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# The Spirit of Missions

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# The Spirit of Missions

## INDEX

### VOL. CII

January	1-64	May	209-256	September	401-464
February	65-112	June	257-304	October	465-512
March	113-158	July	305-352	November	513-560
April	159-208	August	353-400	December	561-608

### A

- Ablewhite, H. S.—Marquette, Work in. 297  
 Across the Secretary's Desk  
 (See Departments—Foreign Missions)  
 Addison, James Thayer—*Christendom and Islam*  
 (reviewed). 546-7  
 Adult Reading Guides. 455  
*Africa Joins the World*. 4
- ALASKA:  
 Allakaket. 259  
 Anchorage, All Saints'. 296  
 Bentley, Bishop, makes visits in open boat. *Hayes*.  
 121-2  
 Fort Yukon, Hudson Stuck Hospital. 552  
 Minto. 247  
 Rowe, Peter T., visitations. 503  
 American Bible Society. 147  
 American Church Building Fund. Commission. 3  
 American Church Institute for Negroes:  
 Mass meeting. 555  
 Negro business man points the way. 206  
 Patton Hall completed at Fort Valley. 605  
 Payne Divinity School Warden. 396  
 Also 109, 303, 460, 510  
 American Mission to Lepers. *Currier*. 96-8  
 American woman inspects St. Luke's, Tokyo. *Anne*  
*Hyde Choate*. 493-4  
 Ames, Rose J.—Daughters of the King at General  
 Convention. 360  
 "And they sung as it were a new song." *Fred-*  
*erick A. Wilmot*. 219-21  
 Anking, work in, must again move forward.  
*D. Trumbull Huntington*. 139-40  
 Anking:  
 (See China)  
 Anna, William P., Jr.—Nebraska's Japanese seek  
 Church's guidance. 269-70  
 Annual Report, 1936. 601
- ARIZONA:  
 Fort Defiance, Good Shepherd Mission. 550  
 Mitchell, Walter. 349  
 Ashhurst, Sarah W., death. 597  
 Atwill, Douglass Henry:  
 Consecration. *Macbeth*. 123-8  
 Looks at North Dakota. 349  
 Azariah, V. S.:  
 India: A present urgent opportunity. 541-5  
 To visit America. 51
- ### B
- Babcock, Samuel G., resigned. 523  
 Bacon, Deborah. 345  
 Balbalasang:  
 (See Philippine Islands)  
 Baldwin, O.H.C., John S.—Christ brings new life  
 to Africans. 20-22  
 Barnes, Charles Raymond. 346  
 Barton, George A.—*Talcott Williams, Gentleman of*  
*the Fourth Estate* (reviewed). 385  
 Beal, Harry—World is being encircled by Christ's  
 love, The. 276  
 Bechtol, Deaconess Margaret S. 50  
 Beecher, George A. 102  
 "Be not afraid." *James DeWolf Perry*. 135  
 Bentley, Cyril E. *Adventure in Faith* (reviewed).  
 99  
 Bentley, John Boyd, makes visits in open boat.  
*Elizabeth Hayes*. 121-2  
 Bergamini, J. Van Wie—Christian architecture in  
 Japan. 331-3  
 Bickford, Deaconess Lucile. 345  
 Binsted, Norman S.:  
 Consecrates Isoyama Church. *William F. Draper*.  
 239-41  
 Great opportunity ahead (in Japan). 316  
 Birthday Thank Offering. *The Great Physician in*  
*a Chinese Hospital*. 105  
 Bishop Tuttle School Health Week. 351  
 Blind. Holy Communion Service in Braille. 601  
 Block, Karl Morgan.—Forward Movement, Spiritual  
 gains of the. 325-6  
 Bontoc:  
 (See Philippine Islands)  
 Books reviewed:  
*Adventure in Faith* (Bentley)\*. 99  
*Apostle of Christ* (Huntington). 596-7  
*Christendom and Islam* (Addison). 546-7  
*Church Music in History and Practice* (Ross).  
 498-9  
*History of Western New York* (Sanderson). 243  
*In the Steps of St. Paul* (Hibbard). 194  
*Medieval Missionary, The* (Zabriskie). 290-1  
*Pratt, The Red Man's Moses* (Deloria). 446-7  
*Shepherd Prince, The* (Brooks). 141  
*Talcott Williams, Gentleman of the Fourth Estate*  
 (Barton). 385  
*The Redeemer* (Barnes). 28  
*Way of the Witnesses, The* (Sturgis). 291  
*What You Owe Your Child* (Leidt). 141  
 Boone Library, again a pioneer. 418  
 Booth, Alberta. 346  
 Eooth, Deaconess Edith A. 50  
 Bragg, Alan R.—Vai: Animist, Moslem, or Chris-  
 tian? 363-8
- BRAZIL:  
 Japanese in. *W. M. M. Thomas*. 225-8  
 Schools. 295  
 2500 miles through Southern. *William M. M.*  
*Thomas*. 37-40  
 Also 103, 389  
 Bridge between medical and spiritual, The. *Helen*  
*K. Shippy*. 271-2  
 Bridgeman, Charles T.:  
 Christmas, A story of the first. 563-4  
 Jerusalem bishopric at half-century mark. 116-19  
 Brooks, Roelif H.—*Shepherd Prince, The* (re-  
 viewed). 141  
 Brotherhood of St. Andrew:  
 (See Cooperating Agencies)  
 Brown, George M. 50  
 Budget:  
 1937. 101, 145  
 1938-1940. 50, 344  
 and Program. 387, 523
- \*Reviewer.



## C

- Cabral, Americo V., death. 597  
 Cain, Mrs. James R., portrait. 354  
 CALIFORNIA:  
   Indians. 260  
 Call to laymen of the Church. 45.  
 Can this statement be challenged? *Philip Cook*. 122  
 Carrying the Gospel from Sitanki to Aparri. *Benson Heale Harvey*. 267-8  
 Chambers, Elizabeth. 345  
 Chappell, James. 345  
 Chiang, C. T. 54  
 Chiang Kai-shek. 296  
 Chicago, Diocese of. 3  
 CHINA:  
   Anking, Work in, must again move forward.  
     *Huntington*. 139-40  
   Anking. Also 264-6, 248  
   Bishop Graves on recruits. 53  
   Chiang, C. T. 54  
   Chiang Kai-shek. 296  
   Chinese Churchmen need our help, *Walker*. 529-31  
   Chuh, Feng Mei-ts'en, memorial. 147  
   Clipper airmail brings news from up river. 566  
   Coöperative Movement. 11-16, 383  
   Government universities. 54  
   Hall, R. O. 347  
   Hankow baptisms. 390  
   "I plan to stay: We are wanted and needed,"  
     *McNulty*. 573-4  
   Kuling School. 51, 453, 594-5  
   Lay missionary quoted. 601  
   Missionaries in. 389  
   Outlook is bright in, *Pott*. 261-3  
   Religious education in, *Gregg*. 215-17  
   Shanghai, Church's work in war-torn, *Wood*.  
     427-8  
   Shanghai, mandarin-speaking congregation. 454  
   Shanghai, St. Elizabeth's Hospital. 552, 602  
   Shanghai, St. John's University, *Taylor*. 295  
     Also 150, 344  
     St. Luke's has a thrilling record. 483-4  
     Also 67, 247, 503  
   Shanghai, St. Peter's. 149  
   Shanghai, School for Chinese children. 247  
   Shanghai, Ten tense days in, *Gilmore*. 567-73  
   Shantung. 149  
   Some friends of mine in, *Wood*. 419-26  
   Statistics. 347  
   Swift aid needed for Church in, *Wood*. 565-6  
   Szechuan, Eastern. 3  
   Thank Offering for Bishop Graves. 390  
   Trained librarians in modern, *Hill*. 369-72  
   Tsen's, A. T. L., work. 200  
   Tsen, P. L. 602  
   Upper Sandy Level finds a new way of life,  
     *Craighill*. 11-16  
   Wuchang, Boone Library. 418  
   Wuhu, A visit to St. Lioba's compound, *Welles*.  
     495-7  
   Wusih, St. Andrew's Hospital. 164  
   Yangchow, Daily Vacation Bible Schools. 53  
   Zangzok has short term school for children, *Smith*.  
     180  
   See also Orient, Conflict in  
   Chinese Churchmen need our help, *M. P. Walker*.  
     529-31  
 Choate, Anne Hyde.—Inspects St. Luke's, Tokyo.  
 493-4  
 Christ brings new life to Africans, *John S. Baldwin*,  
*O.H.C.* 20-22  
 Christian interpretation of Life, A Pastoral Letter.  
 515-18  
 Christian Social Service:  
   (See Departments)  
 Christmas, A Story of the first, *C. T. Bridgeman*.  
 563-4  
 Christmas Message, *James DeWolf Perry*. 562  
 Chuh:  
   (See China)  
 Church Army:  
   Liberia missionaries. 146  
   (See Coöperating Agencies)  
 Church has a threefold mission, The, *Irving Peake*  
*Johnson*. 5-8  
 Church has invested with wisdom in Japan, *John*  
*T. Dallas*. 75-8  
 Church has vitality, solidarity, solidity, *Francis*  
*Cho-min Wei*. 469-74  
 Church Mission of Help:  
   Conference. 298  
   Officers. 107  
   (See Coöperating Agencies)  
 Church Pension Fund. 147  
 Church Periodical Club:  
   Plan for semi-centennial. 359  
   (See Coöperating Agencies)  
 Church Service League (Massachusetts), *Book of*  
*Prayers*. 259  
 Church's work in war-torn Shanghai, The, *John*  
*Wilson Wood*. 427-8  
 Clans of Christendom to meet in Scotland, *Floyd W.*  
*Tomkins*. 189-90  
 Clark, Elizabeth—National Youth Administration.  
 259  
 Clarke, Capt. George. 146  
 Clipper airmail brings news from up river (China).  
 566  
 Close, Frances H.—Chalice and Paten. 535, 545  
 Colbert, Roy J.—Rural America, The Church's  
 Obligation to. 589-93  
 Coles, Hon. Blaine B. 525  
 College Work:  
   (See Departments—Religious Education)  
 Conflict in the Orient, The. 467-8  
 Cook, Philip—Can this statement be challenged? 122  
 COÖPERATING AGENCIES:  
   Brotherhood of St. Andrew. 59, 155, 255, 397,  
     462, 559  
   Church Army. 62, 157, 254, 398, 461, 559  
   Church Mission of Help. 61, 157, 253, 398,  
     463, 558  
   Church Periodical Club. 60, 156, 254, 400, 464,  
     557  
   Daughters of the King. 62, 155, 256, 397, 462,  
     558  
   Girls' Friendly Society. 59, 156, 253, 399, 461,  
     556  
   Guild of St. Barnabas. 60, 158, 256, 400, 463.  
   Seamen's Church Institute of America. 61, 158,  
     255, 399, 463, 557  
 Coöperative Movement (China) is "Enormously  
 Hopeful." 383  
 Coöperatives, China, In, *Craighill*. 11-16  
 Corey, Eva D., portrait. 354  
 Correspondence Church School (Nevada). 388  
 Craighill, Lloyd R.—Upper Sandy Level finds a  
 new way of life. 11-16  
 Cross, Edward M.—Forward Movement aids res-  
 tional religion. 361-2  
 Currier, Raymond—"He'll never be a crippled  
 beggar" (Leper). 96-8  
 D  
 Daito, P. C.—Japanese Church thanks Church in  
 America. 474  
 Dallas, John T.:  
   Church has invested with wisdom in Japan. 75-8  
   *I Visit Japan*. 163  
 Damrosch, Leopold. 345  
 Dandridge, Edmund P. 48  
 Daughters of the King:  
   At General Convention, *Rose J. Ames*. 360  
   (See Coöperating Agencies)  
 Davis, Cameron J. 525, 599  
 Davis, Caryetta L. 345  
 Davison Fund gift. 104  
 Deaf, Reinforcement Fund for work among. 68  
 Deloria, Ella Cara—*Pratt, The Red Man's Moses*  
 (reviewed). 446-7  
 Den Keh Chen, *Craighill*. 11-16  
 DEPARTMENTS:  
   Christian Social Service:  
     At General Convention. 507, 553  
     Clergy Training Institute. 457  
     Diocesan Program, A. 56  
     General Convention on. 604  
     Housing Conference, *Hooster*. 153  
     Labor Sunday Message. 403-4  
     Madison Rural Conference. 298  
     Rogation Sunday and Rural Life. 250  
     School boys study social agencies. 107  
     Social Work Conference. 203  
   Domestic Missions:  
     Rural America needs Christ and His Church.  
     388  
     When will Hare School reopen? 102



- Widely scattered missions advance. 297  
 Also 52, 148, 198, 246, 349, 452, 502, 550  
 Field. 393
- Foreign Missions:  
 Across the Secretary's Desk. 53-4, 103-4,  
 149-50, 199-200, 247-8, 295-6, 347-8, 389-90,  
 453-4, 503-4, 551-2, 601-2  
 With Our Missionaries. 54, 104, 150, 200,  
 248, 296, 348, 390, 454, 504, 552, 602
- Publicity:  
 English Churchman discusses publicity, *An.* 392  
 General Convention on. 554  
 Also 57, 106, 204, 251, 301, 458, 508
- Religious Education:  
 At General Convention. 505  
 Christmas Box in the Church School. 455  
 Church School, Fall opening of, *McMaster.* 391  
 Church School Lenten Offering theme. 105  
 Curriculum. 249  
 In the Chinese Church, *Alice Gregg.* 215-17  
 Mission study themes, 1937-38. 201  
 More time for. 151-2  
 Planned parochial religious education. 299-300  
 Rural life around the world, *McMaster.* 350
- College Work:  
*Church's work with Students, The.* 300  
 Iowa State student work. 55  
 Lincoln, Nebraska. 51  
 Tallahassee, Ruge Hall, *Wedel.* 603  
 Also 106, 152, 202, 456, 506
- Woman's Auxiliary:  
 Executive Board Meetings: (December, 1936),  
 58, (February) 12-15, (April) 302, (Octo-  
 ber) 532-4  
 Health week at the Bishop Tuttle School. 453  
 How can we interest younger women? 108  
 Is called to meet, *The, Grace Lindley.* 165-8  
 Peace education and peace action. 252  
 Soule, Mrs. Richard H. 394-5  
 Stock taking and a new triennium. 459  
 Supply Department. 600  
 Triennial. 356-7, 532-4  
 U.T.O.? Do you really know about the. 205  
 Also 509
- Draper, William F.—Isoyama Church consecrated.  
 239-41
- Droste, John F. 345
- Dun, Angus—Faith and Order, Bonds of our com-  
 mon. 287-9
- Dunbar, Spence A.—Spokane, Missionary District  
 of, is a family. I, 72-4; II, 131-4
- Dunn, Harriett A.—G.F.S. sees Convention as a  
 stimulus. 358
- ### E
- Easter message, *James DeWolf Perry.* 135
- Eastern Oregon, Seeking other sheep in, *J. M. B. Gill.* 437-8
- Eastman, Elaine Goodale—Fifty years ago among  
 the Dakota people. 444-5
- Edinburgh Conference:  
 (See World Conference on Faith and Order)
- Eight thousand opportunities (in Japan), *C. Gertrude Heywood.* 313-14
- 8000 Square miles under one priest (Idaho),  
*Joseph F. Hogben.* 381-3
- Evans, C. H. 552
- ### F
- Faith and Order, Bonds of our common, *Angus Dun,* 287-9
- Faith and Order, World Conference on, *Floyd W. Tomkins.* 189-90
- Fellowship in Christ stressed at Oxford, *Mrs. Harper Sibley.* 405-8
- Feng Mei-tsen Memorial. 147
- Field:  
 (See Departments)
- Fifty years ago among the Dakota people, *Elaine Goodale Eastman.* 444-5
- Finlay, K. G.—Voorhees Normal and Industrial School. 109
- Fleming, Frederic S. 525, 599
- Flood relief (U. S.). 147
- FLORIDA, SOUTH:  
 Negroes. 246
- Foreign Missions:  
 (See Departments)
- Forward Movement:  
 Conference on Missionary Motive. 143  
 Mass meeting, *Symons.* 527-8  
 Membership. 598  
 Also 45, 100, 195, 244, 292, 342, 386, 450, 500.
- Forward Movement in the Church:  
 I. The A B C of the, *Hobson.* 69-71  
 II. The objective, *Oliver J. Hart.* 129-30  
 III. The Progress, *Clifford P. Morehouse.* 191-3  
 IV. A layman's view, *Coleman Jennings.* 237-8  
 V. In the parish, *C. Leslie Glenn.* 273-6  
 VI. Spiritual gains of the, *Karl Morgan Block.* 325-6  
 VII. Aids personal religion, *Edward M. Cross.* 361-2  
 VIII. Will the Church dare go forward? *Symons.* 416-8
- Franklin, Lewis B.—U.T.O. and the Church's Program, *The.* 172
- Fullerton, Caroline A. 345
- ### G
- Gardiner, Robert H. 525
- Gass, John—Why Missions? 142
- Gates, Mary L., death. 4
- General Convention:  
 American Church Institute for Negroes mass meeting. 555  
 Christian Social Service. 507, 553, 604  
 Church Training Institute at. 451-2, 457  
 C.P.C. plans semi-centennial, *Mary E. Thomas.* 359  
 Cincinnati map. 410  
 Crazytistics. 443, 449  
 Daughters of the King at, *Rose J. Ames.* 360  
 Drama of missions. 212  
 G.F.S. at, *Harriett A. Dunn.* 358  
 Greeting, *James DeWolf Perry.* 485  
 Joint sessions. 525-6  
 Mass meetings. 525-8  
 Missionary spirit permeates. 519-27  
 Pastoral Letter. 515-18  
 Program. 411-15  
 Publicity. 497, 554  
 Religious Education at. 505  
 Tucker, Henry St. G., elected Presiding Bishop. 519  
 Women's groups to meet in Cincinnati. 355-60  
 1940, Kansas City. 526  
 Also 40, 136-7, 387, 389
- GEORGIA:  
 Negroes. 259
- Gilbert, Arthur H. 146
- Gill, J. M. B.—Eastern Oregon, Seeking other sheep in. 437-8
- Gillespie, Caroline—New generation is building in mountains (W. N. Car.). 79-84; also 346
- Gilliam, C. W., 206
- Gilman, Alfred A., elected Bishop of Hankow. 521
- Gilmore, Patrick C.—Shanghai, Ten tense days in. 567-73
- Girls' Friendly Society:  
 Sees convention as a stimulus. 358  
 (See also Coöperating Agencies)
- Glenn, C. Leslie—Forward Movement in the parish, *The.* 273-6
- "God so loved the world that He gave," *William H. Jefferys, M.D.* 594-5
- Good Friday Offering:  
 Near East, Our link with the Church in the, *Macbeth.* 119-20  
 Jerusalem bishopric at half century mark, *Bridgeman.* 116-19  
 Also 71, 101
- Gowen, Vincent H.:  
 St. James', Besao, is a happy school. 479-82  
 Why Missions? 448-9
- Graves, Frederick R. 53, 521
- Great opportunity ahead (in Japan), *Norman H. Binsted.* 316
- Gregg, Alice—Religious Education in the Chinese Church. 215-17
- ### H
- Hall, R. O. 347
- Halliburton, Cecil D.—Seventy years of Negro education. 222-4
- Harris, Odell Greenleaf. 396
- Harrison, Ernest Reed, death. 115

# INDEX

v

Harrison, Ora. 198  
 Hart, Oliver J.—Forward Movement, The objective of the. 129-30  
 Harvey, Avis. 49  
 Harvey, Benson Heale—Carrying the Gospel from Sitanki to Aparri. 267-8  
 Hayes, Elizabeth—Bentley, Bishop, makes visits in open boat. 121-2  
 Hayes, Mildred B.—Mission Craft Shop is twenty years old. 441-3  
 Heckelman, Eleanor. 50  
 "He'll never be a crippled beggar," *Raymond Currier*. 96-8  
 Hernandez, Emilio Planas y. 345  
 "Her richest gift was her life," *William Lawrence*. 285-6  
 Heywood, C. Gertrude—Eight thousand opportunities (in Japan). 313-14  
 Hibbard, Rebekah L.—*In the Steps of St. Paul* (reviewed). 194  
 Hicks, Ellen T., City of Ponce honors. 214  
 Higgins, Charles A. 345  
 Hill, Ruth A.—Trained librarians in modern China. 369-72  
 Hobson, Henry Wise:  
     A B C of the Forward Movement, The. 69-71  
     Also 466, 525, 599  
 Hogben, Joseph F.—8000 Square miles (Idaho) under one priest. 381-3  
 Hohn, Mary Louise. 346  
 Holy Cross Mission, Liberia, *Baldwin*. 20-22  
 Home mission movement, In the van of the, *Alexander Macbeth*. 123-8  
 "Hopeless creatures, sit patiently and wait," *Werner Junge*. 93-5  
 Horton, J. Miller. 50  
 Hospitals:  
     Alaska, Hudson Stuck, Fort Yukon. 552  
     China, St. Andrew's, Wusih. 164  
     China, St. Elizabeth's, Shanghai. 552, 602  
     China, St. Luke's, Shanghai. 67, 247, 483, 503  
     Japan, St. Barnabas', Osaka. 409, 504  
     Japan, St. Luke's, Tokyo. 248, 271-2, 493-4  
     Liberia, St. Timothy's, Cape Mount. 93-5  
     North Carolina, Good Shepherd, New Bern. 477-8  
     Philippine Islands, St. Luke's, Manila. 53-4, 390, 551  
     Texas, St. Anne's Mission, El Paso. 502  
 Houghton, Frank. 3  
 Houghton, Frederick P. 245  
 Houle, Mabel M. 346  
 Housing Conference, Bishop Manning sponsors, *William Hoster*. 153  
 Howard, Julia McHenry—Woman was needed in Liberia, A. 178-80  
 Huntington, D. Trumbull:  
     Anking, Work in, must again move forward. 139-40  
     Also 248  
 Huntington, Virginia:  
     *Apostle of Christ* (reviewed). 596-7  
     "Sore let and hindered but undismayed." 264-6

## I

Ice house is converted into a church, *Gordon V. Smith*. 475-6  
 IDAHO:  
     8000 square miles under one priest, *Hogben*. 381-3  
     Fort Hall Reservation. 52, 198  
     Moscow, St. Mark's fire. 502  
 INDIA:  
     A present urgent opportunity, *V. S. Azariah*. 541-5  
 Indians:  
     Annual Conference, Eighth Province. 452  
     California. 260  
     Fifty years ago among the Dakota people, *Eastman*. 444-5  
     Idaho, Fort Hall. 52, 198  
     *Indians at Work*. 452  
     Kah-o-Sed School, Cass Lake, Minn., *Kemerer*. 246  
     New Mexico, Carsons. 23-27  
     Niobrara Service Book. 502  
     South Dakota. 102, 550  
 In the eyes of the Church, *Charles E. McAllister*. 579-80

IOWA:  
     Ames, State College. 55  
     "I plan to stay: We are wanted and needed." *Henry A. McNulty*. 573-4  
 Isolated:  
     Eastern Oregon, Seeking other sheep in, *Gill*. 437-8  
     Montana. 198  
     Also 52, 148  
     "It was a Pageant of the Spirit," *Gilbert P. Symons*. 527-8

## J

Jansen, Bernice—Tohoku, Visiting kindergartens in the. 439-40  
 JAPAN:  
     Christian architecture in, *J. Van Wie Bergamini*. 331-3  
     Church has invested with wisdom in, *Dallas*. 75-8  
     Isoyama. 239-41, 453  
     Kyoto, Church of the Resurrection. 17-19  
     Kyoto, St. Agnes' School. 248  
     Matsui, P. Y. 164  
     Nichols, Shirley H. 295, 347  
     Nippon Sei Ko Kwai, Fifty years of, *Yanagihara*. 317-20  
     Opportunity faces Church in. 310-16  
     Osaka, St. Barnabas' Hospital. 409, 504  
     Oyama. 103  
     Reifsnider, Charles S. 295  
     Religious trends in, *Lawrence Rose*, 321-4  
     Some fruits of seven years' work in (Kyoto, Resurrection Church). 17-19  
     Tohoku, 200, 453  
     Tohoku Sunday schools give anniversary pageant. 341  
     Tohoku, Visiting kindergartens in the, *Jansen*. 439-40  
     Tokyo, American woman inspects St. Luke's, *Choate*. 493-4  
     St. Luke's Hospital social work, *Shippis*, 271-2  
     Also, 248  
     Tokyo, St. Paul's University. 53, 67, 68  
     Tokyo. Also 551, 552  
     (See also Orient in Conflict)  
     Japanese Church semi-centennial. 307-24, 327-38  
     Thanks Church in America, *P. C. Daito*. 474  
     Women active in, *Enid D. Smith*. 335-8  
     Japanese in Brazil are spiritually hungry, *William M. M. Thomas*. 225-8  
     Japanese: Nebraska, *Anna*. 269-70  
     Japanese, The expectant, *Shirley H. Nichols*. 310-11  
     Jefferys, William H., M.D.—"God so loved the world that He gave." 594-5  
     Jennings, Coleman—Forward Movement, A layman looks at the. 237-8  
     Jerusalem and Near East:  
         Our link with Church in, *Macbeth*. 119-20  
         Sanctuary. 384  
     Jerusalem Bishopric at half-century mark, *Charles T. Bridgeman*. 116-19  
     Jett, Robert C., resigned. 523  
     Johnson, Irving Peake—Church has a threefold mission, The. 5-8  
     Johnson, Robert I.:  
         Negro health is major problem today. 477-8  
         Next step in the Church's Negro work, A. 575-8  
     Johnston, Mary E. 147  
     Junge, Werner—"Hopeless creatures, sit patiently and wait." 93-5

