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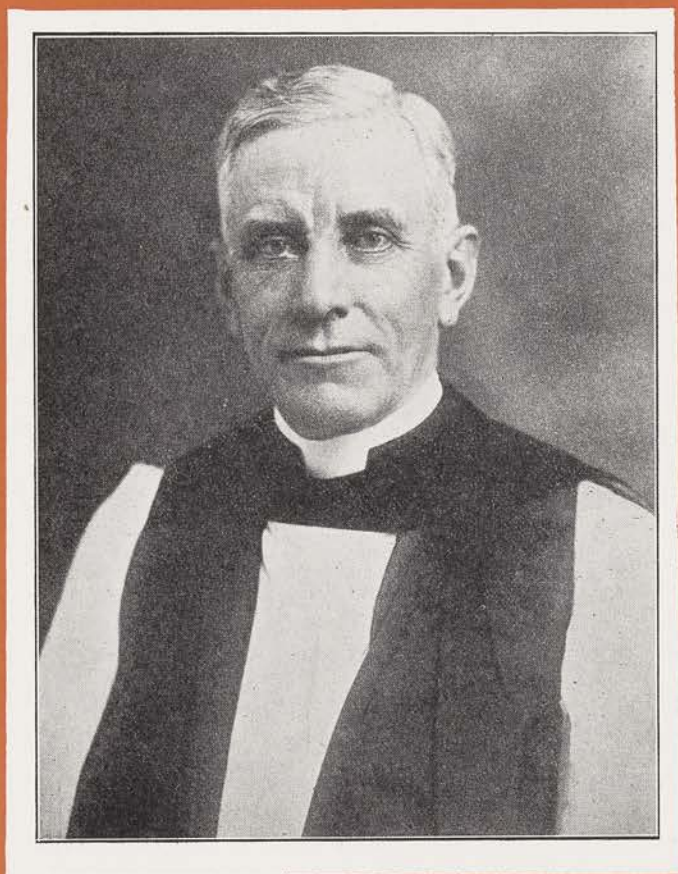
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MAY, 1937



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THE REV. G. WARFIELD HOBBS, D.D., Editor
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Vol. CII

May, 1937

No. 5

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The Rt. Rev. Logan H. Roots, Missionary
Bishop of Hankow since 1904, has sent his
resignation to the Presiding Bishop

The Spirit of Missions

VOL. CII, No. 5

MAY, 1937



Missionary Facts from Many Lands

Are You Giving—The United Thank Offering Poster, has been placed on the free list; that is, copies may be obtained free upon request to Church Missions House Book Store, 281 Fourth Avenue, New York, N. Y., as long as the edition lasts. A judicious use of the poster in the remaining months before Cincinnati will do much to stimulate interest and support for this great offering of all the women of the Church.

IT IS NOW Charlotte Amalie. On March 1, the capital of the Virgin Islands resumed its ancient Danish name and with the approval of the Geographic Names Division, St. Thomas disappears from our geographies and the name of a former Danish queen takes its place. Churchmen should bear this in mind when talking about the Church's work in the Virgin Islands. All Saints' Parish, Charlotte Amalie, reports nearly two thousand communicants.

ON THE EVE of his retirement as rector of Bethesda Church, Palm Beach, Florida, the Rt. Rev. Nathaniel Seymour Thomas, second Missionary Bishop of Wyoming, 1909-1927, died in his sixty-ninth year after a brief illness.

Born at Faribault, Minnesota, June 20, 1867, Bishop Thomas was graduated from the University of Minnesota in 1890. He prepared for the ministry at the Kansas Theological School, and as a special student at Cambridge, England. Ordained to both the diaconate and priesthood by his father, the then Bishop

of Kansas, he spent his early ministry in Kansas and West Virginia. In 1897, the year following his marriage to Miss Edith Ellsworth, he went to the Church of the Holy Apostles, Philadelphia, which he served as rector until his election to the missionary episcopate. His eighteen years in Wyoming were marked by the inauguration and development of several notable missionary institutions, particularly St. Michael's Mission to the Arapahoe Indians at Ethete. Resigning his jurisdiction in 1927 he gave four years to the Philadelphia Divinity School, which always had been one of his chief interests, and the balance of his life to his Palm Beach parish.

A CALIFORNIA Churchman has sent five hundred dollars to the National Council as a thank offering. He writes that he has been a reader of THE SPIRIT OF MISSIONS for about thirty-eight years and finds in its pages so many appeals for help he would like to respond to, but is unable to decide how to designate his gift so it may do the most good. He, therefore, sends it to the Council to be used where it thinks best.

BEFORE DAWN, early on the morning of Saturday, February 27, fire swept Trinity Chapel in Mission, South Dakota. Only partially covered by insurance, the financial loss of some ten thousand dollars is small in comparison with the real loss. At the turn of the century the Dakota people dug out by hand and hauled

THE SPIRIT OF MISSIONS

by wagon the stones used in the first building. Then, out of their poverty, they gave memorial and other gifts to beautify the chapel—oak furniture, altar brasses, stained glass windows. Later this building was taken down and rebuilt on a more convenient site in the heart of the community and was consecrated in May 1930, in memory of Samuel and Isabel Spackman of Philadelphia. Once one of the few really beautiful churches in the Indian country, nothing now remains but the blackened stone walls and the tower with its ruined cross.

