilling his contract, nor have we ever considered the possibility of his doing otherwise. We sincerely appreciate the action of the Trustees." The total amount appropriated was \$81,029, to which should be added \$10,000 given to the Trustees of Donations, the income to be devoted to the upkeep and insurance of the church. The parish has responded in increase of strength and service all along the line.

St. Paul's Church, Brockton, was a stone church of handsome and ambitious design; too ambitious for the wealth of its people fifty years ago; hence wood and plaster had been substituted for the stone in various parts. In the autumn of 1932, the church was almost destroyed by fire, and in the confusion as to plans for reconstruction there was danger of unsatisfactory results. At the suggestion of the Trustees to the rector, the parish voted to engage Messrs. Allen and Collens to plan for and rebuild the church with the understanding that the Trustees of this fund would pay the architect's fee. The plans presented by them were so satisfactory that members of the parish in their enthusiasm added to the fund received from insurance. Hence, for the sum of \$3,798.17, the Trustees had the satisfaction of leading the parish to a most happy result; while the people entered a church, beautiful and appropriate.

When Susan Loring's father and uncle built the Church of Our Saviour, Longwood, the contractor used poor cement which years later resulted in continual expense in repointing, and finally in the taking down of the stone spire altogether. For years the temporary wooden cap of the tower proclaimed poor workmanship, and the inability of the parish to rebuild it. The reconstruction of the spire would have surely appealed to Susan Loring. Hence the Trustees offered to rebuild the spire and at the same time to create of the room under the tower, and its doors into the nave, a memorial to Susan Loring and Hetty S. Cunningham. This was done at a cost of \$13,267.50. The fund was now almost exhausted, and the Trustees were anxious to make an appropriate use of the balance.

Out on the Pacific coast near Los Angeles, a local earthquake completely wiped out St. Luke's Church, Long Beach. The parish was composed of people of limited means who in the shaking and destruction of their own houses had suffered much. But, they contributed, other citizens aided, and their rector, driven by necessity came East for help. There were somewhat over two thousand dollars left in the fund; exactly how much the outstanding obligations might be the Trustees did not know. They first appropriated two thousand dollars, later seven hundred, later two hundred, and finally on November 7, 1934, the sum of \$61.13 was forwarded to the stricken parish. The church and parish house were completed.

The fund was now exhausted to the last cent; the accounts of the Trustees were probated and approved. Apart from the cost of administration, (the Trustees taking no fees) the profit, interest, and various expenses, the Trustees paid out for the definite purposes of the Trust of \$150,000 the sum of \$156,055.80.

Give THE SPIRIT OF MISSIONS for Christmas. It is economical, sure to please, and, above all will enrich the recipient's life for a whole year. Fill out the convenient order form enclosed with this issue and mail it today. An attractive card will be sent at Christmas to announce your gift.

The Spirit of Missions

PICTORIAL SECTION



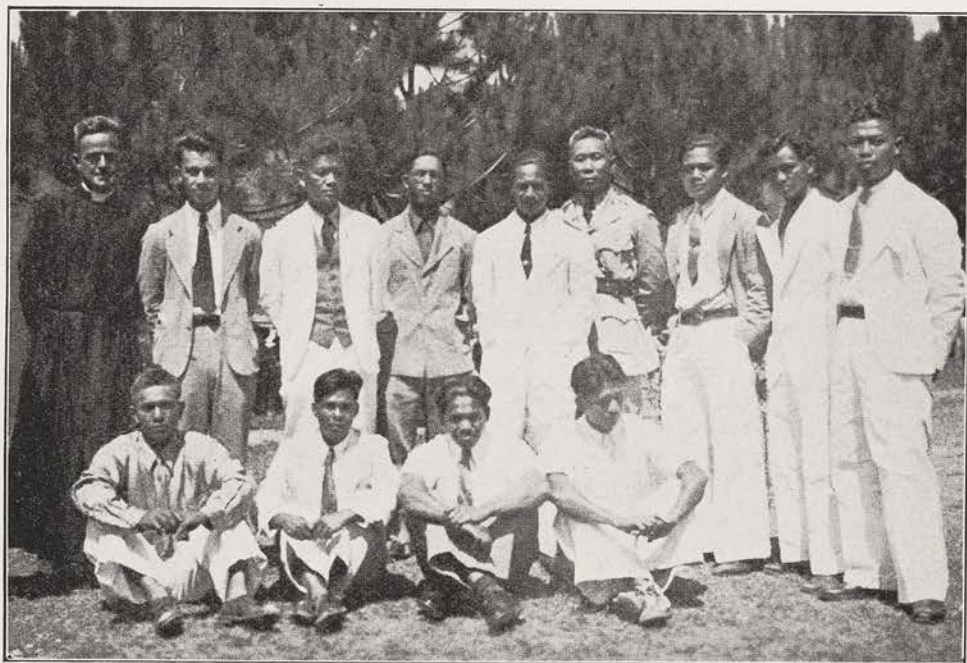
A CHINESE CONCEPTION OF THE MADONNA AND CHILD

The development of a vigorous Chinese Christian art is one evidence of the vitality of the Church in China



"I BRING YOU TIDINGS OF GREAT JOY"

Christian missionaries bring abundant life to all men: (Left) A Chinese sufferer for thirty years with a glandular tumor is healed through the skill of a Christian doctor. (Right) A Paiute Indian girl faces life more confidently because of the Church's ministry



BROTHERHOOD CHAPTER, MISSION OF ST. MARY THE VIRGIN, SAGADA

The Rev. Lee L. Rose, recently in the United States on furlough, is in charge of the Sagada mission where the organization of a Brotherhood of St. Andrew group among the young Igorot men is but one evidence of the vital Christian life in this station



VACATION CHURCH SCHOOLS MEET NEED IN FAR WEST

(Left) Typical of many such enterprises is this group at St. Luke's Mission, Walshville, North Dakota. The church building is a recent gift from the United Thank Offering. (Right) Children arrive at mission on the'r pony—one of many means of transportation



TEACHING STAFF, ST. MARGARET'S SCHOOL, PELOTAS, BRAZIL

In the first row, center, is Mrs. Lili Frelecheux who acted as headmistress of the Church's only school for girls in Bishop Thomas' jurisdiction during the absence on furlough of Mrs. C. H. C. Sergel

“Because thou didst give Jesus Christ, thine only Son, to be born for us”



Christmas in Our Kindergarten at Fukui, Japan



Aomori Children Give a Christmas Play at the Shinjo Leper Hospital, Japan



Outdoor Service for Navajo Indians on Christmas Day at Carson's Trading Post, New Mexico



The Annunciation in an old Mystery Play Given at St. Mark's Mission, Nenana, Alaska



Children of Six Races Participate in This Christmas Festival at St. Mary's Mission, Honolulu



In Eastern Oregon Children of St. Andrew's Church, Burns, Carry a Christmas Tree and Other Gifts to a Needy Family



Nurses of St. Luke's Hospital, Tokyo, Present a Satire on Conscriptio as a Part of Their Christmas Party