## K

Kearny, Warren. 47  
 Kemerer, Benjamin T.—Kah-o-Sed School, Cass Lake. 246  
 Kuling School, Lloyd Memorial. 453, 504-5  
 Kyoto:  
     (See Japan)

## L

Labor Sunday Message. 403-4  
 Latin America loses veteran workers, Church in. 597  
 Lawrence, William—"Her richest gift was her life." 285-6  
 Lawrence, W. Appleton:  
     Why Missions? 43-4  
     Also 47



- Leidt, Sarah C.—*What you owe your child* (reviewed). 141
- Lenten Offering:  
 Message, *John W. Wood*. 85  
 Poster. 66  
 Theme. 105  
 Also 67, 101, 115
- Lenten Reading list. 95
- Lepers:  
 "He'll never be a crippled beggar," *Carrier*. 96-8  
 "Let us make an offering," *Wood*. 85
- LIBERIA:  
 A woman was needed in, *Howard*. 178-80  
 Bromley, Emery Hall. 260  
 Christ brings new life to Africans, *Baldwin*. 20-22  
 Food shortage. 4  
 "Hopeless creatures, sit patiently and wait," *Junge*. 93-5  
 Sanctuary. 92  
 Vai: Animist, Moslem, or Christian? *Bragg*. 363-8
- Liberia, Church in:  
 III. Christ brings new life to Africans, *Baldwin*. 20-22  
 IV. "Hopeless creatures, sit patiently and wait," *Junge*. 93-5
- Lindley, Grace:  
 Woman's Auxiliary is called to meet, *The*. 165-8  
 W.A. Triennial Meeting. 356-7
- Lindstrom, Austin J. 525
- Livingstone, David. 347
- Lloyd, Arthur Selden:  
 Friends plan memorial. 213-14  
 "God so loved the world that He gave," *Jefferys*. 594-5; also 453  
 Also 260
- Loaring-Clark, Mrs. W. J., death. 103
- Lowe, Annie J. 345
- Lydecker, Leigh K. 48
- M**
- Macbeth, Alexander:  
 Home mission movement, In the van of the. 123-8  
 Near East, Our link with the Church in the. 119-20
- Madison Rural Conference. 298
- "Make straight in the desert a highway" (Carsons, N. Mex.), *Lena D. Wilcox*. 23-7
- Manning, William T., sponsors Housing Conference, *Hooster*. 153
- Markoe, Mathilda Campbell, *Lawrence*. 285-6
- Marston, John—Children's Lenten Offering. 115
- Marston, Margaret I.—Open letter to a young friend, *An*. 169-71
- Marquette, Work in, *H. S. Ablewhite*. 297
- Mather, William G. 525
- Matsui, P. Y. 164
- Matthews, Elizabeth, portrait. 354
- Matthews, Paul, resigned. 523
- May the Gift be Yours, *James DeWolf Perry*. 562
- McAfee, L. G. 389
- McAllister, Charles E.—In the eyes of the Church. 579-80
- McCormack, John N., resigned. 523
- McMaster, Vernon C.:  
 Church schools, Fall opening of. 391  
 Church School Lenten offering theme. 105  
 Rural life around the world. 350
- McNulty, Henry A.—"I plan to stay: We are wanted and needed." 573-4
- McRae, Mrs. Cameron F., death. 67
- Merrill, Herbert C. 68
- MEXICO:  
 Ayapango, Church dedicated. 296  
 Christ Church, Mexico City. 199  
 Milton, William H. 48  
 Missionary facts from many lands. 3-4, 67-8, 115, 163-4, 211, 259  
 Missionary spirit permeates Convention. 519-27  
 Missionary teams visiting thirty dioceses. 531  
 Mission Craft Shop is twenty years old, *Mildred B. Hayes*. 441-3  
 Mission study themes, 1937-38. 201  
 Missions, Drama of. 212  
 Mitchell, Marion S. 345  
 Mitchell, Walter. 349
- MONTANA:  
 Isolated. 198
- Moody, William R.—Why Missions? 242
- Morehouse, Clifford P.—Progress of the Forward Movement, *The*. 191-3
- Morris, J. Kenneth:  
 Fruits of seven years' work. 17-19  
 Urgent social problems (in Japan). 314-15
- Morrison, Hazel A. 50
- Mosher, Gouverneur F. 348
- Motion pictures:  
 In the eyes of the Church, *McAllister*. 579-80  
 Mulcare, John Talbot. 115
- Mundelein, Ann B.—South Dakota Correspondence Church Schools. 297
- N**
- National Council:  
 1937 Budget balanced. 145-7  
 Meetings: (December, 1936) 47-51; (February) 145-7; (June) 343-6  
 New members. 525, 599  
 Organization. 343  
 Plans for future. 343-6  
 Trust Funds Committee membership. 51  
 Women members, First. 354  
 Also 101, 197, 245, 293, 387, 451-2, 501, 549
- Near East, Our link with the Church in the, *Alexander Macbeth*. 119-20
- NEBRASKA:  
 University Church, Lincoln. 51  
 Nebraska's Japanese seek Church's guidance, *William P. Anna, Jr.* 269-70  
 Negro health is major problem today, *Robert I. Johnson*. 477-8
- Negroes:  
 Alabama, St. Mark's School, Birmingham. 510  
 Bishop Payne Divinity School, New warden. 396  
 Business man points the way. 206  
 Georgia. 259  
 Georgia, Fort Valley Normal and Industrial School. 510, 605  
 New Farmers of America. 605  
 Next step in the Church's Negro work, *A. Johnson*. 575-8  
 St. Augustine's College, Raleigh, N. C., *Halliburton*. 222-4  
 South Florida. 246  
 Virginia, St. Paul School, Lawrenceville. 555
- Nelson, Charles W. 146
- NEVADA:  
 Correspondence Church School. 388
- Newbery, Alfred, death. 507
- Newbold, John S. 146
- Newell, Deaconess Anna G., death. 67
- New generation is building in mountains, *Caroline Gillespie*. 79-84
- NEW MEXICO:  
 Carsons, St. Luke's in the Desert, *Wilcox*. 23-27  
 Next step in the Church's Negro work, *A. Johnson*. 575-8
- Nichols, Shirley H.—Japanese, The expectant. 310-11; also 295, 347
- Nippon Sei Ko Kwai, Fifty years of, *Sadajiro Yanagihara*. 317-20
- Nobes, Clifford E. Barry—Sisterhood begun in Philippine Islands. 41-2
- NORTH CAROLINA:  
 Edgemont, Rosborough House. 79-84  
 Legerwood, Patterson School. 148  
 New Bern, Good Shepherd Hospital. 477-8
- NORTH DAKOTA:  
 Atwill, Douglass H. 349  
 Home mission movement, In the van of the, *Macbeth*. 123-8  
 Northwest Province ministers to isolated folk. 52
- O**
- OKLAHOMA:  
 A diocese. 525  
 Blackwell, Ice house is converted into a church, *Smith*. 475-6  
 Open letter to a young friend, *An*, *Margaret I. Marston*. 169-71
- Orient, Conflict in  
 Chinese Churchmen need our help, *Walker*. 529-31  
 Church in China, Swift aid needed for, *Wood*. 565-6  
 Church's work in war-torn Shanghai, *Wood*. 427-8  
 Clipper airmail brings news from up river. 566  
 Effect on Church's missions. 467-8



- "I plan to stay: we are wanted and needed,"  
*McNulty*. 573-4  
St. Luke's Hospital has a thrilling record. 483-4  
Shanghai, Ten tense days in, *Gilmore*. 567-73  
Outlook in China today is bright, *The, Francis L. H. Pott*. 261-3  
Oxford Conference:  
(See World Conference on Church, Community, and State)
- P**
- Paine, Margaret R. 50  
PANAMA CANAL ZONE:  
World is being encircled by Christ's love, *Harry Beal*. 276  
Also 115  
Pastoral Letter—General Convention, 1937. 515-18  
Patton, R. W., Hall, Fort Valley. 605  
Peabody, Malcolm E. 525, 600  
Pepper, Almon R.—Social Service, The Church's interest in. 339-41  
Perry, James DeWolf:  
Christmas message. 562  
Easter message. 135  
General Convention greeting. 485  
Greeting to Japanese Church. 309  
World Conferences. 218, 472  
PHILIPPINE ISLANDS:  
Baguio, Easter School. 453  
Balbalasang, St. Paul's Mission. 260  
Besao, St. James' is a happy school, *Gowen*. 479-82  
Bontoc, All Saints'. 147  
Bontoc, Child Health Day. 3  
Carrying the Gospel from Sitanki to Aparri, *Harvey*. 267-8  
Manila, St. Luke's Hospital. 53-4, 390, 551  
McAfee, L. G. 389  
Missionaries needed. 199  
Mosher, Gouverneur F. 348  
Reinforcements needed. 247  
Sagada School. 149  
Sisterhood begun in, *Nobes*. 41-2  
Zamboanga. 260  
Pickens, Henri Batcheller. 345  
Pierce, Katharine C.—Some impressions of the women's triennial. 547; also 525  
Pott, Francis L. H.—Outlook in China today is bright, *The*. 261-3  
*Prayers for Missions and Missionaries*. 212  
Presiding Bishop:  
(See James DeWolf Perry)  
Presiding Bishop-elect:  
(See Tucker, Henry St. George)  
PUERTO RICO:  
Mayaguez, St. Andrew's Mission, *Hayes*. 441-3  
Ponce honors Ellen T. Hicks. 214  
Publicity:  
(See Departments)
- Q**
- Quin, Clinton S. 525, 599
- R**
- Read a Book. 28, 99, 194, 243, 290, 385, 446-7, 498-9, 546-7, 596-7  
*Redeemer, The* (reviewed). 28  
Reifsnider, Charles S.:  
Japan's specific needs. 311-12  
Also 295, 551  
Religious Education:  
(See Departments)  
Richards, William Lee. 49  
Ridgely, Margaretta S.—Julia McHenry Howard. 178-80  
Roberts, William Payne, elected Bishop of Shanghai. 521  
Rogation Sunday and Rural Life. 250  
Rogers, Elizabeth. 345  
Roots, Logan H. 210, 521  
Rose, Lawrence—Japan, Religious trends in. 321-4  
Ross, Gladys. 602  
Ross, Hugh—*Church Music in History and Practice*. 498-9  
Rural:  
Correspondence Church Schools. 297  
Madison Conference. 298  
Rural America needs Christ and His Church. 388  
Rural America, The Church's obligation to, *Roy J. Colbert*. 589-93
- S**
- Sagada:  
(See Philippine Islands)  
St. Barnabas' Hospital (Osaka) Chapel consecrated. 409  
St. James', Besao, is a happy school, *Vincent H. Gowen*. 479-82  
St. Luke's, Shanghai, has thrilling record. 483-4  
Sanctuary:  
Caribbean Islands. 436  
Field is the world, *The*. 46  
In China. 294  
Jerusalem and the Near East. 384  
Liberia. 92  
Mexico—Brazil. 548  
Nippon Sei Ko Kwai. 334  
Philippine Islands. 492  
United Thank Offering. 196  
Also 144, 236, 588  
Sanderson, Benjamin S.—*History of Western New York* (reviewed). 243  
Sanford, L. C. 297  
San Joaquin. 297  
Saphore, E. W., resigned. 523  
Schereschewsky, Caroline. 345  
Schools and Colleges:  
Alabama, St. Mark's, Birmingham. 460, 510  
Brazil, St. Margaret's, Pelotas. 295  
Brazil, Southern Cross, Porto Alegre. 295  
China, Boone Library, Wuchang. 369-72  
China, Kuling. 51, 213-14  
China, St. John's, Shanghai. 150, 295, 344  
China, School for Chinese Children, Shanghai. 247  
China, Short term, Zangzok. 180  
China, Vacation Bible, Yangchow. 53  
Chinese Government universities. 54  
Florida State, Tallahassee, *Wedel*. 603  
Georgia, Fort Valley Normal and Industrial. 510, 605  
Iowa State. 55  
Japan, St. Agnes', Kyoto. 248  
Japan, St. Paul's, Tokyo. 53, 67, 68  
Minnesota, Kah-o-Sed, Cass Lake. 246  
North Carolina, Bishop Tuttle, Raleigh. 351  
North Carolina, Patterson, Legerwood. 148  
North Carolina, St. Augustine's Raleigh. 222-4  
Philippine Islands, Easter, Baguio. 453  
Philippine Islands, St. James', Besao. 479-82  
South Carolina, Voorhees, Denmark. 109, 206  
South Dakota, Correspondence Church Schools. 297  
South Dakota, Hare, Rosebud. 102  
Tennessee, Gailor Industrial, Mason. 460  
Virginia, St. Paul, Lawrenceville. 206, 460, 555  
Virginia, Payne Divinity, Petersburg. 396  
Seddon, Capt. Frederick. 146  
Seventy years of Negro education, *Cecil D. Halliburton*. 222-4  
Shanghai, Ten tense days in, *Patrick C. Gilmore*. 567-73. (See China)  
Shippis, Helen K.—Bridge between medical and spiritual, *The*. 271-2  
Shreiner, Charles W. 146  
Sibley, Mrs. Harper:  
Fellowship in Christ stressed at Oxford. 405-8  
Portrait. 402  
Sisterhood begun in Philippine Islands, *Clifford E. Barry Nobes*. 41-2  
Smith, Elda J. 346  
Smith, Enid D.—Japanese Church, Women active in. 335-8  
Smith, Gordon V.—Ice house is converted into a church. 475-6  
Social agencies, School boys study. 107  
Social Service, The Church's interest in, *Almon R. Pepper*. 339-41  
Social Work Conference, *Pepper*. 339-41; also 153, 203  
Society for Propagation of the Gospel. 199  
Some friends of mine in China, *Robert E. Wood*. 419-26  
Some specific needs, *Charles S. Reifsnider*. 311-12  
"Sore let and hindered but undismayed," *Virginia Huntington*. 264-6  
Soule, Mrs. Richard H. 163, 394-5

- SOUTH DAKOTA:  
 Fifty years ago among the Dakota people, *Eastman*. 444-5  
 Indians. 550  
 Mission, Trinity Chapel fire. 211  
 Rosebud Reservation, Hare School. 102  
 Southern Mountains:  
 New generation is building in mountains, *Gillespie*. 79-84  
 Endicott, Virginia. 198  
 SPIRIT OF MISSIONS, THE  
 General Convention resolution. 554  
 Looking ahead in 1937. 42  
 Spokane, Missionary District of, is a family, *Spence A. Dunbar*. I, 72-4; II, 131-4  
 Stebbins, Mrs. Edwin Allen, portrait. 162  
 Strategy and Policy, Committee on. 387  
 Sturgis, William Codman—*Way of the Witnesses, The* (reviewed). 291  
 Sweet, Alice E. 346  
 Swift aid needed for Church in China, *John Wilson Wood*. 565-6  
 Symons, Gilbert P.:  
 "It was a Pageant of the Spirit." 527-8  
 Will the Church dare go forward? 416-8  
 Szechuan, Eastern, New diocese. 3
- T
- Taylor, Malcolm. 101  
 Taylor, Paul V. 295  
 TEXAS:  
 El Paso, St. Anne's. 502  
 Spur. 148  
 Thomas, Mary E.—C.P.C. plans semi-centennial. 359  
 Thomas, Nathaniel Seymour, death. 211  
 Thomas William M. M.:  
 Japanese in Brazil are spiritually hungry. 225-8  
 Portrait. 36  
 2500 miles through Southern Brazil. 37-40  
 103  
 Thompson, Hector W.—Wyoming awaits new Bishop's leadership. 8-10  
 Thomson, Arthur C., resigned. 523  
 Tohoku Sunday schools give anniversary pageant. 341  
 Tohoku, Visiting kindergartens in the, *Bernice Jansen*. 439-40. (See Japan)  
 Tomkins, Floyd W.—Clans of Christendom to meet in Scotland. 189-90  
 Toyama, Ikuzo. 67  
 Trained librarians in modern China, *Ruth A. Hill*. 369-72  
 Tsen, A. T. L. 200  
 Tsen, P. L. 602  
 Tucker, Henry St. George, portrait, 258, 514; also 519
- U
- United Thank Offering:  
 And the Church's Program, The, *Lewis B. Franklin*. 172  
 At Cincinnati, The. 176-7  
 Do you really know about the? 205  
 Makes possible many kinds of work. 198  
 New York, St. Bartholomew's Church. 351  
 Poster. 211  
 Poster contest. 16  
 Service Committee. 163  
 Soule, Mrs. Richard H., mother of. 394-5  
 The use of the. 193  
 Treasurers tell how they do it. 173-6  
 Also 163-180, 193, 198, 205, 533  
 Upper Sandy Level finds a new way of life, *Lloyd R. Craighill*. 11-16  
 Urgent social problems (in Japan), *J. Kenneth Morris*. 314-15
- UTAH:
- Randlett, Church of the Holy Spirit. 68
- V
- Vai: Animist, Moslem, or Christian? *Alan R. Bragg*. 363-8  
 VIRGIN ISLANDS:  
 Charlotte Amalie. 211  
 Visit to St. Lioba's Compound, Wuhu, A. *Mary Welles*. 495-7  
 Voorhees, Charles H. 146
- W
- Waddy, Stacy, death. 149  
 Wade, Theodora K.—Supply Department. 600  
 Waldman, Leah M. 345  
 Walker, M. P.—Chinese Churchmen need our help. 529-31  
 Warfield, Myles S. 146  
 Wedel, T. O., Visits Ruge Hall, Tallahassee. 603  
 Wei, Francis Cho-Min—Church has vitality, solidarity, solidity. 469-74  
 Welles, Mary—Visit to St. Lioba's Compound, Wuhu, A. 495-7  
 WESTERN NEBRASKA:  
 Beecher, George A. 102  
 What do we do when we worship in Church? 152  
 Why Missions?  
 Gass, John. 142  
 Gowen, Vincent H. 448-9  
 Lawrence, W. Appleton. 43-4  
 Moody, William R. 242  
 Wilcox, Lena D.—"Make straight in the desert a highway" (Carsons, N. Mex.). 23-27  
 Williams, Deaconess Maria P. 345  
 Will the Church dare go forward? *Gilbert P. Symons*. 416-18  
 Wilmot, Frederick A.—"And they sung as it were a new song" 219-21  
 Wilner, Robert F., elected Suffragan Bishop of Philippine Islands. 522  
 Wilson, Carlile, portrait. 2  
 With Our Missionaries:  
 (See Departments—Foreign Missions)  
 Woman's Auxiliary  
 (See Departments)  
 Woman was needed in Liberia, A. *Julia McHenry Howard*. 178-80  
 Women's groups to meet in Cincinnati. 355  
 Women's Triennial, Some impressions of the, *Katharine C. Pierce*. 547  
 Wood, John Wilson:  
 Church's work in war-torn Shanghai, The. 427-8  
 Lenten Offering message. 85  
 Swift aid needed for Church in China. 565-6  
 Wood, Robert E.—Some friends of mine in China. 419-26  
 World Conferences, *James DeWolf Perry*. 218  
 World Conference on Church, Community and State: American Anglicans Message. 408-9  
 "And they sung as it were a new song," *Wilmot*. 219-21  
 Church has vitality, solidarity, solidity, *Wei*, 469-74  
 Fellowship in Christ stressed at, *Sibley*. 405-8  
 World Conference on Faith and Order:  
 "And they sung as it were a new song," *Wilmot*. 219-21  
 Bonds of our common faith and order, *Dun*, 287-9  
 Church has vitality, solidarity, solidity, *Wei*. 469-74  
 Statement. 503  
 World is being encircled by Christ's love, The, *Harry Beal*. 276
- WYOMING:
- Awaits new Bishop's leadership, *Hector W. Thompson*. 8-10  
 Ziegler, Winfred H., consecrated Bishop of, 5-8
- Y
- Yamazaki, John M. 146  
 Yanagihara, Sadajiro—Nippon Sei Ko Kwai, Fifty years of. 317-20
- Z
- Zabriskie, A. C.—*Medieval Missionary, The* (reviewed). 290-1  
 Zamboanga:  
 (See Philippine Islands)  
 Zangzok has short term school for children, *Hollis S. Smith*. 180  
 Ziegler, Winfred H. 5-8  
 Zoll, Donald L. 50  
 Zubrod, Frank A. 146



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

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## CONTENTS

Cover: From a Chinese Christian Painting

Frontispiece: Wilson Carlile, Founder of Church Army.....	2
Missionary Facts from Many Lands.....	3
The Church Has a Threefold Mission..... <i>The Rt. Rev. Irving P. Johnson</i>	5
Wyoming Awaits New Bishop's Leadership..... <i>The Rev. Hector W. Thompson</i>	8
Upper Sandy Level Finds a New Way of Life..... <i>The Rev. Lloyd R. Craighill</i>	11
Some Fruits of Seven Years' Work in Japan.....	17
Christ Brings New Life to Africa..... <i>The Rev. John S. Baldwin, O.H.C.</i>	20
"Make Straight in the Desert a Highway"..... <i>Lena D. Wilcox</i>	23
Read a Book.....	28
Pictorial Section.....	29
2500 Miles Through Southern Brazil..... <i>The Rt. Rev. William M. M. Thomas</i>	37
Sisterhood Begun in Philippine Islands..... <i>The Rev. Clifford E. Barry Nobes</i>	41
Why Missions?..... <i>The Rev. W. Appleton Lawrence</i>	43
The Forward Movement.....	45
Sanctuary: The Field is the World.....	46

### THE NATIONAL COUNCIL

The National Council..... 47

#### DEPARTMENTS

Domestic Missions.....	52
Foreign Missions.....	53
Across the Secretary's Desk.....	53
With Our Missionaries.....	54
Religious Education.....	55
College.....	55
Christian Social Service.....	56
Publicity.....	57

#### AUXILIARIES

The Woman's Auxiliary..... 58

#### COÖPERATING AGENCIES

Brotherhood of St. Andrew.....	59
The Girls' Friendly Society.....	59
The Guild of St. Barnabas.....	60
The Church Periodical Club.....	60
Church Mission of Help.....	61
Seamen's Church Institute of America.....	61
The Church Army.....	62
The Daughters of the King.....	62

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On January 14, Church Army throughout the world will felicitate its founder, Prebendary Wilson Carlile, on his ninetieth birthday (see page 62).



# The Spirit of Missions

VOL. CII, No. 1



JANUARY, 1937

## Missionary Facts from Many Lands

AT THE RECENT Bontoc (P.I.) Child Health Day, Dr. Hilary P. Clapp introduced ten A-1 health boys and girls. Seven of them were pupils in All Saints' Schools.

IN ARGUMENTS as to the value of missionary work in our own land frequent references are made to the fact that most of our parishes started as missions. The further fact that many parishes are still largely dependent upon mission congregations is often overlooked. A statement prepared by the Departments of Ways and Means of the Diocese of Chicago brings out this fact clearly:

An analysis of the workers in a very active city parish of 225 communicants showed the dependence of one parish upon others. Of the Vestry, four came from missions and two from parishes in the diocese, one from a mission in another diocese, while only two were confirmed in that parish, both with previous mission Church affiliation. Of the heads of organizations and special work, six came from parishes and missions in other dioceses, three from the diocese, and only one grew up and was confirmed in that parish. Of the Church school officers and teachers, eight came from dependent missions mostly of the diocese, five from other parishes, and one only was confirmed in the parish.

IN SPITE OF the limitations to the work of the American Church Building Fund Commission due to arrears of payments during the depression years which still affect its present condition, the Commission is still carrying on its work of assistance in the building programs of parishes and missions. Since January

first, 1936, eight loans totalling \$18,878.25 have been placed, and \$19,550 have been given to twenty-seven congregations for building purposes. Other loans of \$28,300 and gifts of \$15,172.47 have been promised. As gifts are made from income, which is kept at a vanishing point most of the time, the generosity of the Commission in its aid of building needs is self-evident. With the return of prosperity there will doubtless be a return to a more extended lending such as prevailed before the years of depression.

As indicative of the desire of congregations to retire their loans, fifteen have made final payments during the year. In this connection the Commission feels that its work of serving the Church in its building projects is limited only by the arrearages of these parishes which have had the use of its funds.

A NEW BISHOP and a new diocese in the Chinese Church. For some years past it has been felt that the Diocese of Szechuan (Western China) should be divided. It falls naturally into eastern and western portions, the eastern staffed by the China Inland Mission, the western by the Church Missionary Society.

The new diocese will be Eastern Szechuan. The new Bishop, nominated by the Chinese House of Bishops to the Archbishop of Canterbury and duly appointed, is the Rev. Frank Houghton. He was a missionary in the diocese from 1920 to 1926 and since then has been editorial secretary of the China Inland



## THE SPIRIT OF MISSIONS

Mission in London. Mrs. Houghton is the daughter of the late Bishop Cassels, first Bishop of Western China.

The new Bishop, to be consecrated in his diocese, probably on St. Paul's Day, will have jurisdiction over an area of 45,000 square miles with a population estimated between fifteen and twenty million. Christian communicants, roughly one in six thousand. Staff, forty-three paid Chinese workers and seventy foreign missionaries.

