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# The Spirit of Missions

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# The Spirit of Missions

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# THE SPIRIT OF MISSIONS

APRIL, 1937

LET US in anticipation of the coming Triennial Meeting make sure that our chief motive in giving is love of the Master. Let us not fail to give something precious, something that costs, something that will represent and express our love and devotion to Him and our gratitude for all His gifts to us; and so doing, we may be very sure that at that great service, once again as of old the "house will be filled with the odor of the ointment."

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Mrs. Edwin Allen Stebbins of Rochester, New York, has been nominated by the Woman's Auxiliary Executive Board to be Presiding Officer of the Cincinnati Triennial Meeting



# The Spirit of Missions

VOL. CII, No. 4

APRIL, 1937



## Missionary Facts from Many Lands

ONE DAY NEARLY half a century ago, there came a letter to Miss Julia C. Emery, the Secretary of the Woman's Auxiliary to the Board of Missions, from Mrs. Richard H. Soule making a suggestion upon which Miss Emery acted. That was the beginning of the United Thank Offering. Mrs. Soule, who is now nearly ninety years old, is still living in Massachusetts, and since that long ago day in 1889, when she wrote to Miss Emery, has followed with ever-growing thankfulness the progress of the United Thank Offering and what it has meant in the life of the Church and the extension of Christ's Kingdom throughout the world. In a recent letter to the Editor, Mrs. Soule writes:

Women have always had thankful hearts, from Anna, who gave thanks to the Lord in the temple when she first saw Christ, to our own day. So when the women's United Thank Offering was suggested, it found women waiting for the chance to give regularly and continually. And when Mr. E. Walter Roberts suggested the blue box as a convenient way of saving their offering, it at once appealed to the women of the Church. . . . There is no limit to the United Thank Offering; the thankful heart will give to God of its poverty or of its plenty. It is within the power of everyone to give and with each gift to offer to God the prayer printed on the blue box. May the number of thankful hearts ever increase!

THE SERVICE COMMITTEE of the United Thank Offering, composed of wives of officers in the Army, Navy, Marine Corps and other Government services, answers the need for a permanent organi-

zation of those who wish to share in the offering but who move frequently from one parish to another. Organized two years ago in April, 1935, with a custodian and a secretary, its membership has increased gradually until there now are 104 members and six groups with chairmen. The largest groups are at Norfolk, Virginia; Long Beach, California; and Washington, D. C. Where several members are in one locality, a group chairman is named, meetings are held in the spring and fall, and the offering is presented at a Corporate Communion. Each member whether a member of a group or not, uses the blue box and twice a year sends her offering to the custodian or chairman.

The Service Committee offers a form of Church work which service life need never interrupt. Service women temporarily resident in a parish should be encouraged to participate in the offering with a view to transferring them to the Service Committee when duty calls them away from the parish.

It is hoped that all women will assist in bringing news of the committee to the attention of those for whom it is intended. Mrs. Roswell Blair, 3416 Rodman Street, Washington, D. C., Service Committee Custodian, will be glad to give more detailed information to those interested.

BISHOP DALLAS's observations of the Church in Japan printed in our February issue have been reprinted in an attractive leaflet entitled *I Visit Japan*. The leaflet also contains a convenient ref-



## THE SPIRIT OF MISSIONS

erence list of all the Church's missionaries now working in Japan. It is available free upon request to the Church Missions House Book Store, 281 Fourth Avenue, New York.

Another new leaflet, also available without cost from the Book Store, is *Cuba Today* by Bishop Hulse. This authoritative glimpse of the Church's work in Cuba is attractively illustrated and should have a wide distribution.

IN HIS ADDRESS to the fourteenth annual convention of the Diocese of Tokyo, Bishop Matsui commented upon the unity of the diocese. The life of the diocese is characterized by the special marks of the Nippon Sei Ko Kwai. The Diocese of Tokyo, he says, is a part of the Church where not only is there one Bishop as its chief pastor, but also where, "the One Faith is preserved, where worship is offered in accordance with the Prayer Book, where the main principles of the universal Church are followed, where the constitution and canons of the

Church are enforced, resolutions of the diocesan synods are accepted for guidance, and all the component churches contribute their allotted quotas to the Church's central funds."

Reviewing the work of the past year, Bishop Matsui notes with hopefulness, untinged with complacency, that there have been small increases in the number of baptized and confirmed members of the diocese. There has also been an increase in the attendance at Sunday services, while the contributions of the diocese have grown more than ¥4,000.

LAST YEAR was a busy one at St. Andrew's Hospital, Wusih, China. Dr. Claude M. Lee, the missionary physician in charge, writes, "The number of our in-patients was increased by five hundred, clinic patients went up from 12,931 in 1935 to 25,488 in 1936, and receipts from \$56,897 to \$80,360 (Chinese currency). Of course, expenses increased proportionately, but we are not running behind financially, for which I am more than thankful."



THE WOMAN'S AUXILIARY OF ST. PAUL'S CHURCH, DULUTH, MINNESOTA



# The Woman's Auxiliary is Called to Meet

Delegates and visitors to Triennial Meeting in Cincinnati are urged to prepare themselves for sessions on the Church's Mission

*By Grace Lindley, Litt.D.*

*Executive Secretary, The Woman's Auxiliary*

THE WOMAN'S AUXILIARY to the National Council is called to meet in Cincinnati, Ohio, October 6-20. At once the question occurs—Why? It is to be hoped that the evident answer is not the real one. Article III of the Woman's Auxiliary by-laws states that a Triennial Meeting shall be held at the time and place of the General Convention; but to hold a meeting in 1937 because it is the end of a triennium is an entirely inadequate reason. What is needed is the same realization of the Church confronted by present world conditions which is so keenly felt by those preparing for the three great world conferences to be held in the next eighteen months, one on life and work in Oxford in July, another on faith and order in Edinburgh in August, and the third on the Church, its witness and life, in Hangchow, China, in the autumn of 1938.

In writing of the Oxford Conference, Dr. J. H. Oldham said that in itself it "is only an incident, not the chief issue on the horizon. The important concern is the present world situation and the relation of Christians to it." The announcement of the conferences at Oxford and Edinburgh puts it:

Christianity is being challenged as never before since the days of Constantine. From the fourth to the twentieth centuries the history of Christianity was a history of steady advance in winning the allegiance of mankind. But now there seems to be a world-wide renewal of strength of non-Christian and anti-Christian forces. . . . To meet this challenge the Church has available a potential force of some 650,000,000 enrolled members throughout the world; a power great enough, if it could be directed to a single purpose, to turn the whole cur-

rent of world progress in the direction of peace, liberty, and restoration.

With world conditions as they are and in the midst of such a world Christian Movement the Triennial too is only an incident but an important one in the life, thought, and work of the women of the Church which God may be able to use as an instrument in working out His purpose in the world today. That it may be that, the program must be great and practical, the preparation of delegates and visitors thorough and true, and the spirit of the meeting humble and eager.

The theme of the Triennial Meeting will be The Church's Mission. This mission consists in extending and deepening the Christian faith and fellowship throughout the world. So the Triennial will think first of the faith, for unless Christians of today hold, not simply opinions, but convictions, they have no faith worth extending. And again the study must be of the faith demanded for today, ever the old but also ever new and deepening conviction about God, for the Triennial must be prepared and conducted, as has been said about the Edinburgh Conference, "in such a way as to face realistically the situation of the Church in the world. It must vibrate from the shocks of its time." It is too early to give a detailed program, but it can be said that this subject of the faith for today will be presented in an address, possibly preceded by a discussion which shall have stirred thinking on the subject upon which the speaker can build.

The fellowship of the Church will lead into the very heart of the Church's Mission today for there will be three address-



## THE SPIRIT OF MISSIONS

ses on the contribution to this fellowship made by the East and the West to the whole Church which will emphasize present opportunities for the growth of fellowship throughout the world. The Bishop of Dornakal, the Rt. Rev. V. S. Azariah has been asked to be one of the speakers and it will mean much to learn from such a world Christian of the fellowship of the Church divided geographically and in many minor ways, but fundamentally one and truly Catholic.

Another feature of the proposed program is that it is to be definitely practical. Discussion groups will consider not only statements made in speeches, but also what the Woman's Auxiliary can do to extend and to deepen Christian faith and fellowship. They will attempt to think through their practical service, worship, study, supplies, money, including, of course, the United Thank Offering, various ways of service in the Church, training, and diocesan and parish enterprises. Suggestions from the groups will be reported to the Triennial, discussed, and referred back to the groups until at the end of the two weeks more or less detailed suggestions may be ready for a program made by the delegates themselves and worthy of being the next steps which the Woman's Auxiliary can take for the Mission of the Church.

Into such a program all the general routine business will fit as well as general services and meetings. The first business session will be held on Wednesday, October 6, in the afternoon so that everyone will have an opportunity to attend the great Opening Service of General Convention, weather permitting, in the stadium.

On Thursday, October 7, the Corporate Communion of the Women of the Church will be celebrated. It is difficult to realize all that that service signifies; in its representative character it means the dedication of the women of this Church throughout the world, women of many races and nations, women wise and simple, rich and poor, young and old; by the representative character of the money laid on the

altar it means a united thankful gift from the women of this Church. That service should be marked by deep quietness and reverence, by an absolute stillness in which the great worshipping congregation shall know that God is present. That same evening there will be a Missionary Mass Meeting with an address on the Mission of the Church Today, the introduction of missionaries, and the announcement of the amount of the United Thank Offering.

As usual the Woman's Auxiliary delegates and visitors will attend the Joint Session of the House of Bishops and the House of Clerical and Lay Deputies when the National Council will report and the Church will plan for the next triennium. There will be general evening meetings on the Church's work at home and overseas, in religious education and social service and the work of the American Church Institute for Negroes, and the missionary pageant to be given by the Diocese of Pennsylvania on the first Sunday, October 10. At afternoon teas, missionary speakers from all parts of the world will be heard. There will be conferences for diocesan officers and an opportunity for all to share in the Church Training Institute. Finally on the last day of the Triennial Meeting, October 20, the delegates will gather in a closing service in which they will rededicate themselves and be commissioned to return to home and parish and diocese to do that to which they are committed.

No account of plans for the Triennial of 1937 would be complete without an expression of gratitude that the meeting will be held in the Diocese of Southern Ohio. In their appreciation of the leadership of Bishop Hobson and that diocese, Church people will feel a special pleasure in going to Cincinnati and the Woman's Auxiliary will be glad to find one of its friends and leaders, Miss Elizabeth Matthews, president of the hostess branch. It is inspiring to think of the way in which many in that diocese are now preparing for the coming of people from all parts of the Church.



## THE WOMAN'S AUXILIARY IS CALLED TO MEET

There are six months before the Triennial convenes, six months for preparation by delegates and visitors. The summer issue of *Forward day-by-day* will contain several pages of suggestions which will greatly aid in this preparation by thought and prayer.

Delegates to the Triennial Meeting are also asked to study these paragraphs from *A Request to Delegates to the Oxford Conference*:

### SPIRITUAL PREPARATION

"The seriousness of the situation demands a return to the central simplicities of the Christian faith. Do we in the depths of our being believe in God? In the God and Father of our Lord Jesus Christ? In a God who is inexpressibly greater and more mysterious than our apprehensions of Him or than the little systems in which we have sought to comprehend Him?

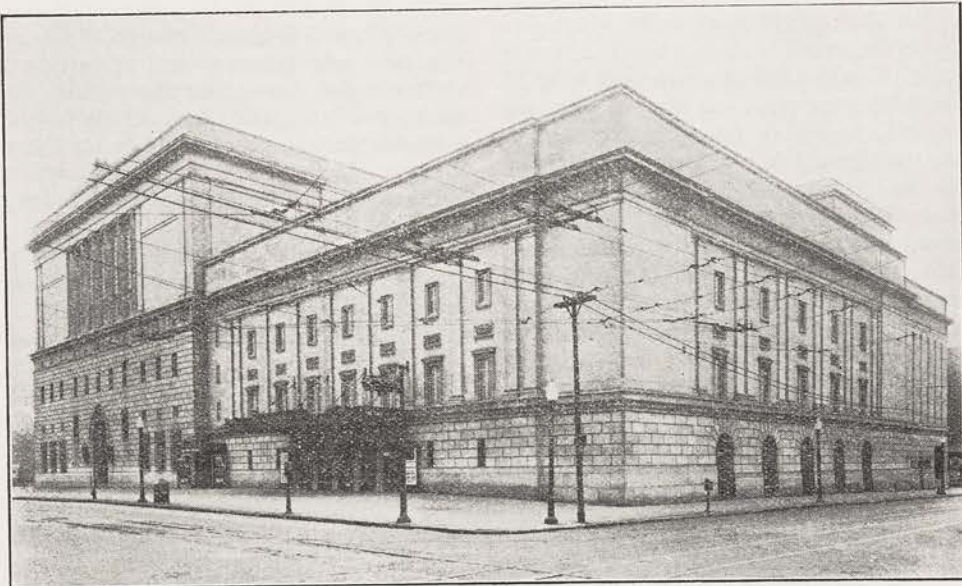
"If a reborn, living faith in God is the deepest need of the Church, may not the path by which we reach it be one of utter self-despair? . . . Only out of a deep distrust and despair of self can the word be

spoken which the world needs and which it will be willing to hear. It is when we have nothing to hope for in ourselves that we may learn to hope for everything from God. There can be no trust in the God whom Christ revealed which sets any limits to His love and redeeming grace. . . What stands in the way of this may be our own unwillingness to pay the price. . . To trust in God—to look away entirely from self, to put one's whole confidence in God's mercy and goodness and to commit to Him one's whole being—is the highest and most difficult act of which man is capable. . . .

"And, again, if we are to learn anew in living experience to have faith in God, must it not express itself in a reborn belief in men as men? The knowledge of God, we are taught in the New Testament, comes through love, and the only way in which we can love God is to love Him in men.