Crèche, San José de Gracia, Mexico City

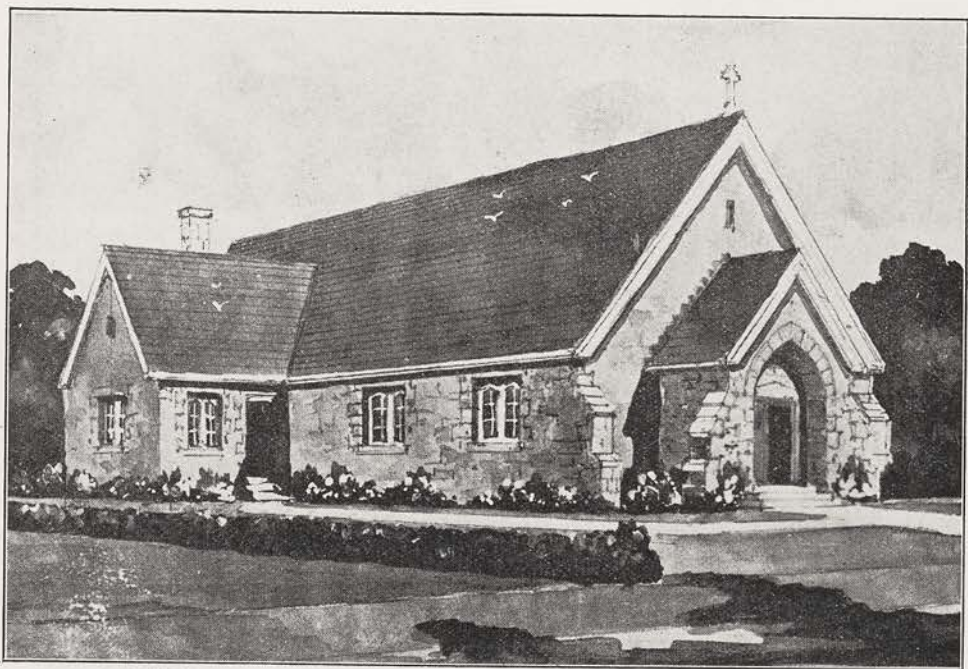
Christmas Eve at Appalachian School, Penland, North Carolina





CHOIR, UNIVERSITY CHURCH, LINCOLN, NEBRASKA

In charge of the Rev. L. W. McMillin, this chapel, conducted for and by the students of the neighboring university, has a student vestry, a student altar guild, and a student choir. It is one of the Church's most vital pieces of college work (see page 571)



ARCHITECT'S SKETCH FOR GRACE CHURCH, GAINESVILLE, GEORGIA

The congregation's century-old church was leveled to the ground by a storm last summer (see August issue, page 359). The church, of which the Rev. G. C. Hinshelwood is the vicar, extends its ministry to nearby Brenau College and Riverside Military Academy



PARTY, CHILDREN'S WARD, ST. LUKE'S HOSPITAL, MANILA

In Church schools, hospitals, and missions, at home and abroad, children of all ages are this month being made glad with the yearly remembrance of the birth of our Lord Jesus Christ. This remembrance is often the beginning of a new Christian life



ST. STEPHEN'S GIRLS' SCHOOL ALUMNAE HAVE A REUNION

Five alumnae, class of 1927, are now teachers in St. Stephen's Sunday school and two teach in the girls' school. In the center are Mrs. Henry Mattocks, a former principal, Mr. Mattocks, and Miss Constance Bolderston, the present principal

Let Us Now Go Even Unto Bethlehem



A SANCTUARY



Men travel bravely by a thousand roads,
Some broad and lined with palaces, some steep
And hard and lonely, some that blindly twist
Through tangled jungles where there is no light;
And mostly they are traveled thoughtlessly.
But once a year an ancient question comes
To every traveller passing on his way,
A question that can stab and burn and bless:
"Is this the road that leads to Bethlehem"?

—*Unknown*

• • •

THE SHEPHERDS said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass . . . And when they had seen it, they made known abroad the saying which was told them concerning this child.

O God, who didst send a glorious company of the heavenly host to proclaim the birth of thy blessed Son, spread, we beseech thee, the knowledge of his Name through all the world. Hasten thy work, O Lord; raise up messengers who shall tell this salvation unto the ends of the earth. Bless all who go forth in thy Name. Give them faithfulness, courage and wisdom. Forward, O Lord, the coming of Christ into every land and every heart; that peace may reign on earth and good will prevail among men, to the glory of God in the highest. Amen.

Seamen's Institute is a Haven for Sailors

For thirty years group organized by General Convention has been ministering to seafaring men. Institutes maintained at fifteen ports

By Ruth W. Talmage

Office Secretary, Seamen's Church Institute of America

This is the eighth and final article in a special series on the work of the Co-operating Agencies, which began in our April issue. Current news of these Church organizations is reported bi-monthly in THE SPIRIT OF MISSIONS. Look for these pages in the January issue.

THE DAYS ARE shortening into cold, dark winter nights, and preparations for Christmas are under way. Most of us scurry in from cold or rainy streets to warm, bright homes; our own firesides, with our own folks, to find appetizing odors drifting through from the kitchen.

But out at sea tonight, men are standing watch, bundled against icy breezes. They may be thinking of their homes, their wives and children, or they may be planning for gay times in the next port to make up for long hours of monotony and being cooped up in their quarters aboard ship. There is the temptation to fill the hours ashore with hard carousing, though not as many yield to this as popular fiction would have us think. The need that drives them all is the desire for warmth, light, entertainment, and companionship.

At fifteen points along the American coastline, Institutes affiliated with the Seamen's Church Institute of America, offer a hearty welcome to seamen coming off the ships. Here the seaman may check his bags and deposit his money for safe-keeping. He can take a room for the night or eat an inexpensive meal. Or he may be content to sit down to write and read those letters from home. The Institute buildings vary in size and equipment ac-

ording to the amount of shipping and local conditions in the port. Each Institute is managed by a local Board of Directors, which in turn nominates one of its members for election to the Board of the Seamen's Church Institute of America.

The idea of a national Seamen's Church Institute was born when the Church became aware that, although many of the population were engaged on oceans, bays, rivers, canals, and lakes, contributing greatly to the prosperity and comfort of all citizens, provision had been made for their spiritual welfare in only a few localities. The Church felt that this large class had peculiar claims upon her from the fact that Christ chose His Apostles therefrom, and an added responsibility lay in the fact that sailors at home and abroad exercise great influence on the surrounding community. Further impetus was given to the movement by the success of such missions on British waters.

In 1889, General Convention appointed a commission to report on the need for a work among seamen and on methods to be used. Seamen's Missions were found in the larger seaports, absolutely independent and without any coöperation whatsoever. Reports were made to succeeding Conventions, and, in 1907, General Convention appointed a "board to be known as the Seamen's Church Institute of America to manage the work of the Church among seamen." In 1919 General Convention authorized its incorporation under the laws of the State of New York. The Certificate of Incorporation was signed in 1920.

Among the aims and purpose of the na-

THE SPIRIT OF MISSIONS

tional organization set forth in the Articles of Affiliation are:

1. To promote religious and philanthropic work among seamen and boatmen in all parts of the United States of America and its dependencies and protectorates
2. To organize Church Institutes, wherever needed.
3. To help coördinate the work by establishing common methods, activities, and general standards of conduct; by affiliating, developing, or uniting existing agencies.
4. To promote the spread of knowledge concerning the needs of the men who follow the sea.

This program was backed by the Church and carried in its general budget until well into the depression.

SINCE THE END OF 1934, however, the national office has received no appropriation through National Council, but has been supported by gifts from individuals. This has kept the work together, but leaves nothing for expansion and new work. Nevertheless, a bright spot in the picture has been the response of parish and diocesan organizations to emergencies and their support of special phases of the work, such as that among the tubercular seamen at the Marine Hospital in New Mexico.