The Bishop of the undivided diocese, the Rt. Rev. John Holden, has two Chinese assistants, the Rt. Rev. Ku Ho-lin and the Rt. Rev. Song Cheng Tze.

THE REBELLION in Spain has added to hardship in Liberia as elsewhere. Food was already scarce and now potatoes and onions cannot be obtained because they come from the Canary Islands, Spanish possessions, the ports of which are closed.

There is a hungry season in Liberia which this year has amounted almost to famine. Rice, the chief food, has been scarce for several months. Missionaries in Cape Mount obtained permission from the Government to import some rice from Freetown in Sierra Leone, but when the steamer came on which the rice was hoped for, word came also by a runner

overland that Freetown had been unable to get the rice on board because the steamer had arrived two days early—the Spanish rebellion again. The boat had not been able to work the Island ports and so got off her expected schedule.

Meanwhile the price was rising daily, and it was too late to cable Europe for white rice to catch the steamer due a month later. Just a little of what is involved in living on a minimum budget in foreign lands.

MISS MARY L. GATES who died on October 14, 1936 at her home in Montgomery, Vermont, where she was born April 1, 1863, was one of the oldest United Thank Offering missionaries. From 1910 until her retirement in 1935, she was bookkeeper and cashier at St. Augustine's College, Raleigh, North Carolina, where her influence reached far beyond the bounds of her business office and where she was much beloved.

*Africa Joins the World*, a three-reel movie has been issued by the Harmon Foundation (makers of *The New World* film shown at General Convention in 1934). Information as to rental arrangements and other available films may be secured from the Foundation, 140 Nassau Street, New York, N. Y.



TRAILER CARRIES CHURCH TO ISOLATED NAVAJOS

Miss Anne E. Cady of Good Shepherd Mission, Fort Defiance, Arizona, holds service eight thousand feet high on Saw Mill Mountain, thirteen miles from her station. The trailer is a gift of the New York Woman's Auxiliary



# The Church Has a Threefold Mission

Bishop of Colorado in sermon preached at consecration of Dr. Ziegler describes Church as a fraternity, a family, and the Body of Christ

*By the Rt. Rev. Irving Peake Johnson, D.D.*

*Bishop of Colorado*

*Take heed therefore unto yourselves and to all the flock, over which the Holy Ghost hath made you overseers; to feed the Church of God which He purchased with His own blood.—Acts XX:28.*

**W**E ARE LIVING today in a world that has been so impressed by its discoveries, that it has forgotten that men have souls. In consequence we have a political system in which men are either mechanical robots or cannon fodder; an educational system in which personality is measured by a yardstick and a business system in which men and machines are looked upon with the same impersonal interest.

Men have confused living processes with finished products, as though the Creator was merely the God of the dead and not the God of the living as well.

It is as though one identified school buildings which are finished products with education which is a living process. Education may begin in a schoolhouse. It is too bad if it ends there. You can measure the schoolhouse with a yardstick but education suffers from such measurements. By their very nature, education is a process; the schoolhouse is a finished product.

As a result of rejecting the personality of God, leaders are denying personality to men. The dictatorships in Europe and the war in Spain are confessions that men

have neither the intelligence nor the integrity to manage their own affairs. It would seem that in order to be efficient men must cease to be human.

The political solar system is resolving itself into small national planets with attendant asteroids, each moving in its own orbit and clashing with similar bodies

in chaotic confusion.

Whereas in all creation, including man, God has given a law which shall not be broken, a law which He has given man the capacity to discover, the liberty to violate, and the consequences that follow such discovery or violation, it is up to man to develop the capacity if he is to be able to appreciate and appropriate the treasures

which are hidden from the casual and the inert. After all the test of religion is a pragmatic one.

When all the laws are discovered and obeyed, then and then only have we a fair valuation of the result. As Aristotle said, "the true nature of anything is the best that it can become." The Church cannot be called a failure until men give to it the same interest and application that they give to other researches. Remember the caution of the Master that "if the salt have lost its savor, it is good for nothing." Unless and until men give the same application to their religion that they do to their sciences, they will remain in the dark ages of their stupidity.

**W**INFRED HAMLIN ZIEGLER was consecrated a Bishop in the Church of God with jurisdiction in the Missionary District of Wyoming on December 16, 1936, in St. Matthew's Cathedral, Laramie. The consecrating Bishops were the Rt. Rev. George Craig Stewart of Chicago, the Rt. Rev. Stephen E. Keeler, Coadjutor of Minnesota, and the Rt. Rev. Fred Ingley, Coadjutor of Colorado. The consecration sermon preached by the Bishop of Colorado is printed here. The story of the Church in Wyoming of which Bishop Ziegler is now the head, is told on page 8.



## THE SPIRIT OF MISSIONS



ARAPAHOE INDIAN CHIEFS ATTEND CONSECRATION OF BISHOP ZIEGLER  
The new Missionary Bishop of Wyoming with the consecrating Bishops (left to right)  
the Rt. Rev. S. E. Keeler, the Rt. Rev. G. C. Stewart, and the Rt. Rev. Fred Ingley

Religion is like the story of electricity. We do not yet know what it is but because men have devoted their efforts to its use, we enjoy the heat, light, and energy which it produces. We are also conscious that bad wiring will burn up our dwellings instead of illuminating them.

No one can define God, but we can appropriate His blessings only when we discover and correctly apply His grace to our needs. At present we are the victims of bad religion and scoffing cynics, neither of whom is doing what is necessary to satisfy the equation.

St. Paul was one who had exhausted the possibility of a legalist piety and came to the knowledge of a living God revealed through the person of Jesus Christ. Out of his devoted experience he came to realize that God is a Father and not merely a Judge: that Christ was divine and not merely man, and that the Holy Ghost given at Pentecost was the source of power that he and his fellow apostles possessed.

You may question the historicity of the Gospels but you cannot ignore their power. When forty young English clergy and doctors sacrificed their lives

to rescue darkest Africa from the brutalities of the slave trade, they built the cathedral at Zanzibar on the site of the slave market, and its altar where the whipping post had been. That was being endued with power from on high, the power that could send promising young men to hard labor and could raise the savages of Uganda to Christian lives. A power generated in Palestine nineteen centuries before could penetrate into Africa and regenerate its thousands. That is power!

And a similar power is being bestowed today by the Apostolic practice of laying on of hands by which the Holy Spirit has been given. Whether that power is applied and its effects realized depends upon whether we stir up the gift or quench it. "The flock over which the Holy Ghost hath made you an overseer," is one which has also received the laying on of hands. The power is there if you and they together make the connection. "To feed the Church of God."

The Church as an organism has a threefold mission:

1. *The Church is a fraternity.* Whether or not the Church was the direct creation of Christ or the Apostles, it is a brother-



## THE CHURCH HAS A THREEFOLD MISSION

hood, the greatest fraternity in the world having its dogmas, charter members, initiation, fellowship, and significant rites. It is an order in which its members are to love one another rather than to agree with one another's opinions. That is the weakness of the Reformation which was also a disintegration in which confessions of faith were substituted for the ties of fellowship and in which instead of endeavoring to keep the unity of the spirit in the bond of peace, they endeavored to keep the uniformity of their opinions in the bonds of prejudice. As though a hundred saxophones could make an orchestra and as though a brotherhood must consist of those who think alike.

It is the glory of this Church that we have a multiplicity of differing views in the one fellowship and that we can disagree with one another without becoming disagreeable. It is also a limitation because zeal seems to be the product of partisanship. A stream flows violently through a narrow channel, but beneficently through green pastures.

The Christian religion is not a mountain torrent but waters of comfort in fertile soil. As the exalted ruler of a fraternity it is your mission to promote that community of good feeling and brotherly kindness that is supposed to be the aim of fraternity life.

2. *The Church is a family.* People are voted into a fraternity but they are born into a family, and that not of their own selection. Remember Christ said, "You have not chosen me but I have chosen you," and He reminded Nicodemus that except he be born of water and of the spirit, he could not belong to the family.

In this family as the father in God, you are not to demand intellectual agreement from your children but brotherly love. They eat at their family table only providing that they are in love and charity with one another. As a father your relations are more intimate than as an exalted ruler. You must be patient with your children and more concerned over their welfare than of your own importance. A father devotes his life to his

family. It is only as we cultivate this attitude that labor becomes transfigured from a dreary task to a joyous service. In dealing with your people, priest and laity, always remember that you are to do so in the spirit of a father who pitieth his children rather than faults them.

We all ought to remember that Christ himself came not to be ministered unto but to minister and that the servant is not greater than His Master, nor is a group of servants assembled in a parish above the same imperative obligation. The healthiness of each parish and mission is determined not by what it does for itself, but what it does for others; if it is to have the mind of Christ.

I am afraid that we in the West have received so much in the past that we reverse the saying of our Lord and think it is more blessed to receive than to give. So many of our spiritual families have been on relief so long that they consider the dole as something to which they are entitled. For families to live on the dole too much is ruinous to their own character, and injurious to their morale. In view of what they have received, they should make their quota a separate and sacred obligation.

3. *The Church is the Body of Christ and the temple of the Holy Ghost.* It is more than a great brotherhood. It is more than a beloved family. It has in it the note of the supernatural, that which transcends our powers of analysis. It is a temple in which we lift up our hearts to that which lies beyond our previous experience. It is a fraternity to develop fellowship. It is a family in which to train our children. It is a temple of worship in which we reach out for ideals of life and conduct beyond that of mere respectability. It is a place in which we not merely consider how good we are, but more than that, what good we are as agents of our Master's purposes.

"The most ignoble vice in man is inertia," said Carlyle and the man who buried his talent received the severest condemnation of our Lord's teaching. If we do not use our talents we are deprived of what we have.



## THE SPIRIT OF MISSIONS

You are to be an overseer in the fraternity, a father in the family; a high priest in God's temple.

To the brotherhood you are to be kind; in the family you are to feed the children; in the temple you are to lift up your hearts.

In these regions the Episcopal Church is not composed of the multitude but of small groups who love their Church and have a kindly attitude toward all. They

are not as a rule a contentious group. Occasionally you will find a layman who having never taken orders, is prone to issue them. But on the whole you have a beloved community, a happy family, and a reverent body of worshipers. May the Holy Spirit who hath made you their overseer bring to you also the gifts of the spirit which are love, joy, and peace, the fruits which Christ is looking for in the lives of men.

### Wyoming Awaits New Bishop's Leadership

*By the Rev. Hector W. Thompson  
Warden, St. Michael's Mission, Ethete, Wyoming*

WYOMING, one of the truly Western States, has contributed much to American culture that is distinctly western. In the past half-century this State has produced some of the leaders in American public life, including a Justice of the United States Supreme Court; the present Directress of the United States Mint and a former Governor; and a former Chairman of the Senate Judiciary Committee.

Situated in the center of the Rocky Mountain region, Wyoming has an area of 97,548 square miles. In this area are the great Yellowstone Park, the famous Jackson Hole which contains the Teton Range, and the Teton National Park. The important mountain ranges include the Sweetwater, Wind River, Owl Creek, the Snowy, Big Horn, and the Teton Range. Great forests lie in the foothills of each of these ranges. All these ranges are dented with magnificent canyons from which Wyoming's water supply comes down from the glaciers.

The 225,000 people of Wyoming, predominantly Nordic, are largely immigrants from the Central and near-Eastern States. These people, as highly cultured as any group of like size in America, are widely scattered throughout the State, living in isolation on ranches and farms and in small hamlets. There are only a handful of cities, the largest, Cheyenne, with a population of 17,361. Not only

are the communities small and widely separated, but only the largest can be reached by railroad. The Union Pacific traverses the southern tier of the State, while the Burlington cuts diagonally across the southwestern corner. Hence many, many places are accessible only by motor car; a condition which must be borne constantly in mind when thinking of seventy-six parishes and missions throughout the State which is co-terminous with the missionary district. Despite this handicap, however, a recent report of the Church in Wyoming shows 5,920 baptized persons—a higher ratio of Churchmen to population than obtains in any other jurisdiction.

Wyoming people, too, ever have been a progressive type. Cheyenne, the capital city, for example, used electric lights before the City of New York. The State supports a fine university with about 1,400 students, at Laramie. The cultural center of the State, Laramie, is also the see city of the missionary district. Here in addition to St. Matthew's Cathedral are several Church institutions—the Cathedral Home for Children, the Jane Ivinson Memorial School for girls, and Sherwood Hall for boys—all under able leadership and making a real contribution to the life of the Church in Wyoming.

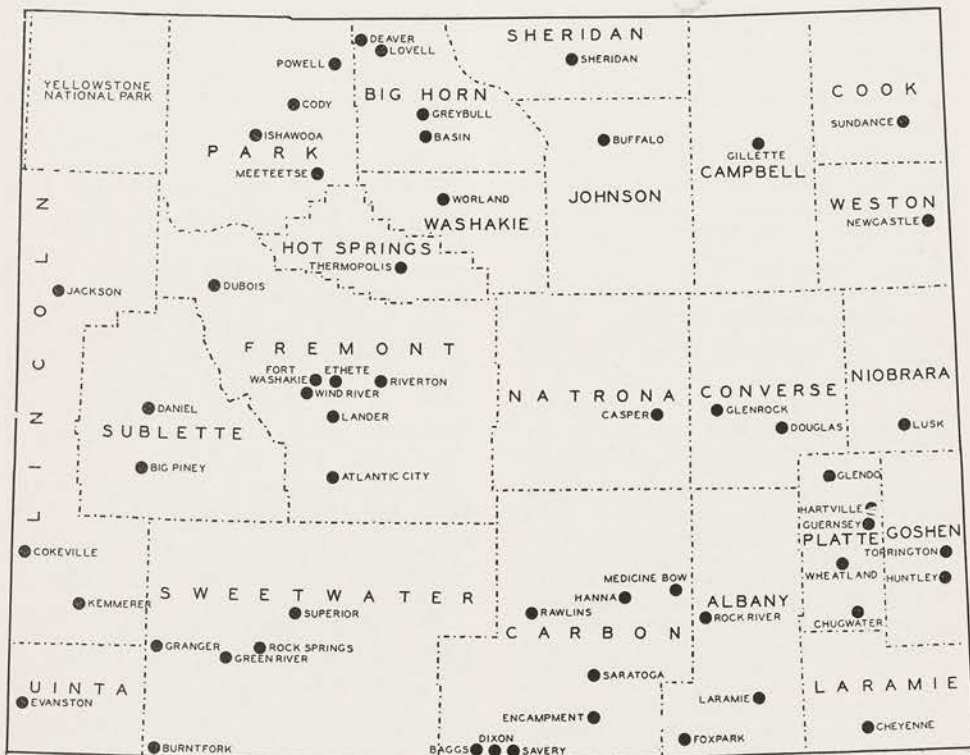
The wealth of Wyoming is centered largely in agriculture, mining, oil drilling, and refining, and the development of the

## WYOMING AWAITS NEW BISHOP'S LEADERSHIP

timber industry in the great national forests. Some gold is mined but at present it has reached no great proportions. But Wyoming has some of the richest coal deposits on earth and when freight rates or a shift in population allow, the mining of coal will become one of Wyoming's great industries. Oil and gas are found in abundance in many sections of the State. This industry is rapidly increasing. In every commonwealth, agriculture plays a distinct and important part. Wyoming, for many years, had vast sheep and cattle herds roaming her hills but now agriculture in Wyoming is taking on a different phase. In the great fertile valleys large irrigation systems have been set up which are making possible smaller ranches, or better, farms upon which many things can be grown to supply the markets locally. With the good roads

which have been built in recent years, the farmers now are able to secure better markets outside of the State. Nevertheless, sheep and cattle still play an important part in agricultural wealth.

The Church in Wyoming is a very real and active force. Much has been written in these pages of the past and of the men who played such a big part in laying the foundation of this work, so I shall say nothing of its truly historic past (see *THE SPIRIT OF MISSIONS*, March 1932, pp. 161-8). It is only my purpose to set forth a brief picture of the Church that awaits the leadership of the new Bishop, the Rt. Rev. Winfred H. Ziegler. If I were to choose a text from Holy Scriptures that would portray the state of the Church in the Missionary District of Wyoming today, I should choose the words of St. Paul in the eighth chapter



THE MISSIONARY DISTRICT OF WYOMING

The 97,000 square miles of Wyoming with their 225,000 men, women, and children, of whom one in every thirty-eight is a Churchman, will soon be familiar ground to Bishop Ziegler.



## THE SPIRIT OF MISSIONS

of his Epistle to the Romans. "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

As most Churchmen know, the Missionary District of Wyoming is supported in large part by the general Church through National Council and in some instances, it is well to point out here, it will have to be maintained in this manner for some time to come. The late Bishop, the Rt. Rev. Elmer N. Schmuck, realized that we must do our share right here in Wyoming and did a magnificent work in placing this missionary jurisdiction on firm foundations. In his report for the year 1935, the last he prepared before his death on April 28, 1936, Bishop Schmuck, commenting on some of the particular projects supported by the Church wrote:

St. John's Hospital, Jackson, and the Bishop Randall Hospital, Lander, have had a successful year with capacity use, and closed the year without indebtedness. . . .

The Shoshone Mission School at Wind River and St. Michael's Mission to the Arapahoes have had a very successful year. John Collier, Commissioner of Indian Affairs, together with Senator O'Mahoney and Congressman Paul Greever of Wyoming, visited both of these missions last summer and Mr. Collier expressed his commendation for the Church's work for the Indians. Up to the present the change in Government policy toward the Indians has not affected the Church's work among them. We may have to make some adjustments later. Both missions have capacity attendance of pupils in the schools. . . .

The missionary clergy have carried on their work in a splendid way under reductions and ensuing handicaps, especially in connection with the reduction of travel allowance for their work and no automobile fund for purchase and repair of cars. Autos are wearing out and replacement and repairs are seriously needed. Unless some solution of this important need can be found, some places will have to be closed. Distances and winter weather hazards make adequate automobiles absolutely necessary for the men to do their work in this State. . . .

I must, also, mention the successful work among the isolated which is growing with about two hundred persons on our mailing list in isolated places. . . .

We set our quota to the National Council for 1935 at \$2,400 and actually remitted \$2,614.23.

We now await Bishop Ziegler to develop further this program. We are all convinced that there are undeveloped resources in our own missionary district. There are only a few self-supporting parishes. These parishes are the pride of the missionary district. They are now being served ably with renewed zeal and are sharing in the whole work of the Church. The great work, as I see it, before our new Bishop, is in developing the missionary field—the small congregations, little groups of people eagerly waiting to have a more active part in the Church's work and the isolated, dwelling on ranches and in mining towns over the entire State. On the whole the buildings of the Church in Wyoming are well built. Much has been done in the past years in this respect. The work largely then, will be the development of the religious life among the people. On the part of both clergy and laity rests the responsibility of a more vigorous, devout religious life.

In order that we may invigorate and rehabilitate this Church in Wyoming, I feel that there are some things more particularly that we shall have to stress. The first is, that we shall become more of a doctrinal Church though not less of an idealistic one. We must make the doctrine of our Lord more real than any of the doctrines that go to disturb and break asunder the world in which we live. In teaching a doctrinal life, it is necessary to bring to the people of our Church the words of St. Paul as recorded in the thirteenth verse of the fourth chapter of the Epistle of St. Paul to the Ephesians, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

The second and final thing is, that people should not enjoy the Church in Wyoming who are not willing to sacrifice for it. The other day I saw in a restaurant a sign which read "If you find your steak tough, go out quietly. This is no place for weaklings." This, in a word, is the characterization of what the ministry of Wyoming faces.



# Upper Sandy Level Finds a New Way of Life

In his native village, Den Keh Chen demonstrates how Chinese country people can improve their own conditions through coöperation

*By the Rev. Lloyd R. Craighill  
St. Matthew's Mission, Nanchang, China*

**O**FTEN as a small boy Den Keh Chen had ridden the water buffalo to pasture in his native village of Upper Sandy Level. These great hulking beasts had been his friends almost as far back as he could remember; and so had the birds which, perched like him on the back of the buffalo, picked insects from their horny hides.

No wonder he took an interest in the courses in agriculture and rural sociology when, at his earnest pleading, the Bishop of Anking, the Rt. Rev. D. T. Huntington, sent him to Nanking to take a two-years' course in the agricultural college. These new methods of rotating crops, of introducing improved cotton and wheat seeds, and all the application of science to agriculture were just the things his people at Upper Sandy Level needed. Did he not know their poverty and their problems? Had he not bent his back along with the others under the blistering summer sun planting the rice shoots from the seedling beds row on row in the mud of the water covered fields?

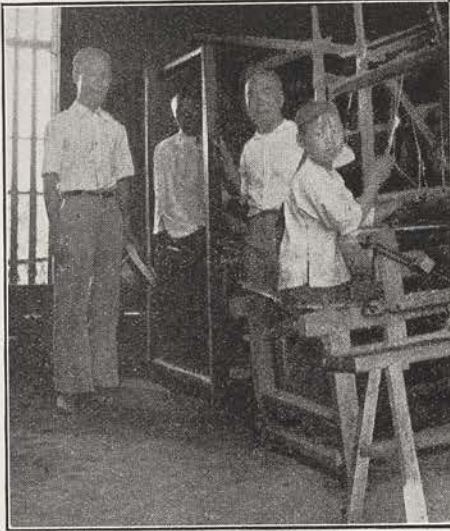
When the doctor from the hospital came to lecture to the agricultural students about causes of malaria and dysentery and tuberculosis, and about means of combating these evils Den was keenly interested. He knew only too well about the misery and suffering caused by these diseases among the country folk of his own clan. And when the professor told them about coöperatives as a means of helping the farmers help themselves his interest was immediately aroused: he well knew how his kinsmen were constantly bled white by the thirty-six per cent or even forty-eight per cent interest

they had to pay for loans. Moreover they usually had to sell their rice as soon as it was harvested at the lowest market, and then borrow rice in the spring at the highest prices in order to carry them over until the new crop came in. Surely his friends could meet many of these evils if they would only learn to work together and pool their interests by means of co-operatives, just as farmers in Japan and India were learning to do.

All this knowledge helped to open a way out for Den Keh Chen and his people from the barriers of disease and poverty and ignorance which seemed to hem them in whichever way they turned. He had been more fortunate than most of the boys in the village. His father had been the village school teacher, and though very poor had been recognized as "superior born" because he knew how to read and write the ancient symbols of the Chinese language, the embodiment of China's civilization. Furthermore, he saw to it that his son, Keh Chen, came to recognize these picture symbols, and to paint them in precise and well-proportioned strokes with his straight-held camel's hair brush. This father, also, was not content that his rather delicate son should grow up too close to the water buffalo, trudging behind them and splashing like them in the water-covered paddy fields guiding plow or harrow. Hence he sent him as an apprentice to a porcelain school where he learned to mold graceful cups and vases from the whirling clay, and to paint white plum blossoms on the cobalt background of ginger jars before the glaze was sprayed on and they were set in the wood-fired ovens to bake.



## THE SPIRIT OF MISSIONS



WEAVING IN ANCESTRAL TEMPLE  
Den Keh Chen (left) set up four looms to give the women an opportunity to earn a little cash

It was in this porcelain school that Den Keh Chen had come to his first knowledge of Christianity. From the first this heavenly Father, about whom he had learned from one of his teachers, satisfied something for which he had hungered. Surely God could not be like those terrifying plaster images in the village temple whither, as a child, his mother had taken him to burn incense on the first of the new moon and at the four great festivals of the year. But this heavenly Father so loved His children that He sent them His Son that through Him they might know the Father; a Son who was even willing to die that men might be saved; such a God he could worship and such a Son he would like to follow. Later, in his years as a catechist, his knowledge of this dear Son of God and his faith in Him deepened as through his sharing of his experiences with other friends he saw them finding the same comfort and joy that had come to his life.

But so many problems remained unanswered. What could he do about the poverty and disease and ignorance that he saw in the villages about him? Was it enough to help the people to endure?

Then came the National Revolution like a great wind sweeping up from the South, and shaking every farmhouse and temple and church and school and shop to its very foundations. Here was this army sweeping all before it with its whispering campaign that broke into a great shout of slogans when the army caught up with the advance guard of propaganda. All the shouting was about saving the country and helping the farmer and laborer and abolishing the blood-sucking money lenders and grafting officials. Was this the answer to his questions?

But when the slaughter and destruction of warfare had swept on north and the shouting of slogans had died down, there was the same poverty and disease and ignorance as before, and many smoking ruins where had stood good homes and shops. Still these questions remained, though quickened by all this enthusiasm to do something for China and for his blood-brothers.

Then came the courses in the agricultural college. Den began to see a way out on some of his problems. The more he learned of seeds and sanitation and education the more there grew in his mind a plan, a project for helping his own people at Upper Sandy Level. Out of these dreams grew charts and plans and colored maps on which one could see the land that was to be reclaimed from the swamp by a new dike, the good roads and farm wagons, the schools and the church and all the things on which his heart was set. The old professor who saw these plans and charts commended him for his purpose and the comprehensiveness of his project; yet there was a look of compassion in his eyes as he wondered how these dreams could come to pass; men's hearts were so hard and the struggle for bare existence in village life was so fierce. Thus it was with missionary friends when Den Keh Chen spread his plans before them. They could not help catching something of the glow of this young enthusiast; here was just such a plan as many of them had envisioned, but how many such dreams had they seen vanish



## UPPER SANDY LEVEL FINDS A NEW WAY OF LIFE

into thin air. There was the question of money. All this would take money. How could any sane person undertake this new project at a time when schools and missions were being closed on every hand because of reduced contributions from America.