### INTELLECTUAL PREPARATION

"If the Church is to minister to the needs of men today it must have something to say which is felt to be relevant



MASONIC TEMPLE IN CINCINNATI WILL HOUSE CONVENTION SESSIONS  
The Triennial Meeting of the Woman's Auxiliary in October will be held in the Scottish Rite Auditorium of this building. The Houses of General Convention will meet in other rooms



## THE SPIRIT OF MISSIONS

to the real problems with which life compels them to wrestle. What is the distinctive, immediate Word of God for our time? What has been said about our spiritual need is true also of our need for intellectual clarity and insight. Our greatest danger is an underestimate of the revolution that is needed in our existing ideas. A new sense of direction and of mission can be born only out of profound dissatisfaction with what we already have. A deep, disturbing and painful realization of the inadequacy of our present understanding both of God's truth and of the realities of human existence is the costly path by which we may be led to fuller apprehension of God's purpose for the Church. Conscious how small is the portion of truth which each of us sees, and how limited also is the tradition in which each of us has been trained, and believing in a God who is God of the whole earth and who fulfills Himself in many ways, we need to set ourselves as members of the Body of Christ to learn from one another.

### PREPARATION FOR ACTION

"In face of human needs which are desperate, and of conflicts of ultimate belief in which all that matters most to mankind is at stake, no one who has the capacity to feel or understand can tolerate the thought of a conference which exhausts itself in talk or is content to remain in the region of ideas. The only justification for holding the conference is that it should lead to decision and issue in action. The purpose of thought is only to clear up and remove the uncertainties

which inhibit and impede action. The action which is called for is action on a heroic scale. Its range and scope ought to be reckoned, as has already been said, not by the possibilities of man but by the possibilities of God. Preparation for the conference ought to be above all a preparation for decision and action. It is well to remind ourselves, however, from the beginning that action is in its nature concrete. It is always action by persons. It has always to be taken in given circumstances and in relation to a particular situation. . . . The only way in which the conference can issue in action is through personal decisions by the individuals who take part in its proceedings or who receive inspiration from its deliberations. For such decisions we must prepare ourselves from the start. Life becomes real when God lays on us a commission and we respond to His call."

Could anything better be suggested as preparation for the Triennial Meeting than this request made to the delegates to Oxford? And if such preparation is made, is it not safe to say that our meeting in Cincinnati will be significant not only to those who attend it but significant to the Church because through it Christian faith and fellowship will be deepened and extended throughout the world? So again, delegates are urged to study the foregoing paragraphs, adding to them the summary in these key words, than which nothing could be more appropriate for the Triennial Meeting:

"Faith in God born out of self-despair.

"The Spirit of Learning in the Fellowship of the Body.

"Obedience, Decision and Action."

1 1 1

*In an early issue—Fifty years of the Japanese Church. Articles by our bishops—the Rt. Rev. C. S. Reifsnider, the Rt. Rev. S. H. Nichols, the Rt. Rev. N. S. Binsted—the Rev. J. Kenneth Morris, the Rev. Lawrence Rose, the Rev. Sadajiro Yanagihara, J. Van Wie Bergamini, Mrs. P. A. Smith and others.*



# An Open Letter to a Young Friend

Depleted mission staffs must be reinforced  
by young people of earnestness and intel-  
lectual ability, willing to face difficult tasks

By *Margaret I. Marston*

*Educational Secretary, The Woman's Auxiliary*

HERE I AM back from a nine months' visit to our mission stations in the Orient. While the experience is still vivid in my memory I must share with you some of the ideas I gleaned from observation and discussion with missionaries and others, in the hope that these will help you in your thinking, as you consider becoming a volunteer for Church work in the Far East. And how I envy you the opportunity the Church offers youth to represent the Church of the West in the Christian fellowship overseas.

First of all, I shall be frank with you about your personal qualifications. I honestly believe you have the fundamental ones: a "first-hand experience of God in Christ and the ability to share it experimentally and intellectually with others"; and the mental fitness, for as one Bishop expressed it, candidates "ought to be young women not only of earnestness but of intellectual ability." For this reason I am glad that you have continued in your college course. Although not all persons are agreed that a college education is a necessary part of the preparation of a missionary, it does seem to me that the background which such an experience affords and the resources which it should engender are a valuable asset in working with people in the Orient. Such an educational preparation is essential, of course, for professional standing, here or in the East, and should we ask for less in a person who will have direct evangelistic opportunity? I may seem to have labored this point but I do it that you may encourage others of your friends who may be volunteering for missionary service to complete their college course first. Other special qualities mentioned as essential

were patience and tact, understanding and the ability to cooperate, and a gift for friendship which transcends racial barriers.

In addition to this background you will need training for the particular work you are to undertake. I know that medicine and nursing are not in your line. I suppose you will be preparing to teach or to become a direct religious worker. You will, of course, wish to have at least a year or two of successful experience in this country in your chosen field. It is too much to expect a young woman to try out both her vocation in a profession and her vocation to a missionary career at the same time, and at the expense of the Church. You will see how very frank I am being!

It was suggested to me by many missionaries that any young woman volunteering for the mission field ought to have a period in a Church training center, and this has been recommended by the Woman's Auxiliary. There are several reasons for this which I believe will commend themselves to you: first, the need for spiritual preparation and the discipline of group living. Missionaries must be able to live with people and such a period in a Church center would be both a test and a preparation. During this time there also would be ample opportunity to discover your personal and professional qualifications. Moreover several of my friends in the Orient told me that they wished they had known more about the Church before they went abroad.

The Woman's Auxiliary has always taken an active interest in recruiting and training young women for the missionary work of the Church. At every Triennial



## THE SPIRIT OF MISSIONS



FUSHIMA (JAPAN) CHRISTIANS  
Visit the site for their church made possible  
by a gift from the U.T.O.

Meeting since 1904 there has been a clause in the United Thank Offering Resolution concerning the training of women workers and money is available in the United Thank Offering for this purpose should you be interested in applying for such help for study in one of the Church's training centers—Windham House, New York; St. Margaret's House, Berkeley, California; or one of the deaconess' training schools in Philadelphia, New York, or Chicago.

Although you are not interested yourself in medical service, I shall tell you, so that you can pass on the information to your friends, that there seem to be constant calls for nurses, not usually for what one might call bedside nursing, which now is being carried on largely by trained native nurses, but for persons with some experience and training in executive or administrative work, in teaching, or in public health.

There is no way of knowing of the openings there may be when you have finished your training but the Church's staff overseas is now at a minimum and as we look forward to replenishing and reinforcing the staff within the next few years, we are concerned that the missionaries chosen during these years shall

be prepared to meet the demands of the new day as our pioneers did in the early days. Should you desire to prepare for evangelistic work you would need two years of special training with emphasis upon the religious education of children, young people's work, and women's work. From my observation the responsibility of our evangelistic workers compasses these three groups. With a few notable exceptions our work with youth has been done largely in the schools. There would seem to be great opportunities developing for activities among students and young people in the parishes. It is not sufficient just to have had some experience in teaching Sunday school or in working with young people's groups, or with a Woman's Auxiliary, for you cannot transplant American programs and expect them necessarily to take root in Oriental soil. What is needed is ability to plan creatively for the development of a curriculum or program suited to the needs of children, young people, and adults in whatever country you are called upon to serve. Oriental leaders are looking for this kind of help and I think one of the thrilling things about the work of the missionary in China and Japan today is the close relationship existing between Western and Oriental leaders. More and more, of course, the leadership will be in the hands of the Oriental, workers from the West being called as colleagues.

Do I make it sound too difficult? We are hearing on all sides today that youth responds to that program which calls for resolution and courage, loyalty and discipline; that the appeal of the various types of collectivism and nationalism lies in their demands for self-giving. Young American Christians are asked to identify themselves with the younger Churches, in the building of a world-wide Christian community. It has been said of our Lord that "He never asked men for anything less than themselves."

And now for your question about the social aspect of the Church's work abroad. You ask if the Church is concerned about social questions in the Orient. Decidedly so. For many years, of course, several



## AN OPEN LETTER TO A YOUNG FRIEND

types of social welfare work have been carried on, and more recently medical social work has been introduced. One interesting development of late years has been the coöperative movement. In a recent letter a missionary writes, "We are just beginning our consumers' coöperative this week, and are quite thrilled about it. We shall begin with fuel and rice chiefly." In this same mission, Wuhu, China, there has been a credit coöperative since 1933. It was interesting to hear the story of its initiation and growth from the Rev. Irving Wang, who believes that through the coöperatives there is a chance to combat Communism as well as an opportunity to develop group support for the Church, since in his plan ten per cent of the profits each year are contributed to the parish. Mr. Wang is gradually educating the people in the coöperative principle. This is just one illustration of the fact that the Church is aware of social problems and interested to make its contribution to social education and social change.

I may have told you that the Woman's Auxiliary at the last Triennial Meeting voted in favor of making the United Thank Offering available for the training of Oriental women. Scholarships have been voted for the next two years to two young Chinese women who will be studying in New York and living at Windham House, Miss Annie S. S. Yui, principal of St. Lois' Middle School in Hankow, who is a graduate of St. Hilda's School, Wuchang, and of Central China College, and Miss Gwendolyn Seng, teacher of music at St. Hilda's School. She is a graduate of St. Hilda's and of Ginling College. I hope that many of our young people may have the opportunity of meeting these students while they are here.

You might add to your list of preparatory reading three books which will give you a picture of the world situation in



ST. AGNES' KINDERGARTEN, KYOTO  
The U.T.O. aids Christian education through support of workers and grants for buildings

which the Church must bear its witness today, of the need of the world which the Church is called upon to meet, and of the resulting problems involved for the missionary of the future. Any of these books may be borrowed from the Lending Library, Church Missions House, 281 Fourth Avenue, New York:

*Missions Tomorrow* by Kenneth Scott Latourette (New York, Harpers, 1936).

*Christianity in the Eastern Conflicts* by William Paton (London, Edinburgh House, 1937).

*Ethical Issues Confronting World Christians* by Daniel Johnson Fleming (New York, International Missionary Council, 1935).

These books emphasize the relation of missions to international affairs and will show how your interest in world peace can find expression in your life as a missionary.

*Diocesan Custodians!—Miss Mary Louise Pardee, Chairman, United Thank Offering Committee, asks that all parishes be reminded of the importance of making, in September, a final presentation for this triennium of the U.T.O.*



# The U.T.O. and the Church's Program

Women of the Church, since 1889, have given more than six and a half million dollars for the advance of Christ's Kingdom throughout the world

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

*Vice-President and Treasurer, National Council*

SO MUCH emphasis is placed upon the payment of missionary quotas that we sometimes fail to realize the large part in the support of the missionary program that is played by the United Thank Offering which is over and above all quota payments. The first United Thank Offering was given at the Triennial Meeting of the Woman's Auxiliary in New York in 1889 and amounted to \$2,188.64. In the next forty-five years there was given in the several United Thank Offerings more than six and one-half million dollars. Two offerings, that at Washington in 1928 and that at Denver in 1931, reached a total of more than one million dollars each. Many were disappointed because the offering in Atlantic City in 1934 was but \$789,561 a decline of about twenty-five per cent from the previous offering. In that same period the regular gifts through parochial and diocesan channels declined fifty per cent. The money from the U.T.O. designated for the support of women workers constitutes more than ten per cent of the budget of 1937 and is one-sixth of the amount expected from all the dioceses of the Church on their regular quota payments. In addition to this there will be available in 1937 more than \$23,000 of income from endowment funds created through the offering.

At the present time 151 women workers in active service are being supported by this offering: ninety-three in the United States and fifty-eight overseas.

It is not easy to classify the work which these devoted servants of the Church are performing. One trained as a nurse finds that her service in the mission hospital is not complete unless to her

tender care of the sick she can add the loving message of the Christ who inspired the work. Another, enlisted for clerical work, finds many opportunities for teaching and perhaps in social service. Recognizing these difficulties of classification workers now in the field are divided:

1. Evangelistic .....	50
2. Educational .....	60
3. Medical .....	24
4. Industrial and Social.....	11
5. Secretarial .....	6

In addition to salaries the offering provides for those in extra-continental fields, medical and dental care, outfits, travel and vacation allowances.

The United Thank Offering does more than support those in active service. Beginning with the offering in 1922 at least one-tenth of each triennial offering has been set aside to establish a permanent fund, the income on which is to be used for retiring allowances for women workers. On December 31, 1936, the principal of this fund amounted to \$463,968.92 and the income on this fund for the year 1936 amounted to \$19,927.44. This supplied two-thirds of the amount needed to pay the retiring allowances of the forty-eight U.T.O. workers on the retired list.

Part of the first offering in 1889 was used to help in building Christ Church in Anvik, Alaska. Since that date a very large sum has been used for the building of churches, schools, and hospitals in China, Japan, the Philippines, Liberia, Brazil, Cuba, Puerto Rico, Honolulu, Dominican Republic, Alaska, Mexico, and in many parts of the United States. The total amount thus spent for buildings is approximately \$500,000.



# U.T.O. Treasurers Tell How They Do It

Diocesan reports reveal methods used successfully in cultivating an intelligent participation by an ever growing group of women

REPORTS ARE SO dull and uninteresting! Aren't they simply put into files and forgotten? Of what good are they? These and many other questions come from United Thank Offering treasurers at the end of May when reports are due. The value of such reports is proven, however, by their answers to such a question as "How shall we cultivate the United Thank Offering?"

Certain methods of promotion stand out in these reports as having been found to be of particular value. One of the first and simplest of these is the importance of *the adequate use of available materials*. This is brought out in the report from Alaska:

The native guild from — has sent in its first offering, and the white group have doubled theirs, due, I believe, to their having used the United Thank Offering boxes.

This same report comes from many dioceses and missionary districts. Where the use of the box is emphasized, greater interest is aroused, the offering is remembered, and consequently greatly increased. It is also evident that many dioceses are making use of the leaflets, posters, maps, and plays available through Headquarters. A few dioceses have themselves published such materials for the promotion of the United Thank Offering, and are glad to share these with the rest of the Church. A list of available materials from various sources will be found on page 205. Other reports tell of added interest gained through the use of THE SPIRIT OF MISSIONS and the *News Notes* to keep in close touch with both the work and the workers. Still other reports tell of the value of parish and diocesan questionnaires based on the samples sent out last year.