At this Marine Hospital, where the Government cares for some three hundred tubercular men, the Chaplain has fitted up a chapel and Seamen's Church Institute of America Community House in buildings allotted for this purpose. These buildings have become the center of the social and recreational life of these unfortunate seamen. This is no mean achievement, since the patients here are men who have sailed every known sea on the globe, men of all nationalities, away from the life to which they are accustomed, many of them living under restraint. Patients and the personnel of the hospital live together on a reservation comprising forty-five square miles, with the nearest town of any size seventy-two miles distant. It is the isolation of the hospital that weighs so heavily upon the boys. They feel that they are cut off from the rest of the world and as a result,

when anything happens to one member of the community, all are more or less affected.

In a large city hospital, the Chaplain would be able to finish his services and visitation and step outside its doors leaving some of his cares behind. Here he seems to have his finger on the pulse of the entire community. He comes from the community house and from visiting patients in the wards all tired out with a thought, perhaps, that now he can sit down and write a few lines to people who have been very generous to the work. But someone, staff or patients, drops in for a chat or with a personal problem to solve.

The Chaplain writes:

The Seamen's Church Institute of America has been the backbone of all the work here. It has built up not only the spiritual, but the moral side of the boys' lives. Our chapel and community house are landmarks in this country and the community house and its gardens mean so much to the new patients.

I remember one boy saying that it was just like home in its surroundings. This desert country with hardly a green spot and its mud houses has a very decided effect on the patients. To be able to come and enjoy themselves at our community house has proved a godsend. From forty-five to fifty boys gather every evening to read, play cards, or to lounge around the gardens. They come down after supper for coffee — more coffee, to be exact, for they are allowed all they wish at the hospital. They sit around and chat in wholesome surroundings.

Curtailment of financial aid has greatly increased the Chaplain's difficulties, but the high standard of work has been maintained. He personally spends a great deal of time working about the community house and gardens and sees to it that cleanliness and order prevail.

AT CHRISTMAS TIME, it has been the custom for a number of years to give every patient a comfort bag, tooth paste, shaving cream, socks, and some sort of little gift; to plan an entertainment in the wards, and to have open house at the community house. This procedure varies but slightly from that followed in the other Seamen's Institutes.

Seamen in port on Christmas Day are

SEAMEN'S INSTITUTE IS A HAVEN FOR SAILORS

invited in to Christmas dinner at the Institutes. In some of the ports the funds for this purpose are raised locally. The smaller Institutes and the work at Fort Stanton depend upon gifts from a Christmas Fund raised by the Seamen's Church Institute of America through a special appeal sent out each year. Christmas gifts for the seamen are furnished by local parish organizations and branches of the Coöperating Agencies.

Among such gifts appear the comfort or diddy bags. These will be recognized by members of local sewing groups as the bits of chintz and cretonne with a draw string at the top into which they put needles, pins, thread, buttons, adhesive tape, bandages, soap, tooth paste, shaving cream, and other unromantic items. The Christmas bag will probably contain an extra gift such as a necktie pocket knife, comb, socks, scarfs, or sweater.

The question is sometimes raised whether the seamen really need and use the bags. Does a small boy use his pants pockets? Ask his mother on washday. The seaman, after all, is only a larger edition of small boy. He often makes a special request for a comfort bag before going to sea and is delighted when "Santa" leaves one on his Christmas tree. The seaman sews on his own buttons and constantly uses all the other handy first-aid articles in his bag. Then he hangs it up

by his bunk and into it go all his most cherished possessions. There are probably no earthworms, snakes, or toads on ship-board, but if you were permitted to peek inside, you would find a grown-up version of pretty much everything else that has a way of creeping into a boy's pockets or, for that matter, gets tucked away in a corner of his big sister's bureau drawer. In any case, the comfort bag starts out as a combination first-aid kit and "housewife" and ends up as his treasure chest.

At the present time many Church schools are busy making up Christmas packages for the different Institutes. And all through the year Church Periodical Clubs supply books and magazines for the reading rooms of the Institutes. Church guilds and auxiliaries knit sweaters, socks, scarfs, and other warm articles to be given to men leaving the Institutes again to go back to sea.

As long as men "go down to the sea in ships" and "do business in great waters," so long will men return from the sea looking for a place to stay which spells safety, companionship, and interesting activities, after long hours aboard ship. As they come ashore, one may be heard asking, "Is there a Seamen's Church Institute in this port?" If there is, it has been built up through the assistance and coöperation of the organizations and members of the Church.



SEAMEN'S CHURCH INSTITUTE COMMUNITY HOUSE AT FORT STANTON, N. MEX.

Day's Work Brings Satisfaction in Alaska

Reaching 425 people, scattered over an area of 40,000 square miles, with Christ's message, is the task of the missionary at Tanacross

By Veta McIntosh

St. Timothy's Mission, Tanacross, Alaska

TWENTY-ODD YEARS ago when my husband was bringing to completion his work on the Hudson Stuck Memorial Hospital at Fort Yukon, the Bishop of Alaska, the Rt. Rev. Peter T. Rowe, offered to send him to Tanana Crossing (now Tanacross) as lay missionary. It was a fine opportunity and we eagerly accepted.

There were only two routes to Tanana Crossing; airplanes being unknown in Alaska at that time. One way was by river steamboat down the Yukon to Tanana and up the Tanana River to Fairbanks and thence by a little steamboat that once a year freighted up the supplies for the mission and the traders. The other was up the Yukon by steamboat about one hundred miles to Eagle and across country by dog sled two hundred miles. We chose the latter route.

Hudson Stuck, then Archdeacon of the Yukon, who was going Outside that fall, turned his dogs and sled with camping outfit over to us and on the last day of September, with our six-months old daughter, we embarked for Eagle. There snow was on the ground but the season was early and it would be six weeks before the rivers and creeks would be frozen hard enough for us to go over the trail. So we took a furnished cabin and settled down to wait.

Late in November the trails were considered safe. Eager to be off, we loaded the sled and put on the trail togs for the journey. Although they had been exercised daily during the waiting time, they were on tiptoe to be off. The load, including our camping equipment, a few personal effects, and myself, amounted to six hundred pounds but the five husky dogs

started off as if it were a joy ride, and whenever they would scent a rabbit or caribou they would fly down the trail as if they were in a race. The faithful leader, Bob, kept them on the trail.

During the twelve days' trip we never had to pitch our tent. Twice we stopped at a roadhouse and the other times at abandoned cabins. Throughout the entire trip the weather was fair although one day the thermometer did go down to forty below. But we were prepared for it and did not mind it.

At Tanana Crossing, Deaconess Mabel Pick and Miss Celia Wright were looking for us. When they learned from some Indians that we were on the way, they sent a man to pilot us over the last few miles and over a steep hill. Everything was spic and span and they had all kinds of food cooked and put out to freeze.

Two weeks later, Deaconess Pick left for her furlough Outside and we picked up the work and tried to carry on with the help of Miss Wright, feeling very much cut off from the rest of the world. The post office was one hundred miles away at Chicken. In the winter the trip could be made by dog team in a week, but in the summer one had to walk and pack everything on his back or on two or three dogs. Of course this trip could not be made very often and a special trip was arranged only about every three months. In between, a passing traveler sometimes would bring the mail.

There was then no church building here. The mission used a large tent heated by four stoves, one in each corner, for services when the people were all here, such as at Christmas and Easter. At other times services were held in the

DAY'S WORK BRINGS SATISFACTION IN ALASKA

living room. Later a room was built on to the mission house by moving an old cabin up to it. Prior to the coming of the mission (about three years earlier) there had been no native village at Tanana Crossing. About a dozen cabins had been started but only three or four were finished. These were built by Indians from three villages who expected to spend part of their time here.