So felt Bishop Huntington when the plan was presented to him. From his forty-years' experience he knew what stony obstacles lay ahead of these airy dreams of youth. He knew only too well the heartbreaking condition of mission finance. Had it not plucked something out of his old heart every time a school or church had had to be closed? Yet there was something about the faith and persistence of this young man that could not be crushed. "Go and try it out," he, finally, said. "I can't be sure of anything but your meager salary, and that is none too sure, but see what you can do."

There was a glow in Den's eye as he bowed a courteous but awkward goodby at the Bishop's front door. Here was his chance at last: not quite the chance he had hoped for, but still a chance. In such cases in earlier days there had been money from the mission to rent a house and preaching hall, and, later, if the work progressed there were funds for land and houses and a decent brick church, but with him he had only his plan and his faith that God would help him through.

He must get the village people behind him and gain their confidence if his efforts in their behalf were to succeed. His calls upon the village elders were well received. After all was he not of their own clan and name; was not his old mother living in the cottage there on the back street? He had been out in the world a good many years and had no doubt gathered a good many queer notions, but he seemed a good fellow and he was one of the Dens. The measures he proposed at the meeting in the village temple to form the Village Improvement Society were all good things. They knew the village dike needed to be repaired and heightened, and they would not mind some gravelled streets, for certainly these muddy lanes which the children and pigs churned into

a bog every time it rained were a nuisance; and this talk about schools and learning to weave cloth, all that was very well, but how could it be done? There had been a lot of talk about such things in the past, but nothing had ever happened. If he wanted to try, all right; they would not object.

Den knew he would need some money to start the dike work. Surely that was the most urgent task, for nearly every year at high water time the old dike was overtopped and the whole lower part of the village and the precious rice seedling beds were flooded. Yet the men could not be expected to work unless they had rice to eat, and if they stopped their regular work for dike repair their rice would stop too.

He must go to Nanchang, the provincial capital nearby, to see what he could do. The man at the Government Dike Repair Bureau listened politely, but there were so many such requests and his funds were so limited. But this young man seemed so much in earnest, that he finally promised a grant of two hundred dollars if his investigation proved satisfactory. Missionary friends and Chinese Christians whom Den approached con-

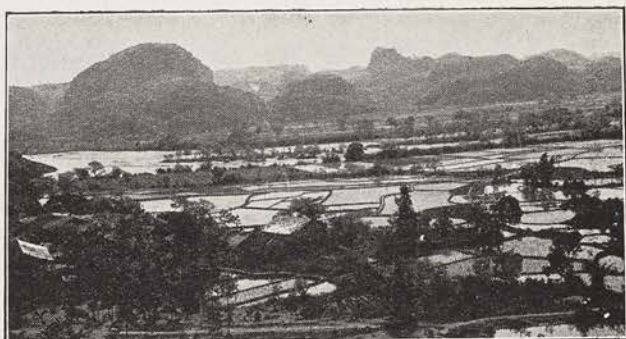


THE VILLAGE SCHOOL  
Fired by the zeal of Den Keh Chen, the young people study how to help their own village



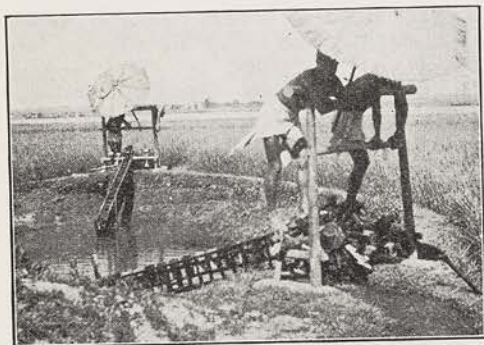


*Den Keh Chen (center) leader in the rebirth of Upper Sandy Level with the Rev. K. H. K. Den (left) and Mr. Craighill (right)*

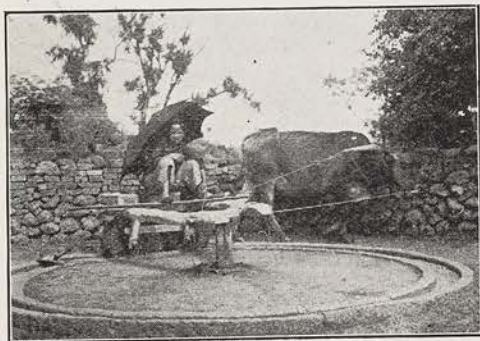


*Rice Paddy Fields near Nanchang, China*

## Rice Culture in Upper Sandy Level, Near Nanchang



*Irrigating the rice paddies (above left) is a primary task during the growing season. When the rice is harvested the threshing (above right), husking (below left), and winnowing (below right) must be done—all by somewhat primitive means. Coöperatives are beginning to help these Chinese rice farmers to attain the rewards of their labor*





## UPPER SANDY LEVEL FINDS A NEW WAY OF LIFE

tributed a little more so that he had about \$250 in sight when he went back to the village. What sort of a fund was that for rebuilding a dike! But it must do.

Calling together the able-bodied men of the village he laid the situation before them. The money was very little and would have to be spread out very thin, but if they would all work together the thing could be accomplished and the whole village could be protected from the floods. Den Keh Chen was out bright and early the next morning with borrowed carrying pole and earth baskets and hoe, and when the men saw him ready to carry a burden on those thin shoulders so long unaccustomed to such gruelling work they rallied around. Soon the work was going ahead merrily and the dike was rising to a safer level. When a few months later the high water came and the dike held, saving the village from inundation, the people began to nod their heads and say this young Den was a pretty practical fellow for all his dreams.

After that it was easier to get the men in spare time to carry gravel from the nearby hills and to build some dry walks through the main streets of the village; and his request for the use of some of the unused rooms in the ancestral temple for a weaving school was readily granted. How he secured those four old looms perhaps the village people never knew, but his friends in nearby cities knew how he had begged a few dollars here and a few dollars there and had bargained for these simple hand looms at a good low price. At any rate there were the looms clacking away, and there were the women and young people learning to use their spare time to make cloth for the family needs and to earn a little cash, besides.

When Den set up a little dispensary in one corner of his combined living room and office, people wondered what he could know about medicine, but the salve he used on leg ulcers did seem to help, and the wash he used for sore eyes made some of them better, and those big white pills

he prescribed for chills and fevers certainly did get results. Of course they did not know that the "medicine basket" sent out from St. James' Hospital, Anking, contained only simple remedies that could be safely used by any layman, and that his medical knowledge was limited by the instructions that came with the basket and his own common sense.

All this was very well, thought Den Keh Chen, but little had been done in forming coöperatives, and in that lay a great hope for his fellow villagers. Then came his opportunity. The International Famine Relief Committee began organizing coöperatives among the farmers as a means of combating the recurrent famines and floods of China. On the one hand they were glad of Den's aid in organizing coöperatives in his section, and on the other hand the hard pressed farmers were glad of the chance, by pooling their resources, to secure loans on a co-operative basis at interest rates far below what the money lenders charged.

With these coöperatives organized and the idea established it was easier to move on towards a larger scheme that Den had had in mind for a long time. There were those hills beyond the paddy fields, land belonging to the village clan and yet lying unused because it was not suitable for growing rice. Surely that land ought to be producing revenue for the village friends of his who were so desperately poor. Surely those hills would grow tung oil trees; just see what a great demand there was in China and America for this vegetable oil so widely used in paints. But how could these plantations be converted from dreams to realities? Here was where the coöperative idea would help. The farmers of the village had the land and would furnish the labor, if only he could get young shoots to set out. Fortunately the Social Service Committee of the Diocese of Anking had a small revolving fund for loans to coöperatives, and they were willing to lend five hundred dollars to this Tung Oil Coöperative which Den had proposed. With this beginning it was easy to get not only five



## THE SPIRIT OF MISSIONS

hundred dollars' worth of shoots from the nursery, but an equal amount on credit.

It was a happy day for Den Keh Chen when nearly the whole village assembled on the hillsides to see the regular squares laid off by line and lime box, and the young shoots actually set in the ground by the farmer members of the coöperative. Each member was to plant and tend a certain number of trees and to share in the income when the trees came into bearing five years later. A certain percentage would go to pay off the loans, another percentage would be set aside for further public works in the village, and the remaining income would go to the needy farmers.

Months before, Den had asked for the use of the village temple as a place of assembly for village gatherings. When the elders learned that the idols were not to be destroyed after the manner of the young revolutionists who had swept through the country a few years before, they readily consented. After all the dusty old place was little used: still one must play safe where the gods are concerned. Den hung a curtain in front of the ugly idols that had terrified him as a child, and with the aid of the young men and a little white wash and red paint soon had the dingy old place looking quite respectable as the Town Hall of the Den Villages.

Here in the evenings under the smoking lamps a jostling and noisy crowd would assemble. When the women and children became too noisy some elder in the front row would rise in his dignity to rebuke them for their unseemly behavior,

and things would quiet down long enough for Den to catch their attention and hold them for a time. These charts with foreign flies and mosquitoes a hundred times the size of the kind they had in China were very mysterious, but perhaps after all there was something in what Den said about flies spreading dysentery and mosquitoes bringing malaria. At least they understood his talk because he spoke in their own language and knew just what was in their heads.

This coöperative idea about which he talked so much certainly had something in it, especially since it had brought them a little much-needed capital; and just see, by working together under Den's leadership they had been able to set out those forty thousand trees on the hillside. There were the trees to prove it. And this idea of God that Den was constantly talking about in these night meetings and in his night reading classes with the men, perhaps there was something in that too. The ancients had taught that "Man depends on heaven for food," and certainly it was better for people to work together as children of one heavenly Father instead of each trying to cheat and oppress the others. But Den's talk about this Son of God who so loved all men that He was willing to die for them, why should He want to do anything so foolish as that. And yet there was Den giving himself for the past two years to help the people of these villages when he might, with his education, be having an easy time in some fine city. He was not making money out of them either. Perhaps Jesus Christ did love men as much as Den said.

1 1 1

*The United Thank Offering Poster Contest open to all women and girls of the Church closes on April first. Posters, in not more than three colors, depicting some aspect of the U.T.O. should be sent to Miss Edna B. Beardsley, Church Missions House, 281 Fourth Avenue, New York, N. Y. Three prizes—the first twenty-five dollars—and honorable mention are offered*



## Some Fruits of Seven Years' Work in Japan\*

Consecration of the Church of the Resurrection marks a turning point in a ministry which promises to remake a whole section of Kyoto

MANY DISTINGUISHED guests, both religious and civic, participated in the consecration of the Church of the Resurrection, Kyoto, and the dedication of its Social Welfare Center, on October 17, 1936. The church, built with funds provided by the National Council supplemented by gifts from many friends both in the United States and Japan, was consecrated by the Bishop of Kyoto, the Rt. Rev. Shirley H. Nichols. Among the memorial gifts dedicated on the same occasion were: the altar and reredos, given by the Woman's Auxiliary of the Diocese of Southern Virginia in remembrance of the more than thirty years missionary service in Japan of Miss Clara Johnson Neely; the stained glass window above the reredos given to the young people of Japan by the Young People's Service League of Alabama; and the font given as a memorial to the Rev. Gisaku Horie by the Japanese whom he had baptized. Mr. Horie's son is now the assistant minister at the Church of the Resurrection. The remainder of the church furniture was provided by the congregation itself. The tower of the church which dominates the thickly populated district in which the church stands, was given by a group of American friends as a lasting witness to the friendship between America and Japan, and is known as the Peace Tower.

Among those who came to the north-western section of Kyoto to participate in these services which mean so much to the weavers living in the neighborhood, were the Governor of Kyoto Prefecture and representatives of the Central Social

Service Association, the Japan Christian Social Work Society, the City Social Service Commissioners, and Kyoto Social Service Society. The Mayor of Kyoto, the Hon. Keizo Ichimuro, and the American Ambassador to Japan, the Hon. J. C. Grew, who were unable to be present, sent congratulatory messages.

Since November, 1929, the Church of the Resurrection has been in charge of the Rev. J. Kenneth Morris. Mr. Morris who is now in the United States on furlough, in his address of welcome said:

The Christian missionary enterprise is one of the strongest forces making for peace and mutual understanding between America and Japan. Nothing emphasizes this more than Peace Tower given by American friends, as an expression of their love and respect for Japan and her ancient culture. . . . When nations of the world unselfishly cooperate, as their citizens do in the Christian missionary movement, for the benefit of mankind, peace between them will be assured.

THE STORY OF the growth of the Social Welfare Center of the Church of the Resurrection, Kyoto, is a repetition of the story of successful social welfare enterprises the world over—the whole-hearted cooperation of enthusiastic workers combined with a carefully planned social service program. When Mr. Morris was appointed priest-in-charge, the church occupied a small building at Omiya, Kuramaguchi. Mr. Morris, having had social work experience in America, began at once to study in what way the Church of the Resurrection might carry out a social service program.

The church was small and poor but the Vestry, composed of weavers, and all young men, were immediately enthusiastic and joined whole-heartedly with Mr. Morris in planning a social welfare program.

\*This article is based on reports appearing in *The Japan Advertiser* (Tokyo), the October 25, 1936 issue of which devoted an entire page to this significant event in the life of the Japanese Church. Earlier accounts of this work appeared in *THE SPIRIT OF MISSIONS* for December, 1930, p. 828, and October, 1932, p. 647.



## THE SPIRIT OF MISSIONS

The church adopted the principle that wherever the Christian Church is established it should identify itself with the daily problems of the people and render practical and constructive aid in solving those problems. In other words, the Church took an aggressive attitude of service to the community.

One of the first, and a long-felt need of the community was for a kindergarten. The church had little to offer in space or equipment, but determined to put all its resources at the disposal of the community, it gave what it had. A concert raised about ¥200 and other gifts brought the total to ¥500 for equipment. People responded at once, and within a few months the kindergarten was operating. Today it has three teachers and seventy children, and enjoys the reputation of being one of the best in the city. Although there are several other kindergartens, including two Buddhist and two connected with the Shinto shrines, the Christian kindergarten is always full and usually has a waiting list. The Christian training is greatly appreciated by parents and school teachers.

As the church went deeper into the community life it found a serious health problem which was playing havoc among the people. The community being composed mostly of weavers, factory workers, and small shopkeepers, all living crowded close together, tuberculosis was very prevalent. The general mortality rate was high. Beri-beri also was very common. What could the Church do to meet this problem? Not much at first. But soon it was decided to open a free health clinic where anyone might come for examination, consultation, and receive a prescription if necessary. A Christian Japanese doctor volunteered his services, and the women of the church volunteered to help. The clinic was open twice a month. At first few realized the value of consultation, so often only two or three, or sometimes no one, came. But what might have seemed to be failure did not discourage the members, and soon a connection was made with the Kyoto Child Welfare Center and the head doctor came for a children's clinic twice a month. A visiting nurse also came from the same place to visit in the community



CHURCH OF THE RESURRECTION, KYOTO, JAPAN

The Peace Tower (center) the gift of American friends to the Church in Japan is flanked on the right by the church itself and on the left by the Social Welfare Center



## SOME FRUITS OF SEVEN YEARS' WORK IN JAPAN

occasionally. The clinic began to grow and as people came to understand and appreciate it funds began to come to it which enabled the work to be expanded.

When, in the spring of 1931, Mr. Morris returned to Japan after furlough in the United States, the church, in consultation with the Bishop, decided to sell the property and with funds received from American friends, to buy a larger plot and erect a temporary building where the work could be carried on more efficiently. The old property was sold and with other funds added the present property of 547 *tsubo* was purchased in February, 1932, and a small frame building erected at a total cost of forty thousand yen.

Also at that time a full-time visiting nurse, trained at St. Luke's Hospital, Tokyo, was employed and the clinic divided into two departments, pediatrics and gynecology, and held two days a week. The Kyoto Imperial University Hospital and the Kyoto Prefecture Hospital, as well as the Kyoto Child Welfare Center, each agreed to supply a doctor.

Since that time the clinic has shown a steady growth until today it cares for an average of 350 cases a month. The Well Baby Clinic has about fifty cases every Friday. Lectures are given from time to time on health problems and child training. Health movies also are shown.

This work has been greatly appreciated by the Kyoto Prefecture and Kyoto City Social Service Departments and now receives an annual grant from each. A full-time midwife is soon to be added to the staff.

For three summers a Fresh Air Camp for poor children has been held at Obama, Fukui Prefecture, on the West Coast. Fifty children are taken for ten days free. These children are recommended by the local primary school principals and the City Social Service Commissioners. The camps have proved a great success and are to be continued annually.

Rooms have been provided in the new building for a day nursery to care for



IN THE CHILDREN'S CLINIC

At first open only two days a month the clinic is now held two days a week and cares for 350 cases a month

the children of working mothers. This project will soon be operating. Parents who can afford it will pay ten sen a day for each child, but the children of those too poor to pay will be cared for free. Each child will bring his rice, but vegetables and milk will be provided by the nursery. The capacity will be thirty children at the beginning, but more can be cared for in the future.

Two years ago there was such a demand for English that a small English Night School was opened. It is held three nights a week, with an average enrollment of thirty. There are three foreign and three Japanese teachers.

The Church of the Resurrection has a bright future before it for now it has become an integral part of the community. The community problems are its problems and the spirit of Christian service motivates all the workers. There are at present nine full-time workers and eleven part-time volunteers. Increasingly, its support is coming from Japanese sources. Two years ago a Japanese Patrons' Association was organized with Mr. Tokutaro Ozawa as chairman, which has provided about half the running expenses. There are now over fifty Japanese patrons.



# Christ Brings New Life to Africans

Circuit of towns among Loama people in interior of Liberia with Prior of Holy Cross Mission reveals African's need for our Lord

*By the Rev. John S. Baldwin, O.H.C.*

*Prior, Holy Cross Mission, Masambo'ahun, Liberia*

*This is the third article in a special series on The Church in Liberia which THE SPIRIT OF MISSIONS is publishing as its contribution to the present Church-wide study. In early issues Dr. Werner Junge will tell the story of St. Timothy's Hospital, Cape Mount, and the Rev. Alan R. Bragg will write on the Vai people.*

1 1 1

“**A**RE we going out to convert them?” So an English boy asked me abruptly. I had been describing to his guild some of the fine qualities of our Africans, and they have many. Their courtesy, for example: they do it their own way, of course, snapping fingers instead of shaking hands; but they give it the care that—well, that a gentleman does—and they always have time. Or, again, their hospitality: time after time the chief of the town has moved, bag and baggage, out of his own house in order to make us welcome. And he would be highly insulted if we were to offer to pay, either for this or for our food. Let mere civilized persons buy and sell such things, but he will give them. If the chicken should prove to be leathery, and three out of the four eggs go off with a pop when tapped, we never doubt his kindly intentions: how was he to know that white men preferred their eggs fresh—if indeed they were so foolish as to eat eggs at all, when by waiting they could get chickens, and brew proper gravy. But white men are unaccountable: look at their preference for war. We mow each other down with gas and machine guns, the Africans go to law. Do not the very schoolboys, instead of punching noses, solemnly hale each other to court, and summon witnesses to

prove the justice of their cause? How many lessons can we give them in civilization?

Why then do we go to them? Why do we not leave them in their happy, child-like way of life, in the religion to which for centuries their mind has been adjusted? Because, for one thing that religion is a religion of fear. Paganism, in Africa as in America, is the art of warding off evil. And in the gloom of the forest evil lurks on every side. The bruised foot, the fever, the thunderbolt, are but the weapons of an evil personality secretly practising against them and scheming their ruin. And fear begets, what it begets in a panicky crowd in any land, hate. Tender as a woman to his baby son, the African can be utterly relentless to the man he fears. He needs Jesus Christ.

Since you and I are deeply in His debt, we must see what we can do. So come along with me around our little circuit of towns among the Loama—fine, upstanding people, men through and through. We may begin, as I did, with Jomatazu. I had not intended to stop there more than a minute, being ravenously hungry, and the chop-box miles ahead. But the chief would take no refusal. He knew of us from his little drummer boy, who fell off a palm tree and scraped all the flesh off his right arm. Poor child, it was two weeks before they got him to our doctor, who took one look at the gangrene, and rushed him to the operating table. With all his skill, he was not a minute too soon, and we still think the lad's recovery was something very like a miracle. But recover he did, and our schoolboys put their long iron pennies together to enable him to get an education. Nowadays he comes



## CHRIST BRINGS NEW LIFE TO AFRICANS

up to our house of an afternoon to teach me Loama, so that I may know how to preach to his people. And his people are so friendly and appreciative and eager to have us keep on coming to teach them. But we must lose no time: Mohammed already had his missionaries there when we arrived. The afternoon I returned to begin preaching they were bowing and swaying toward Mecca, as they chanted their lugubrious vespers. They have the advantage of being able to live continuously in the town; and their religion makes few moral demands. But Mohammedanism means stagnation: only Christ looks ahead.

Only Christ really cares. Jomatazu, for all its open-hearted hospitality, cheerfully assigned us a lad with a painful sore on his leg to carry one of our smaller loads. Fortunately his tears betrayed him before the town was out of sight. At the next town one family was deliberately starving their ten-year-old son, because his mind had failed him and he was of no further use. They were much annoyed to learn we had given him food. The Rev. James H. Gorham, O.H.C., a few years ago found a feeble-minded child, hardly more than a skeleton, crawling about, and

got permission to bring her to our station and feed her. A child who is orphaned has but little better hope. If he is lucky, he may slave the rest of his days for the person who offers to give him a home. If he is not so lucky as that, he may just wander into the forest and die. Paganism does not care.

That is why Christian medical work makes such an impression out here. Africans have no innate love for sermons, any more than Americans have. But the doctor who is content to come to Liberia and dress their sores and heal their sicknesses, not for money but for the love of our Lord, gets under their skin. The language of Christian kindness goes to hearts that understand no other. That is why we are thankful to have Sister Joan, who is not only a skilled surgeon but also (and primarily) a Christian and a missionary: who can say to grateful patients, "I healed you by God's power, and because He first healed me: He is the One to thank."

Africans understand receiving, be it said, quite as well as giving. And the old chief at Veleza'ala who gave us a beautifully woven hammock, as well as heaps of rice overflowing the pans, was not at all



YOUNGER CHILDREN AT KPANGBALAMAI ATTEND MISSION SCHOOL

The village chief, a fine, kind-hearted, generous old man, is eager for the education of his children, and the conversion of his people to the Faith



## THE SPIRIT OF MISSIONS

displeased when we brought him a return present of shillings, and a cloth woven by one of our boys. But do not smile: gift and return-gift are so much more human than purchase and sale, and so much closer to the ways of God. God does not sell us His blessings, or wait till we earn them: He gives. He gave us his Son.

Africans understand something about that. With a very different end in view, but just as freely and simply, a chief will "give" his son to some trusted friend to bring up, so that he may be disciplined and not spoiled. So it is that they have always been grateful for our mission school. If only we could open a school in every place we go! Veleza'ala fairly swarms with children, children so eager and affectionate that a walk across town recalls the Pied Piper of Hamelin. If only the Piper were allowed to lead them to a schoolroom, and daily lessons! What can one day a month accomplish for any children on earth? But as it is the Piper must have patience, and trust that the school will be founded in due time.

Meanwhile he must go without them over the hills and far away to Kpakamai, "a city that is set on a hill." It would be worth panting up that hill simply for the glorious view from the top. But the town's chief distinction, to my thinking, is its sacred snake, that lives in the neighboring copse, and slides into town occasionally in quest of chickens, and is never to be refused. Rumor credits him with room enough inside for many chickens, and even for a missionary or two. I can understand why Kpakamai was so gripped by the story of Adam and Eve.

I did refuse a chicken, not to the sacred snake, but to a group of expectant porters and schoolboys. The chief brought out the old bird as a gift, and mouths were already watering for chicken gravy. But we could not spend a night at Kpakamai, so we seized upon the chance for a parable in action. "Since now I am only a messenger, it is not right that I play the big man, and take this chicken for myself. But if you want to show that you are grateful to God, you may give it to

some sick person: so God has taught us to do." Awkward silence. But we stuck to our guns. And at last a very bewildered sick man got the fowl. And Kpakamai got its usual laugh at the ways of white men, and we got started at last toward Kpangbalamai. But I think the parable went home. Parables do in Africa.

Kpangbalamai was our first love, for we used to stop there often on our way to and from Pandemai. It is ruled by a very fine old chief, kind-hearted, generous, eager for the education of his children and the conversion of his people to the Faith. I have known him to take a hand himself at putting them through their catechism and prayers.

We knew better than to try to escape gifts at Kpangbalamai. So our evangelist, Zechariah, took up his parable somewhat as follows: "Two men went up into the palaver house to pray to God, the one an elder, the other a messenger. The elder said in his heart, 'I thank God that I am not like some men I know, who go about the country making trouble and extorting money and food. So this messenger here will do. But I—when strangers come to my town I give them a fine house and plenty of chop. I treat them well. And always when the Fathers come to preach, I go to hear them.' And the messenger was too much ashamed, but he begged and said, 'O God, have mercy on me, for I am a sinner.' And he was the one God accepted. For God's court is not like the chief's court. In the chief's court every man will try to prove himself in the right. But no man can prove himself right before God. But if we admit we are in the wrong, and beg God's pardon humbly; then God will be sorry for us and lift us up." Our apologies to St. Luke. But we think the kindly saint would have approved the method at least. For Pharisees dress differently in different lands, but are all alike in their ability to wriggle out, unless the shoe can be made to fit exactly.