This discussion of the use of materials

leads naturally to the suggestion that the various dioceses and missionary districts themselves *prepare material fitted to their own needs*. A glance at the list on page 205 shows that a few dioceses are already doing this. Many more should be doing it. Material prepared by the women of the diocese to fit their own needs is of much more value than tons of general leaflets which after all can fit only general needs. The diocesan or parochial leader needs to be constantly on the alert for materials, ideas, suggestions, in all types of literature, which may be used to deepen the interest and knowledge of her groups in the whole missionary enterprise of the Church, and through that, in the United Thank Offering. Many United Thank Offering treasurers are using diocesan and parish papers in a very effective way, both to spread news of the offering and to educate every communicant reading the paper regarding the purpose of the United Thank Offering. A short and interesting article in one diocesan paper begins:

Thursday, May 30, is Ascension Day on which the spring presentation of the United Thank Offering occurs. Every woman in the diocese is requested to attend service in her parish church, if possible, on that day, and personally to place her United Thank Offering on the alms basin to be presented with thanksgiving at the altar.

One of the usual ways of spreading knowledge of the United Thank Offering is through *various kinds of meetings*. This is sometimes a good and sometimes a poor way, depending on how it is done. We all have listened to United Thank Offering reports at annual meetings which quite put us to sleep. A different type of report was employed in one diocese when the treasurer called on well prepared individuals to discuss methods of promoting the United Thank Offering in rural



## THE SPIRIT OF MISSIONS

areas and in the city. At another diocesan annual meeting a group met to discuss the United Thank Offering. The leader of the group reports:

We were all intensely interested in finding how we could best carry on our part in this work. Here are some of the more important things about which we talked:

1. The value of having the presentation service at a Corporate Communion of the women of the Church.
2. The importance of realizing that thankfulness and prayer prompt our offering of money.
3. How to keep the United Thank Offering constantly before the women of the Church.
4. Study the United Thank Offering in relation to the special mission study of the year.
5. The value of a committee compared to a single custodian.
6. Methods of reaching all who have boxes so that there may be full semi-annual offerings.

After this discussion the diocesan U.T.O. treasurer asked all the parishes to discuss these questions and let her know the result of their thinking.

Other valuable types of meetings are the diocesan and regional conferences of U.T.O. treasurers. In small dioceses all the treasurers should be brought together once or twice a year for conference and inspiration. In large dioceses the same result may be secured through regional or deanery meetings.

Meetings of various types held in the parish offer one of the best opportunities for acquainting the women of the Church with the United Thank Offering. A report from the U.T.O. treasurer in our parish in Rome, Italy, shows that help and information for these meetings can be secured even if one is far away from the center of the Church.

At most of our meetings there is a short address on the United Thank Offering. Miss — (a former Diocesan United Thank Offering treasurer traveling in Europe) spoke at one meeting. Interest was shown in the replies received from Miss — in Nevada in answer to our request for information about her work, and from Miss — in Alaska. In both cases I supplemented the information the letter contained with information kindly sent me from Headquarters, and from photos and articles

in back numbers of THE SPIRIT OF MISSIONS.

*The presentation of the offering* is one of the most important parts of the whole enterprise. The great presentation service at the Triennial Meeting has always been a Corporate Communion. More and more this is also becoming the custom in the diocese and the parish; fewer parishes today present their offering at an afternoon tea. In the majority, the offering is presented either at a regular early service or an eleven o'clock service, which is a Corporate Communion of the women and girls of the parish. In some parishes there are special presentation services, but the general feeling seems to be that it is best for the offering to be presented at a time when the whole parish is gathered together for worship. The Newark diocesan U.T.O. treasurer says in her report:

We have concentrated, too, on the parish offering services, which are increasingly being held on Sunday mornings, carefully planned by the custodians and I am happy to add, heartily coöperated in by the rectors.

The diocesan U.T.O. treasurer of the Georgia Colored Branch reports in regard to her own parish:

This year our United Thank Offering is a bit larger than last year. We hope to increase this in the fall. We are very glad to have the many helpful suggestions you sent. In our parish we have formed a committee to assist the custodian. It has worked well. We had a sermon on the United Thank Offering at the morning service, a program in the afternoon by the young women and girls, followed the next Sunday by a Corporate Communion when we made our offering.

Mrs. Hiram R. Hulse writes from Cuba of a service of thanksgiving carried out in the true spirit of the United Thank Offering:

One of our missionaries told me yesterday of the service of thanksgiving held by a Jamaican congregation in the country. They were all desperately poor, having work at the sugar mill only three months in the year. Yet they brought fruit and vegetables from their little gardens and had a joyous service.



## U.T.O. TREASURERS TELL HOW THEY DO IT

*Personal contact* between the diocesan treasurer and the parish treasurers and between the parish treasurers and the women of their parishes is of the utmost importance. The Maine diocesan U.T.O. treasurer closed her report with the words:

I feel that the appointment of the right woman as parish custodian is the most important single factor towards the success of the work. This opinion is shared by many women with whom I have talked from time to time during the past year.

From the Diocese of Los Angeles comes this report:

I have continued my visiting the different groups, having visited in all about seventy-five parishes and missions. The personal contacts have helped a lot, and I have had a splendid response.

Liberia sends us a glimpse of good work done through personal contacts:

I think perhaps our success is due largely to the willingness of the groups to be led and their anxiety for information. As United Thank Offering custodian I try to carry to each meeting some bit of information regarding the work or workers suggested by the offering. Besides this I endeavor also to put the boxes into the hands of each member of the parish. The offerings are small, pennies, three pences, and six pences, but they add up into pounds. They make their pennies by selling bits of cassava and fruits so that when they give an offering it is a real self-denial and thanksgiving.

Milwaukee has "urged treasurers to reach the shut-ins and the professional women who cannot go to the meetings." Southern Ohio has a great incentive in its slogan "Every woman in every parish a supporter of the United Thank Offering by the time of the General Convention." The United Thank Offering treasurer says:

I hope to have seen every one of the treasurers before the end of June and am trying to get a blue box into the hands of every woman in every parish, or at least into every household.

A useful means of interesting others in the United Thank Offering is through appropriate *plays* and *pageants* and *contests*. There is great need for really good plays and pageants on the United Thank

Offering. Several dioceses and parishes, after using the small supply available at present, are writing plays for themselves. This is a much better plan than sending somewhere for a play already worked out, which in all probability does not fit the situation in the parish in any way.

Contests may be of various kinds. There have been poster contests in several dioceses. The Executive Board of the Woman's Auxiliary has just finished such a contest. A unique plan is the essay contest being carried on by the Diocese of Oregon. It was won this year by a young woman writing in verse on "Why I would like to be a United Thank Offering Worker." Last year the first prize was won by a young Negro girl who wrote on the work of Miss Esther Brown.

In the leaflet, *Promoting the United Thank Offering in the Parish* (W.A. 129), *the committee plan of work is suggested*. This plan is carried on in many dioceses, deaneries, and parishes. Where it has been tried it seems universally successful. In many of the reports sent in by the diocesan treasurers the plan is enthusiastically supported. The United Thank Offering treasurer of Colorado reports:

We appointed a committee of six to assist in my work and I find this is most helpful. They help with letters and publicity, speaking, *et cetera*. Many of the parish treasurers have a committee. In this way someone is always able to carry on.

North Carolina reports:

Our set-up here (eight district custodians and myself forming a committee) is working so beautifully. I believe we are getting results that one custodian could not accomplish. I keep in close contact with them and they with their branch custodians. I believe we reach most of the Church women in the diocese.

An interesting new committee made up of Army and Navy women add their approval to the committee method of work:

When the Service Committee of the United Thank Offering was organized in April, 1935, we had twenty-one members, a custodian, secretary, and a chairman of the Norfolk group. In a little more than a year our membership had grown to ninety-two, and chairmen had been appointed in



## THE SPIRIT OF MISSIONS

five other localities, making our officers a custodian, secretary, and six chairmen.

The United Thank Offering treasurer of Mississippi makes the suggestion that gives point to all this discussion; that we use committees and all other efforts to the end that we may reach every woman and girl in the Church with the knowledge of the United Thank Offering.

We are organizing committees in the parishes to assist the parish treasurers in making personal contacts with every woman in the parish. One parish treasurer wrote me that she had a list of every

woman in her parish and at the United Thank Offering service she checked the name of every woman present and after the service she communicated with every woman absent from the service.

No more appropriate words could be found to close a discussion on ways and means of promoting the United Thank Offering than those contained in two lines of the report from Alaska, "It has been wonderful to see the response of the people as they know more and care more about what the United Thank Offering really means."

### The United Thank Offering at Cincinnati

**H**OPES HAVE BEEN expressed that the offering presented by the women of the Church at Cincinnati in October will show a substantial increase. Whether it will or not no one can tell until the announcement is made at the great mass meeting on Thursday evening, October 7. Certainly during recent months there have been many causes, large and small, for thankfulness.

The Triennial Meeting held in 1931 in Denver urged "that all diocesan and district custodians of this consecrated money (the United Thank Offering) . . . turn it over to the Treasurer of the National Council for safe keeping at least semi-annually." This recommendation has met with growing favor and now all but five dioceses have adopted it. Because of its general interest we print below the amounts thus sent by U.T.O. custodians to the National Council Treasurer to March 1, 1937, for the United Thank Offering of 1937. By way of comparison the amounts sent to March 1, 1934, during the triennium 1932-34 are also shown. These tables indicate some increase in the offering, at least in the amounts sent to the Treasurer for safe keeping.

Most parishes and dioceses have a semi-annual ingathering of the offering in the spring and autumn. In this year with the great triennial presentation in the autumn it is imperative not to neglect the autumn presentations. These final presentations of this triennium should be

made in September for inclusion in the offering at Cincinnati. Recent visitors to the mission field report unparalleled opportunity for Christian advance. Will the thankfulness of Churchwomen expressed through their gifts be equal to the opportunity?

The comparative table follows:

PROVINCE I			
AUXILIARY BRANCH	March 1		
	1934	1937	
Connecticut .....	\$ 9,358.85	\$ 14,271.81	
Maine .....	2,255.48	2,025.56	
Massachusetts .....	26,353.33	27,605.15	
New Hampshire .....	2,523.29	2,272.05	
Rhode Island .....	3,914.93	6,090.65	
Vermont .....	1,521.84	1,529.16	
Western Massachusetts .....	4,583.17	5,197.83	
	\$ 50,510.89	\$ 58,992.21	

PROVINCE II			
Albany .....	\$ 6,778.79	\$ 8,065.52	
Central New York .....	15,600.00	11,876.65	
Long Island .....	15,102.97	14,802.47	
Newark .....	20,863.25	20,023.05	
New Jersey .....	13,854.58	13,157.57	
New York .....	42,336.47	41,971.75	
Panama Canal Zone .....	0	169.39	
Rochester .....	6,421.01	5,473.00	
Western New York .....	6,032.61	5,810.95	
	\$ 126,989.68	\$ 121,350.35	

PROVINCE III			
Bethlehem .....	\$ 7,455.78	\$ 7,616.37	
Delaware .....	3,617.95	5,081.05	
Easton .....	2,242.32	2,844.62	
Erie .....	2,631.24	2,526.25	
Harrisburg .....	3,893.70	4,489.35	
Maryland .....	14,074.81	15,030.88	

# THE UNITED THANK OFFERING AT CINCINNATI

AUXILIARY BRANCH	March 1		AUXILIARY BRANCH	March 1	
	1934	1937		1934	1937
Pennsylvania .....	\$ 41,019.89	\$ 47,413.22	Wyoming .....	\$ 409.92	\$ 749.36
Pittsburgh .....	7,466.75	7,175.93		\$ 13,363.95	\$ 15,834.68
Southern Virginia .....	6,793.12	7,961.15			
Southwestern Virginia .....	0	2.50			
Virginia .....	14,221.66	17,430.08			
Washington .....	0	11,762.32			
West Virginia .....	2,929.16	4,462.01			
	\$106,346.38	\$133,795.73			
PROVINCE IV					
Alabama .....	\$ 0	\$ 5,579.68			
Atlanta .....	2,778.99	3,683.35			
East Carolina .....	4,596.51	5,774.71			
Florida .....	0	0			
Georgia (White) .....	0	2,388.00			
Georgia (Negro) .....	58.98	71.19			
Kentucky .....	4,822.74	4,931.26			
Lexington .....	1,753.81	2,387.34			
Louisiana .....	3,792.08	4,118.88			
Mississippi .....	3,465.99	3,879.73			
North Carolina .....	8,313.86	11,335.51			
So. Carolina (White) .....	3,506.84	4,206.85			
So. Carolina (Negro) .....	0	104.88			
South Florida .....	3,173.35	4,709.32			
Tennessee .....	5,388.58	5,280.74			
Upper South Carolina .....	2,713.64	3,381.00			
Western No. Carolina .....	1,947.70	2,521.45			
	\$ 46,313.07	\$ 64,353.89			
PROVINCE V					
Chicago .....	\$ 13,080.25	\$ 12,915.11			
Eau Claire .....	827.83	584.55			
Fond du Lac .....	961.04	945.14			
Indianapolis .....	1,986.98	2,166.05			
Marquette .....	446.09	709.65			
Michigan .....	5,702.54	7,084.21			
Milwaukee .....	2,427.94	2,860.56			
Northern Indiana .....	905.79	1,018.07			
Ohio .....	4,755.48	4,832.40			
Quincy .....	1,036.85	920.92			
Southern Ohio .....	15,679.00	20,073.03			
Springfield .....	1,563.17	1,236.25			
Western Michigan .....	1,988.91	2,022.28			
	\$ 51,361.87	\$ 57,368.22			
PROVINCE VI					
Colorado .....	\$ 3,940.48	\$ 4,993.75			
Duluth .....	0	652.27			
Iowa .....	2,093.79	2,229.10			
Minnesota .....	2,570.14	2,033.43			
Montana .....	1,110.90	1,540.19			
Nebraska .....	1,093.99	1,219.61			
North Dakota .....	801.66	812.65			
South Dakota .....	1,343.07	1,604.32			
Western Nebraska .....	0	0			
PROVINCE VII					
Arkansas .....	\$ 1,260.61	\$ 956.94			
Dallas .....	2,225.98	2,706.55			
Kansas .....	1,326.51	1,669.24			
Missouri .....	6,843.88	5,613.52			
New Mexico .....	1,070.27	1,348.88			
North Texas .....	953.63	884.25			
Oklahoma .....	1,385.44	1,652.98			
Salina .....	613.52	710.65			
Texas .....	3,708.63	4,623.76			
West Missouri .....	2,146.49	2,899.68			
West Texas .....	991.59	1,656.87			
	\$ 22,526.55	\$ 24,723.32			
PROVINCE VIII					
Alaska .....	\$ 336.55	\$ 883.64			
Arizona .....	0	746.39			
California .....	4,746.06	5,976.90			
Eastern Oregon .....	393.91	527.22			
Honolulu .....	947.38	0			
Idaho .....	13.73	181.32			
Los Angeles .....	11,316.85	12,872.53			
Nevada .....	387.00	804.11			
Olympia .....	0	0			
Oregon .....	2,134.69	2,488.54			
Sacramento .....	815.38	851.36			
San Joaquin .....	549.08	560.76			
Spokane .....	795.43	905.17			
Utah .....	390.66	444.74			
	\$ 22,826.72	\$ 27,242.68			
FOREIGN MISSIONS					
Anking .....	\$ 0	\$ 4.04			
Brazil .....	283.76	0			
Cuba .....	0	191.17			
Haiti .....	37.95	65.42			
Hankow .....	30.65	30.26			
Liberia .....	0	30.76			
Mexico .....	18.54	76.56			
Shanghai .....	0	30.00			
Southern Brazil .....	0	135.80			
	\$ 370.90	\$ 564.01			
MISCELLANEOUS					
European Churches .....	\$ 172.12	\$ 165.93			
Service Committee .....	0	280.18			
Miscellaneous United States .....	0	38.04			
	\$ 172.12	\$ 484.15			
<b>Grand Total, March 1..</b>	<b>\$440,782.13</b>	<b>\$504,709.24</b>			