There were no communicants then. Very few of the people knew enough English to permit carrying on a conversation. The only schooling they had for the next fifteen years was what the missionary had time to give them while they were gathered here.

We carried on for three years and then were obliged to leave on account of our health. Other missionaries came and went for eight years and then the mission was closed. In 1931, Bishop Rowe asked Mr. McIntosh (who in the meantime had been ordained) to come back and reopen it. The Bureau of Indian Affairs had opened a school for the natives, to which I was appointed teacher.

We sent our daughter off to boarding school, engaged one of the traders to take up our supplies and landed here after battling the treacherous river for nine days, the distance being about 180 miles.

We made application to have our own post office. (There had been one established here but it had to be closed when the mission was closed.) The people sent in a petition to have the name changed to Tanacross to avoid confusion with the village called Tanana, at the mouth of the Tanana River.

The first winter here was a hectic one! The postal authorities were undecided how to send our mail. The former route via Chicken was impractical as it was difficult to reach in summer. It was not easy to have it changed and mail seemed to dodge us half the time, no matter where we were expecting to get it. Christmas mail sometimes reached us the following July. Then came equipment and authorization to start our own post office, and we began dispatching and receiving mail by the river motor boats.

But we knew of no provision for the

winter mail until a few days before Christmas, when an airplane arrived with the entire mail and the contract to deliver it once a month during the winter, with a limit of two hundred pounds! We were jubilant!

The second fall we were here the Bureau of Indian Affairs sent a nurse to minister to the villages of this district. She has made her headquarters here about half of the time which has been a great help and added to our social enjoyment.

Progress continues. A little over a year ago the Pacific Alaska Airways installed a radio station here and now have a resident operator and his wife. As this is on a direct route from Fairbanks to Juneau the transports may some day make this a regular stop.

Now there are twenty native cabins here, a little log church, a Government school; soon there will be a new house for the missionary. There are ninety communicants, a girls' vested choir of six to eight, and a native lay reader, who conducts services in the absence of Mr. McIntosh.

Mr. McIntosh also serves half a dozen villages up and down the river, trying to visit them once a year if possible. But some are quite inaccessible and he is not always able to reach them. There are communicants in these villages, but only ten in the two largest, due probably to the influence of a couple of agnostic traders there. A trader has a great deal of influence over these people. So there is need of more contact and more patient endeavor.

During the summer he makes a circuit of approximately twelve hundred miles by boat, truck and on foot, along the upper Tanana and Copper Rivers, visiting all the camps and villages along the way.

The day's work brings satisfaction when the people are reached with Christ's message. This is our chief task in a territory which extends two hundred miles in any direction. The parish of forty thousand square miles contains 425 people, all but a very few of whom have been reached within recent months.

Why Missions?

*An Answer for Today by the Rt. Rev. Edward M. Cross, S.T.D.**

WHY MISSIONS? Let the answers be stated in the ascending order of their importance:

I. Reasons of self-preservation compel us to go to the rest of the world with the very best we have, lest the rest of the world come to us and win us to something less than the best we must strive for. Missionaries of non-Christian religions are among us in considerable number. Their aggressiveness is entitled to our respect and should stir us to emulation. We must remember that a militant half-truth will triumph over a half-hearted whole-truth. It is a truism—and none the less true for that—that a living faith is of its very nature missionary in spirit. One question that it never pauses to ask is the question at the top of this page.

II. Christian nations have penetrated to the utmost parts of the earth in commerce and for the exploitation of the natural resources of other than Christian lands and peoples. Very often our worse foot rather than our better has been put forward. And even more often traveling or drifting citizens of Christian countries have brought us into bad repute with our non-Christian fellowmen.

Granted no better reason for our world-wide Christian Mission, common sense calls for the presentation of *all* the facts of our "culture" not just the money-making, pleasure-loving, and thrill-seeking side of it. So-called Christian nations have often treated non-Christian peoples barbarously; waged war upon them and provided them with arms for their mutual destruction; and

all in all presented a sorry spectacle to those in darkness and in the shadow of spiritual death. Yet in a guilt beyond all words to describe, we should be denying our best selves and the Source of all that is fine and worthy in us as a nation, if we did not strive, everywhere, to lift high the Cross of the Prince of Peace and the Saviour of the World.

III. Through their forthright witness—a witness often given under threat of social ostracism, bodily injury, and even death—hundreds of the finest and most conscientious men and women, formerly non-Christian, have declared that in Christianity lies their individual and collective salvation. They do not regard Christian missionaries, evangelists, physicians, teachers, as obnoxious intruders but as critically needed benefactors. Their regret is not that Christian missionaries come at all, but that, in the light of the need and the opportunity, all too few have come, and they, with all too little backing.

IV. One cannot begin to understand Christ without discovering how his life and saviourship transcend sex and class and nation and race. Nations and causes with foreshortened vision rebel against that transcendence either because they have failed to discover their own best in it or because they cannot bear the rebuke to their benighted failure to say to the beckoning of their own best, "Here am I!"

Christ's appeal is universal and when it is met by a surrender of the will to Him the best in men is exalted and released for sympathetic understanding and creative action. That is, the power for righteousness and love comes into its own. And so men and nations are redeemed.

This, in part, is my answer to the question, "Why Missions?"

*The Missionary District of Spokane, of which Dr. Cross has been Bishop since 1924, was enlarged by the House of Bishops in 1935 and now includes eastern Washington and northern Idaho. An outstanding feature of this magazine early in 1937 will be the story of Bishop Cross's work in the Northwest written especially for *THE SPIRIT OF MISSIONS* by the Rev. Spence A. Dunbar.

Read a Book

Recommended by the Rev. William Thomas Heath

EVER SINCE the publication of *Rethinking Missions* the foreign enterprise has been the subject of rather heated debate. As in the case of all important issues, there have been conservatives who see no need of change, and radicals who feel that the whole movement at home and abroad ought to be completely overhauled. Kenneth Scott Latourette, Willis James Professor of Missions and Oriental History in Yale University, as seen in his recent book, *Missions Tomorrow* (New York, Harpers, 1936, \$2) might be classified as a middle-of-the-road man. He has a keen appreciation of what the foreign missionary movement has achieved in the past, and he places a very high value upon it as one of "the major factors making for social change and for the liberation and ennoblement of the human spirit" the world over. Field by field, in this book, he reviews briefly but convincingly the remarkable influence of missions during the past hundred years, by no means dismissing mistakes and failures, but striking a very optimistic note throughout.

But Professor Latourette is thoroughly conscious of the fact that we live in a changing world, the forces underlying which he analyzes excellently in his third chapter. Some of these forces are definitely a challenge to Christianity. Others of them are the outgrowth of the vital working of Christianity during the past century. All raise great problems which the missionary movement has to face and solve. In some areas they are so difficult that missionary endeavor seems to be up against a stone wall. History, however, gives us sound reason for faith and hope, teaching us how God works in mysterious and unpredictable ways His wonders to perform. "However much His will may be delayed, and seemingly thwarted by evil . . . we believe that souls will be

found to respond to God and that tomorrow as yesterday new movements will demonstrate His power."