Until it fits, its owner will never kneel. And until he kneels, in real abasement, he will never know the joy of acceptance and pardon, or the power of the new life in Christ.





NAVAJO INDIANS GATHER FOR A "SING" NEAR MEDICINE HOGAN (LEFT)

## "Make Straight in the Desert a Highway"

St. Luke's Field Mission, Carsons, New Mexico,  
seeks to break down superstition and ignorance  
that God may enter into the Navajo's life

*By Lena D. Wilcox*

*St. Luke's-in-the-Desert, Carsons, New Mexico*

*Ho, ho, ho, ho,  
Ee, hee, hee, hee, yah, hee yah.  
Oh ho, ho, ho.  
Ee, hee, hee, hee, yah, hee, yah.  
Dolah, ah-nee, ee-ee-ee-ee-ee-ee.  
Dolah ah-nee. Dolah aah-nee.  
Ee, oh, oh, hoh. Hee yah, heeyah.  
Ee, yah, ee, oh. Oh, ho, hee yah, ee, hee.*

CHANTED TO THE muffled cadence of rattles and the soft thud of moccasined feet, the last song of the Navajo's nine day Night Chant, or Yabaichai ceremony, floats in through the desert night, bringing with it the spicy smell of burning sagebrush and the smoke of many fires. For nine nights the Navajos have been holding this great ceremony of healing and supplication to the gods; and now the last of the chants floats in as they conclude the ceremony with the chant to the bluebird, just at sunrise on the last morning.

Across the arroya in the opposite direction stands the rugged cross of St. Luke's-in-the-Desert; outlined against a sky of turquoise blue.

On the one hand the age-old religion

of the Navajos, handed down for generations, their only means of expressing a religious life that is fundamental in the life of all Indians and especially the Navajos. On the other hand the new and to the Navajo Indian, unproven religion of the white man. Just where to draw the line between the two, or how to lead from one to the other is a question every missionary in the Indian country must face. Time and again we are asked, and at times I myself have almost wondered as I have watched the intricate making of a sand painting or listened to the reverent and impressive chanting of the medicine man, if it were not better to leave the Navajo to pursue undisturbed his own colorful rites and ceremonies.

But, before deciding, take a look behind the scenes. The Indian's religion and medicine are one and inseparable. Every religious ceremony is for the major part a healing ceremony based on the supposed power of the medicine man to drive out the evil spirits which are responsible for all illness of the body. The medicine man is both priest and doctor.



## THE SPIRIT OF MISSIONS



ST. LUKE'S-IN-THE-DESERT  
Built six years ago to serve the Navajo people  
near Carsons, New Mexico

But what are the conditions resulting from these long drawn out ceremonies? In my fifteen years of work among the Navajos I have seen case after case of cold, cough, and sore throats often result in more serious trouble; sore eyes from smoke and loss of sleep; children exhausted and sick from exposure and contact with sick Indians in a close, hot unventilated hogan. Contagious diseases are carried broadcast and often an epidemic of measles or whooping cough follows in the wake of a sing. Only a few years ago sing after sing was held over a child suffering from spinal meningitis, with every other child in the neighborhood exposed to the disease, until a Government doctor came and took the child, almost by force, to a hospital. I have seen little children go blind while sing after sing was held, when a very simple operation could have saved the child's sight. Could all the colorful ceremonies in the world make up to this little girl for all the years she must spend in darkness?

Then there is the economic aspect. Not only must the medicine man be paid what he demands in money, sheep, or goods, but all the visiting Indians must

be fed. I have seen many well-to-do families reduced to poverty by the holding of sing after sing over relatives suffering from tuberculosis or other diseases, ending only when the patient was dead and the family funds entirely wiped out. Not only was the sick person not helped but the germs of the disease were spread broadcast among those left behind.

After all, is it fair or Christian to allow heathen superstition, however colorful and picturesque it may be, to bar the progress of medical science when it means suffering and death to hundreds of little children and untold agony to a whole tribe? Have we, as a Christian nation and a Christian Church any right to keep back from the red man the knowledge of how to relieve and cure suffering and disease in order that he may provide a holiday for a few hundred tourists and interested spectators each year?

The young people of the tribe are becoming more and more a problem that must be considered. A new world is opening up to these boys and girls. The quiet, isolated life of the Indian country is fast becoming a thing of the past. Modern life and thoughts are spreading rapidly into Navajo Land. The Indian, in contrast to the majority of races, has not had time for the slow development of his own culture and for its assimilation into that of the incoming people. Things have developed so rapidly for him that he is not able to keep up with them. Modes of thought do not change as rapidly as modes of life and the incoming rush of new ideas and ways has left the mind of the Navajo youth in a whirl. He cannot understand the swiftly changing conditions. The Navajo youth is bewildered by the change from his primitive home in the hogan to the modern and efficiently equipped school to which he is taken. He is even more bewildered when he is returned a few years later, to the same home. During his stay at school he has absorbed modern ways of living. He has lived in a steam heated house, used electric appliances, and eaten well cooked food. When he returns to the hogan there are none of these. He must adapt him-



## "MAKE STRAIGHT IN THE DESERT A HIGHWAY"

self as well as he can to the old way of living again. He must learn all over to live in a one-room hogan where probably there is not even a wash basin to take the place of the bath tub that he has been taught is a necessity of life. Only a few can be absorbed into the life about the Government schools or agencies and a smaller number find employment in the already crowded neighboring towns and cities. The greater majority of the students must come back to the hogan and adjust themselves as best they can to conditions quite different from those in which they have spent their most formative years. Most of these young people have lost their faith in their own tribal gods and have accepted to some extent the religion taught at school. When he returns he finds that the tribe has not progressed and he has and there is nothing for him to do but to return to the age-old rites of his fathers.

There is no place for him to go for help or council in meeting his problems. He is alone, misunderstood by his people, lost, bewildered. Usually after a few weeks or months of holding on to the truths which he has been taught he drifts back into the life of his own people and seemingly forgets all about the God of whom he learned in school. Something must be provided for these young people to take the place of the old in which they are losing faith, and what can do it except a new faith in the living God. And how can he gain this unless there is some one to help and instruct him when he returns from his years in the schools? These young people are the hope of the tribe and it is to them that we must look for the future life of their people.

**T**Hese and many other problems are facing the Navajo people today. Hence St. Luke's Field Mission and the little chapel on the hill, St. Luke's-in-the-Desert at Carsons, New Mexico. Started fifteen years ago in a camp house rented from the trader as living quarters for the worker and a made over garage for a community room, this mission has ministered to the Navajos as best it could.



NAVAJO MAIDEN

Typical of the many children who come to the Sunday school at Carsons

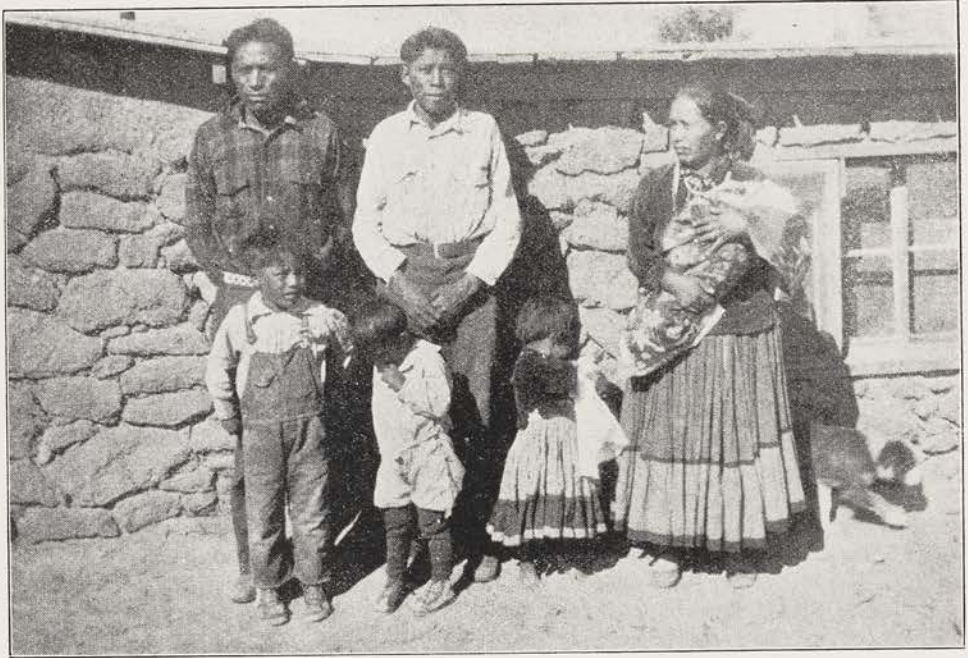
Into the little community room come hundreds of Navajos every month to use the cookstove and the ever-busy sewing machine. Hundreds of garments have been given to the poor and needy and other services performed in the name of the Master.

Last year more than two thousand dispensary cases were treated and many sick Navajos sent to Farmington to the San Juan Mission Hospital. Once a week Miss Thelma Kelm, nurse at the hospital, comes out to Carsons to hold a clinic in the community room. Often, too, she visits in the *hogans*, carrying medicines, giving treatments, and dispensing good cheer along with castor oil and cough medicine. Often she returns with three or four sick Indians in the back of the car, to take into the hospital where they can have a doctor and hospital care.

Six years ago St. Luke's-in-the-Desert was built. As I watched a Navajo youth build the beautiful altar of sand rock and petrified wood, with the same painstaking care and patience as to detail that I had seen him use in making some intricate designs in medicine sand painting a few weeks before, I caught a vision of the next generation of young Navajos put-



## THE SPIRIT OF MISSIONS



NAVAJO FAMILY NEAR CARSONS, NEW MEXICO

Representative of the five hundred Indian men, women, and children herding their flocks, weaving rugs, and living half nomadic lives in the twenty thousand square mile area centering at Carson's

ting the same fervor and enthusiasm into the religion of the one true God that they now put into their own religious rites. The Navajos are coming slowly to love the little church and to feel that it is their own. Last year there were twenty-two baptisms, mostly children, for while the Navajo clings to the faith of his fathers for himself he wants his children taught the newer ways. In this same little chapel services are held every Sunday afternoon, by the missionary-in-charge, the Rev. E. M. Lindgren. The children are gathered together in Sunday school by the worker in charge of the mission. The Government day school, which was opened last year, offers further opportunities for classes in religion.

A FEW YEARS AGO I was traveling through one of the roughest and most desolate parts of the desert when I found men at work with a wonderful assortment of tractors, graders, and plows. I asked what they were doing and was told that they were making a highway

across the desert. An almost impossible task it seemed at the time but it was not many weeks before the mountains and hills had been made low, the deep canyons and crevices filled up, the crooked places straightened and the rough places made smooth. There was a highway across the desert where now automobiles rush along at speed never before dreamed of in this slow going old desert. A mail bus goes through every day and tourists are beginning to invade the country to look upon the wonders of nature to be found nowhere except on the desert, and to see how the Navajo Indians live and work in their own homes. There is a highway across the desert, as man said there should be, and with it is coming new life from the great world outside to the hitherto isolated Navajo people.

As I looked at this wonderful achievement of man I thought of that verse in the Book of Isaiah which reads, "Prepare ye the way of the Lord, make straight in the desert a highway for our



## "MAKE STRAIGHT IN THE DESERT A HIGHWAY"

God." And in this verse I think may be found the real purpose and mission of St. Luke's Field Mission. To break down the mountains of superstition and ignorance, to fill up the hollows of sin and suffering, to straighten out the crooked places in the lives of the Navajo people, and to make the rough places plane. To make straight in the desert a highway for our God. A highway over which God Himself may ride into the lives of the Navajo Indians.

St. Luke's Field Mission is the only religious, social, and until very recently when the Government began some medical work in the day school, the only medical center in the entire district of about twenty thousand square miles, over which are scattered over five hundred Navajo Indian men, women, and children herding their flocks of sheep and goats, weaving the beautiful Navajo rugs, and living their half nomadic lives. The mission stands in almost the exact center of this vast tract of sand and sagebrush and there is probably not a Navajo in the entire district who has not at some time, in some way, felt the influence of its ministry.

The need of Christian work in this district cannot be overestimated. The medicine man still holds a powerful influence over the people but gradually his sway is declining and there must be something to take its place in the lives of a people, fundamentally religious. More and more boys and girls are returning from boarding school each year, looking for some one to help them retain something of what they have been taught in all the years away from their own people. Many of these young people come back with high ideals and ambitions to help their people to a higher standard of living but there is so much to pull them down and so little to uplift that

most of them soon become discouraged. The Government day school is offering additional opportunity to help conditions in the homes and for religious instruction to the children.

St. Luke's Field Mission is like a little candle in the midst of this large territory, trying to make its light felt all over the field. Unfortunately St. Luke's is not equipped adequately to meet the needs of the Navajos living within its boundaries. After fifteen years of work and effort we are still using the rented camp house, with nothing in the way of conveniences or comforts, and the made-over garage. A few years ago the Indian Trader gave us a deed to five acres of land on which to build the chapel. But since the cut in the budget a few years ago the mission has had a hard time to exist. This past summer it was necessary to close for three months in order to get out of debt and to secure a small amount on which to begin the year's work. We cannot go far towards meeting the problems that confront us until we have more room and better equipment. If that road building crew had not had better equipment for its task than St. Luke's Field Mission has for its great work the highway would not now be running like a great white ribbon from Farmington to Albuquerque.

The field at St. Luke's-in-the-Desert offers a great challenge to the Church and the call is urgent. The Navajo is standing at the cross-roads and does not know which road to take. The highway of God must be built quickly if it is to be ready for our God to use to reach the Navajo people now, when they need guidance so much. Who will help to build this highway over which God Eternal may come into the lives of the Navajo Indians?

1 1 1

*Through the courtesy of Asia Magazine, our cover this month is a reproduction of a Chinese interpretation of the Epiphany, painted a short time ago by a Chinese Christian artist.*



# Read a Book

**I**N PLANNING THE Presiding Bishop's book for Lent, *The Redeemer* (New York, Harper's, \$1) a stroke of genius centered the emphasis not on the doctrine of the atonement nor on the historic fact of the crucifixion but on the Person of the Redeemer, and on the practical and inescapable connection between His life and ours. Every care has been taken to make the book realistic and practical.

A tremendous drama is outlined in the Presiding Bishop's opening paragraphs: A human being observes evil about him in the world, notes the evident need of redemption. He hears talk of "atonement" and "propitiation" but dismisses all this as a matter chiefly of concern to the theologian or the scientist. Then the moment comes when to his dismay he realizes that he is no mere observer but is personally and consciously involved, a part of the phenomenon. He is caught himself in the struggle.

Then, searching desperately for help in some power stronger than his own, to his amazement he finds that the solution is as personal as the problem. "The thought of 'redemption', once conceived of as a transaction which my mind could not accept, and my conscience would not, now glows with new meaning, illuminated by the light that shines from God's human face. . . . Through a sense of His presence, an apprehension of His life and death, a moral experience gained through faith in Him, the fact of redemption glows with light that shines from the face of Jesus Christ."

The chapters of the book, one for each week of Lent, divided into daily readings, are variations of this theme and its effect on every-day life. "The redemption of mankind is as practical concrete a matter as next year's food-supply."

The writers are the Presiding Bishop, the Bishops of Albany, West Missouri, and Texas, the Rev. Karl Morgan Block,

Rector, Church of St. Michael and St. George, St. Louis; the Rev. Arthur Lee Kinsolving, Rector, Trinity Church, Boston; and the Rev. Shirley Carter Hughson, O.H.C. The Rev. Bernard Iddings Bell, Canon of Providence, is editor of the book. Royalties accruing from its sale are to be used for some missionary enterprise of the Church.

As with most religious books, its value for any reader depends on what the reader brings to the book. Saints will find much nourishment in it; to conscious sinners it will bring comfort and encouragement. Indifferent sinners, if they can be brought to read it, will surely be led at least to pause and consider, and even cynics must be impressed by the fact that a group of writers so diverse in their ideas can produce a book so unified in thought. "What after all is this priesthood," a cynic must wonder, "that can draw together in such unity these widely varying points of view?" Nor is there any watering-down or any trace of that attitude, so sadly familiar in some coöperative enterprises, that avoids saying anything to offend anyone and so says nothing worth saying.

The white light of truth falling on these authors breaks into seven colors, and each contributor writes according to his color. In the mind of the reader who has finished the book, the colors come together again and there stands out before him the radiant white figure of the Redeemer. It is a rare achievement in preaching for a man stepping down from the pulpit to leave in the minds of his hearers not an image of himself but of Christ. This book achieves that result.

If there are still people distracted by ideas of "high" and "low" Church, whatever these terms are now supposed to mean, this book should be a wholesome tonic. What these writers seem to want for everyone is "deep Church."—G.W.B.

# The Spirit of Missions

PICTORIAL SECTION



A SMALL TINGUIAN CHRISTIAN

Patricia's father and mother are firm supports of St. Paul's Mission, Balbalasang, Philippine Islands. This mission, which is but little more than a decade old, has more than six hundred baptized Christians. The Rev. A. L. Griffiths is in charge.





*A St. Faith's girl and her sister*



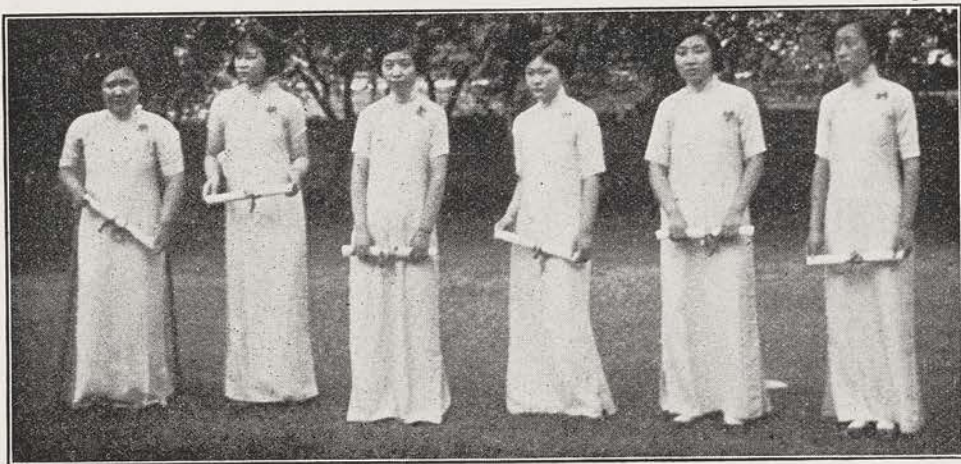
*St. Faith's fits Chinese girls for their place in a modern world*

## St. Faith's School for Girls, Yangchow, China



*(Above) First Graders (Below) This year's junior high school graduates. The girl third from the right is the daughter of one of the first three students at St. Faith's in 1914*

Established in 1914, St. Faith's is the only girls' high school maintained north of the Yangtze River—the Mandarin-speaking district of Kiangsu Province—in the Missionary District of Shanghai, by the Episcopal Church. Miss M. Althea Bremer, who has been in China since 1913, is the principal. The other American teacher is Miss Florence E. Moore, a newcomer to China, who went out in 1935.



## Negro American Youth Attend Church Schools



*The Fort Valley School in Georgia, one of the nine institutions of the American Church Institute for Negroes, gives courses in child care*



*St. Paul's School boys learn useful manual arts—this one has made a lamp*



*An English class at the Okolona Industrial School in Mississippi*



*The Sewanee Provincial Synod attended the opening service of St. Stephen's Chapel at the Gaudet School, New Orleans*



## Life at St. Michael's Mission Ethete, Wyoming



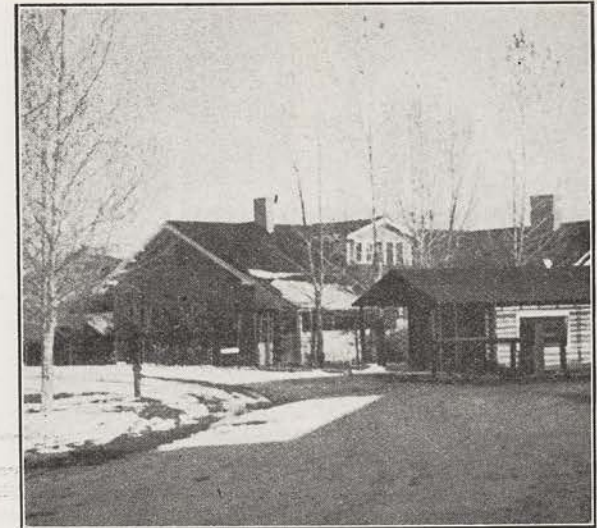
*Our Father's House, the chapel at St. Michael's Mission, on a winter morning. The altar window of clear glass frames a picturesque mountain scene*



*Yellow Calf, Chief of the Arapahoe Indians, is a sturdy supporter of the Church's ministry to his people*



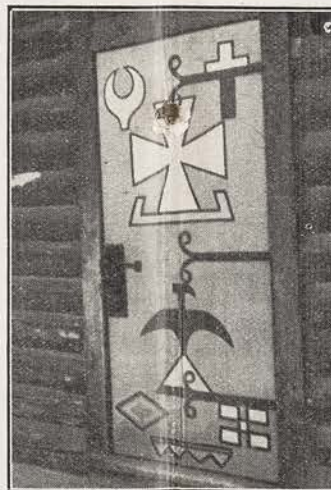
*The Rev. H. W. Thompson, Warden of St. Michael's Mission. His story of the Church in Wyoming appears on page 8*



*St. Michael's Mission in typical Arapahoe fashion is built around a semi-circle. Here is part of the arc showing the mission office and rectory*



*The main school building including boys' dormitory and dining room*



*(Left) The door of Our Father's House is decorated with Indian symbols*

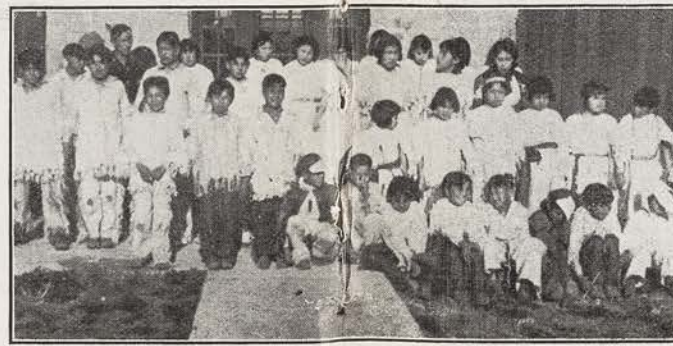


*(Right) The baby clinic, an important feature of St. Michael's has a party*



*Arapahoe mother and baby. The baby's hood is solid beadwork*

*(Right) Arapahoe Indians prepare food for a feast at St. Michael's*



*St. Michael's boys and girls present an Indian play*





*Sunday school at Devil's Slide, Utah, begun a few years ago by the Rev. K. W. Nakajo*



*The Bishop of Oregon, the Rt. Rev. Benjamin D. Dagwell, with Mr. Nakajo*



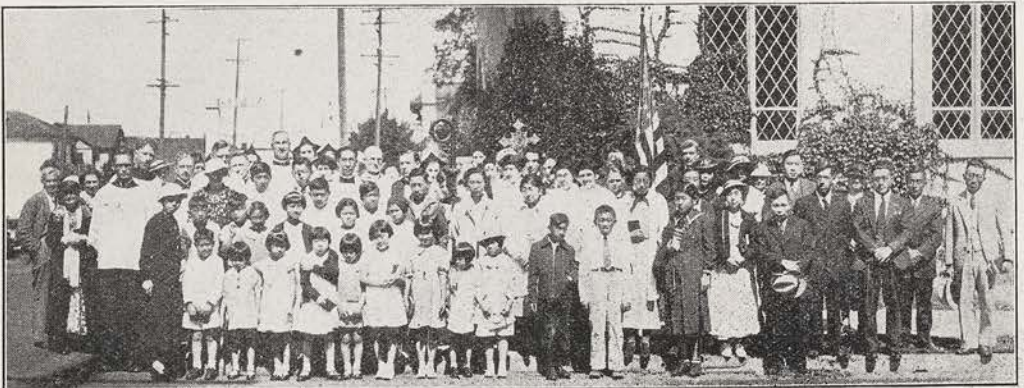
*Japanese children flock to the Sunday school of the Church of the Epiphany, Portland*



*(Above) The Sunday school at Gresham, Oregon, organized a year ago by Mr. Nakajo. (Below) Japanese gathered at St. Stephen's Cathedral, Portland, for Mr. Nakajo's ordination*

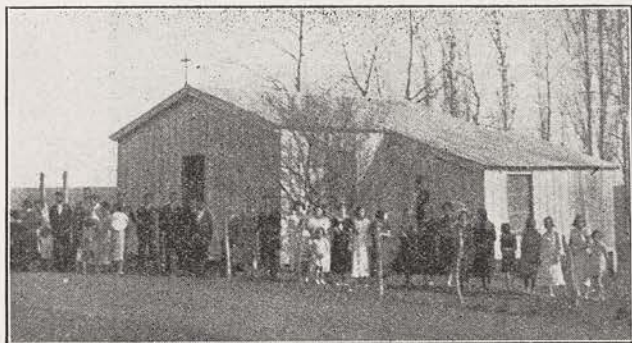
## Japanese in Oregon Have Own Priest

The Rev. Kenneth William Nakajo who recently was advanced to the priesthood by the Bishop of Oregon, the Rt. Rev. Benjamin D. Dagwell, is in charge of two Japanese congregations, the Church of the Epiphany, Portland, and a mission at Gresham. He has begun several missions among his own people in the Northwest