# A Woman Was Needed in Liberia

Miss Margaretta Ridgely responded and gave to Africa the undying influence of the best years of a strong and noble and happy life

By Julia McHenry Howard

Bryn Mawr School for Girls, Baltimore, Maryland

*The Editors have especial pleasure in printing this brief sketch of a distinguished missionary, now retired, not only because of its timeliness in connection with the recent Church-wide study of Liberia, but also because during the long years of her service in Liberia Miss Ridgely was supported by the women of the Church through the United Thank Offering. Miss Ridgely is now living in retirement in Baltimore where occasionally, as her health permits, she speaks of the Church's Mission in Liberia to interested groups.*



MISS RIDGELY

IN 1904 THE CHURCH through the columns of THE SPIRIT OF MISSIONS called for a woman to go to Cape Mount, Liberia, West Africa, to assist Miss Agnes P. Mahoney, who was ill. Miss Margaretta S. Ridgely of Baltimore, Maryland, responded to this call and before the year was out had arrived. She at once began her work, firmly establishing and extending the mission until she herself in 1932 retired after twenty-eight years of service.

It is quite natural for many people to ask, "What could induce a woman in more than ordinarily comfortable circumstances to seek hardship and danger in this death-infested region of West Africa?" The answer in this case can be understood more easily when we understand Miss Ridgely herself. Always in her childhood she had interested herself

in the children of the many colored servants on the family estate in Baltimore County. Even when scarcely grown she had instituted, first, a Sunday school, then, in her summer holidays, a regular day school for them. To her old colored nurse she had confided her ambition of some day going to Africa as a teacher. This revelation received no encouragement but only a hearty disapproval from "Nancy." But Miss Ridgely, in spite of the growing conviction of a call to this special mission field, followed the guiding star of duty and common sense. There was then no immediate need for workers in West Africa, and there was urgent need for her presence at home.

When in 1904 the call came Miss Ridgely was free to go. In May of that year she entered the Church Training and Deaconess House in Philadelphia, and afterwards gained a three months' intensive training in the Episcopal Hospital of that city. On December 22, 1904, at the age of thirty-five years, she arrived at Cape Mount, Liberia. Here she joined Miss Mahoney, who was then carrying on dispensary work.

At once Miss Ridgely discovered that the greatest need was for a regular day school. There had been a day school, a Government school, conducted by a man of inferior education who was frequently drunk. To Miss Ridgely's first school, held under a mango tree for lack of any



## A WOMAN WAS NEEDED IN LIBERIA

building whatsoever, thirty-five pupils came on the opening day, including children of all ages up to eighteen, the oldest as illiterate as the youngest. Her first native children except for Gbettee, a little native maid (native meaning children from the jungle to distinguish them from children of "Liberians"), were acquired from a jungle father who had redeemed the mother from slavery, and who was obliged to appeal to the mission for the thirty dollars with which to secure his children also.

The departure from Liberia in 1905 and 1906 of Miss Mahoney and another American woman, left Miss Ridgely the only white woman on this lonely stretch of Liberian coast. In her portable house, at once dispensary, home, and school, aided by only two mature native workers, she lived, taught, and nursed. Before long the school children were separated into two age groups. Later the first regular six grades of a public school were established and promising pupils were sent to Freetown for further education, whence they returned to help in their home school at the Cape.

In addition to her school work often one hundred patients a week would come to Miss Ridgely's dispensary afflicted with the frightful abscesses and sores so frequent in the jungle, or sleeping sickness, leprosy, and elephantiasis.

All this period she suffered the dangers and inconveniences of the locality. Driver ants, penetrating the walls and flooring of the house, devoured the kittens, which had been raised with difficulty as a measure against omnipresent rats. (Later a python had to be domesticated for this purpose.) Twice her dog was carried off by a leopard.

The inherent and persistent superstitions, that even the Christianized jungle native preserves, were too often a trouble and worse. There was the instance of the native mother, who, on being brought to the mission to see her very ill child, succeeded, before being detected, in putting crooked pins in the sufferer's eyes to "draw out the evil spirit." Or the instance later of the boat-boy who allowed

a native girl to drown in the tidal river when assisting her across, merely because her cry that something pulled at her feet made him believe that the Water Spirit was after her. Then there was the trial, at which Miss Ridgely was present, to determine the guilty ones who had pilfered instead of salvaging the cargo of a wrecked launch. Though occurring in the twentieth century, this trial was conducted in jungle fashion. In an open palaver house, in the center of which was a fire, the group gathered. Pieces of metal heated in a caldron were then placed upon the outstretched palms of all present. If innocent, no harm would ensue, but perjurers would be burned. Miss Ridgely herself received upon her hand one of the hot metal discs. She was unharmed, but adds that many native palms were burned and the owners thus found guilty.

During these early years important changes were occurring. After being alone for two years new workers began to come to her aid, the first being Miss Protheroe and Miss Emily DeW. Seaman. The former died within the year but the latter served effectively for twenty years.

In 1909 a new and necessary building for the mission, advocated by Bishop Ferguson and built through funds raised by Miss Ridgely while on furlough, was erected. Miss Ridgely proudly says, "It even had front steps!"

In 1912 Miss Sarah Conway, who subsequently married the Rev. W. Hoke Ramsaur, arrived, and later played a large part in starting St. Timothy's Hospital. Soon, she too succumbed, in an "up-country" mission, and within the year her husband also was dead. Miss Maryland Nichols in 1925 arrived as assistant to Miss Ridgely, but she likewise breathed her last in the Liberian jungle, a victim of the tropics. By now Miss Ridgely, long a sufferer from recurrent African fever, had developed a serious heart complaint. On her travels into the "bush" she now had to be carried in a hammock along jungle paths and over twined rope bridges. To lonely villages she went and there in palaver houses she held services



## THE SPIRIT OF MISSIONS

through interpreters and taught the principles of the faith.

The year 1924, the twentieth anniversary of Miss Ridgely's arrival in Cape Mount, was marked by the erection of another new building, this time of stone, providing a new and better dormitory for the girls, and a proper house for teachers. The funds for this building were raised by Miss Ridgely's assistant for eleven years, Miss Mary Wood Mackenzie, who remains now as her successor. When Miss Ridgely left Liberia in 1932 still another building was in process of construction. At last the school could properly accommodate the 160 pupils with their staff of teachers.

Why Miss Ridgely left Liberia is as often asked as why she went there. Even as she had anticipated the ripe moment for commencing her Liberian work, with equal wisdom she recognized when her duty there was fulfilled. Often asked while on furlough, after recurrent illnesses in Africa, whether she was not afraid she might die "out there," her answer was invariably that she could die there as happily and safely as elsewhere. But when she knew she had at last a permanent, a younger, tried, and worthy successor, she recognized at once that advancing age and possible illness could be only an impediment to the work to which she had already given her all.

### Zangzok Has Short Term School for Children

*By The Rev. Hollis S. Smith*

*Missionary, Zangzok, China*

FOR THE FIRST time in the Diocese of Shanghai, and so far as is known for the first time in the whole China Mission, a Short Term School for Children was held last year in Zangzok.

The need for this sort of school had long been felt. In the vicinity of Zangzok the large proportion of Christians are in the country, many walking six or seven *li* (a *li* is about one-third mile) to come to church; others farther. It is obviously impossible for the children to get to church or Sunday school, while families are so scattered that it is very difficult for us to go to them to do effective teaching. Nevertheless, we were doing the latter as it was the only way. But it was slow and difficult work. A short term school seemed the answer to our problem. Hence we called all the children of twelve years of age and over to the city, to live in the school building and to devote a week to intensive teaching. That was of course all too short, but it was better than nothing.

The people are very poor and simply cannot afford to send their children away from home for a week and pay board, even at the very small rate of twenty-five cents a child a day. And that is all it

costs. There was no trouble in getting the children, they love it. The question was funds. With the money provided the school was a huge success. Thirty-three youngsters, the number limited by our funds, all from Christian families, were given a week of Christian study. Bible stories, Prayer Book prayers, catechism, creeds, parts of the Communion Service and Morning and Evening Prayer, all were learned by heart. Simple hymns and hymn tunes were learned. They were so eager to learn and learned so quickly.

And on top of it all they had the best time of their lives. Many had never been to the city before. That was a wonderful experience in itself. From four to six in the afternoon games were played; something they had never in their lives ever heard of, organized games, but they took to it like ducks do to water.

It seems a pity that we should be held up for lack of funds to run these schools. We do our best with the means at hand, but if each year we could run a school of this sort for fifty or seventy-five children, it would not be long before we would have a generation of Church people intelligent in Church doctrine and well-grounded in Church practice.

# The Spirit of Missions

## PICTORIAL SECTION



STREET SCENE NEAR MISSION COMPOUND, YANGCHOW, CHINA

Two Church schools, Mahan School for boys and St. Faith's School for girls, are influential factors in the life of this Chinese city. Miss M. Althea Bremer, the principal of the latter, is one of sixty educational missionaries whose support is provided by the United Thank Offering





**BABY CLINIC, CHRIST CHURCH MISSION, ANVIK, ALASKA**

Since 1889 when the first U.T.O. provided for the erection of Christ Church, Anvik, Churchwomen have had a continuous interest in this mission. A current activity is child betterment, under the direction of Miss Gayle Wagner



**BISHOP SALINAS Y VELASCO CONSECRATES CHURCH AT AYAPANGO, MEXICO**

This building was turned over to the Bishop of Mexico by the Government at the suggestion of the Methodists who formerly possessed it. Almost a hopeless ruin, the people restored it to its present condition



PLAYGROUND, HOUSE OF THE MERCIFUL SAVIOUR, WUCHANG

Our readers will recall Mother Ursula Mary's inimitable accounts of this work, which appear from time to time in *THE SPIRIT OF MISSIONS*. Mother Ursula is one of fifty women evangelists supported by the U.T.O.



BISHOP REIFSNIDER WITH CHRISTIAN LEADERS IN MAEBASHI, JAPAN

The life and work of Christian women leaders in the Orient appear as the fruit of the ministry of the Church's missionaries, the training and service of many of whom have been made possible by the U.T.O.



# Missionaries in the Southern Highlands Meet Together in Knoxville, Tenn.



For the sixteenth consecutive year a large group of Church workers in the Southern Mountains came together for a conference on the day preceding the general Conference of Southern Mountain Workers in St. John's Church, Knoxville, Tennessee. The day's conference was devoted to the consideration of Social Service and the Church led by the Rev. Almon R. Pepper, Executive Secretary of the National Council's Department of Christian

Social Service. Many of the workers in the Southern Mountains receive their support from the United Thank Offering. Among those present at this year's conference were Deaconess Margaret D. Binns, Miss Mabel R. Mansfield, Miss Maria R. Monroe, and Miss Virginia Bouldin. Other leaders at this year's conference were the Rt. Rev. Robert E. Gribbin, Bishop of Western North Carolina, the Ven. W. Roy Mason, and the Rev. George P. Mayo





**CHRISTIAN LEADERS AT ZANGZOK IN THE DIOCESE OF SHANGHAI**

The group includes the Rev. and Mrs. Hollis S. Smith, Dr. Margaret C. Richey, one of twenty-four medical missionaries supported by the U.T.O., two Chinese clergymen, three catechists, five Biblewomen, eight parochial school teachers, and one trained nurse (see page 180)



**ST. MARGARET'S HOME FOR UNTAINTED CHILDREN, KUSATSU, JAPAN**

Recently these children of leper parents lost their home through fire but the insurance provided for the erection of a new home shown here. The women of the Church through their United Thank Offering keep Miss Mary McGill at her important post





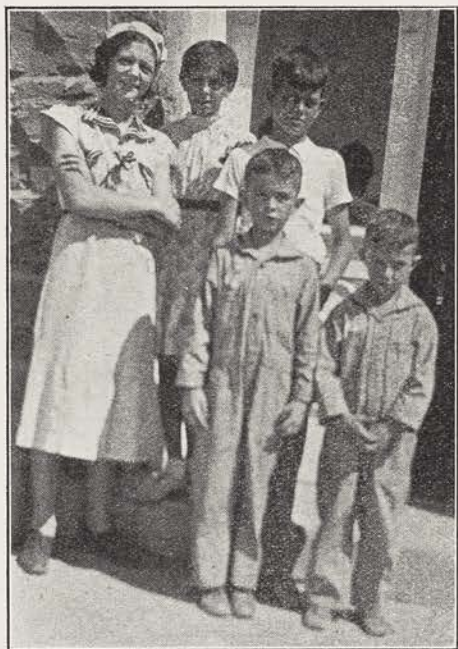
HOLY TRINITY CHURCH, LA GLORIA, CUBA

This building was erected by local carpenters under the direction of the Archdeacon of Camaguey, the Ven. J. H. Townsend. It replaces the building destroyed in the cyclone of 1932 and the temporary palm structure built immediately after the storm



JAPANESE YOUNG PEOPLE'S CONFERENCE, MITCHELL, NEBRASKA

Over the Washington Birthday week-end ninety-two Japanese young people from all over the Middle West held a conference at Holy Apostles' Church. During the conference one Japanese was confirmed and another baptized



NORTH DAKOTA MISSIONARIES MINISTER TO ISOLATED FOLK  
*(Left)* Five brothers and sisters who welcomed the Vacation Church School at Linton last summer. *(Right)* Miss Agnes E. Hickson, diocesan educational missionary, who is supported by the U.T.O., visits an isolated Churchman.