It follows then that there is and will be a need for missions as we enter into the "new day." 1. The Christian Gospel is still valid and will continue to be. Christ is *the* way of God. 2. The Christian East will continue to need the Christian West, and as the younger Churches grow strong, they will not cut themselves off from the older Churches, but will deepen the relationship by sending forth their own missionaries westward. 3. The mission field is not one portion of the earth, in contradistinction to another; the whole world is Christ's field, to be reconciled to God, which means a greater and broader missionary effort than ever. Men everywhere need the Gospel. The present achievements of the movement must be brought nearer completion. The younger Churches must be kept in touch with historic Christianity. The emerging world culture needs Christianity. The secularism of many modern political movements challenge Christianity. The new day brings to light new directions in which Christianity must pioneer. These are further indications of the continuing need of missions.

But of course the missionary program has to adapt itself to the conditions of the new world. This means many an alteration in idea and technique both at home and abroad. And some of these Professor Latourette discusses in his last chapter, which he closes with a fine expression of his own faith in Christianity and in the ability of the Christian forces under God's Spirit to win out over the confusion of an age of transition. This book ought to restore and to strengthen the faith of many, not only in foreign missions, but in the God and Father of our Lord Jesus Christ as well.

The Forward Movement

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

Young People and the Forward Movement

THE Young People's Attitude in the Forward Movement was the theme of a Saturday conference recently sponsored by the young people of St. Stephen's Church, Lynn, Massachusetts (the Rev. Arthur O. Phinney, rector) for the youth of other parishes in the North Shore Union.

Between sixty and seventy young people attended the conference which was opened with an address on the two goals of the Forward Movement by the Rev. Arthur M. Sherman, who was conducting an eight-day mission at St. Stephen's:

I. Reinvigoration of the life of the Church, by:

1. Deepening meaning of discipleship
2. Bringing religion back into family life
3. Spiritualizing the life of every parish organization
4. Building up corporate worship
5. Helping the individual member of the Church to understand his responsibility of winning others to Christ and His Church
6. Making the supreme purpose of religious education for the individual to find a deep and permanent experience of God. This applies to child or adult, in Church school, confirmation classes, or study group
7. Growing together into a deeper fellowship and unity of spirit in the parish and diocese and so into a common loyalty and fellowship.

II. Rehabilitation of the Church's work, by:

1. A careful examination of our present status for the individual, for the parish organization, for the parish as a whole, for the diocese
2. Missionary education
3. Teaching meaning of stewardship

After the address the conference divided into three groups for an hour's discussion on ways in which the youth of the Church might cooperate in achieving Forward Movement in the use of these methods. The findings of the groups were reported, listed, and considered in a session of the whole conference, presided over by the president of the Young People's Fellowship of the Province of New England, Miss Marjorie Mitchell of Rhode Island.

Some very practical ways of cooperation were suggested, such as (1) using the courses of the Forward Movement for program material, especially *Why Be a Christian?* and selections from *Religion in Family Life*; (2) bringing others into the life and service of the Church; and (3) promoting family prayers and grace at meals in the homes of the members of the Young People's Fellowship. One of the suggestions under this last topic was, in homes where it is difficult to start family prayers, to begin praying together with a younger brother or sister and gradually seeking to enlarge the circle. Another was that members of the Fellowship can always have a silent grace at meals at home where family grace is impossible and in restaurants.

The conference deepened the interest of the young in the Church's great Movement and aroused their desire to do their part. It could be repeated in many localities. Material for a presentation of the history and goals of the Forward Movement can be obtained by writing to the Rev. Arthur M. Sherman, Forward Movement Commission, 223 West Seventh Street, Cincinnati, Ohio. The conference method at St. Stephen's Church proved an effective way to get the Forward Movement into the minds and will-to-action of an average youth group.

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

SLOWLY BUT STEADILY maintained improvement in the condition of the Presiding Bishop will have resulted in complete restoration of his usual excellent health by the time these words are read by the family of **THE SPIRIT OF MISSIONS**. A world-wide host of devoted people will rejoice at this happy ending to a tedious ordeal. Several foes, none serious in itself, beset Bishop Perry at the close of an arduous series of engagements and by their united front and persistent onslaught achieved his temporary undoing. As a result the Presiding Bishop's gracious presence has been missed from a number of important gatherings, notably the House of Bishops and Pan-American Conference. With joy he will resume the heavy round of responsibilities inescapable in the life of the Presiding Bishop, while with equal joy all will welcome again his active leadership.

THE NATIONAL COUNCIL will meet expectantly, December 8-10, eager to detect response from the Church and particularly from the leadership of the Church to its appeal for sacrificial missionary loyalty addressed to canvassers and to the later emphatic message of endorsement and promise of coöperation adopted by the House of Bishops at Evanston. It seems undeniable that in every section of the country and in many strata of its economic life there have been upward trends away from depression toward restoration of general prosperity. There are daily reports of vast sums added by private enterprise to dividends, to wages, to expenditures for betterments. The time seems propitious, therefore, for these and even more direct appeals to Churchmen that, as such improvement becomes more

and more real they give earnest and prayerful attention to the plight of the Church caused by sweeping withdrawals of support in days of depression. All will agree that as the Church was among the earliest to suffer reductions, the Church might logically be among the first to profit as the resources of her people increase. This certainly is the need. This is the present hope.

Meantime the direct challenge by National Council to canvassers cannot possibly have failed to inspire them with a sense of the seriousness of the task, the reality of the need, the sanctity of the cause entrusted to them. In turn this point of view must have been passed by them to the hundreds of thousands of our people who once more have rallied in their pledges to the support of parish and mission, diocese and missionary district, and the whole Church serving in the name of us all, at home and abroad, under direction of National Council.

Similarly there must have gone to every part of the Church from the Evanston meeting of our Bishops the evidence of the spirit of the episcopate in this moment of dilemma and opportunity.

These efforts, together with other circumstances, notably the mounting influence of the Forward Movement, give ground for hope that the final year of a difficult triennium is to be marked by upward trends of giving as certain as are the upward trends in the secular world about us. In this hope, the December meeting of National Council assembles as this issue of **THE SPIRIT OF MISSIONS** reaches its readers. Will not the loyal family circle of the magazine be present at Church Missions House in terms of thought, prayer, and interest.

Domestic Missions

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

The Church's Opportunity in Rural America

RURAL AMERICA today presents the Church with one of its greatest opportunities. Three-fifths of the 54,000,000 people classified as "rural population," claim no Church affiliation; conservative estimates place 1,500,000 rural children with no religious training whatsoever. These children constitute a serious problem for American statesmanship, which cannot be solved by any economic or legislative program; it must be solved by building into the lives of these children a new type of Christian fellowship, such as only the Church can give. The spiritual frontier is as demanding and exacting as was the frontier when our pioneer forefathers blazed a trail across the country. Leaders of American life came from these rural fields and will still come. The Church must be sure that they are not pagans. The Church must build a Christian Nation, and it can build it when it reaches the people and teaches them to become good Christian leaders. This cannot be accomplished through an occasional sermon from a visiting missionary. Missionary education must be a continuous year round program.

In a recent report the Rev. Robert H. Mize, Jr., in charge of the Associate Mission at Hays, Kansas, says:

The main opportunity of the Episcopal Church is in the countryside which it has neglected so long. It has been the attempt of the clergy of the Associate Mission at Hays, Kansas, to minister to the unchurched group in the country through the plan of opening mid-week Church schools manned by laity in the one-room country schoolhouses. Starting this fall the teachers will be provided with A B C directions and exact outline of each routine step in a teachers' training course given by a missionary. The plan is already partly in operation and two schoolhouse Church schools have been established. The plan includes the surrounding of the new country church and its forty communicants with a genera-

tion of new Christians who will be friendly to the principles of the Episcopal Church, if not actually a part of it.