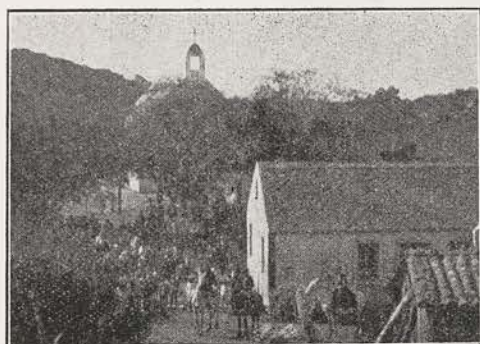
## With Our Fellow Churchmen in Southern Brazil



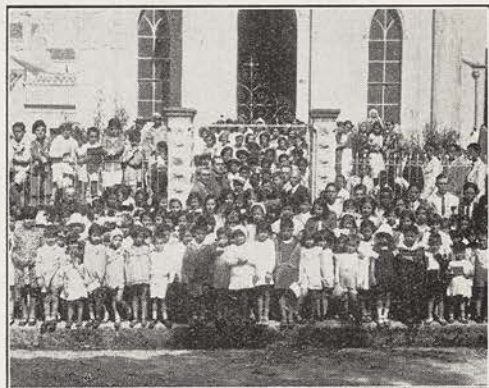
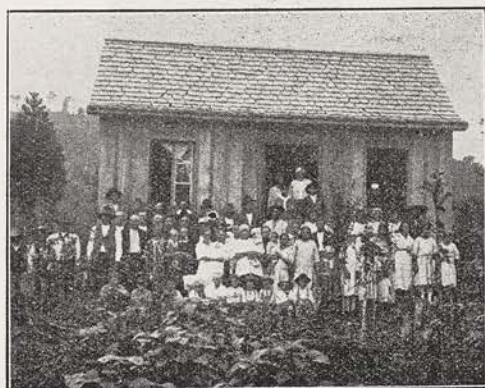
*Congregation, St. Paul's Chapel, Perdiz, one of two country missions associated with Christ Church, Jaguarao, where the Rev. Rodolpho C. Rasmussen is the missionary in charge*



*Christ Church in the border town of Jaguarao reports more than two hundred baptized Christians*



*(Above left) Church of the Divine Saviour, a country congregation near Pelotas. (Above right) Mothers bring all their children to church in a country mission. (Below left) Agnus Dei Mission, Rancho Grande. (Below right) Church of the Crucified Sunday School, Bagé*





The Missionary Bishop of Southern Brazil,  
the Rt. Rev. William M. M. Thomas, who  
writes of a recent visitation on pages 37-40



## 2500 Miles Through Southern Brazil

Continuous rain adds to the hardships of visitations to congregations in State of Rio Grande do Sul, from Rio Grande to Marcellino Ramos

*By the Rt. Rev. William M. M. Thomas, D.D.*

*Missionary Bishop of Southern Brazil*

LAST SPRING, I chose April and May for my visits to a long chain of stations extending about 2,500 miles from Rio Grande to Marcellino Ramos, including points to right and left of the crooked line of the railway that joins the most southerly and northern points of the State of Rio Grande do Sul, in the hope that they would welcome us with good weather. In this we were greatly disappointed! It rained and rained hard at about half of the thirty-four places visited. Four stations we never reached at all and at ten others it rained with varying degrees of vengeance. Yet there were good congregations which totaled, by count, 150 per cent of the communicant strength of all the parishes along the line; just one barometer by which the religious life of whole sections may be judged.

How do we travel in Brazil? The map, showing Porto Alegre on latitude thirty degrees South, suggests that the best way to get to Pelotas is by steamer 150 miles down the *Lagoa dos Patos* (Lake of Ducks). To visit Rio Grande, Pelotas, Bagé, Sao Gabriel, Cacequy, Santa Maria, and Boa Vista do Erechim, all on the main line of railway, together with all-day trips by branch lines to Jaguarao, Dom Pedrito, and Livramento is a journey of two thousand miles or more. A half-dozen trips from some of these places is made by auto and a few by cart or horseback.

At Pelotas the rain came down in torrents making it impossible for me to get out to the country churches for confirmation. Streams swell and the clay roads become impassable for automobiles. I was much disappointed for I knew that

the two country congregations, in charge of catechists, were rejoicing over the prospect of an Easter service and communion.

It is an all-day journey by train from Rio Grande to Jaguarao, a border town, where the Rev. Rodolpho Rasmussen is rector of Christ Church and adjoining missions. Railroad construction has just been completed connecting the State of Rio Grande with Montevideo, through Jaguarao. A modern water and sewerage plant is also nearing completion.

Several years ago at one of the country missions I confirmed a class of nineteen candidates who had not had sufficient instruction, but who wanted to be admitted into full communion. Mr. Rasmussen assured me he would look after them. On this visit it was gratifying to note that there was only one absentee of the nineteen, he with reasonable excuse.

At Bagé over 750 persons came to the various services; thirty-five were confirmed. More than two hundred children are in the Independencia School so ably directed by the Rev. A. T. Pithan. It was Saturday morning when I visited the school, and on every Saturday after the opening exercises of Bible reading, song, and prayer, the children recite. And, my, how they did recite, both boys and girls, in Portuguese, French, and English. The 230 children who answered the roll call at the Sunday school in the Church of the Crucified filled the church building to capacity.

At Dom Pedrito it was raining and as only one of the candidates could get to the evening service, the rector announced a second service for the following day, before my train left at four p.m. I won-

## THE SPIRIT OF MISSIONS

dered whether people who cannot or do not go to church when it is raining were sufficiently serious in their resolution to be confirmed. I learned afterwards the import of our Saviour's teaching "Judge not, that ye be not judged." At the second service all the remaining candidates were present, and a good congregation. I learned too that one of them had started to church the evening before, got caught in the rain and was compelled to go back home, but wept in her disappointment until near midnight.

Lavras, a small town on a hillside, is the county seat of a cattle-raising district. But the main occupation of the population is gold digging, while the army regiment stationed on the outskirts of the town contributes more to the support of the domestic industries than all the gold

mines. Anyone can get in a day as much as a gram of gold from the stream that flows past the village and all have equal rights as to hunting privileges. The only restriction is that all gold must be sold to the Bank of Brazil.

This was my first visit to Lavras. A pouring rain kept the congregation away. But all six candidates came. A little chapel had been tastefully arranged at the home of one of them. In a recessed door, which, quite correctly ornamented, served as a retables, a communion table was placed with retable, cross, and vases, all ready to be used for the celebration we had the next morning.

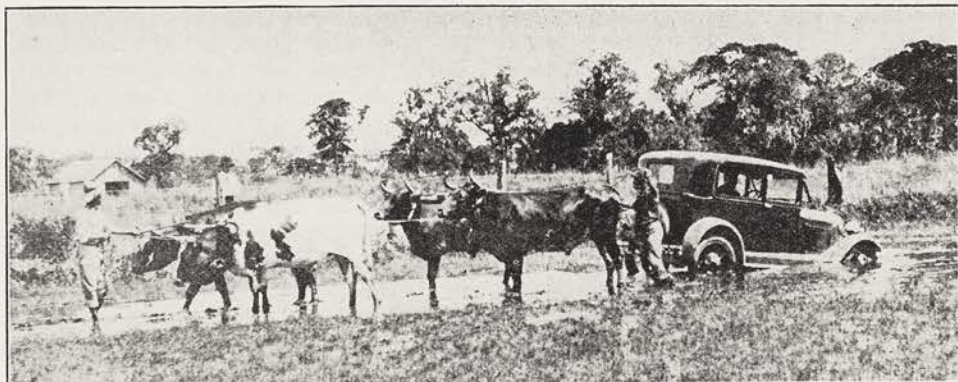
At Sao Gabriel our Church people do things on a wholesale plan. The Sunday I spent there happened to be my birthday. I celebrated and preached at the



SCENE OF BISHOP THOMAS' VISITATION DESCRIBED IN THIS ARTICLE



## 2500 MILES THROUGH SOUTHERN BRAZIL



FRIENDLY HANDS AND OXEN PULL BISHOP THOMAS OUT OF MUD

This scene is similar to the Bishop's experience on the trip from Rancho Grande to Agnus Dei when late at night his car was stuck in the mud

morning service; presided over the Sunday school and spoke to the children, and then embraced each one of the 110 as they came forward to wish me many happy returns of the day. At a service in the Chapel of Light in the afternoon I was not allowed to forget the need of a small church bell. Later in the afternoon the Church societies and vestry met at the little parish hall to offer me a cup of tea and *doces*. A group of girls, led by a graduate of the Porto Alegre Conservatory of Music, sang a birthday hymn and a young man spoke. At the evening service there was a good class to be confirmed.

Two-days' journey by train took me through Cacequy, Rosario, and Livramento, to Santa Maria. At each of these places I stopped for a day or two. It rained at three of the four points, but services were held and classes confirmed. At Santa Maria the young rector, the Rev. Egmont Krischke, is carrying on an aggressive work and I was sorry the rain kept me from seeing it all. At one of his four Sunday schools many of the one hundred or more children come from so-called Communist families. On a Saturday afternoon we drove up a mountain road to Pinhal. The road is so steep that we had to get out of the cart and help the horse by shoving; half way up we changed horses. Coming down at night we also had to walk, I ahead to find the road on as dark a night as I ever have

experienced. I had to take off my coat so that Mr. Krischke could see me. I could not even see the white horse. But it was well worth the labor, for on the mountain about 1,500 feet above the town of Santa Maria, we found the little chapel, to which we gave the name of All Saints', just built by a small group of Churchmen. It is simple in construction, but of stuccoed brick and nicely furnished, chancel and all.

At Ijuho and Erechim we held our services in the German Evangelical Lutheran churches. The German colonies are very large in this State. The Lutheran Church which recently commemorated the fiftieth anniversary of the organization of their synod, has about eighty pastors and some 200,000 members.

Ijuho is a progressive town and the export center for butter, lard, and pork products. Ijuho butter is eaten now in most towns of this State, as well as in England.

The Rev. Albert Blank is at Boa Vista do Erechim, where our work started with the town. The town is the county seat and center of a large and progressive agricultural community; its main products of export being lard, wheat, potatoes, and lumber. There is a constant stream of wagons drawn by eight horses or mules coming into town from three or four main arteries. Around Boa Vista there are several Indian reservations,



## THE SPIRIT OF MISSIONS

which Mr. Blank visits periodically, laying the foundations for Church work among the Indians. It is a difficult task due to their natural reserve, their superstitions, lack of ambition, and all idea of foresight.

Christ Church, the rectory, and a parish hall were all built by Mr. Blank at a time when lumber was cheap. Much of it he secured for the asking. In the parish hall there is a parochial school with sixty-five children. Five or six outstations connected with Christ Church are all under Mr. Blank's care. He uses a car for his visits to the Indians and for his longer journeys to the outlying missions. It is fifty miles from Boa Vista to Rancho Grande. One's car does not always behave as one expects. When we visited together Rancho Grande and Agnus Dei, in my old car now loaned to Mr. Blank, five hours were spent on roads that were passable only with the help of friendly hands and willing oxen. Mr. Blank, bare-footed with his trousers up to his knees, and I alternately shoving and steering, and both of us covered with

mud, looked like tramps as we reached the hospitable home of Mr. and Mrs. Gielow, where we were to spend the night. It was midnight when a friend came to our aid with a yoke of oxen, and an hour later when we finally reached the Gielows near Agnus Dei Church. It is here that one can count on a ninety or one hundred per cent attendance of all communicants; nor did they disappoint us this time. Eight young men made up an orchestra and everybody sang.

It is a pleasure and somewhat of an inspiration to travel a couple of hundred miles with a man like Mr. Blank, to hold services with him in private homes, at Rancho Grande and Balisa, in Agnus Dei Chapel and Christ Church, the first one in the State of Santa Catharina and the other fifty miles away in the State of Rio Grande do Sul, and finally in the German Church at Erechim, thirty miles on the other side of Boa Vista, confirming in four classes a total of thirty candidates and a total attendance of more than 450 persons. All results of faithful service under difficult conditions.

### The Year of the General Convention

WITH unbelievable speed two years have passed since the Church met to take stock of herself at Atlantic City. The final year of another triennium actually is here. Within a few months the hosts will gather again, this time at Cincinnati. The consecrated zeal with which the record of this year unfolds will determine whether the mood at Cincinnati will be ready for victory or keyed to defeat.

Why not, "an acceptable year?"

THE SPIRIT OF MISSIONS is chiefly concerned with the missionary record. While there are signs of improvement this great cause lags. In a truly acceptable year the whole of God's purpose will become the purpose of us all. Let the Church feel instantly the advancing tide of economic prosperity. We bespeak a valiant year for every parish need. We urge the utmost fidelity to every diocesan program but upon a rising tide of zeal we plead for a revived loyalty to the dearest hope at the heart of God that as He sent His Son and as we obey Him, we all will be filled with discontent until we, in His Name, have reached the uttermost parts of the earth. In this spirit shall we not in truth make of the New Year, the last of this triennium

"An Acceptable Year."



## Sisterhood Begun in Philippine Islands

Bishop Mosher clothes a Benguet Igorot and a Moro as first novices in native order for women, the Sisterhood of St. Mary the Virgin

*By the Rev. Clifford E. Barry Nobes*

*Mission of St. Mary the Virgin, Sagada, Philippine Islands*

THE JOY of seeing how true it is that the Church is intended for all men, comes only to those who live among people of different cultures. They, by personal experience, can testify that in Christ Jesus there are no racial distinctions. They can point to ways in which the Church has adapted its worship and institutions to the needs of newly converted groups. And since they are but the representatives of their fellow Christians at home, it becomes their duty to report these evidences of the catholicity of the Church to those who have entrusted them with their task.

For more than thirty years the Church has worked among the less advanced racial groups of the Philippine Islands. The response of the people to whom the Gospel has come has been magnificent. Strong centers of Christian work have been established among many of the subdivisions of the Igorot people, among the pagan Tiruray, and among the Mohammedan Moros of Mindanao. In the past decade it has become necessary to make provision for converts who have felt that God wants them, too, to share in spreading His message among their tribesmen. Postulants and candidates for Holy Orders are being trained for the time, in the not too distant future, God willing, when there will be a native ministry.

But until recently, the

Church in the Islands made no provision for girls who were called by God to give themselves to Him. That defect has now been remedied. On October 2, 1936, the Rt. Rev. Gouverneur Frank Mosher, Bishop of the Philippines, presided at the clothing of two novices for a proposed native religious order, the Sisterhood of St. Mary the Virgin. At that time, in the Church of St. Mary the Virgin, Sagada, Bishop Mosher gave the habits of sisterhood to Virginia Daroan and Lillian Frances Bagis. The two novices are known as Sister Teresa and Sister Estrella.

Sister Teresa is a Benguet Igorot. For the past five years she has wanted to try her vocation to the religious life. Until the opportunity presented itself, she lived under a rule drawn up for her by some of the missionaries and in the meanwhile carried on catechetical work among her own Benguet people in the neighborhood of Baguio.

Sister Estrella is a Moro, educated in the mission school at Zamboanga. Until recently, she was a Mohammedan. Although she, too, had entertained hopes of becoming a Sister for several years, she thought it wise first to finish her schooling. Mohammedans vigorously oppose conversions to Christianity, and in Sister Estrella's case, there were difficulties which for a time seemed insuperable. As long as



First novices of the Sisterhood of St. Mary the Virgin: Sisters Estrella and Teresa

## THE SPIRIT OF MISSIONS

she was a legal minor, responsible to her father for her acts, she refrained from being baptized. When she attained her majority, and realized that her family would no longer be held accountable by the Moslems for her conversion, she became a Christian.

A little more than a year ago, when the Sisters of the Community of St. Mary in Sagada announced that they would accept postulants for the religious life, Sisters Teresa and Estrella came to Sagada and presented themselves for training. From the beginning, it was thought wiser to establish a new order than to take aspirants for the religious life into an existing community. The Sisterhood of St. Mary the Virgin is the result, although, properly speaking, the sisterhood will not come into existence until it has professed members.

There will undoubtedly be other candidates for the order in the near future. The infant sisterhood already has a large num-

ber of associates, who are banded together in the Guild of the Holy Guardian Angels. These native girls and women follow a simple rule of daily prayer and once a week they meet together for corporate prayer. Although the Sagada chapter, with about forty members, is the only one thus far, it is expected that other chapters will soon be established in other stations.

The new sisterhood will fill a gap in the religious life of the native Christians of the Islands. Already, the two novices are exerting a tremendous influence on the Christian girls of Sagada. Their chief work has been, and must of course always remain, one of prayer, but they have nevertheless found time for training young children in the catechism and in teaching them useful needlecraft.

We pray God that they will continue in the vocation to which God has called them and that others will be moved to join them.

### Looking Ahead in 1937 with the Editors

**T**HE SPIRIT OF MISSIONS in 1937, the second year of its second century of service to the Mission of Christ's Church promises to give its readers an unusual range of articles and pictures of the Church's work in every land. Several special numbers are planned:

Next month (February) brings the annual Lenten Offering Number which everywhere boys and girls of the Church school will sell in increasing quantity to swell their gifts to missions. (See back cover for details).

April will bring a United Thank Offering issue with details of the great Presentation Service planned for Cincinnati next October and other news that every Churchwoman should have.

An early summer issue will commemorate the semicentennial of the establishment of the Church in Japan; and

November will be a complete record of the missionary aspects of General Convention—a culmination of the year's presentation in story and pictures of the Cincinnati meeting.

All the issues will be full of the most fascinating articles and pictures of the Church's missions at home and abroad. Added to the regular features, this year, will be a special series on the Forward Movement which will begin in the February issue. The contributors will include Bishop Hobson, the Rev. Oliver J. Hart, Mr. Clifford P. Morehouse, the Rev. Karl M. Block, the Rev. C. Leslie Glenn, Mr. Coleman Jennings, and Bishop Maxon.



# Why Missions?

*The Rev. W. A. Lawrence Considers Some Common Questions*

*The Rev. W. Appleton Lawrence, D.D., Rector of Grace Church, Providence, Rhode Island, and Bishop-elect of Western Massachusetts, will be consecrated on January 13 in Christ Church Cathedral, Springfield, Massachusetts. Dr. Lawrence's father, the retired Bishop of Massachusetts, will have a prominent part in the service, which is said to be the first in this Church in which a father has consecrated his son. The other consecrators will be the Presiding Bishop and the Bishop of Massachusetts.*

“**D**o you think we should give to missions for people in foreign lands when there are thousands in America who are not Christians?”

“Why should we force Christianity upon people who don't want it, anyway?”

“They have their own religion, which is good enough for them. Why should we go to them with ours?”

These are questions which are in the back of the minds of many loyal Churchmen, even though they may, out of duty or loyalty, support the missionary enterprise. They are questions which I feel can and should be answered, and I am going to try to do so in a very brief and simple way because I feel so very strongly on the subject.

Of course it is easy enough to find arguments for not giving to Christian work in foreign lands when there are so many people in our own land who are still in dire need and completely outside the influence of the Church. The one most often offered is, perhaps, the old adage, “Charity begins at home.” This is very true, but certainly it ought not to end there, for if it does, it is not really charity but only camouflaged selfishness. Knowledge may begin with the alphabet but surely it ought not to stop there. Music begins with learning the scales but

it is a poor thing if that is all one learns. As a matter of fact, the refusal to give to distant interests usually reveals not a larger charity at home but rather a lack of it there, as well. To be a good father does not necessarily prevent one from being a good neighbor. Indeed, if you are a good father, you are also apt to be a good neighbor. Moreover no manufacturer is content to wait until he has “sold” everybody at home before he goes afield. Can you imagine the Eastman Kodak Company confining its efforts to Rochester and vicinity till everybody had bought a camera? Of course not! When we see the sign of the Standard Oil Company or the American Tobacco Company in some distant place, it does not mean that they are having a hard time at home and find it necessary therefore to reach out for foreign markets, but rather it is an indication of their strength at home which shows itself by reaching out to distant places. As someone has said, “If it is not worth exporting, it is not worth keeping”—and this is as true of religion as of any other commodity.

As to the second question, of forcing religion on other people, who already have a religion of their own. It may have been true that force was used in the past, but it certainly is not true in the present. Appeals are pouring in to every missionary society for teachers, doctors, and clergy, to go out and fill vacancies, or to answer the earnest appeal of some group of people who long to hear the Christian message. When the great missionary, James Chalmers was working in Africa, two African chiefs came to him and asked for teachers. He said, “I have no one to send.”

Two years passed, and he arrived one Sunday morning at the place where the tribe dwelt. He found the whole tribe on their knees. He was astounded.



## THE SPIRIT OF MISSIONS

"What are you doing kneeling down this way without saying anything?" he asked.

"We do not know what to say," they replied, "but for two years now, for four hours each week, we have been praying like this, waiting for someone to tell us what to say."

This is not an isolated instance, nor is it one only in the past. Just this week I read two pathetic appeals from missionaries who wish additional forces sent into the districts which they have not been able to touch, where the people are eager and anxious for the message and the ministrations of a missionary. The field is indeed ripe for the harvest.

As for the fact that they have "their" religion, why should we therefore go to them with "ours." Surely we must realize that Christianity is not an American product, nor is it even a Western affair. Jesus was a Jew, not an American. He was a Semite, not an Anglo-Saxon. He lived in Palestine, not in the U.S.A. Missions are not a man-made scheme. God, as revealed in Jesus Christ, is not our achievement, something that we take out as our contribution. Missions are a part of God's expanding love, in which we are privileged to have a part. Christianity is emphatically a religion which overflows all barriers of class and creed and color. We can only call it ours today because the Apostles and their successors were tremendously missionary minded. If they had not been, the Angles would never have heard of Christ; and if the Angles had never heard of Christ, we here in America would probably never have heard of Him, either. Christianity is not ours, except in trust, to pass on to others.

Missions are not something added to Christianity. They are the very heart of Christianity: the Spirit of Christ can only be kept alive by being given away.

Phillips Brooks once said, "It is not a question of whether the heathen will be saved if we do not take the Gospel to them; it is rather a question if we can be saved if we don't." It seems to me that the heart and kernel of the Christian religion is bound up in this thought and

principle of giving to others. "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake . . . shall find it." It sounds contradictory. It seems irrational. And yet, as life goes on, we find it absolutely true. Life demands growth, outpouring. As soon as a tree ceases to put forth new shoots, we know that it is beginning to die. Still water becomes stagnant and breeds disease. Only when it is running freely is it likely to be fresh. "Give, and it shall be given unto you" is often misunderstood. It is not just a good policy to give, in case sometime you might be in need. Rather when people start doing things for others, they raise within themselves new powers and abilities which enable them to do still more.

The missionary work of the Church is only the logical continuation of the Incarnation. "God so loved the world that he gave." We must so love the world that we, too, shall give. Christ said, "Go ye into all the world," and for all who accept the leadership of Jesus this command ought surely to be obeyed. Can you imagine a child saying that he loves his father, and then disobeying his instructions, evading his obligations, refusing to do what plainly he was told? There certainly is no indication in the New Testament that the Gospel is to be restricted to a certain group who live under one flag or are of one color or speak one language. It is quite the contrary. When we say "Our Father," we must include people of all races and colors and languages. I came across a saying the other day which rather struck me between the eyes. It was "The heathen are saving the Church." Indeed they are. They are drawing the Church out of itself in response to the cry of human need. What people need is not to be converted to missions, but converted to Christ. What the Church needs is not primarily attorneys for defence but witnesses of the power of Christ. You and I are inevitable missionaries—some of us merely missionaries of social prestige or business power. Please God, henceforth let us be missionaries of our Lord and Saviour, Jesus Christ.



# The Forward Movement

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

## A Call to Laymen of the Church

“**A** DANGER threatens the progress of the Forward Movement,” declared the Chairman of the Commission, at its semi-annual meeting, December 2-4, 1936, in St. Paul’s Church, Chestnut Hill, Philadelphia. “The tremendous circulation of the manual of Bible readings and devotions, *Forward—day by day*, has caused some people to think of the Forward Movement as mainly concerned with production and circulation of this manual. The purpose of this manual and other literature issued by the Commission is to help the inward and spiritual preparation of the individual. This is only a part of the Forward Movement program: the full program demands outward and corporate action.”

Before adjournment the Commission issued a clarion call to the men of the Church:

Every member, whether ordained or lay, is expected to help extend the work of the Church, but the Commission looks especially to the laymen for response to this Call for Action.

We brand as untrue and misleading the all too prevalent notion that the Church has no real work for the laity, that the clergy must do it all. We insist with all our might that the work of the Church must be done by the whole membership—and notably by the laymen who outnumber the clergy one hundred to one.

While laymen’s work, of course, includes the support of every good cause such as the Community Chest, the Y.M.C.A., the Boy Scouts, hospitals, more primary is the work of the Church itself.

The Commission asserts without fear of contradiction that the cause of personal evangelism, finding and visiting recruits for baptism and confirmation; the whole-hearted support of the clergy in definitely religious work—all this is the layman’s privilege and duty.