CONGREGATION, ST. SYLVAN'S MISSION, TURTLE MOUNTAIN, NORTH DAKOTA  
 Under the leadership of a layman, Mr. A. R. Wilson, and his wife, the Church is carrying on one of the most interesting social experiments of the past decade (see *THE SPIRIT OF MISSIONS*, March, pages 127-128)



# Clans of Christendom to Meet in Scotland

Distinguished American Churchmen will go in August as delegates to sessions in Edinburgh of the World Conference on Faith and Order

*By the Rev. Floyd W. Tomkins*

*American Secretary, World Conference on Faith and Order*

TO THE HISTORIC city of Edinburgh, stronghold for centuries of Scotch Presbyterianism, will come next August an assembly of the clans of Christendom.

The word "clans" is no figure. Christianity is divided into great family groups. Each has spread all over the world, yet maintains its allegiance to a particular inheritance and tradition. Commonly called "denominations," they more properly are termed "communions."

Ours is the Anglican Communion. Our representatives will come to Edinburgh not only from England, the mother-country, from Ireland and Scotland, but from the independent Churches in America (our own Episcopal Church and the Church of England in Canada), from Japan, China, India, Palestine, Africa, and Australia—one great world-wide communion of many nations and races.

But so it is also with Presbyterians, who will come from five independent Churches in the United States alone and a score of others throughout the world. So with Methodists, Congregationalists, Disciples of Christ, and Baptists. Lutherans will come not only from Germany, Sweden, Norway, and Denmark, where they form the established Churches of those countries, but from America, France, and India. The great Orthodox Churches will be represented not only by delegates from Constantinople, Alexandria, and Jerusalem, but by Archbishop Germanos, who has oversight of all the Orthodox in Great Britain, and by Archbishop Antonios Bashir, who lives in Brooklyn, New York, but has charge of Orthodox parishes all over this country. The Church of Greece will be there, and

the Church of Bulgaria; the Rev. Sergius Bulgakoff will represent the exiled Russian Church.

Long as this list is, it represents only a part of the great gathering, which will include Armenians, Old Catholics, and Friends, not to mention the "United" Churches of Canada, India, and China. Only the great Roman Catholic communion will be absent—by its own decision. Just to read such a list is to gain some picture of the diversities of inheritance which will be brought to Edinburgh—and all for a single purpose. That purpose is to study these differences, particularly in those points where they seem to conflict, and to work towards such a measure of mutual understanding as will make possible the reunion of Christendom. For this is a definitely Christian gathering. The Churches taking part are those "which confess our Lord Jesus Christ as God and Saviour."

There is a long history of preparation behind such a gathering. It began in 1910 with a proposal in our own General Convention that we invite other Churches to unite with us in a World Conference on Faith and Order, as the next step towards unity. The extending of this invitation took years of correspondence and visits by official deputations. The idea was novel, and many doubted whether such a conference would be possible without arousing controversy and bitterness. Finally, in 1920, a preliminary meeting was held in Geneva, and definite steps were planned for the first world conference, which was held in Lausanne, Switzerland, in August, 1927, under the chairmanship of Bishop Brent.

Out of Lausanne came two results: a



## THE SPIRIT OF MISSIONS

series of reports surveying the whole field of agreements and differences between the Churches, and a deep conviction in the hearts of those who took part in the conference that this effort was tremendously valuable and should go on. A continuation committee was appointed, and encouraged by the recommendations of the Churches, began to plan for a second world conference.

Six years ago these plans took form. The date was fixed as August, 1937, and the Churches were invited to appoint their delegates. Many Churches did so at once. At present, ninety-eight Churches have appointed 334 delegates and 103 alternates. The program was drafted. The drafts were discussed and revised. Theological commissions were appointed to make preliminary studies. Meetings were held in different countries. The American Section, under the chairmanship of the Rev. J. Ross Stevenson, President of Princeton Seminary, has met several times a year and has taken an active part in developing the program.

The result of all this consultation and study was a four-point program:

The Grace of our Lord Jesus Christ.

The Church of Christ and the Word of God.

The Church of Christ: Ministry and Sacraments.

The Church's Unity in Life and Worship.

No one Church would have drawn up this list. They represent different points of view of what is essential to Christian unity, and in this respect they mark a definite advance over Lausanne, whose program was largely framed in Anglican terms.

On each of these subjects a theological commission of distinguished scholars has prepared material for the conference. Their reports are now being published, in English, French, and German.

When the conference meets, it will divide into four sections, each of which will take up one of these subjects. The sections will be divided into sub-sections of about twenty members, each including representatives of all the different doc-

trinal traditions. For the first week, these small intimate groups will struggle with the differences of language and tradition, seeking to express the common Christian faith on which unity may be built. Brought together in one report, these statements will come before the whole conference for full and thorough discussion and revision during the second week, and will then be transmitted to the Churches.

It is important to remember that the conference will not seek to formulate any terms of unity, or in any way to commit the Churches to doctrinal definitions. Its work is to remove misunderstanding and to throw light on questions which have become overlaid with controversy. It is a conference to *prepare the way* for unity.

Visitors will be welcome at Edinburgh, and there will be much to interest them in the public sessions of the conference, and especially in the opening services in St. Giles' Cathedral and the Sunday evening services at which members of the different communions will bear witness to what the worship and life of their Churches mean to them. The Friends of Reunion, an English organization, will have charge of an information bureau and will arrange special privileges for visitors who register with them.

The program and other publications can be secured upon request to the American Secretary, the Rev. Floyd W. Tomkins, 111 Fifth Avenue, New York, N. Y.

The delegates from the Episcopal Church are: The Rt. Rev. William T. Manning, the Rt. Rev. James DeWolf Perry, the Rt. Rev. Edward L. Parsons, the Rt. Rev. G. Ashton Oldham, the Rev. Angus Dun, the Rev. Frank Gavin, the Rev. Howard C. Robbins, Clifford P. Morehouse, Editor of *The Living Church*, and Kenneth C. M. Sills, President of Bowdoin College.

The alternates so far appointed include: The Rt. Rev. Campbell Gray, the Rt. Rev. William G. McDowell, the Rev. Francis J. Bloodgood, the Rev. William H. Dunphy, the Rev. Charles R. Feilding, the Rev. Charles W. Lowry, and William Alfred Eddy, President of Hobart College.



# The Progress of the Forward Movement

Certain definite steps forward are apparent in Church today which may be attributed to efforts of Forward Movement during past two years

By Clifford P. Morehouse

Editor, *The Living Church*

*This is the third of a special series of articles on the Forward Movement which THE SPIRIT OF MISSIONS is publishing in coöperation with the General Convention Commission on a Forward Movement. Among early contributors in the series will be the Rev. Karl Morgan Block, the Rev. C. Leslie Glenn, and Coleman Jennings.*

ONE CANNOT chart the progress of the Forward Movement in the Church on the map as he would plot the advance of an army in time of war. The Forward Movement is not that kind of advance. Its progress is marked not by the blare of bugles or the plaudits of the press but by the strengthening of individual souls and the deepening of the corporate spiritual life of the Church.

Nor is the story of the Forward Movement entirely one of success. There are not only individuals but parishes in the Church, and even whole dioceses, that have scarcely been touched by the spirit of the Forward Movement. It is inevitably so, for as Bishop Hobson pointed out in the first article in this series (see February issue, page 69) the methods of the Forward Movement Commission have not been those of dictation or compulsion. The Commission has sought rather to find the seeds of spiritual growth already planted in individual hearts by baptism and confirmation but lying dormant, and to cultivate and enrich the soil about them so that they can grow into the strength and maturity for which God intended them.

Thus the Forward Movement has become a vital force in thousands of lives

and has, in fact, transformed many a parish and diocese from a mere ecclesiastical organization into a dynamo of spiritual power. This it has done wherever Churchmen and Churchwomen have been willing to surrender themselves to the guidance of the Holy Spirit and make a genuine effort to appreciate and apply the riches of the Christian faith in their own lives and in the world about them.

But if we cannot tell the story of the Forward Movement through accurate charts and graphs, we can indicate some definite steps forward that are apparent in the Church today and that may be attributed largely to the progress of the Forward Movement. Let us look at just six of these—none of them final accomplishments but all steps forward in the deepening and strengthening of the spiritual life of the Church.

1. *The whole Church is united in a long-time spiritual effort.* This in itself is a notable achievement. Spiritual movements in the Church have only too often resulted in division rather than in greater unity. The great evangelical revival of the eighteenth century unhappily reached only a part of the Church and resulted in the loss of the Methodists who, unsuccessful in their effort to revitalize the Anglican Church, left her fold and organized a denomination of their own. The Oxford Movement of the nineteenth century plunged the Church into controversy for some fifty years before it succeeded in winning the great majority of Churchmen to its more spiritual and primitive concept of the Church.

The Forward Movement does not claim to be comparable to either of these great



## THE SPIRIT OF MISSIONS

factors in the history of the Church, but in its way it is a true successor to them, for it is doing the same kind of work in the twentieth century that they did in the eighteenth and nineteenth respectively. Moreover, it is doing so without dividing the Church into factions but rather by uniting the various elements in the Church in a great coöperative effort to reinvigorate her life. Anglo-Catholics, Evangelicals, and Liberals—High Churchmen, Low Churchmen, and Broad Churchmen—are all pooling their efforts and devoting their talents to the common cause. This is one of the greatest achievements of the Forward Movement.

2. *Thousands of Churchmen are re-discovering the Bible.* The Episcopal Church is not known as a Bible-reading Church. Three years ago no one would have thought of describing Episcopalians as Bible Christians. Yet in the best sense of the word this designation could truly be attached to the Church today. *Forward day-by-day*, the little book of Bible readings and meditations for the Church year, published by the Forward Movement, has achieved a truly amazing circulation of nearly half a million copies an issue. No other Christian communion has any similar publication with a comparable circulation. And these copies are not merely distributed to an acquiescent people; they are taken home and actually used to a surprising degree. Testimony to this effect comes from all parts of the Church and the beneficial effect of this publication can scarcely be overestimated. It has meant that in thousands of homes the Bible has come down from the shelf where it has been accumulating dust for many years, and is being used day by day. And where it is being used, men and women are discovering today as in past generations that the study of God's word brings a new vision and an inward strength that has not been known before.

3. *Thousands of Churchmen are learning the power of the sacraments.* From its outset the Forward Movement has laid stress upon the power of the Holy Communion. It began with a call to the whole Church to unite in a Corporate Commu-

ion on the First Sunday in Lent, 1935, following this with another Church-wide Corporate Communion and service of re-dedication on Whitsunday in that year. As in the meditation for Maundy Thursday this year, the Forward Movement has ever emphasized that the celebration of the Sacrament of our Lord's Body and Blood is "the great appointed way and place of our meeting with Him, our living Lord spiritually present in His sacrament." A guide, *Forward in Worship*, emphasizes this point. The Forward Movement begins at the altar of God and goes forth from that holy trysting place into the whole world.

4. *Thousands of Churchmen are strengthening the Christian home.* One of the weaknesses of the Episcopal Church has been that we have placed so little emphasis upon the Holy Family as the ideal for our own homes. Our Roman Catholic, Eastern Orthodox, and Lutheran brethren have far outstripped us in this Christian practice. But the Forward Movement has laid great emphasis upon the Christian family, and increasingly the homes of Church families are becoming more truly Christian homes rather than mere places of residence. This point has been stressed in *Forward day-by-day* and many other publications of the Forward Movement, notably the booklet, *Religion and Family Life*, which has served as the basis for many valuable conferences and study groups. The Christmas and summer booklets for children also have carried into countless homes the message of the Christian family.

5. *Thousands of Churchmen are gaining a broader concept of the Church's Mission.* The missionary work of the Church at home and abroad has suffered greatly during the years of the depression. But the missionary cause has not suffered for financial reasons alone. Many of our people have lost the vital missionary urge that has characterized the Christian Church at all great periods in its history and that was so strong a note in the life of the Church during the latter part of the nineteenth and early twentieth centuries. We need a new consideration of



## THE PROGRESS OF THE FORWARD MOVEMENT

missionary motives and missionary methods; not a new motive but a vigorous reformulation of the continuing Christian motive in terms of our own day. This need the Forward Movement has been trying to meet through its publications and through conference and discussion designed to give our people a new vision of the tremendous missionary opportunities and the overwhelming importance of Christianity today in a world that seems to be rapidly falling between the two stools of Communism and Fascism. There is also a helpful guide, *Forward Into All the World*.

6. *Thousands of Churchmen are applying their religion to the problems of society.* It is trite to say that we are living in an age of social transition, but it is none the less true that whether we wish it or not we are called upon today to be the pioneers of a new society. The world about us is in a state of flux, and its most obvious feature is its widespread disregard for supernatural standards, sanctions, and judgments. The world says that man is destined for self-expression, or for the good of the State. Christianity says that man is destined for God-expression and is fit for eternal life. The task of the Christian is to reorient society along Christian lines and so to pave the way for the Kingdom of God. This is a tremendous responsibility but one that the Church must not shirk. The Forward Movement Commission early recognized that "justice and fullness of life for all is the will of God and must be included in

any program which seeks to unite the members of the Church in a forward movement toward the Kingdom." The publication of the study course for youth entitled *Why Be a Christian?* and its use at many summer conferences, in Church schools, and in parish discussion groups, is one way in which the Forward Movement is helping the Church to clarify its attitude in this tremendously important matter. Another is the forthcoming guide, *Forward Into a New Social Order*.