The second Church school is the Buckeye School, six and one-half miles from St. Andrew's Church (Hays). This mission was established as the result of a religious survey in the country schoolhouses within a radius of fifteen miles of the church. In most of the schoolhouses Roman Catholics predominate. At the Buckeye School, where there were numerous cousins of the St. Andrew's children, it was discovered that half of the children were Protestant. There were twenty of them. At another school, three miles away, the missionary picks up in his car the children of two other families. From a third school, ten miles distant, two families come. Altogether, the new Buckeye Church School brings together once a week all the children of non-Roman Catholic families in three schoolhouse districts, about thirty children from an area of sixty-five square miles.

This intensive combing and coaching of the country is impossible in the set-up of the regular parish, or mission, where routine devours the time of the priest. It is made possible only when there are clergy or lay workers sent out with the commission to go not where the Church is, but where the Church is not. Workers who demand no needs beyond those of their country parishioners are a requisite. If these are clergy or full-time lay workers, they should need during the period of their missionary life little else than one bed, three meals, possibly a Ford, and preferably no wife. The Episcopal Church must supplant the weakening faith of the churches which, thus far, have borne the brunt of the advance work of the Kingdom alone. The Church must supplant a neo-pagan faith with the faith of the ever-present Incarnation. Where little white schoolhouses stand alone, artistic churches must be mated with them. Where naturalism prevails supernaturalism again must reign. And where the farmer now dwells aimlessly with his crops and his wife, he shall live triumphantly with his Lord.

The Church has something very particular and very valuable to give to American life today. May she soon be empowered to undertake her mission.

Foreign Missions

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

Across the Secretary's Desk

IN FORTY-ONE hospitals in Africa and Asia the Society for the Propagation of the Gospel last year cared for twenty thousand in-patients and 526,000 dispensary patients.

SOMEWHERE IN THE storeroom of a church or parish house in this country there is a discarded church bell that ought to be ringing in Africa. It does not need to be a very large bell, twelve inches high will do. It does need a good lusty tone in order to enable the Rev. Alan R. Bragg, our missionary at Diaa, back in the "bush" from Cape Mount, Liberia, to call his people to service. If such a bell could find its way to New York, I am confident the rest of the journey could be made quickly and safely.

IN HIS ADDRESS to the annual Convention of the Diocese of Shanghai, Bishop Graves explained once again why St. John's University and other schools in the diocese have not been registered with the Educational Ministry of the Chinese Government. He said:

The reason is a simple one. It is that we feel that to take this step would virtually be to turn them over to Government control and that the Board of Education at Nanking does not give complete liberty in education conducted by Christian bodies. Our schools were established as part of our Christian work for China. They have been supported all these years by the Church at home, and have done a magnificent work in turning out men and women who have done and are doing splendid work for their country in every profession. It is not from any spirit of obstinacy that we have not registered, but on the solid ground of Christian principle. Is it too much to hope that the Government will accord full liberty to Christian institutions and thus acknowledge the debt which it owes to those who first introduced modern education into this country and the help that for more than half a century has been generously given to China?

ORGANIZED IN 1915 the Chinese Board of Missions has now reached its majority. In all the churches in China special offerings are being made for the building fund to be used in the Missionary District of Shensi. It was to this large and, so far as the Anglican Communion is concerned, almost unoccupied Province, that the newly consecrated Bishop, the Rt. Rev. T. K. Shen, went two years ago.

THE BROTHERHOOD of St. Andrew in Japan has taken hold of the Forward Movement plan of the Church in America with a vim. *Forward—day by day* for October-November, 1936, has been translated into Japanese. The Rt. Rev. Samuel Heaslett, Bishop of South Tokyo and the Presiding Bishop of the Church in Japan, has written a brief introduction. This is what he says:

It is a characteristic feature of the Christian faith that it is spread by personal acts. God sent His Son to redeem the world: the Son of God sent His disciples out as witnesses; and every great spiritual movement depends on personal witness. The movement is "from soul to soul." To proclaim the faith is not enough. We must live the faith and introduce the faith by personal acts. Your spiritual life is given you to share with others; it is not a private treasure to be enjoyed in secret. This is God's method. Until we share we do not truly live. That is a spiritual law. The fiftieth anniversary of our founding and the Forward Movement give us a great opportunity to work for the salvation of Japan by God's method and according to the spiritual law. Let each reader of this booklet resolve to have faith in God, live for God, and speak to men about God.

THE BISHOP OF ERIE, the Rt. Rev. John C. Ward, decided to introduce a new element into his holiday experiences of 1936 by making a journey to the interior of Alaska. One result of his experiment is a letter which he says he has

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written without the knowledge of either Bishop Rowe or Bishop Bentley. He is not sure that they would approve of what he writes. But this is what he says:

I am so strongly impressed with the importance of the work of our Church in Alaska, and of the great difficulties which our men there face because of budget reductions, that I venture to ask that this unsolicited testimony be considered by the National Council when the needs of Alaska are under discussion. Everywhere in Alaska, Bishop Rowe's name is one to conjure with and Bishop Bentley is rapidly being recognized as a man of the same caliber. Dr. Grafton Burke of the Hudson Stuck Memorial Hospital, Fort Yukon, is known and liked all up and down the Yukon. Because of the work of such men our Church is respected and honored in Alaska more than in most districts known to me. On the other hand I find that about five priests are needed to bring the staff up to its regular strength and that the work is suffering greatly because of these vacancies. In my contacts with both white people and Indians I found the same sense of need. I heard the same urgent questions "Why does not our Church at least keep up the work which it started?" I can assure you that in my own little diocese I will tell this story to our own people and do my best to lead them to increase their offerings to the missionary work of the Church. When Bishop Rowe presents the needs of the work in Alaska to the National Council I hope it will not be forgotten that many of us in other and less important fields are with him in spirit urging the needs of his work.

SIX THOUSAND in-patients is the fine record for the past twelve months at St. Elizabeth's Hospital for women and children in Shanghai. This is a greater number than has been cared for by any other mission hospital in China. As an old friend of St. Elizabeth's who has had the privilege of visiting it several times, I cannot help wondering how it accomplishes such marvelous results when I recall how inadequate the building and equipment are to meet the great human needs to which St. Elizabeth's ministers. I have seen the crowded wards; I have seen patients on the verandas, in the hallways and even tucked away under a flight of stairs. "Very unscientific," doubtless somebody says. True enough, but (and it is a big but) what St. Elizabeth's does even under these crowded conditions is so vastly better than anything that is likely to happen to those to whom it ministers. One goes on hoping that a way will be found to erect the new joint hospital combining the work of St. Elizabeth's and St. Luke's.

LOU TSENG TSIANG formerly a Prime Minister of China, Minister of Foreign Affairs and ambassador has become a Benedictine monk and was recently ordained to the priesthood of the Holy Roman Church.

With Our Missionaries

CHINA—HANKOW

Mr. and Mrs. Frederick C. Brown and daughter sailed November 25 from New York on the *Queen Mary* for England for a short stay before returning to China after regular furlough.

CUBA

The Rt. Rev. Hiram R. Hulse sailed October 31 from New Orleans on the *Florida* and arrived November 4 in Havana.

HAWAII

The Rt. Rev. Harry R. Carson sailed October 29 from New York on the *Pastores* and arrived November 2 in Port au Prince.