This work falls under three heads of our daily rule of life: serve, worship, and share. Each word should be taken in plain literalness:

*Serve.* We confidently expect that in every parish in the land at least a few men will band together to determine how best they can serve in their home congregation; that they will offer their services to their rector with the definite idea of taking an active part along with him in the ministry open to them, especially by visiting, joining study groups, and preparing for a parish mission.

*Worship.* Laymen will make regular habitual attendance at church a sacred rule of their work. They will seek, not only as individuals but with group consciousness the presence and power of God in the sacrament of the Holy Communion. They will acknowledge and depend upon this act of worship for strength to work.

*Share.* This word is the very keynote of the motive for laymen’s work. It acknowledges the richness of God’s goodness to men by an act passing on those very benefits. A layman’s work will be known by the extent to which he unites with others to share his time, influence, resources, money, and personality in the cause dearest to his heart—the Kingdom of God.

TWENTY-FOUR men and women, representing various aspects of the Church’s life and thought, have been invited to attend a conference on the missionary motive, to meet at St. Paul’s Church, Chestnut Hill, Philadelphia, January 18-20.

Such questions will be considered as: Is the sagging of missionary interest due to a self-centered conception of the Church’s task? Is it due to an uncertain conception of our Message? Is it due to a lack of respect for the work? Or to the weakness of disunion? Are there any other causes? How can we make Church members more missionary-minded?

The time will not be spent in listening to addresses, but in bringing the ideas of a group of leaders gathered with a single purpose, to focus on the greatest problem the Church—and the world, too—faces today.

# SANCTUARY

## The Field is the World

FOR THE COMING YEAR it has been suggested that this page follow a plan which will present each month some intercessions and thanksgivings for each mission field. The immediate objection to any such plan is that it tends to become mechanical and uninspiring, but the answer to this lies chiefly with the one who prays.

Nor will this plan mean that having prayed in one month for Liberia, for instance, we shall not think of that country again for a year. Rather it means that, praying daily for the Church's mission in all the world, as every Christian must who uses the Lord's Prayer, we shall also think together of one part especially, and feel the sense of unity and strength that comes from a corporate act.

Furthermore, we shall all want to remember frequently certain important Church events of the coming year:

Three new Missionary Bishops assume their office: Bishop Ziegler of Wyoming, and the Bishops-elect to be consecrated in January, Dr. Beal for the Canal Zone and Dr. Atwill for North Dakota.

The General Synod of the Chinese Church meets in April.

The Japanese Church celebrates its fiftieth anniversary.

The Missionary District of Honolulu marks the seventy-fifth year since the English Church started work in Hawaii and the thirty-fifth anniversary of the transfer to the American Church.

The Universal Christian Council for Life and Work meets in Oxford next July, and the World Conference on Faith and Order in Edinburgh next August.

General Convention and the Triennial Meeting of the Woman's Auxiliary meet in Cincinnati next October.

For 1938, many thoughts and plans are already centering about the International Missionary Conference in Hangchow, China.

For these and for all the Church's work, for the unity of the Church, and for peace, let us pray:

OUR FATHER, who art in heaven,  
Hallowed be thy name,  
Thy Kingdom come,  
Thy will be done,  
On earth as it is in heaven.

Give us this day our daily bread  
And forgive us our trespasses  
As we forgive those who trespass against us.  
And lead us not into temptation but deliver us from evil;  
For thine is the Kingdom, and the power, and the glory,  
For ever and ever. Amen.



# The National Council

Conducts the General Work of the Church between Sessions of the  
General Convention and is the Board of Directors of  
The Domestic and Foreign Missionary Society

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## National Council Meeting December 8-9

**T**HREE NEW MEMBERS, the Rev. W. Appleton Lawrence, D.D., Warren Kearny, D.C.L., and Col. Leigh K. Lydecker, were present at the National Council meeting in New York City, December 8 and 9, and a fourth, the Rev. Edmund P. Dandridge, D.D., was elected to membership.

The Rev. W. Appleton Lawrence, rector of Grace Church, Providence, R. I., and Bishop-elect of Western Massachusetts, whose consecration takes place January 13, succeeds the Rt. Rev. Henry K. Sherrill as representative of the First Province. Dr. Lawrence, the son of the Rt. Rev. William Lawrence, retired Bishop of Massachusetts, was born in Cambridge in 1889 while his father was Dean of the Episcopal Theological School. After graduating from Harvard College he prepared for the ministry at the Episcopal Theological School and Union Seminary. Since his ordination in 1915, he has served as rector of St. Stephen's Church, Lynn, Massachusetts, and Grace Church, Providence. He has been active in civic affairs of Providence and in the work of the Diocese of Rhode Island. He has been a deputy to several General Conventions and is a member of the Standing Committee of the diocese. On the Council, Dr. Lawrence will serve as a member of the Departments of Christian Social Service and Finance.

Dr. Warren Kearny of New Orleans succeeds the Rt. Rev. Edwin A. Penick as representative of the Fourth Province. He was assigned to membership on the Department of Domestic Missions. Senior member of J. Watts Kearny & Sons of New Orleans, Dr. Kearny was at one

time Collector of Customs of the Port of New Orleans. His present business associations include the presidency of the Hunter Canal Company and directorships of the N.O. & N.E. Railroad and Hibernia National Bank.

Much of Dr. Kearny's life has been given to the service of the Church. He has been for twenty-six years, secretary of the Standing Committee of the Diocese of Louisiana, and for thirty-six years a member of his diocesan Board of Missions. He is diocesan chairman of the Committee on the Church's Program and of the Church Pension Fund. For thirty-two years, Dr. Kearny has been a vestryman of Trinity Church, New Orleans, during seventeen of which he has been senior warden. He is a member of the Provincial Council, secretary and treasurer of the Provincial Department of Missions and secretary of the Provincial Department of Finance. Dr. Kearny is a member of the National Commission on Evangelism and of Joint Commissions of General Convention on the Status of the Negro, Theological Education, the Forward Movement, and Laymen's Work. He is executive vice-president and secretary of the Laymen's League.

Educational work and social work have always interested Dr. Kearny; he is a member of the Board of Trustees, of the Board of Regents, and of the Committee on Finance and Endowments of the University of the South. He is also president of the Board of Trustees of Dillard University, president of the Eye, Ear, Nose and Throat Hospital in New Orleans, president of the Kingsley House Association, treasurer of the Waldo Burton Me-



## THE SPIRIT OF MISSIONS



NEW MEMBERS OF THE NATIONAL COUNCIL

The Rev. E. P. Dandridge    Col. Leigh K. Lydecker    Dr. Warren Kearny    The Rev. W. A. Lawrence

morial Home for Boys, chairman of the hospital committee, Flint Goodridge Hospital for Negroes, secretary of the Gaudet Normal and Industrial School for Negroes, a trustee of the John F. Slater Fund, and a former president of the New Orleans Board of Trade.

Dr. Kearny, who was born on St. Valentine's Day, 1870, was educated at Soule College and Tulane University. The University of the South honored him with the D.C.L. degree.

Col. Leigh K. Lydecker of Maywood, New Jersey, who represents the Second Province in succession to Mr. Walter Kidde, was appointed a member of the Finance Department and was elected a member of the Trust Funds Committee.

A lawyer and a mechanical engineer, Col. Lydecker was born October 31, 1882, in Greenwich, Connecticut. Graduated from Stevens Institute of Technology with the degree of Mechanical Engineer in 1902, and the New York University School of Law in 1904, with the degree of LL.B., he was admitted to the bar of the State of New York in 1904. He has practiced law in New York City ever since.

After graduating from the First Officers' Training Camp at Fort Myer, he served overseas during the World War with the 149th Field Artillery, 42nd Division, in Lorraine and Champaigne, and now commands as Colonel, F.A.R., the 307th F.A., 78th Division.

He was Mayor of the Borough of Maywood for two terms, is a warden of Christ

Church, Hackensack, a member of the finance and advisory board and of the Board of Missions and Church Extension of the Diocese of Newark. He is also chairman of the House of Lay Deputies of the Second Province. Taking an active interest in work among young men and boys, he is president of Phi Delta Phi, international legal fraternity, and secretary of the Hackensack Y.M.C.A.

### DR. MILTON RESIGNS

**T**HE REV. WILLIAM H. MILTON, D.D., who has served since October, 1913, first on the Board of Missions and then on the National Council, presented his resignation which the Council accepted with a special tribute, adopted with a rising vote, of appreciation for his long and devoted service.

To succeed Dr. Milton the Council elected the Rev. Edmund P. Dandridge, D.D., rector, since 1923, of Christ Church, Nashville, Tennessee. For many years Dr. Dandridge has been active in the affairs of his diocese as well as in those of the national organization of the Church. He is a member of the Standing Committee and of the Board of Examining Chaplains of the Diocese of Tennessee. He served as a deputy to the General Conventions of 1922, 1925, 1928, 1931, and 1934.

Born in Flushing, New York, fifty-five years ago, Dr. Dandridge was educated at the University of Virginia and the Virginia Theological Seminary, with graduate study at Oxford, England. He was or-



## THE NATIONAL COUNCIL

dained in 1908. In the following year he married Mary Robertson Lloyd, daughter of the late Bishop Lloyd. His service to the Church began with work in Greenbriar Parish, Virginia, continued through a two-years' rectorate of St. Paul's Church, Petersburg, which terminated when he accepted a call to his present parish in Nashville in 1923. During the World War, Dr. Dandridge served as a chaplain in the A.E.F.

### OTHER PERSONNEL CHANGES

**A**MONG APPOINTMENTS and other changes in personnel, Mr. William Lee Richards was appointed a general secretary in the Field Department.

Mr. Richards, who took office on December 15, brings to his work an exceptionally wide experience. Born in Ticonderoga, New York, in 1901, his childhood was spent mostly in Vermont and in Glens Falls, New York. He graduated from Union College, Schenectady, in 1922. Since his first job as manager of a slate quarry in Vermont, he has held various responsible positions in New York, North Dakota, and Texas; three years' work as a field man for the Standard Oil Company has taken him into eighteen states and the District of Columbia. He has also had exceptional experience in training others, starting at the age of sixteen when he helped with training in army camps.

In 1922, he married Kathryn Moore; with their son and daughter, they now live in Jackson Heights, Long Island, where they are members of St. Mark's Church and where Mr. Richards has been teaching in the Church school and singing in the choir. His interest in the Church has been continuous, since the time when he was singing soprano in choirs. His work has brought him into contact with men of all sorts, including miners, men in oil fields, and others living under rough conditions where religious interest was little or lacking entirely.

Mr. Richards' father, Frederick B. Richards, L.H.D., long has been known for constant activity in various societies for social welfare and he has served many

years on vestries. On his mother's side, Mr. Richards' grandfather, great-grandfather, and great great-grandfather were Moravian missionaries to the West Indies where the schools they founded remain as monuments to them and where other records show an activity reaching back over 200 years. His grandfather, Joseph T. Zorn, coming to the United States, eventually became a member of St. John's Church, Yonkers. A great-uncle for whom Mr. Richards is named, William Little Lee, went to Hawaii with Sereno Bishop at a time when the native Hawaiian government was in straits. The two men rendered to the King and Queen such valuable assistance in law and finance that they were given high offices in the Hawaiian government, Mr. Lee becoming Chief Justice.

To fill the remaining vacancy on the Woman's Auxiliary staff of field workers, the Council, on the recommendation of the Auxiliary's Executive Board, appointed Miss Avis Harvey. A native of New York City and a graduate of the New York Training School for Deaconesses (St. Faith's House), Miss Harvey has had considerable experience in parish work in New York City and in California. She is now religious education director for the Diocese of California and has been on the faculty of St. Margaret's School for Christian Service, Berkeley. She also has lectured at the Divinity School of the Pacific and the Pacific School of Religion.

The Rev. Almon R. Pepper made his first appearance before the Council as Executive Secretary of the Department of Christian Social Service. Mr. Pepper is also Executive Secretary, CMH.

Each Department formerly had a small group of members chosen from outside the Council membership to give special help and advice. This additional membership was discontinued for economy but provision has been made to continue or resume them where it can be done without expense. The Social Service Department added three well-known Church people, all of New York City: Mrs. V. G. Simkhovitch, Mr. John M. Glenn, and Mr. Walter W. Pettit.



## THE SPIRIT OF MISSIONS

### SOME NEW MISSIONARIES

A FEW MISSIONARY appointments were made, but only to fill vacancies. The Rev. J. Miller Horton is to be in charge of Holy Innocents' Mission, Lahaina, Island of Maui in the Hawaiian Islands. Mr. Horton went out to Hawaii several months ago from St. Mark's Church, Paterson, New Jersey, where he had been rector since 1928. The work at Lahaina includes Hawaiians whose families have been in the Church for three or four generations and others who had had no connection whatever with the Church until they went to work on sugar plantations or pineapple plantations on Maui and have been drawn into the Church community. Orientals, Norwegians, English, and Americans have no other service in English nearer than twenty-five miles away and many of them cannot afford transportation.

Mr. Donald L. Zoll, after serving in Japan four years as an Amherst College representative at Doshisha University, Kyoto, was employed in the field in 1933 by the Rt. Rev. N. S. Binsted to work among students in Sendai. He was appointed a teacher of English in St. Paul's University, Tokyo, where he hopes to make good use of his opportunities for evangelistic work.

Miss Eleanor Heckelman of Cincinnati was appointed dietitian at St. Luke's Hospital, Tokyo.

Miss Hazel A. Morrison, now in Oregon, was appointed for religious education and rural work in Eastern Oregon.

Deaconess Edith A. Booth was named for the Mission of the Good Shepherd, Splashdam, Virginia.

Deaconess Margaret S. Bechtol of Newcastle, Pennsylvania, was appointed for evangelistic work at St. Andrew's Mission, Mayaguez, Puerto Rico, where she has worked for two years but not under Council appointment.

The resignation of two missionaries was announced, Miss Margaret R. Paine of Kyoto, appointed in 1922, and Miss Georgie M. Brown of the Moro School, Zamboanga, Philippine Islands, appointed in 1919.

### BUDGET

AT THIS PERIOD in each triennium National Council is faced by the canonical requirement that the budget for the coming triennium be drawn up to be presented to General Convention. Tentatively, in order that the officers might have something to work on, the Council adopted the figure \$2,500,000 for 1938, \$2,600,000 for 1939, and \$2,700,000 for 1940, recognizing that the third and highest figure is the sum which General Convention in Atlantic City adopted as the intended annual budget for the present triennium. These figures, the Council realizes, do not adequately represent even the pressing needs of the Church's missionary work and with a measure of economic improvement in sight the amounts are felt to be far within the giving capacity of an informed Church.

It was further recognized, however, that strong barrier even to this result exists in the present lack of information among Church people. A long discussion, led by Bishop Cook and participated in by Council members and officers, clearly revealed the Council's conviction that a thorough and definite plan for spreading information must be undertaken.

In regard to current finance, the Treasurer reported that although, as previously reported in the Church papers, the sum of \$418,235.94 remained on December 1 to be collected for 1936, this sum is the lowest amount due at this season for several years past, regular collections are better than usual in most places, and the prospect is good for closing the 1936 account with all bills paid. The Church does not yet, however, give much indication of a bold advance in 1937. One notable exception must be made in the last statement. While the Finance Department was in the midst of a difficult meeting to study the 1937 prospects, the telephone rang and the Treasurer received from the Rev. Charles W. Shreiner, chairman of the Pennsylvania diocesan committee on missionary research, a message indicating that the Pennsylvania Executive Council, on recommendation of its Finance Department, would increase its ex-



## THE NATIONAL COUNCIL

pectancy for 1937 to \$175,000, a \$40,000 increase over 1936. As the Council was aware from reports of Pennsylvania activity throughout 1936, this result follows upon a long-sustained and thorough campaign of education and information carried on last year.

### BISHOP AZARIAH TO VISIT AMERICA

THE COUNCIL WAS delighted to learn that the Bishop of Dornakal, the Rt. Rev. V. S. Azariah, is to be in the United States next year, during the time when General Convention meets. It has been the desire of many people for several years past that he should visit this country. The first national Bishop in India, he has been, since 1912, Bishop of the South India Diocese of Dornakal. Although there are now three native-born Indian Bishops in the Church of India, Burma and Ceylon, he is the only Indian diocesan (the others being assistant Bishops in the Dioceses of Lahore and Calcutta). The special interest of the Church in Bishop Azariah is that in his diocese are two missionaries, the Rev. George Van B. Shriver and Mr. Brinkley Snowden, appointed by the National Council but supported by special funds outside the Council budget. In 1936, Bishop Azariah visited the Church in Australia to assist in celebrations marking the hundredth anniversary of the consecration of the first Bishop of Australia. In the work in Dornakal, where the numbers to be cared for are almost incredible, Bishop Azariah is assisted by Bishop Elliott.

### COLLEGE WORK

FROM THE INCOME of the Platt Fund one of the appropriations was formerly sent to Nebraska where the diocese used it to aid the student work at the University (Episcopal) Church, Lincoln. In recent years the Council has found it necessary to use the income of this fund to balance the budget in missionary districts specified in the provisions of the fund. It has now been found that no other support is available for the student work at Lincoln, which the Council's Secretary for College Work,

the Rev. Theodore O. Wedel, highly commends. (See *THE SPIRIT OF MISSIONS*, December, 1936, p. 571.) Immediate relief is necessary and the Council could find no funds for the purpose. At this point the Presiding Bishop reminded the Council that he had at his disposal the royalties received from the two Lenten books issued under his name. The writers who contributed chapters to the books waived all personal royalties, as the Presiding Bishop also did, for the benefit of some use to be determined by the Bishop. The Bishop informed the Council that he would designate the sum now in hand, about nine hundred dollars, for the immediate assistance of the student work at Lincoln.

### MISCELLANEOUS

THE COUNCIL LEARNED with regret of the continued illness of Miss Mabel Lee Cooper, of the Department of Religious Education, who is widely known in parishes and dioceses throughout the country for her work in Church schools. The Council authorized a six-months' leave of absence for her recuperation.

Membership on the important Trust Funds Committee of the Council has hitherto been limited to Council members. By-laws were amended at this meeting so that the membership may include three lay members "of the Church" rather than "of the Council." They are to be elected at the annual meeting in February.

On the Board of Trustees of Kuling School for American children in China, the Rev. Horace W. B. Donegan of New York City was elected to succeed Bishop Lloyd, and Mr. Samuel Thorne of New York succeeds Mr. Duncan D. Chaplin, who has resigned.

Bishop Stewart of Chicago was appointed to the American Board of Trustees of Hua Chung (Central China) College, succeeding Judge Philip S. Parker of Boston who has resigned.

Among visitors at the Council meeting were the Ven. William H. Wolfe of Bon-toc, P. I., Miss Sarah H. Reid of Shanghai, Mrs. Lawrence M. Judd of Honolulu, and the Rt. Rev. Henry W. Hobson.



# Domestic Missions

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

## Northwest Province Ministers to Isolated Folk

THE GREAT PROGRESS being made by the Province of the Northwest in the Church's ministry to isolated people is shown in the report of Mrs. E. T. Boyd of Denver, Colorado, for the period, September 1, 1935 to September 1, 1936:

Montana reports a list of 1,470 isolated people among whom there are 1,024 baptized and 577 confirmed persons; a noble record. The rural branch of the Auxiliary has a special program for isolated women.

North Dakota has enrolled thirty new families and forty-four new pupils in its correspondence Sunday school. North Dakota also has a special project for isolated women. An effort is being made to have them use the library of the District Auxiliary. A selection of books has been made for mothers of little children. A total of \$40.90 was received from various special offerings of the year.

Wyoming has made a notable advance this year in the number of families reached, an increase of twenty-two per cent. The Sunday school now numbers two hundred. The Cheyenne Branch of the Auxiliary sent a year's subscription to THE SPIRIT OF MISSIONS to each of ten persons who requested reading matter.

Colorado is fortunate in having a committee of clergy and laywomen, the coöperation of the Denver Chapter of the Daughters of the King, and the devoted backing of the Bishops and other clergy. Besides an increase in the number of families and pupils in the Sunday school, there were reported forty-seven baptisms and fifty-six confirmations among the isolated this year. The latter were prepared for confirmation through a correspondence course sent out by the Supervisor at the request of the clergy in whose areas the candidates lived. The special project for adults this year was a Lenten correspondence course in Personal Religion, given at the request of 137 persons. The children had their special project during the summer.

Iowa is reorganizing its entire program for the isolated and the new plan promises to work well.

Minnesota has placed its isolated work under the Secretary for Religious Education; hence things are going forward in that diocese.

There are reported in all as being reached by the provincial department 2,021

families and 1,006 children in the correspondence Sunday schools.

This report of the work in one province should be suggestive to other dioceses and provinces. The Department is convinced that each missionary district and diocese should definitely promote this type of work.

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MORE THAN half of the 1,850 Indians, Bannocks and Shoshones, on the Fort Hall Reservation, Idaho, are baptized Christians. They live on some of the best irrigated land in this whole country. Hence the Government is trying to train the men in agriculture and to give a good education to the children.

For many years the Church, the only Christian body ministering on this reservation, supported a school at the Mission of the Good Shepherd for about thirty Indian children. The substitution by the Government of three district public day schools for the former central boarding school, made it seem wise for the Church to change its boarding school into a home for girls attending the public school about three-quarters of a mile away. Girls who are to have the advantage of this Christian home life are selected by the Indian Agent from children who would not otherwise be able to attend public school because of the distance of their homes from one of the three district schools.

The staff of the House of the Good Shepherd includes a housemother and a nurse. The latter not only cares for the physical needs of the children in residence but also works on the reservation carrying the gospel of cleanliness and good cheer into the homes of the people. These workers are also in charge of the religious education of the Indian children both in the Home and in the several district schools on the reservation.



# Foreign Missions

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

## Across the Secretary's Desk

ST. PAUL'S UNIVERSITY, Tokyo, has as its purpose, in accordance with the statement filed by it with the Department of Education in Japan, the following:

The underlying principles of this University are, according to the Imperial Ordinance governing universities in the Empire, first to teach the theory and practice of science and to study the whole content of knowledge; secondly, to cultivate national thought and the development of personal character based on Christian principles.

✓ ✓ ✓

OUR MISSION in Yangchow, China, had three Daily Vacation Bible Schools running during the summer of 1936. Not only was there a good attendance of young people but some of the older Chinese boys and girls of Mahan and St. Faith's Schools volunteered to serve as teachers. An emphatic view was expressed by the Chinese themselves that religion should be stressed in such a school and not merely hinted at. In other words the school should become an opportunity for laying a foundation for Christian character rather than to keep children happily employed for a certain time each day.

✓ ✓ ✓

BISHOP GRAVES, considering the present and the immediate future of the work of the Church in China, is made anxious by a situation which he describes:

The more our work succeeds the readier the Church at home appears to be to free itself of responsibilities. People have been convinced that everything can be turned over to the Christian converts, whereas they surely ought to feel that wherever the native Church is able and willing to take over work the hands of foreign missions are thereby set free for evangelization of a forward type. Yet the fact seems to be that the better the work we do out here, the easier the Church at home takes it.

Young clergy and young women for the women's work are urgently needed. It takes time to train men and women for mission work in China. Three of our

women have almost reached the retiring age. It certainly looks as if the Church at home was willing to have the China Mission die from the top and so free itself of responsibilities.

In the home Church missionary interest as a whole appears to have grown cold. There is apparently a lack of deep conviction of the need of redemption through Christ. Vague humanitarian and social schemes receive some attention, but the fundamental Christian motive for missions is manifestly lacking as compared to what it used to be.

The home Church must either send reinforcements or within a short time the missionary staff will have died off from the top. If then the home Church wishes to keep up not only its work but the quality of its work it must send out men and women with definite convictions who can prepare to carry on when the rest of us drop out, as we must. I would reiterate my own conviction, which is shared by many of us in the field, that the trouble lies in an inadequate conception in the mind of the home Church of what mission work means and of the Church's responsibility to undertake it.

✓ ✓ ✓

ONE OF THE outstanding features of St. Luke's Hospital, Manila, is its training school for nurses. From 1905 until 1918, under Miss Ellen T. Hicks, and since 1918 under the leadership of Miss Lillian J. Weiser it has prepared nurses not only for St. Luke's Hospital but for a much wider range of service. In the early years its students came almost entirely from Manila. In recent years students have come from practically all parts of the Islands. There are not only the lowland Filipino nurses with the St. Luke's ideal before them, but in the North Igorot nurses, and in the South nurses who have come from Mohammedan families. Only one who knows something of the intimate life of the Philippines can understand what a triumph it is to receive a student from among the Mohammedan Moros and send her back to her own people a well-trained nurse. Side by



## THE SPIRIT OF MISSIONS

side with the physical nursing training goes careful religious instruction. Dr. Janet Anderson who went out to the Philippines to meet an emergency situation just a year ago has had the help of Igorot and other nurses trained at St. Luke's. On a recent visit to Manila, Dr. Anderson said to Bishop Mosher:

If I were Miss Weiser and I never did anything but train these Filipina girls as nurses, I should put a wreath around my head and be proud of what I'd accomplished. When Miss Taverner (the American nurse at Sagada) was leaving Sagada for vacation, I told Leona (a Bontoc girl) that she must find out from Miss Taverner what she must do while Miss Taverner was away, for I didn't know and she could not come and ask me. And all the while Miss Taverner was away I never saw any better efficiency anywhere than that shown by Leona. She would come to me occasionally and tell me of this thing or that thing that must be ordered, but she never asked a question about anything.