The Forward Movement is also reaching out in an endeavor to improve the relationship between races, in the Episcopal Church and beyond. It emphasizes the practical application of the Christian religion to the business and financial world, the world of politics and international relations, the effort to achieve greater social security and better living conditions, and the reunion of the Christian world. Our Lord did not separate theory and practice. He did not say simply, "Love one another," but "Love one another *even as I have loved you.*" He not only preached the Kingdom of God but he actually began it in the Divine Society of His followers. The Forward Movement strives therefore to unite theory and practice and calls the members of the Church to live in accordance with the laws of the Kingdom of God.

How far has the Forward Movement gone? Well, how far has it gone in *my* diocese, *my* parish, *my* own life? That's the question for each one of us to answer.

### The Use of the United Thank Offering

IN THE SIX months remaining before the Triennial Meeting at Cincinnati it is hoped that the women of the Church will consider the facts given below in thinking about the purpose and possible future use of the United Thank Offering:

1. Already \$463,880 has been set aside from previous offerings to create a retiring fund. Approximately double this amount is needed to set up an adequate pension fund which will secure

the future of our 325 women workers.

2. If even present standards are to be maintained, \$600,000 must be allocated to salaries.

3. An increased amount from the offering will be needed if the training plan both for preliminary and in service training is to go forward.

4. During the depression period properties were allowed to fall into disrepair. Requests for funds to repair and renovate are constantly being received.



# Read a Book

Recommended by Rebekah L. Hibbard

IT IS AN arresting fact and an interesting commentary on the present trend of thought to find *In the Steps of St. Paul* by H. V. Morton (New York, Dodd, Mead, \$2.50) listed in the New York *Herald Tribune Book Supplement* as one of the most popular non-fiction books of the day, with such best sellers as *An American Doctor's Odyssey* and *Live Alone and Like It*.

*In the Steps of St. Paul*, written primarily for the lay mind, gives abundant evidence of Mr. Morton's wide scholarship and theological astuteness. His reverent, sympathetic, and non-partisan approach makes the book equally enjoyable to all groups of Christians and all types of people, both within and without the Church. This is because the author places before us in bold, vivid strokes St. Paul, the man who "carried with him over the ancient world the most civilizing influence ever brought to bear on mankind." We see him in the rich Mediterranean background of two thousand years ago, a period so akin to our own in its "pagan hunger for a better world." St. Paul, the rigid theologian, the bogey of so many shallow, timid, and prejudiced minds vanishes like a miracle.

Instead we see St. Paul the dramatic, the man of action, courage and iron will; the great mystic and thinker, the writer of the superb hymns to Charity and Immortality; the great democrat who placed all human beings on a level when he stated "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus," the great cosmopolitan who traveled over all the then known world and mingled with all types of people, from the greatest to the humblest.

Perhaps one of the most striking and tragic aspects of the book is the picture of the fleeting greatness of the world of

the Caesars. The immortal words of Poe "The glory that was Greece, and the grandeur that was Rome" come to us with fresh significance and with stinging pathos. That one man's indomitable will and gallant spirit was able to penetrate into that ancient world with its brilliant pagan civilization and lay the foundations of the Christian Church fills us anew with amazement.

For those who are familiar with Mr. Morton's other books, *In the Steps of the Master* and his travel series, no comment is needed on his smooth, beautiful style, his vivid paintings of nature, his human touch that makes today live equally with the past, his wealth of historical and archaeological material spread so generously before us. Merely as a travel book *In the Steps of St. Paul* is fascinating, following as it does the travels of St. Paul in The Acts of the Apostles, which as the author says "is the most interesting travel narrative of antiquity."

But for the Churchman the book's greatest interest lies in the fact that we see a man on fire with God, "the first full-length portrait of a Christian missionary, whose loving 'care of all the churches' was something new in the world," the man who interpreted the teachings of Christianity from a narrow Jewish sect into the Catholic religion for all humanity.

In the midst of our current reading this book stands out as a spiritual joy and delight; a steadying, enriching, and ennobling influence that lingers long after the book is read.

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Among the outstanding books which will be discussed on this page in early issues are *The Medieval Missionary, A Study of the Conversion of Northern Europe, 500-1300*, by James Thayer Addison, and *The Way of the Witnesses* by Edward Shillito.



# The Forward Movement

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

**A** FORWARD MOVEMENT Preaching Mission, lasting six days, was recently concluded in Trinity Parish, Niles, Michigan (the Rev. Harry L. Nicholson, rector). In order to make definite and practical the good desires stirred by the Mission, this pledge card was distributed:

## A RULE OF LIFE

Desiring to learn from Jesus Christ the Way of Life, I renew my pledge of Discipleship. I will endeavor, with God's assistance, to:

1. **TURN** Turn to God each day on arising and during the day. "Thou art my God and I will thank Thee. Thou art my God and I will praise Thee."
2. **FOLLOW** Seek to imitate Christ in thought and word and deed.
3. **LEARN** Read thoughtfully some portion of the Bible daily.
4. **PRAY** Pray daily at a stated time. Have grace at meals.
5. **SERVE** Strive to enlist others as disciples of Christ.
6. **WORSHIP** Worship in the church at least once every Sunday.
7. **SHARE** Set aside a definite part of my income for the work of Christ's Church at home and abroad.

(Check those you are willing to observe.)

Name ..... I would like to be baptised.  
Address ..... I would like to be confirmed.

Have you a rule of life? If not, how about adopting this or a better one? What do you think should be added to it? Or taken from it?

**T**HE EASTER ISSUE of *Forward day-by-day* seeks to help us prepare for the coming into our lives and into the Church of God's great gift. We have yet to learn the power of the Holy Spirit. Read and ponder the introductory tract entitled, *Dare We Believe?*

The theme of the Easter *Forward* is the fellowship of the Christian religion. It is a great thought and a great need. If the Church is to go forward, as it can and must; if it is to be the strongest force in

the world today, there must be unity in one common purpose; in devotion to our Lord, and love for each other. We shall continue to differ in some things, but come what may, we must resolve to love. Christians without love for each other may easily be Christ's greatest enemies. Many thousands of readers of *Forward* will be thinking about "fellowship" for the forty days after Easter. See if you can increase the number.

**F**OR USE during Ascensiontide, the Commission urges the brief services of intercession printed in the pamphlet, *Our Father* (one cent a copy in lots of twenty or more). These devotions are based on the divisions of the Lord's Prayer and will help to make the ten days before Whitsunday a time of prayerful expectancy for the outpouring of the Spirit of Power and Renewal upon a prepared and waiting Church. We so easily allow the great feasts of the Church to become commemorative of past experiences only, whereas they may and should be a time for new experiences of the continuing grace of God.

**T**HE RECTOR of a large city parish excused his lack of interest in the Forward Movement by saying, "There is no 'pep' to it." This raises some questions: Where is the 'pep' to come from? Do we look to the Forward Movement Commission to furnish it to the Church, or is the new spirit of expectancy and consecration to come from us of the Church? Is the Forward Movement Commission right in believing that the new life is to come from within by the work of the Spirit of God revealing the way to new achievement to us through prayer, fellowship, and conference with each other?

# SANCTUARY

## United Thank Offering

*L*OVE feels no burden, thinks not of labors, would willingly do more than it can, complains not of impossibility, because it thinks that it may and can do all things. . . . When heavy it is not tired, when straitened it is not constrained, when frightened it is not disturbed, but like a lively flame and a burning torch it mounts upwards and securely passes through all opposition—THOMAS à KEMPIS.

### INTERCESSION

That a larger United Thank Offering for this triennium may come from a wider and deeper Christian devotion in the hearts of the givers.

That through the remaining months before the use of the offering is decided by the Triennial meeting, the delegates and other women may have wisdom to study and plan wisely for action when the time arrives.

### THANKSGIVING

For signs of increasing love toward the Church's Mission in new givers and larger gifts.

For visible results of the offering in many lands, for churches, schools, and hospitals, for health and security made possible to many retired workers, and for the work of women missionaries now in the field.

*Then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God. Thou shalt make thy prayer unto him, and he shall hear thee.*

### Alaska

The first United Thank Offering, given in 1889, went in part to build Christ Church, Anvik, Alaska.

In uniting our prayers for this missionary district let us give thanks for the faithfulness of Church people in places where the ministry of the Church is infrequent.

For the Church's care of children.

For the long years of service given by missionaries, past and present, in Alaska. (The present staff have given a total of more than three hundred years.)

Let us pray for Bishop Rowe and Bishop Bentley and all the missionaries.

For isolated workers living alone at small stations in the wilderness, or meeting the problems and discouragements of work in the towns and cities.

For Indians and Eskimos, and for the white people resident in Alaska, that they may be drawn ever nearer to our Lord.

*O Lord incarnate, full of grace and truth; grant thou, when grace hath led us to thee, that truth may hold us there forever.*



# 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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**G**RAVE PROBLEMS affecting the missionary life of the Church will confront General Convention when it convenes next October in Cincinnati. In this connection Canons require that the National Council shall present a Program and Budget and in both particulars there are difficulties to be faced and overcome. These begin with action taken at Atlantic City when a minimum budget was set, which minimum has actually exceeded the apparent willingness of the Church to give for the support of a world work.

The National Council is loath to believe that this condition must be accepted as inevitable and is reluctant to present as a budget this least of possible figures or to build a program upon so lowly a scale. The ultimate decision must be made at Cincinnati. The sessions of General Convention are all too short and the days too full to allow adequate time for its membership to become acquainted with all the issues involved. An earnest effort to insure Church-wide information, particularly addressed to the Bishops and to prospective members of the Convention has been organized.

No previously designed plan will be presented in these conferences. Members and officers of National Council, preparing themselves as for a spiritual crusade, will seek to learn the mind of the various groups. They hope to learn the state of missionary zeal affecting the general and diocesan fields of responsibility. They will try to learn what methods are in vogue for its development, what opportunities are given in terms of stewardship for its expression. They will present facts concerning the world situation and seek facts from local fields. This done it

will then be necessary to fashion all such information into a missionary program and to build a budget that will meet the needs as thus revealed.

This material when presented at Cincinnati can become, it is hoped, the basis for wise decisions affecting the missionary establishment, its personnel, physical upkeep, its requirements for immediate rehabilitation and for future progress.

Perhaps the gist of the problem is revealed in a comparison between the total giving of the Church ten years ago of \$45,734,449 and the current total of gifts for all purposes which has shrunk a round fifteen million dollars annually. The brunt of this loss has fallen upon the missionary enterprise and in the case of our own Church, suffering by contrast with every great American communion, the disparity between per capita giving for all purposes and for missions can only be a cause for grief and prayerful concern. It is thought by the National Council fair to believe that with a Church adequately informed of the situation developed in the last triennium General Convention will gladly consider first the need for missionary rehabilitation.

Conferences will be conducted wherever possible in the hope that such information as becomes available may be spread throughout each diocese and that an informed Church may reveal as a result genuine loyalty to the Christian business of conquering the world by immediate response in richer giving.

An incidental question concerns the information possessed in the Church concerning its missionary enterprise. We call attention to resources available at Church Missions House and invite constant use of them by all.



# Domestic Missions

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

## The U. T. O. Makes Possible Many Kinds of Work

THE DUTIES that fall to the lot of a missionary in the Southern Mountains are many and varied and sometimes unpredictable, and the diary of the average missionary would make fascinating reading. For more than twenty years Miss Ora Harrison, for example, has been the missionary in charge of St. John's-in-the-Mountains at Endicott, in the far southwest corner of Franklin County, Virginia. Many times Miss Harrison (whose support is drawn from the United Thank Offering) has served as the officer in her area for county organizations, especially for relief and charity work.

In the recent campaign for the aid of flood sufferers conducted by the Red Cross, of which she is local chairman, no quota was assigned to her district. She was especially gratified, therefore, when one of the men of the community came to her voluntarily with eight dollars as a contribution to the Red Cross from several members of his family. About the same time she had several men kill and dress a pig for the mission, and when the time came to pay them, they all asked her to combine the total in a contribution for the Red Cross.

Since 1925 Miss Harrison has had the help of Miss Maude Beheler who has become one of the best known and best loved workers in the Diocese of Southwestern Virginia.

“THE WORK that is being done among the isolated communicants in Montana,” writes the Rt. Rev. H. H. H. Fox in his report for 1936, “continues to be one of the brightest spots in our missionary work. Because the drought has driven many rural families out of the diocese the number in the Correspondence Church School has somewhat decreased, but it is still doing a splendid piece of work in training children, who can attend no

other Church school, in the things of religion. Through the gift of the Woman's Auxiliary of Pennsylvania, Miss Monica Howell, who is in charge of all this work, now has a car which enables her to go through the country calling upon her children. This has been a great asset to her, in that she can become personally acquainted with the children and they with her. The diocese is grateful, too, to the United Thank Offering from which Miss Howell's support is drawn, for providing us with such an efficient worker.”

The Bishop of Montana travels approximately thirty thousand miles a year in railroad trains, confined largely to the State of Montana, and from five to ten thousand miles additional in automobiles.

“THE INDIAN WORK on the Fort Hall Reservation,” writes the Bishop of Idaho, the Rt. Rev. F. B. Bartlett in his annual report, “has been reorganized. Here the Church serves more than two thousand Indians of the Bannock-Shoshone tribes without competition from any other religious organization. At Fort Hall, near the Indian Agency, is the House of the Good Shepherd. Here Indian children live in a home atmosphere under Christian guidance, and attend the nearby public school. From this center a registered nurse, supported by the United Thank Offering, visits the homes of the Indian people and conducts classes in religion in three district schools on the reservation. At this station there is a beautiful chapel in which the services of the Church are provided for white, Indian, and Japanese people.

“In 1937 we must build the first of three chapels needed in other centers on the reservation, where groups of the Indian people are settled, so that we may train them in the practice of the Christian religion.”



# Foreign Missions

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

## Across the Secretary's Desk

FOR MANY YEARS, there has been an English-speaking congregation in Mexico City. It owns a fine property, Christ Church, in a good residential section. Economic changes and other conditions during the past five years have greatly reduced the number of English-speaking residents in Mexico City. In 1931, Christ Church had six hundred communicants and 750 baptized Christians. Its report for 1936 shows only 124 communicants and 240 baptized Christians. This loss is almost entirely due to removals. On the other hand, the work among the Mexican people has been moving forward steadily and the figures representing its growth show steady increase. Whereas in 1931 the English-speaking people represented thirty-seven per cent of the total communicant list, in 1936 they represented only thirteen per cent.