JAPAN—NORTH TOKYO

Prof. R. Walker Scott sailed November 5 from New York on the *Deutschland* and arrived in France November 13 to join Mrs. Scott and son, en route to St. Paul's University. They plan to sail December 15 from France on the *Potsdam* for Tokyo, after regular furlough.

LIBERIA

The Rev. Alan R. Bragg sailed October 15 from New York on the *New York*, arrived October 21 in Southampton en route to Liberia, and sailed October 27 from Hamburg on the *Maaskerk*, after regular furlough.

PHILIPPINE ISLANDS

The Rev. Lee L. Rose sailed November 4 from New York on the *Queen Mary* and arrived November 9 in England, whence he sailed November 13 on the *Terukuni Maru*, after regular furlough. He will arrive December 18 in Manila.

The Ven. William H. Wolfe sailed September 15 from Manila on the *Tai Ping* and arrived October 14 in the United States on regular furlough.

The Rev. Alfred L. Griffiths arrived October 24 in Manila on the *Empress of Asia* after regular furlough.

Religious Education

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

After Christmas—What?

WHAT REMAINS in the minds of children after the Christmas festivities are over? Christmas is and ought to be for most children a time of great busyness and activity. It is a time of exceptional experiences, things that do not occur on ordinary days throughout the year. It should be a high spot in the year for every child.

But it would be sad indeed if it left no continuing values to enrich the rest of the year. There may be the unpleasant experience of "the morning after" following Christmas as well as after some other kinds of celebration. And that rather spoils the memory of the good time. To awaken after Christmas to a dull, drab world is to find that a shadow is thrown back over all the Christmas joy. Then the joy that ought to come next Christmas-tide is dimmed by the memory of the past.

Christmas activities must be planned so that they will be as joyful as possible, but also so that they will have a continuing power of irradiating all the year. How can this be done?

Christmas activities lead the child to special experiences of joy, of beauty, and of imaginative activity. There is the joy of receiving and giving presents and of the games and happy times that come at Christmas. There is the beauty of the Christmas tree and the decorations of the home, the street, and the church. And there is a vivid activity of the imagination as one thinks of the surprises of gifts, of Santa Claus, and of the Christmas angels. These experiences may be very rich for every child. But these joys of Christmas will mean far more if ways can be found to keep alive their influence throughout the year.

The child can be helped to carry the Christmas spirit through the year if it is planned definitely to associate the child's

experience of the joys and beauties of Christmas with his knowledge of Christ and his experiences in the Church. Christmas passes, but the Church remains through the year as a continuing factor in the child's life. If the happy experiences of Christmas are closely associated with the child's life in and around the Church then those experiences will not be entirely lost as the calendar changes. They will remain as beloved memories and suggestions.

Christianity is a religion of joy, of Good News. Christianity is misinterpreted to the child if he is not led to associate joy with Church. And the best way to ensure the making of this association of ideas is to arrange that he shall have plenty of joyous experiences in connection with Church and religion.

The Church should be the center of the Christmas festivities, and in the happiness of these occasions the coming of Christ should be continually emphasized. Parties and suppers and pageants and happy singing in and around the church should be the store of memories which the child will recall in later months and years. There should be a weaving together in the child's experience of three realities, Church, happiness, and the coming of Christ. Then, when the twenty-fifth of December passes the atmosphere of joy will remain because it is woven into the child's experience of the continuing Church.

The same is true of the place of beauty in the life of the child. Children love the beauty of lights and color and they love the places where these are found. For the sake of the Christian lives of the children I would make every parish church at Christmas as gorgeous as possible with trees and greens and flowers and lights and music. And I would give the children every possible chance to enjoy this

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beauty. Then I would be sure that during the rest of the year they would always see the church suffused with the memories of this beauty. And thus they would love the Church.

Children have vivid imaginations and they love to have their imaginations stimulated to activity. They don't need to have everything explained, they like to have a chance to wonder. That is why Santa Claus is so popular even after people cease to believe in him as a prosaic reality.

The Christmas story is filled with opportunities for awakening wonder. The imagination can play around the mystery of the midnight birth, it can try to picture the shepherds on the hillside and the coming of the angels, it can concern itself with the Star of Bethlehem and the coming of the Wise Men. No movie scenario ever written has such an appeal to the imagination as this story of the first Christmas.

Every opportunity should be given the children to exercise their imaginations on this great event. They should be told the story and should be encouraged to speculate about it. They should have the opportunity to express their visions of it in pageant and drama, preferably of their own composition.

Then in later months and years, when life seems commonplace and weary, they will remember the Church as the place where they saw visions and dreamed dreams and where life had color, wonder, and beauty. Christmas will then not be but one day of joy in contrast to other days of monotony. Christmas will be a living source from which joy and wonder stream continuously through the year.

↑ ↑ ↑
“WHY DON'T YOU take an average Church school and show us in actual practice what you are talking about?” is the question that has been asked so many times of the Pennsylvania diocesan Department of Religious Education that it is undertaking to establish

a Church school observation center in response to the query. The plan is described by the Rev. Philip Humason Steinmetz, the newly elected chairman of the department, in an article entitled, *Seeing is Believing*, in the October issue of *Church News of the Diocese of Pennsylvania*.

All Saints' Church School, an “average” school without unusual resources in the way of money, teachers, pupils, or equipment has been selected. The rector, the Rev. John E. Hill, and the officers of the Church school are cooperating with the diocesan department. Miss Elizabeth Frazier, the diocesan field worker, will work with the officers and faculty, “to make the school as nearly perfect an example as possible of modern religious education of the sort the department indorses and has been talking about for years.” The following excerpt from the article by Mr. Steinmetz describes the careful way in which the observation center will be used in order to make its work fruitful for other schools:

When it seems that the school, or a department of it, is ready, it will be opened for observation to any who wish to see it on condition that they make arrangements for their visit beforehand with Miss Frazier and discuss with her what they have seen. Let us take an example of how it would work. A teacher, puzzled by a question, goes to the rector or superintendent who suggests that a trip to some other school where the question is being answered would help. The matter is talked over with Miss Frazier and she points out where in the Observation School the question is being answered and how by going there you can see its answer. Then our puzzled teacher gets a leave of absence from his class for one or more Sundays and goes to observe. After the school session he meets with Miss Frazier and talks over what he has seen. Probably the answer will not be so simple and apparent that he can get it at once. He may wish to talk with the teacher of the group he has been observing. He may wish to visit the group for several Sundays. He may wish to do some reading. All these matters and many more make it important that he keep in close touch with Miss Frazier until he finally returns to his own class with new insight and wisdom.

The Forward Movement's Christmas booklet for children (price five cents) offers suggestions for the four weeks of Advent.

THE NATIONAL COUNCIL

College Work

The Rev. T. O. Wedel, Ph.D.
Secretary

FEW COLLEGE WORK centers of the Church offer more thrilling experiences than a visit to the University Church at Lincoln, Nebraska, under the charge of the Rev. L. W. McMillin. The church is, as its name implies, not a city parish, but a chapel conducted for and by the students, with a student vestry, a student altar guild, a student choir. Such a separation of gown from town is a practical solution of the problem presented by the fact that the nearest Episcopal Church of the city is a mile or more distant from the campus. St. Francis' House at Madison, Wisconsin, and the student church at Baton Rouge, Louisiana, are organized similarly.

To visit the University Church at Lincoln at a Sunday service is a benediction. Although it is foolish to measure student work statistically, here even figures become impressive. The yearly enrollment of Episcopal students at Nebraska numbers about 250. Well over half of this number can be found at a Sunday service. The choir consists of thirty-five student members, with a sizeable waiting list. Twenty university men are in the Server's Guild. Yearly confirmation classes average about twenty.