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**A** FRIEND OF MINE who lived for some years in China, but who for several years now has been a resident of the United States, recently made a trip around the world. On his return he wrote:

Few things surprised me more than the development of the Chinese Government universities which I was able to visit on my way. In the midst of the turmoil and conflicts which have characterized most years of this century in China, the developments at several points were little short of marvelous, especially at Wuchang and Canton. Often we have been criticised for planning extensive sites and erecting beautiful buildings for our Christian colleges in China. Often I have replied that, given a breathing spell from her distresses, China would more than duplicate what we have done. And now we see that even without the breathing spell, she is forging ahead as somehow, amidst her numberless difficulties, she always seems to do. We were happy to note that in these Government institutions they are using the beautiful Chinese architectural lines, the modern use of which some of our Christian colleges in China went to so much care and expense to develop. Everywhere one found the missionaries and their national colleagues facing new and trying problems, always with courage and, for the most part, with wisdom. I think I saw nothing that cheered me more than the way Christian higher educational institutions in China are meeting the testing issues.

**T**HE REV. C. T. CHIANG, the clergyman stationed at Puchen, near Nanking, in the Diocese of Shanghai, tells of this incident in his recent ministry:

Early one morning Mrs. Ko, a Christian woman of the Puchen parish, came to the church and told me that her cook's wife had been possessed of a devil for many years. She had suffered many things of many superstitions, and had spent a great deal of money and was nothing bettered. She was now willing to turn from superstition to the Truth, and asked me to go and pray for her in her house. When I heard, I began at once to prepare myself in meditation and Bible reading. I went to the house at four o'clock of the same day. At first I read a portion of Scripture about Christ casting out the devils in the country of the Gadarenes, and then told them of the power of faith, and spent a long time in prayer. When we got up from our prayer, we felt a new atmosphere filling the room, and every one was spiritually strengthened. Before I left the house I gave them a Bible and told them to read it always and taught them how to pray. Since that time husband and wife both have come to worship every Sunday. God's name has been greatly glorified by this miracle.

### With Our Missionaries

#### ALASKA

Dr. and Mrs. Robert C. Hume sailed August 17 from Seattle on the *Aleutian*, and arrived in Fort Yukon, August 27, to take charge of the Hudson Stuck Hospital, during Dr. Grafton Burke's furlough.

#### CHINA—ANKING

Miss Mary A. Parke arrived November 3 in Anking on the *Empress of Canada*.

#### CHINA—HANKOW

Mr. and Mrs. F. Crawford Brown and daughter Ruth, sailed December 2 from New York on the *Queen Mary* for England, to complete their furlough there, before returning to China.

#### CHINA—SHANGHAI

The Rev. and Mrs. Ernest H. Forster sailed December 18 from Vancouver on the *Empress of Russia*.

#### JAPAN—KYOTO

The Rev. and Mrs. J. Kenneth Morris and children sailed November 20 from Honolulu on the *Niagara* for Seattle.

#### PHILIPPINE ISLANDS

Deaconess Kate S. Shaw sailed October 24 from Manila on the *Anna Maersk* and arrived December 11 in New York, on regular furlough.



# Religious Education

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

## Student Work at Iowa State

CHURCH MINISTRY to students is nowhere so prominent a part of the domestic missionary activity of the Church as in the Middle West. This may sound like an invidious comparison, but explanations are ready to hand. While most of the great colleges and universities along the eastern seaboard were private foundations with at least some connection with a Christian Church, the prevailing type of large university in the newer West has been the State university. The Church, if it was to have any influence in higher education at all, was compelled to establish its own student work. And it is in our large western universities that "college work" as an institutional activity has achieved greatest success. It deserves to be better known.

Ames, Iowa, is an illustration. It is one of the two most famous agricultural schools in the United States, with some eight thousand students. Many of these come from outside the State; many even from foreign lands. The school is isolated from the town and is a community of its own.

A generation and more ago a devoted layman with a vision saw to it that the Church secured the property across the street from the college, the finest site for a church in the neighborhood. National funds helped to build the church and, until within a year, have had a large share in maintaining a chaplain. The name of the church is happily chosen—St. John's-by-the-Campus.

The present chaplain is the Rev. LeRoy S. Burroughs. He has been there seventeen years and is one of the experienced veterans in college work. At the conference for college workers held some years ago at Evergreen, Colorado, he was the leader chosen to present student work methods. Probably no student worker of

our Church in the country knows more about it.

I have seen no college church in my travels which presents a happier picture. Church and parish house and rectory constitute a pleasing architectural unit. A parish congregation, consisting mostly of faculty, furnishes a foundation for the more "fluid" student work. Both faculty and students make constant use of the church and parish house and drift into the beautiful rectory parlor at all hours. Mrs. Burroughs, like other wives of college parsons, must on occasion find privacy a rare experience.

There are about 160 Church students at Ames. In addition to the regular Sunday services and Sunday evening discussion group, a mid-week Communion service with breakfast is a regular feature.

We average [says Mr. Burroughs] about 125 at the eleven o'clock service on Sunday. I have ten lay readers and two beginners. We meet twice a month under the direction of the head of the Department of Public Speaking, Dr. Green, a vestryman. These boys assist here and have entire charge of the services each Sunday at Boone, fourteen miles away. We have over twenty students in the choir, eight student servers. Already this year, without any effort on my part, six students have asked to be confirmed. The classes don't begin until Lent; hence to find these potential members volunteering so early is very encouraging.

Since I came here we have sent six into foreign mission fields and have trained more than fifty lay readers for Iowa and elsewhere, of whom four have gone into the priesthood.

THE LENTEN OFFERING material on *The Church and the Negro* is now being mailed. It consists of a Leader's Guide, Missionary Litany, poster, and mite boxes. Each of these items will be in the hands of parish leaders in January. This will give time for planning before the beginning of Lent on February 10,



# Christian Social Service

THE REV. ALMON R. PEPPER, *Executive Secretary*

## A Diocesan Program

THE CHURCH IS doing more in the field of social service than we know. No one parish seems to be doing much but the combined efforts present a picture in which we can rejoice. The possibility of combining efforts and pooling accomplishments is one of the advantages of the diocesan organization.

The laity want to know what their Church is doing in social service and all other activities. We have a responsibility to let them know. There are spiritual values resident in the realization that the relatively small effort of the individual or parish grows into a mighty force when joined with the efforts of other individuals and parishes in the diocese. This cumulative effect is more evident in the larger units, the province and the national Church.

The Department had occasion recently to draw a composite picture of the activities of the diocesan departments of social service in the Second Province. Each diocese had certain definite emphases in its program to meet the needs and the interests of the diocese, but, there were many activities common to all the dioceses. The activities are listed under the three categories suggested by the Rev. C. Rankin Barnes in a report made in 1935: Social Education, Social Welfare, and Social Action. They are presented here as an actual program of the diocesan departments in the Second Province.

### SOCIAL EDUCATION

1. Observed Social Service Sunday, Rogation Sunday, Labor Sunday, and Armistice Sunday.
2. Presented social service topics to Young People's Fellowship, Department of Religious Education, Woman's Auxiliary, G.F.S., and Federated Churches
3. Coöperated with State Conference of Social Work, Regional Social Service Conference, and Episcopal Social Work Conference

4. Presented a course in social service at Church summer school and provided scholarship for same
5. Published bulletin reviewing and analyzing current social situation, Digest of State Laws governing marriage, and pamphlets, *The Bishops on Social Problems*, and *The Western Hemisphere and World Peace*.
6. Organized Family Relations Institutes
7. Prepared course on World Peace for Church schools
8. Studied leisure-time and use of parish houses.

### SOCIAL WELFARE

1. Promoted sending chaplains to all public institutions and coöperated with the official city missionaries and civic chaplains
2. Promoted parochial social service committees and published reports of their activities
3. Coöperated with Church Mission of Help, Girls' Friendly Society, Department of Missions, and religious and secular welfare agencies
4. Chairman represented Church on State Department of Welfare, Federated Churches' Social Welfare Departments, Church Institution Boards
5. Prepared diocesan social service directory
6. Promoted deaf mute work
7. Member Social Workers' Fellowship and Episcopal Social Workers' Fellowship
8. Provided consultative service for clergy and laity.

### SOCIAL ACTION

1. Secured support of Costigan-Wagner Bill (public housing), Todd Bill (marriage), Kerr Bill (aliens), Child Labor Laws, Consumers' Protective Label, Social Security Act, and Pettengill Bill (movies)
2. Coöperated with Federated Churches
3. Coöperated with interdenominational conference
4. Coöperated with interracial groups to protect the interests of minority groups.

In carrying out this program committees were used on peace, parochial social service, family relations, social legislation, industrial relations, town and country life, diocesan institutions and city missions, personnel, special days, and race relations.



# Department of Publicity

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

UNDER THE HEADING Moccasin Telegraph, some fifty personal news items about the mission staff are included in one recent issue of the *Alaskan Churchman*, besides other longer articles. The paper is a quarterly, \$1.00 a year, and is most useful to anyone who is interested in the Alaska Mission.

“THE NEWSPAPER is the street corner of today, and if Jesus wished to reach the people in this day and age, He would in all probability use the columns of the daily paper.” Seeing that quotation somewhere, a Baptist minister decided to advertise his church and its services. After two months of daily advertising he is convinced that “it is a vital part of our Church’s ministry. There are many indications that people are noticing the advertisements; the number of strangers appearing in the congregation has increased considerably. We have extended our ministry to take in the entire community in an effort to obey the command of Christ to preach the Gospel to every creature.”

A MAGAZINE ARTICLE told of a Home Builders’ Service, in one of the denominational churches. It was quite a theatrical performance, climaxed by a wedding. In the story there is just one point that might be of value to Episcopalians. The newly married couple were given as a gift from the congregation, a subscription to the Church paper. Why isn’t that a good plan? Start newly married couples to reading THE SPIRIT OF MISSIONS.

THE *Church News* of the Diocese of West Virginia has been revived after a ten-year lapse. It appeared in September as a twelve page paper, with the Bishop, the Rt. Rev. W. L. Gravatt as editor and the Rev. F. T. Cady as managing editor.

ANOTHER VOICE is heard in praise of the stereopticon lecture. This time it is the Ven. J. Rockwood Jenkins, who tells of work among Mexicans in Arizona and says:

During Lent and on other occasions, we have special weekday services which are often of an informal nature and are attended by some who do not come on Sundays. This is especially true when we have stereopticon pictures. They are an excellent means not only of entertainment, but of wholesome instruction.

Have you seen the new visual units offered by Missionary Information Service?

THE CLEVELAND, OHIO, *Plain Dealer*, which is also something of a plain speaker, grumbles, with provocation, as follows:

Worst of all is the clergyman who insists that his sermon, when requested for publication, be used exactly as he submits it. His ultimatum is an expression of lack of confidence in the editors. His article, in all probability, will be too long. Another serious indictment against the clergy and the Church from the editor’s point of view, is that they have many critical things to say about articles which appear that they do not like, and very little praise for those with which they agree. Editors, like other men, are more easily won than kicked into a new point of view. Like others who deserve to be friends, they should be cultivated.

CHRIST CHURCH, Corning, New York, uses the church bell as a publicity medium. It is rung at noon each day, and the people are instructed:

Wherever you are, when you hear the bell, you are asked to think for a moment or two about the world-wide evangelistic and missionary program of the Church. You are urged to thank God for the past endeavor of the Church, and to pray for future growth in all lands. That you may do this intelligently and sincerely, you are urged to study the Church’s Program. Read THE SPIRIT OF MISSIONS. Watch the Church Bulletin Board. Listen for the bell each noon!



# The Woman's Auxiliary

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

Executive Board Meeting, December 4-7, 1936

THE PRESIDING BISHOP, just returned to his office after two months' illness, opened the first session of the Woman's Auxiliary Executive Board meeting in New York, December 4-7, after a preliminary service on the evening of December 3 in the Church of the Incarnation, conducted by the Rev. John Gass. Bishop Perry referred to 1937 as a tremendous year, with the Church making a real beginning in restoration of its work, a year that will require determination and resolution not merely at the beginning but all the way through.

Every indication points to the best possible Triennial Meeting, next October, in Cincinnati. Arrangements for location and space have never been so satisfactory. The subject, as previously announced, is the Mission of the Church. The Executive Board's program committee is increasing the opportunities to hear missionaries tell of their work during the triennial. More especially there will be provision for more thorough thought and discussion by the delegates, first in small groups, then as a whole, to result in a practical working program for the next triennium.

Thoughtful study is being given by the Board to the whole policy of supply work, in regard to personal boxes and the sale of clothing. Pensions and the training of missionaries are also matters on which the Board will have suggestions to bring before the Triennial Meeting.

Experience of past years has shown the wisdom of several methods used in the field work of the Auxiliary, some of which the Board at this meeting adopted as a general policy: that the assignment of field workers be to convenient areas rather than to dioceses; that sufficient time be allowed in their assignment both for a survey and then for work after their survey is made; that the field staff have a conference together at least once

a year. The field staff, under the direction of Miss Edna Beardsley, consists of Mrs. D. D. Taber, Miss Esther Brown, and Miss Eleanor Deuel, appointed in September. To fill the remaining vacancy the Board recommended to the National Council the appointment of Miss Avis Harvey who is now religious education secretary in the Diocese of California.

In an effort to combine increased effectiveness and economy the Auxiliary during the past two years has conducted seven regional conferences with diocesan Auxiliary leaders. Instead of traveling about to brief isolated meetings here and there throughout the country, the Executive, the Assistant, the Supply Secretary, and the Educational Secretary have gone together for a two or three days' conference providing a more thorough consideration of all phases of the work.

As a matter growing out of the Board's cooperation with the National Council's Department of Christian Social Service, the Board calls to mind the work undertaken many years ago by the Department to raise the standards of work done by Church institutions. The Board desires to further this work and would stimulate Churchwomen to inquire into the standards maintained by their diocesan institutions. The Department has accumulated much information on this subject for the use of those interested.

Reports of the Quiet Day for Prayer observed on November 11 showed that 128,000 copies of the leaflet were distributed, a larger number than ever before.

There was frequent reference through the Board meeting to the Forward Movement and indication of growing cooperation with it. Mrs. H. H. Pierce and Mrs. Edward M. Cross reported the Commission's December meeting, held in Philadelphia. (see page 45).



# The Coöperating Agencies

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

## Brotherhood of St. Andrew      The Girls' Friendly Society

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

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

**X** A FINE Brotherhood chapter of eleven boys has been organized at St. John's Church, Ketchikan, Alaska, with Norman E. Young as director. The Rev. M. L. Wanner is the priest-in-charge. This organization is the outgrowth of an announcement in *The Living Church* concerning the Brotherhood's plan for correlating the Church school class and the Brotherhood chapter into one organization, using the course *The Way of Life in the Christian Living Series* of Church school lessons.

With the organization of this first Chapter in Alaska, the Brotherhood now extends from Alaska in the north to New Zealand in the south and is represented in every continent on the globe.

FOR USE DURING Epiphany and Lent three courses on personal religion are offered by the national Brotherhood: *What It Means to Be a Christian* (price fifty cents), *Reality in Religion* (price fifty cents), and *A Living Faith for a Changing Age* (price seventy-five cents). Particulars of this plan may be secured from Brotherhood headquarters.

A WEEK-END conference on Training Leadership for Church Workers with Boys was held November 27-29, by the Brotherhood at the College of Preachers, Washington, D. C. The discussions were led by the General Secretary and the attendants came from eleven dioceses in the First, Second, Third, Fourth, and Fifth Provinces. Similar conferences will be held in other localities as the demand develops.



THE GIRLS' Friendly Society is studying The Negro in America this year and is making its annual mission gift of two thousand dollars to the Negro work in Arkansas under the Rt. Rev. Edward T. Demby—a field where help is badly needed.

For the use of our own branches and of the many other groups which use G.F.S. mission study program helps, we have tried this year to supplement the excellent material that has been published on the Negro in America. The January issue of the *G.F.S. Record* (twenty cents a copy; five or more copies at ten per cent discount) carries articles, "things to do," and a practical outline for four or six weeks of meetings. Excerpts from a dramatic sketch are given; there are biographical articles by young Negro women—a social worker, a teacher, and a nurse. There is a general background article covering the history of the Negro in this country and the problems of his education, living conditions, opportunities for work, and the like. There is also a survey of the Negro work of the Church; a litany to be used during this study; a discussion of the question of civil rights; an account of the Delta Co-operative Farm for Sharecroppers, Clarksdale, Mississippi; an information test; and other devices to vary the program, stimulate discussion, and suggest things to do in one's own community.

For G.F.S. members this program is of special interest as it helps them to make a practical beginning in carrying out the policy on race relations adopted by the society at its National Council meeting in St. Louis, this past October.



## The Guild of St. Barnabas

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



THE FIFTIETH anniversary of the Guild of St. Barnabas for Nurses was commemorated at the annual council of the Guild held October 31 and November 1 in Boston (see *THE SPIRIT OF MISSIONS*, September, 1936, pp. 417-18). Representatives from fifteen branches attended the semicentennial council, some coming from as far as Kenosha, Wisconsin.

The anniversary banquet was held at the Hotel Vendome, the Rev. William E. Gardner presiding, in the absence of the Ven. E. J. Dennen, chaplain of the Boston Branch, who was ill. Bishop Sherrill was the speaker. On All Saints' Day, a Corporate Communion was held in the Cathedral Church of St. Paul with the Very Rev. P. F. Sturges celebrating, assisted by the Rev. Charles Henry Webb. The closing service on Sunday evening was in the Church of St. John the Evangelist where the Guild was begun in October, 1886. The Guild service was used. The Rev. Spence Burton, present Superior of the Order of St. John the Evangelist, greeted the delegates and spoke reminiscently of Bishop Osborne. The Rev. Howard C. Robbins, a former chaplain-general, was the preacher. The offering was for the work of the Guild's missionary representative, Miss Ellen T. Hicks, R.N., superintendent of St. Luke's Hospital, Ponce, Puerto Rico.

The Guild now numbers 2,500 members in forty branches. Most of these are nurses, graduate and pupil; a few are associates. National officers were re-elected; the Rev. Charles Henry Webb, of Brooklyn, New York, chaplain-general; the Rt. Rev. Warren L. Rogers, Bishop of Ohio; the Rev. Howard C. Robbins, of New York, and the Rev. Charles Thomas Walkley, of Orange, New Jersey, vice-chaplains-general; Miss J. Francis Smith, of Brooklyn, secretary-general; and Miss Catherine McGlathery, of Philadelphia, treasurer-general.

## The Church Periodical Club

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



FOR SEVERAL years the Church Periodical Club has been active in promoting Children's Book Week, annually observed in November. It has seemed a fitting time for an appeal to children and to parents for books for the many underprivileged children and young people known to the C.P.C. This appeal has been made by various methods and while all such efforts are not reported to the national office there are indications of very satisfactory response. This year, through the courtesy of the Department of Publicity, it was possible to arrange a display in one of the windows of the Church Missions House. In the center was a rack holding recent books and bookjackets. Above was the poster of the National Book Week Association, featuring books to grow on. Simple posters on either side emphasized the need of coöperation through the C.P.C. if such books are to reach children who cannot obtain them otherwise. There were a few wooden figures of children of different races reading or reaching for some books, and scattered about were more books and jackets. Variations on this display would make effective publicity in many a parish.

AMONG THE recent requests we note books of verses by Arthur Guiterman, *The Forsyth Saga*, and simple cross-stitch designs that may be adapted for weaving. Also a Deaconess longs for *A Thatched Roof*, *The Village in the Valley*, and *How Does Your Garden Grow* by Beverly Nichols, and three others. Following these requests she writes:

Why on earth I should aspire to garden books is a mystery! My garden is a long bed, about four feet wide and perhaps thirty feet long. A neighbor weeds it—which I begrudge her for I want to dig in it myself. But I simply cannot get the time. It has in it only such things as will care for themselves and not need transplanting. But I had a few flowers all summer long in spite of the drought.



## Church Mission of Help

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

**CMH** THE PRESENT generation of young people are a group growing up without the benefit of certain guidance from their elders. This is the substance of a statement by James S. Plant of the Essex County Juvenile Court. Dr. Plant works closely with young people who for many reasons are brought to the court. But he says his statement also holds true for the so-called normal adolescent.

Church Mission of Help knows that there are many Church youths who want to discuss their problems with some wise person. These young people come to us after we have made speeches or have led discussion groups. They want to know how they can plan for marriage and family life when they are earning so little, if indeed they are employed at all. They want to discuss the advantages and disadvantages of the wife continuing to go to work or whether they should plan to live with parents for a while. Other problems faced by youth have to do with preparation for their life work: what should they prepare themselves to do; how can they get further education while working; is there any future for them if they cannot continue their studies? But more important than these are the problems they are facing within themselves in their relationships with parents, friends, and employers. These personal stresses and strains are baffling to young people and they do not know where to turn for understanding help. Often, because the conflict is closely tied up with parent-child relationships, the parents are the last persons to whom they would turn. The same holds true for anyone standing in a parental or authoritative relationship to the young person.

Because many such young people have turned to Church Mission of Help it has seemed wise to offer this service to a larger group of adolescents. The New York CMH has announced a department of its work to be called Youth Consulta-

tion Service. Under this heading confidential counseling service is offered free of charge, to unmarried girls and young women from sixteen to twenty-five years of age, who desire to talk over personal problems or questions of family relationships with case workers or psychiatrist.

## Seamen's Church Institute of America

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



AMONG THE aims and purposes of the Seamen's Church Institute of America mentioned in the December issue of *THE SPIRIT OF MISSIONS* (pp. 557-58) were: to promote work among seamen, organize Institutes, and coördinate the work by affiliating, developing and uniting existing agencies.

On June 15, 1921, almost a year to the day from the incorporation of the national society under the laws of the State of New York, three Institutes applied for affiliation with the SCIA after incorporating under the laws respectively of the States of Pennsylvania, Rhode Island, and California.

In the Port of Philadelphia, several small missions had been carrying on a religious work for seamen along the waterfront. Through the influence of the newly incorporated national society, these missions were brought together under a common Board of Managers and began to function as the Seamen's Church Institute of Philadelphia.

The Philadelphia Institute began by renting an old hotel on lower Walnut Street. In 1925 it opened the first unit of its new building and from this beginning has grown until, today, it occupies a plant equipped to lodge 327 seamen and has branches at Port Richmond and Marcus Hook.

During the early part of 1919 a careful survey had been made of the Port of Newport. In the fall of that same year, the SCIA appointed a Chaplain to the work in Newport. The upper floors of a



## THE SPIRIT OF MISSIONS

bank building were rented and an Institute opened. The work developed and became an influence in the lives of seamen coming ashore at this port and among the boys at the naval base.

Today the Newport Institute is housed in a wonderfully equipped, homelike building, the gift of two interested friends. The present building was opened and dedicated by the Rt. Rev. James DeWolf Perry in 1930.

The third and last of these first Institutes to affiliate was in San Francisco. At the request of the late Bishop Nichols, the national society sent out a Chaplain to take over the work being carried on by the Church of England Missions to Seamen. Under the influence of the Bishop an Institute was established and incorporated, while the Chaplain was able to build up a financial income sufficient to carry on the work. A small building was rented and a social and religious work developed.

While none of these older organizations has called on the national society for financial assistance, they have worked through and with the SCIA in a common effort to promote the welfare of seamen.

### The Church Army

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



FOR CHURCH ARMY people throughout the world (there are more than one thousand full-time captains and mission sisters) January 14 is observed as the Feast of St. Carlile. On that day ninety years ago, was born Wilson Carlile.

For fifty-five years he has directed the many activities of this organization, and constantly initiated new evangelistic adventures, so that now, there are more than sixty separate departments of evangelism and social service, active in Great Britain.

Church Army Housing, Ltd., was a post-war development, having as its object the stimulating of Christian effort to deal with the housing problem of the low

wage earner, and to build houses for large families, to be let at low rents. Up to the end of 1936, 798 such houses had been built, and the tenants drawn from slum clearance areas.

Writing in November last to the National Director of Church Army in U.S.A., Prebendary Carlile urged upon all Church Army people, "to set themselves to the work of winning souls and the task of getting hitherto silent saints to open their mouths to witness to the fact that Christ helps them every day and all day long."

### The Daughters of the King

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



THE TRIENNIAL Convention of the Order will be held in Cincinnati, Ohio, five days prior to the opening of General Convention. The program, centering about the theme "What wilt thou have me to do?" will follow familiar lines with the introduction of some new features which it is believed will make the meetings more interesting. It is hoped that more members than ever before will participate in these programs.

THE GENEROSITY of a devoted Churchwoman has given the Daughters of the King in the Diocese of Los Angeles a remarkable opportunity. The late Mrs. Janvier of Philadelphia, Long Beach, and La Crescenta, provided in her will that her La Crescenta (California) home be left to the Bishop of the Diocese for the Daughters of the King.

The property, a half-hour's drive from Los Angeles, is to be used as a country retreat for Daughters of the King of the Los Angeles Diocese or their friends, approved for admission by a committee. Quiet days in this secluded mountain retreat are enhanced by the close proximity just around the corner, of the Church of St. Luke's of the Mountains. Mrs. Janvier also provided a fund for the maintenance of the house.



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