THE SOCIETY for the Propagation of the Gospel may be known as the "venerable society," but in its methods it is one of the most up-to-date examples of venerableness in our modern world.

Among its numerous ways for telling the people of England about its worldwide work are four vans, which it keeps touring different parts of Great Britain in charge of competent lecturers. Their work is of the greatest value in spreading knowledge of the work overseas, and they are doing a real service, especially in the smaller towns and villages. Two of these vans are equipped with moving picture films and apparatus. Two of them contain exhibits of interesting objects from mission fields. Tableaux and pageants are used.

All this work is carried on on the theory that what the S.P.G. has to give is worth paying for. People seem to agree with the S.P.G. theory and at times the demand for tickets has been so great

that additional days have to be spent in towns and parishes through which the vans have been routed. In one recent tour in Devonshire, more than 4,000 persons attended exhibitions, \$100 worth of tickets were sold, \$200 was added to the S.P.G. treasury and a new generation of givers, through personal and family mite boxes, was secured.

AT THE MEETING of the National Council on February 17, the transaction of routine business was emphatically punctuated by a cable message from Manila reading:

Urgent. Need five priests fill vacancies immediately. Moshier.

The staff of the Philippine Mission, in common with the staff of every other overseas district, needs substantial reinforcements and needs them at once. Bishops are asking for young men and women qualified by temperament, education, health, and purpose for the life vocation of making our Lord known in other lands. A tabulation of the requests that are now before the Department from the Bishops show that they are asking for:

- 28 priests
- 12 evangelistic workers (men and women)
- 7 doctors
- 13 nurses
- 28 teachers
- 1 secretary.

Another of the Bishops of the Church overseas writes of the need of reinforcements and says that he realizes that "it is an easy answer to say that until the funds come in no reinforcements can be sent, but I venture to say that the contrary is true and that if necessary reinforcements were sent the Church would feel some enthusiasm and rally to the support of the work."

Such a statement raises an interesting



## THE SPIRIT OF MISSIONS

question. Should reinforcements be withheld until the Church has sufficient money in the missionary treasury to send them out and maintain them in the field, or should reinforcements be sent out even though the money is not in hand and the possibility of indebtedness be incurred? What answers have the friends around the Secretary's Desk to give?

**B**ISHOP BINSTED of the Tohoku, Japan, writes that one of the results of decline in financial support from the Church in the United States is the practical abandonment of any attempt to expand into new fields in the diocese. This is not due, he declares, to any loss of enthusiasm or lack of need for expansion, but simply to the fact that he and the members of his staff have been compelled to refuse to commit themselves to any new obligations involving additional expenditure of money, no matter how alluring the opportunity may appear, for the extension of God's Kingdom.

**M**R. A. T. L. TSEN is president of the Board of Missions of the Church in China. He is a graduate of our Boone School and Boone College in Wuchang. For a number of years after graduating from college, he taught at Boone Middle School. Later he went

into business in Nanking. Although still a young man, he has now retired and is giving practically his entire time to the work of the Church in China. As president of the Board of Missions, Mr. Tsen has been courageous in planning and vigorous in administration. To him is due largely the fact that the Church in China now has a Bishop, the Rt. Rev. Shen Tze Kao in charge of its missionary work in the Province of Shensi. Mr. Tsen undertook, at the Synod of the Chinese Church in 1931, to raise twenty thousand dollars Chinese currency for the endowment of the episcopate. At the next Synod in 1934, he was able to report that he had raised about twenty-five thousand dollars. This enabled the Synod to elect a Bishop and send him to his field.

**T**HE CHURCH in China is beginning to have its roll of faithful saints who have passed on to the life beyond. Recently the Rt. Rev. J. W. Nichols in St. Matthew's Church, Taitang, near Shanghai, unveiled two tablets, one dedicated to the memory of the Rev. H. N. Woo, who established the mission there more than fifty years ago, and the other to the Rev. C. Y. Tang who succeeded him. That same day, the Bishop confirmed twelve people at St. Matthew's.

### With Our Missionaries

#### LIBERIA

Captains George Clarke and Frederick Seddon sailed March 3 from New York on the *Berengaria* for England, whence on March 17 they sailed on the *Adda*, to take up Church Army work in Liberia.

#### CHINA—HANKOW

Deaconess Gertrude Stewart sailed January 28 from Shanghai on the *Empress of Canada* and arrived February 14 in Vancouver on regular furlough.

#### CHINA—SHANGHAI

Mr. and Mrs. Donald Roberts and family sailed January 23 from Shanghai on the *Taiyo Maru*, on regular furlough.

Miss Josephine Budd sailed January 26 from Shanghai on the *Potsdam*, for Hongkong, en route to the United States, on regular furlough.

Miss M. S. Mitchell sailed January 26 from Shanghai on the *Potsdam* for Genoa, on regular furlough.

Mrs. A. R. Standing arrived February 10 in Shanghai on the *Hiye Maru*, after regular furlough.

The Rev. and Mrs. W. P. Roberts and family arrived February 14 in Shanghai on the *President Hoover*, after regular furlough.

Miss Elizabeth H. Falck arrived February 24 in Shanghai on the *Asama Maru* after regular furlough.

Dr. L. M. Disoway sailed March 4 from San Francisco on the *Chichibu Maru*, after regular furlough.

#### JAPAN—KYOTO

The Rev. and Mrs. J. H. Lloyd and family sailed February 18 from Kobe on the *Empress of Russia* and arrived February 27 in Vancouver on regular furlough.

Miss L. Elizabeth Dickson sailed February 25 from New York on the *President Taft*, after regular furlough.



# Religious Education

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

## Mission Study Themes for the Coming Year

THE RAPID approach of summer and the summer conference season reminds the far-sighted that the time is at hand to make plans for another Church year. Chief among these plans must be provision for the serious study of some specific phases of the Church's work in the world today. Months ago the representatives of this Church sat in the councils of the Missionary Education Movement and decided to ask all American Christians, of whatever name, to give consideration, during 1937-38, to (1) *The Moslem World* and (2) *The Church and Rural America*. This selection of topics was approved by the officers of the National Council and hence during the coming year our missionary study will be based upon special materials on these two subjects issued by National Council and enriched by publications of the Missionary Education Movement.

Both topics are of a peculiar timeliness. Today, rural America is at a crossroads, a crossroads at which the Church may be of primary influence and helpfulness in making a right decision. Nothing can help this more than an informed Christian opinion—hence the importance of the coming study.

This study will be based on a course now being prepared by Miss Margaret W. Teague, diocesan Director of Religious Education in Maine. A survey of existing literature on contemporary rural trends and situations seemed to indicate the inadvisability of the preparation of a special reading or study book on this topic. Hence Miss Teague was asked to prepare a course—a course in which the leader will find full directions for the conduct of his group meetings supplemented by resource material for the use of both leader and group members. It is anticipated that this course book will be ready in the early summer. The probable price will be twenty-five cents a copy.

But many Churchmen both in large teeming cities and smaller places often find it inconvenient to participate in group study and discussion. For them there is in preparation by Roy J. Colbert, Chief of the Bureau of Economics and Sociology, Extension Division of the University of Wisconsin, and a vestryman of Grace Church, Madison, another pamphlet in our reading course series. Professor Colbert's reading course on the Church and Rural America will consist of an introductory essay on current rural trends as they affect and are affected by the Church followed by pertinent comment on a half dozen easily accessible books. This pamphlet will be ready in mid-summer. Also in preparation for summer publication are a picture map of rural America and *Intercessions for Rural America*. Announcement will be made in these pages as soon as these materials are available, but orders addressed to the Church Missions House Book Store, 281 Fourth Avenue, New York, will be accepted for delivery upon publication.

In the meantime, Churchmen and women desiring to do some preliminary reading will find of interest:

*The Church and Rural Life* by the Rt. Rev. William Mercer Green (Evanston, Illinois, Seabury-Western Seminary. 26 pp. 25 cents).

*A Study of Rural Society, Its Organization and Changes* by J. H. Kolb and Edmund deS. Brunner (Boston, Houghton, Mifflin, \$3.50).

*Rich Land, Poor Land* by Stuart Chase (New York, McGraw-Hill, \$2.50).

*Rural Adult Education* by Benson Y. Landis and John D. Willard (New York, Macmillan, \$1.75).

All these books may be borrowed from the Church Missions House Library if you cannot find them in your public library.

Although the Episcopal Church in its work in Palestine, the Philippine Islands,



China, and Liberia comes in contact with but a very small proportion of the quarter billion Moslems in the world today, the study of the Moslem World is of real interest and importance to American Churchmen. Geographically the Moslem World is very near. No traveler to the Mediterranean escapes some contact with this mighty power. Thus it has an everyday interest to those who travel, enhanced by the fact that the Church of England has a large work among these people. And it is good for us occasionally to stretch our horizons and see what other branches of our great communion are doing in the world today. Furthermore, Moslem history is intertwined down through the centuries with Christian history and a thoughtful study of the Moslem World will carry with it inevitably a deeper appreciation of the verities of Christianity and the right attitude toward non-Christian religions.

The President of the American University at Cairo, Charles R. Watson, has written a book, *What Is This Moslem World?* (60 cents) especially for this study, and there is now in preparation a leader's manual which will be ready in the early summer. This manual will give especial attention to the Church's work in the Moslem World. Other materials which are now in preparation for summer issuance include a reading course on the Moslem World by the Rev. James Thayer Addison, Professor of Missions in the Episcopal Theological School, and a leaflet of *Intercessions on the Moslem World* by Sister Elspeth.

Leaders who wish to do some preparatory reading will find these books of especial interest:

*Christendom and Islam* by W. Wilson Cash (New York, Harpers, \$2).

*Aspects of Islam* by Duncan B. MacDonald (New York, Macmillan, \$1.75).

*Moslem Women Enter a New East* by Ruth F. Woodsmall (New York, Round Table, \$3).

Further information concerning the plans for mission study during the coming year may be had upon request to the Department.—W. E. L.

## College Work

The Rev. T. O. Wedel, PH.D. *Secretary*

THE DEPARTMENT recently made a survey of its various publications. These are mostly in pamphlet form and are for free distribution, though a few have a price attached. I am giving below a list of the publications which could be of interest to workers with students. Some of them go back a number of years. Some have been published for the use of young people generally. A few, marked with an asterisk, are almost out of print, and orders can be filled only so long as they last.

I should be happy to receive suggestions as to the kind of pamphlets that we ought to think of publishing in the future. I am already aware of one such need—a pamphlet, or series of pamphlets on Students and the Ministry. Such publications on this subject as once circulated are now out of print.

Here, then, is the list:

\**A Primer for the Church's College Work* by C. Leslie Glenn

\**The Moral Problems of Students* by T. L. Harris

\**The Newest Mission Field* by C.L. Glenn

\**Student Counselling* by T. L. Harris

*Our Ministry to Women Students* by Leila W. Anderson

*Youth and the Church* by T. O. Wedel

*College Students and God* by T. O. Wedel

*A Bookshelf for Students* by T. O. Wedel

*The Church's Work with Students* by T. O. Wedel (Ten cents)

*Preparation for Confirmation*—a Bibliography

*Valiant Christians We?* by Dorothy May Fischer (Twenty-five cents)

*National Prayer for Young People* by Bishop Murray

*The Young People and the Church Admission to the Ministry* (How to Take the First Step)

*What Do We Do When We Worship in the Church?* by D. A. McGregor and D. M. Fischer (Twenty-five cents).



# Christian Social Service

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

## Social Work Conference to Meet May 23-28

THE EPISCOPAL Social Work Conference is now so firmly an established project of the Department that secular social workers as well as our own Church social workers eagerly await its program. It will hold its seventeenth annual meeting May 23-28 in Indianapolis, Indiana, as one of fifty associate and special groups of the great National Conference of Social Work which this year is having its sixty-fourth annual gathering.

The first session on Monday, May 24, will be devoted to a discussion, led by the Rev. Almon R. Pepper, of Trends in the Church's Interest in Social Service. At the same session the Rev. Walter K. Morley, newly elected Executive Secretary of the Chicago diocesan social service department, will speak on The Chaplain in the Modern Prison. Mr. Morley recently completed three years' work as chaplain of the experimental prison program in effect at Walkill Medium Security Prison. There, with the full support of its warden, Leo J. Palmer, he did a thoroughly effective job.

On Tuesday, May 25, two experts in their respective fields will present What the Clergy Want to Know about the Community and What the Clergy Want to Know about the Individual. The first topic is to be presented by the Rev. Joseph F. Fletcher, sometime research assistant in the Department, and co-author of *The Church and Industry*, and now Director of the Graduate School of Applied Religion in Cincinnati. Miss Mary Brisley, chosen to present the second, has had many years of experience in family case work and as Executive Secretary of the National Council CMH. At present she is a lecturer at the General Theological Seminary in the department of pastoral theology.

What promises to be a contribution in the development of an intelligent citi-

zenry is the program planned for the joint session with the Girls' Friendly Society at luncheon on Wednesday. The topic is Educating Young People to Become Thinking Citizens.

Church people who have attended the Episcopal Conference regularly, will remember the persistent effort it has made to create a sympathetic understanding between the clergyman and the social worker. Much progress has been made but there is still much to be done. A portion of the difficulty lies in philosophical and theological realms. A significant paper on this subject entitled, *Spiritualizing the Secular*, will be presented by the Rev. Frederick C. Grant, Dean of Seabury-Western Seminary, at the Thursday afternoon session.

The annual dinner meeting Thursday evening will be presided over by the Rt. Rev. Joseph M. Francis, Bishop of Indianapolis. The session will be devoted to what may be termed a sequel to the afternoon session. The Rt. Rev. Cameron J. Davis, Bishop of Western New York will be the chief speaker and has chosen as his subject, *The Relationship between Organized Religion and Social Agencies*.

The conference will reach its climax in a celebration of the Holy Communion, Friday morning, in All Saints' Cathedral, with Bishop Francis as celebrant.

The closing session will be a joint luncheon meeting sponsored by Youth Consultation Service of Church Mission of Help with Miss Genrose Gehri, Executive Secretary of Chicago CMH, and Miss Gwynedd D. Owen, Southern Ohio CMH Executive Secretary, as speakers.

Headquarters of the conference will be at Claypool Hotel in Indianapolis. Anyone planning to attend should make hotel reservations early. The Department from which programs may be secured in April, will welcome inquiries.