Whatever one may think of separately organized student parishes as a general policy, the few now in the Church certainly prove the value of setting aside a priest and an altar specifically for student and faculty life. Students do appreciate Church worship when they are challenged to take their full share in it. If anyone is despairing of the appeal the Church can make to this student generation, he should make a pilgrimage to Lincoln, Nebraska. The affection which students show for their pastor is inspiring.

The University Church at Lincoln, being supported from non-local funds, is at present in financial difficulties. No one who is acquainted with its work can view its possible suspension as anything short of an irreparable tragedy.

Christian Social Service

The Rev. Almon R. Pepper
Executive Secretary

THE DEPARTMENT of Christian Social Service and the Church Mission of Help are being served by one executive secretary. This confusion of titles has not yet been broken down into any alphabetical simplification. We hope, however, that there will be no confusion in the minds of Church people about the continuing separate identity of both agencies of the Church.

The relationship between Church Mission of Help and the Department has always been very close. The Rev. C. N. Lathrop was always a friend of CMH and advocated its development in its early days. During the recent reorganization of CMH, the Rev. C. Rankin Barnes played an important part. Mr. Barnes was an *ex-officio* member of the Board and is at the present time a committee member. In a report which he read to the National Council in 1935 he reported that he had visited twelve diocesan branches of Church Mission of Help.

Church Mission of Help has during the same time been a strong supporter of the Department. Mr. and Mrs. John M. Glenn, who were among the founders of CMH, also served on the advisory committee of the Department. Other board members and CMH secretaries worked closely with Dr. Lathrop and Mr. Barnes in formulating and promoting the full program of the Department.

Now, until General Convention in 1937, the two offices will be under the general supervision of one person. It was my good fortune to know and work with both Dr. Lathrop and Mr. Barnes. Knowing them makes me conscious of the fine tradition I must attempt to carry on. But the responsibility is not mine alone, and I know of the many friends of the Department throughout the Church who are helping in the task. The work of promoting Christian social service will need the cooperative efforts of all Church people.

Department of Publicity

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

A FINE USE of Church publicity crops up in an unexpected spot; a parish paper printed in the Japanese language for the enlightenment of people of St. Peter's Japanese Mission in Seattle, of which the Rev. G. Shoji is rector. In addition the enterprising Japanese Christians of the various communions in Seattle have clubbed together and publish a monthly religious paper, interdenominational in character.

THE WOMAN'S AUXILIARY of Southern Virginia, disturbed by the demise of the diocesan paper, and convinced that there must be some means of communication between leaders and parishes, publishes *Woman's Auxiliary News Flashes*, a four-page paper employing the Partly Printed sheets supplied by the Department of Publicity. It is a fine little paper; plenty of local news in short paragraphs, program material; U.T.O. promotion; even poetry . . . and on the inside the items and pictures of missionary information provided by the Partly Printed Parish Paper. Inexpensive and certainly effective. A suggestion to someone else?

SOMEONE WHO forgot to sign his name wrote complaining that the *News Notes* ought to be made available for the laity, even suggesting that they be sold on a yearly subscription basis. *News Notes* are for clergy and leaders, and laity who need such material for their Church work are more than welcome to them. And they are free for the asking.

A VERY ATTRACTIVE leaflet issued by a very large parish and sent to students at a nearby educational institution, invites them to come to church and offers an attractive religious and social program. The leaflet neglects to mention the fact that the church is Episcopal, and the city in which it is located is not

named. Perhaps everybody knows, but it is wiser not to assume that. The same criticism can be made of many parish papers.

NUMBERS OF PEOPLE have been writing to the Church Missions House saying "Send me Loan Packets," which indicates that there is a misunderstanding about what Loan Packets are. They are rather bulky loose-leaf books, containing clippings on the various mission fields. Therefore, in ordering, be sure to specify what field is desired. The Packets are useful in preparing addresses, sermons, and discussions on missionary subjects. They are loaned free on request.

ONE OF THE largest of the summer conferences held an open forum on the subject of Church publicity. That ought not to be news, but it is, because in recent years the summer schools and conferences have neglected this important subject. A few years ago many of them had publicity courses which were practical and useful. This is offered as a suggestion to those efficient people who are beginning already to consider next year's conference programs. The Department of Publicity will be happy to suggest ways and means. Such courses should be for clergy and adult lay leaders only.

THE RECTOR of a Maryland parish writes that he is convinced that the Partly Printed Parish Papers "have been a very definite help in raising our quota for the Missions of the Church." The papers supply in very readable form, missionary information about all fields. It is a logical sequence, that as Church people become informed, they increase their contributions. Many additional parishes would be benefited by using the partly printed papers. Subscriptions can start any time, and the papers can be used either monthly or weekly as desired.

The Woman's Auxiliary

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

Supplies and Education

HAVE YOU EVER thought of the tremendous educational value of the work done by the Supply Department—the sending of supplies and clothing into most of the Church's mission fields? To Japan, seeking her place in the Asiatic sun, go boxes of supplies and clothing for her hospitals and leper mission; to China, in her state of upheaval, supplies for her hospitals; and to the small Republic of Liberia, striving to free the thousands of people in the interior from superstition and primitive forms of living, go boxes of supplies for her sick and clothing which enables her girls to attend school and to find a brighter life.

And then there are the American possessions outside of continental United States; the Philippines, for example, endeavoring to have their own government. How much does the average woman care about helping them attain this ideal? Yet after a box of supplies has been sent to one of the Church's missions there, those who prepared it cease to regard them as a group of far-away islands, but as valued friends and neighbors. Puerto Rico, an island often devastated by hurricanes, becomes a friend whom one longs to help in its misfortune, after one has helped prepare a box for Vieques, Ponce, or some other mission. The Auxiliary branch which sent the box cannot but wonder if the priest and his family for whom they worked have suffered and if so, try to help him in his distress. Honolulu, formerly in one's mind as a charming though distant playground is, since those dresses were made and sent to St. Mary's Home for Children and the household linens to Iolani, a place in which the branch which sent these gifts is personally interested.

And the home missions! A dust storm "somewhere out West" becomes very vital to the group when they learn that it is

in the vicinity of the missionary for whom they have provided one of the many personal boxes sent to the rural field, while a flood in the district in which lives the Negro priest and his family to whom an Auxiliary has sent a needed box is much more to them than a horrifying item of news. Rumors of terrific cold and snow in South Dakota are real sources of anxiety to those who have supplied suits to Indian catechists, who in addition to many ordained Indian priests, receive clothing through the Supply Department. Women who have worked to fill boxes of clothing for this field will read more carefully and sympathetically the Government Indian reports, realizing that they will affect these Indian friends, and so it goes on, either through supplies or Christmas gifts to the women missionaries, covering the entire field in which the Church is at work.

These results will only be accomplished, however, if along with the practical part of filling the boxes goes an effort to find out something about the missionary's particular mission. This leads to study of the field in which his mission is located and then on to other fields until "missions" becomes not a vague subject about which one is more or less indifferent, but living evidence of efforts to establish Christ's Kingdom on earth.

How does one get information about the mission or missionary to whom the box is going? The missionary receiving a box will gladly tell about his particular work. A box accompanied by a personal friendly letter is always of more value than one without a personal greeting. The diocesan supply secretary, too, can give information and the publications of the National Council, especially the Handbooks, Today Leaflets, and THE SPIRIT OF MISSIONS are always useful.

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