# Department of Publicity

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

A SUBSCRIBER WRITES: "I am sending a five-year renewal so I won't allow my subscription to lapse for a long time. THE SPIRIT OF MISSIONS is the most eagerly read of all my Church papers although I take three others, and I am horrified to realize how much I have missed through the hurry and rush of life and various family misfortunes."

I AM TREMENDOUSLY in favor of the use of the partly printed parish paper, which is now proving of great service in so many ways to our parishes and missions," writes the Rt. Rev. J. I. Blair Larned, Suffragan Bishop of Long Island. Continuing, Bishop Larned says:

It is valuable in the first place, because of the splendid missionary material that is given in such a succinct and interesting way to our people and in that way helps to overcome the one great problem of the Church, and that is—the people just do not know.

I would think also a second point in value would be the fact that there are two pages on which a parish or mission might mimeograph, or print, their own news items and forms of service, in the shape of a regular publication. I know that many parishes are using various sheets on which they may print or mimeograph their own news, and so take it for granted that others too are issuing such a help, but yours is the first one I have seen whose items are almost all strictly missionary—something so vital in and to the Church and the members today. I would feel therefore, at very small expense, a parish or mission may issue its own news on a sheet, half of the contents of which is so worthwhile. This unique little sheet is really a most useful medium and missionary help. . . .

THE REV. HEBER C. BENJAMIN advises that he finds much good material for his bulletin board in a 35c book published by Goodenough & Woglom, 296 Broadway, New York. The title is *Snappy Sentences for Church Bulletin Boards*.

HERE IS A RECTOR who believes that vestrymen ought to be informed Churchmen, and who knows how to go about informing them. He says:

I know of no finer gift for a vestry than THE SPIRIT OF MISSIONS. I was able to give them a subscription last year and I believe it has greatly helped throughout the year. Our canvass this year increased in pledging fifteen per cent and a substantial part of it is for the Church's Program. Our missionary magazine is one of the best anywhere, and we are grateful for its newsy pages, excellent set-up and fine pictures.

That comes from the Rev. Arthur F. Roebuck, and THE SPIRIT OF MISSIONS says "Thank you!"

CHILDREN OF St. Simon's Negro Mission near Glendale, Ohio, produce a truly remarkable paper, *The Woodlawn Post*. It is done by a gelatine duplicator of some kind, permitting the use of color. It deals with parish events, Sunday services, a sewing school, visiting speakers, clubs and organizations, and features.

IN A YEAR 32,193 copies of *Results* were distributed. *Results* is a little leaflet of missionary information, intended to be placed in pew racks and on literature tables. Parishes which have not yet tried them may secure copies at seventy-five cents a hundred, postpaid.

EPISCOPAL CHURCH OF THE AIR broadcasts are heard widely in Minnesota, as the result of a carefully planned program of publicity for them, executed by the Woman's Auxiliary. Postcards are mimeographed and sent to deanery presidents, who in turn send them to each unit in each deanery. The card asks that publicity be given through the local newspaper or that a "telephone broadcast" be made to assure that Episcopalians shall tune in at the proper time. Cards are sent also to isolated people of the diocese.



# The Woman's Auxiliary

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

## Do You Really Know About the U.T.O.?

“DO THE MAJORITY of the women of the Church know about the United Thank Offering?” Perhaps the answer is “Yes,” but if we go deeper into the problem, we shall have to ask ourselves another question: “Is this a real acquaintance with the offering or simply ‘knowing about it’ from hearsay?” In many dioceses, missionary districts, and parishes the answer would have to be “The latter is the case.”

What, then, can we do to make the United Thank Offering a vital experience in the lives of *all* the women and girls of the Church? Elsewhere in this issue various suggestions have been made. One of these suggestions is that we make an adequate use of available materials. Leaflets, posters, maps, and plays are obtainable at Headquarters and through several dioceses. Although there are not enough of these and they are not as good as we wish they were, the fact remains that they are usable and helpful, yet are not being used as they should be if every woman and girl in the Church is to be reached and really interested in the United Thank Offering. The materials available at Headquarters are:

*United Thank Offering Treasurers* (W.A. 33), 3 cents each, \$2 a 100

*U.T.O. Questions Answered* (W.A. 105), 2 cents each, \$1 a 100 (Also available in Spanish)

*A Record and a Hope* (W.A. 106), 3 cents each, \$2 a 100

*United Thank Offering Box* (W.A. 108)

*Thankfulness—What Is It?* (W.A. 110), 2 cents each, \$1 a 100

*Prayer Card* (W.A. 121), 1 cent each, 60 cents a 100 (Also available in Spanish)

*A Meditation on the United Thank Offering* (W.A. 126), 2 cents, \$1.50 a 100

*The United Thank Offering: What It Is, What It Does* (Card) (W.A. 127),

1 cent each, 60 cents a 100 (Also available in Spanish)

*Promoting the United Thank Offering in the Parish* (W.A. 129), 2 cents each, \$1.50 a 100

*Thanks Giving* (W.A. 131), 2 cents each, \$1 a 100

*Are You Giving?* (Poster), 5 cents each

*Go Ye—United Thank Offering 1937—Free*

*A United Thank Offering Conversation* (mimeographed play)—Free

*Missionary Stories* (mimeographed)—Free.

A few dioceses have published useful materials for which they will fill orders as far as they are able. These include:

Western New York (Order from Mrs. Frank H. Nixon, 292 Parkridge Avenue, Buffalo, New York)

*The United Thank Offering—A Spiritual Force in the Life of the Women of the Church*, 2 cents, \$1.50 a 100

*The United Thank Offering Map*, \$1 each

*Poster*, 10 for \$1. No single orders.

Massachusetts (The Diocesan Office, 1 Joy Street, Boston, Mass.)

*The United Thank Offering in the Parish*

*The United Thank Offering Box Convention* (a short skit), 10 cents each.

Pennsylvania (The Diocesan House, 202 South Nineteenth Street, Philadelphia)

*A United Thank Offering Prayer Card* with “An Interpretation” by Bishop Burleson on the reverse side

*A Vision of Hester Brown* (a play) 25 cents. (There is an additional charge of 25 cents for the use of the lantern slides in connection with this.)

Church Missions Publishing Company, 31-45 Church Street, Hartford, Conn.

*The Joyful Gift* (a play), 25 cents

*A Box Quartette* (a play), 10 cents.



# American Church Institute for Negroes

*Auxiliary to the National Council*

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

## Negro Business Man Points the Way

**I**N SPITE of the tremendous progress Negroes have made in the United States since they were made free, it is becoming more and more apparent that if they really are to find their place in our country they must erect and maintain a civilization of their own, paralleling that of the white man's but not conflicting with it, in which the Negro will have his own institutions, industries, and private enterprises. Terrifying as such a program of racial betterment may appear to the struggling Negro youth of today, it appears as the only way for the race to adjust itself to the conditions it faces in contemporary American life. White employers of Negroes are quite willing that colored people should be given certain positions but they are not ambitious to see them rise beyond a certain level, no matter what their individual talents and training may warrant. Nor is it a geographical problem for the same condition faces the Negro wherever he lives. Moreover the recent financial depression has thrown the problem into bolder relief than it has ever been seen before.

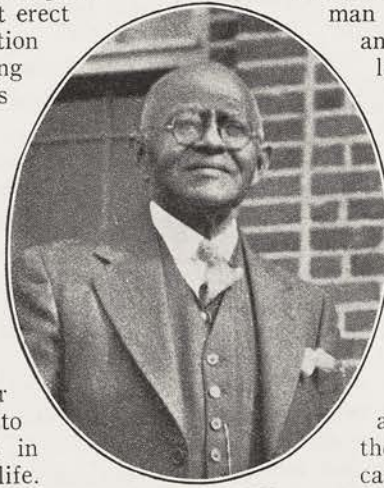
Mindful of its responsibility for guiding Negro youth along the most promising path, the Institute is encouraging the students in its schools to make the goal of their lives the building up of enterprises of their own. It may be to own a small farm, a store, or an industry. To strive to become contractors rather than carpenters and brickmasons only and by their integrity and diligence gain the

respect and support of white and colored patrons alike.

The first step in this experiment occurred in February when, Mr. C. W. Gilliam, a successful Negro business man of Okolona, Mississippi, and a trustee of The Okolona Industrial School, visited the Fort Valley, Voorhees and St. Paul Schools and St. Augustine's College, with an exhibit consisting of an inventory of goods one would stock to operate a small drygoods store. He himself has operated a similar business in Okolona for more than forty years and was able to tell the students all the details and plans for carrying on such a business. He has the patronage of both white and colored people in Mississippi and his lectures and displays made a marked impression on the students. He plans to visit the other Institute schools later in the year.

Following Mr. Gilliam's visit, the Institute is asking each school to invite its recent successful graduates to return and describe to the present students the manner in which they have achieved success in operating farms, industries, and business enterprises of their own. In this way, the student bodies will gain inspiration and incentive which is sure to mean much in the future for the progress of the Negro no matter where he may reside in the United States.

A COUNTRY LIFE CONFERENCE was recently held at St. Paul's School, Lawrenceville, Virginia at which the chief



C. W. GILLIAM  
Successful Negro business man  
of Okolona tells Negro youth  
how to do it



## THE NATIONAL COUNCIL

speaker was Miss Mabel Carney, Professor of Rural Education at Columbia University, New York. So impressed was Miss Carney with the work at St. Paul's that, upon her return to New York, she wrote the Principal, the Rev. J. Alvin Russell:

Let me say that your institution impressed me as one of the best schools of its type I have ever seen, either white or colored. I was impressed not only with the efficiency of all your activities, but also with the fine spirit of Christian service throughout the institution and with the cordial and democratic relationships between yourself and your faculty.

We would like to follow this fine commendation by reporting a statement written by the Rev. G. Warfield Hobbs:

Despite such endorsements as these, St. Paul's School, because of reduced appropriation from the general Church and shrinkage of all revenue, is operating under a well-nigh staggering deficit and faces the possibility of even further serious reduction in personnel and in range of work. No unit presents a more powerful argument for the speedy rehabilitation of the Church's missionary resources.

THE WOMAN'S AUXILIARY is a working organization wherever you find it and a branch flourishes at each of the Institute schools. Last year the branch at Voorhees School, Denmark, South Carolina, among many other things accomplished, made altar linen for the chapel, sewed quilts for the community, sent a box of dresses and slips to the Fort Valley School community in Georgia,

raised fifty dollars towards their own new school chapel fund, sponsored various discussion groups on the Forward Movement, held young people's meetings, and produced an Easter pageant.

THE INSTITUTE sincerely hopes that the Church's study of the Negro this year will not only raise up new friends to help the schools meet their crying needs which become more pressing as the work expands but create in Churchmen generally a hearty desire to reestablish our entire missionary program on such a basis that it may fully attain the results in service to mankind of which it is so eminently capable.

SINCE THE NEW St. Philip's Chapel at Voorhees was consecrated a few months ago, various memorials, including an altar cross, alms basin, and candlesticks, have been given to it. Major Moore of York, South Carolina, who gave the initial five thousand dollars for the chapel fund, also presented the choir with vestments and the Rev. H. D. Phillips, rector of Trinity Church, Columbia, South Carolina, presented the choir with new hymnals. In addition to these gifts, St. James' Church, Wilmington, North Carolina, of which until recently, the Rev. W. H. Milton was rector, and which gave the school the St. James Building, has recently sent Voorhees eight hundred dollars to be used for educational work.

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## The Shepherd Prince

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The Rev. Roelif H. Brooks, D.D., Rector  
St. Thomas' Church, New York City:

*"I think that 'The Shepherd-Prince' should be in every Christian library, for it does for the Isaiah period what 'Ben Hur' does for the time of Christ, and is in no way inferior to that great novel. It is one of the finest historical novels it has been my good fortune to read."*

Phillip Whitwell Wilson, N. Y. Times  
Book Review:

*"A book to be taken at leisure and enjoyed unhurriedly, like some deep pool amid the hills."*

Prof. Robert Dick Wilson, Princeton  
University:

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February issue 1937, Christian Herald:

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Costs only two cents a copy in bundles of 10 or more. Single subscriptions are \$1.50 a year. Sample copies on request.

**The Episcopal Church Evangelist**

223 West Seventh Street, Cincinnati, Ohio

## FORWARD

### "Christian Worship"

"Christian Worship," Personal and Corporate, Guide Number 4, of the Forward Guide Series, is now available. This Guide is by the author of "Proving Prayer," which is going into its second edition.

The other three Guides are "Forward Into All the World," "My Own Steps Forward," and "A Better Economic Order." Guide Number 3, "A Better Economic Order," has been unavoidably delayed but will be ready for shipment shortly. Other Guides will follow in series.

Price 5 cents each, 3 cents each for 25 or more copies. Postpaid when remittance accompanies order.

*Revised editions of "Proving Prayer" and "Why Be a Christian?" are now on the presses and will be available soon. The first editions of both these popular study courses have been exhausted.*

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## FORWARD MOVEMENT

### Diocesan and Parochial Conferences on Missions

THE FORWARD MOVEMENT COMMISSION is urging Church leaders throughout the nation to conduct Diocesan and Parochial Missionary Motive Conferences in preparation for a suitable observance of Whitsunday with a new emphasis on Missions.

*Why Missions? What are we doing for Missions? How can we be more intelligent about Missions? How can we work for Missions?*

These are vital questions that the Church, every Diocese, Parish, and Individual must face. No outside leader is necessary for such informal study of the subject of Missions. Small groups are recommended, so each member will have an opportunity to make some contribution to the discussion.

The Forward Movement Commission calls for an interpretation of Christian Sharing in world-wide terms. We must discover how our Church membership can unite in fulfilling the Master's command to proclaim His Gospel to all the world.

Leaders may obtain prepared material for conferences by writing The Forward Movement Commission, 223 West Seventh St., Cincinnati, Ohio.

## FORWARD INTO ALL THE WORLD

### WHEN HALF-GODS GO

*A Sketch of the Emergence of Religions*

By CHARLES LEMUEL DIBBLE, D.C.L.

THIS book is an interpretation of the ideas and practices of the religions, tracing their integration in the historic religions of the West and Near East, and showing how they are worked into Christianity. It is not a history of religion.

\$1.75

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