In the basement of the ruined building, where a wide variety of activities went on, was the two-thousand-volume library provided by the Church Periodical Club. The only library in the entire county and of inestimable service to many rural schools, it is now completely lost. The Church Periodical Club is busy seeking to reestablish this essential part of Trinity Mission (see page 254).

Within twelve hours after the fire, a faithful communicant brought a contribution "to build the new church." Until that happy day comes the congregation is worshiping with renewed loyalty and devotion in a county high school building.

THE PROVINCE of the Midwest through its Field and Missions Department, under the chairmanship of the Rev. E. J. Randall, has rendered its people a notable service and set an example for other parts of the Church in the recent publication of *Prayers for Missions and Missionaries* who have gone out from the dioceses in the Fifth Province. This sixteen-page pamphlet with its sturdy bright red cover contains a selection of some of the better-known prayers and collects on the Church's Mission, followed by a list, arranged by dioceses, of missionaries with their addresses in the field. It should prove a valuable prayer manual.

Pageant to Reveal the Magic of Missions

PAGEANTRY WILL be used at General Convention in Cincinnati to dramatize the Church's Mission and so stir the imagination of the Church, quicken the conscience of our people, and arouse the corporate will to richer capacities for service and sacrifice for the cause of Christ in a world that needs Him as rarely ever before in history.

Under the auspices of the Committee on Missionary Research of the Diocese of Pennsylvania more than six thousand participants have been mobilized and under expert professional guidance are preparing to present a series of missionary tableaux, set in a splendidly conceived blend of music, speech, picturization, pantomime; all enhanced by elaborate mechanical sound and lighting devices.

It is proposed that this Drama of Missions will be presented first in Convention Hall, Philadelphia, on Sunday afternoon, September 26, and then repeated at Cincinnati on the afternoon and evening of Sunday, October 10. To make this possible the author and director, Mr.

Percy Jewett Burrell, of Boston, will direct rehearsals in both cities. Headquarters for the Drama of Missions are the Church House, 202 South Nineteenth Street, Philadelphia. Here centers a busy group having in charge the music, pantomime, costuming, lighting, and technical details, and other sections into which the preparation has been divided.

Through the means of this Drama of Missions it is hoped to recapture for the Church its old ideal of making Christ known to all men throughout the world. While particularly an activity of the Diocese of Pennsylvania the local group has the active cooperation of national officers and of the Bishops of the thirteen dioceses which comprise the Third Province. All are united in the hope that the cause of missions can be lifted at Cincinnati from a technical financial problem, into the major interest of the whole gathering and that such renewed consecration may grow from it as will insure rehabilitation of the stricken missionary cause.

Friends Plan Memorial to Bishop Lloyd

Kuling School for children of missionaries in China, of which the Bishop was long a trustee, to be beneficiary of fund in his honor

UNDER THE LEADERSHIP of a volunteer committee of friends of the late Bishop Lloyd an effort will be made to secure an adequate fund to perpetuate the memory of his service to the Church's world-wide mission. After a careful canvass among the various objects of interest and devotion of Bishop Lloyd, the committee, seconded by members of the Bishop's family, have determined upon Kuling School, maintained in China for the education of the children of missionaries, as the beneficiary. Bishop Lloyd was devoted to this enterprise from its inception and for the last ten years of his life was chairman of its Board of Trustees. To the last he thought of and planned for it, longing, in his own words, "to see it established in strength . . . as a witness to the Incarnation."

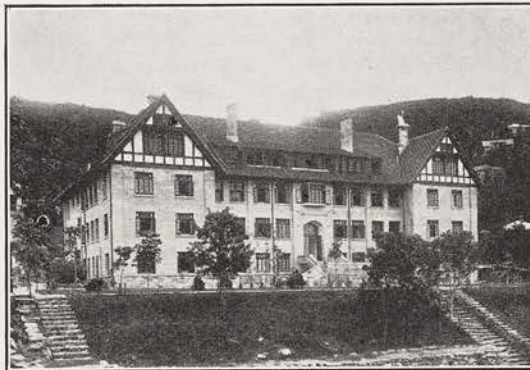
Upon their assurance that the effort would be Church-wide and not merely diocesan, the Rt. Rev. William T. Manning, Bishop of New York, accepted honorary chairmanship. Other honorary chairmen are the Rt. Rev. Philip Cook, Bishop of Delaware and President of National Council, and the Rt. Rev. H. St. George Tucker, Bishop of Virginia. Otherwise the committee is a small group prepared to undertake necessary detail in furthering the project. The active chairman is Dr. John W. Wood, Executive Secretary of the Department of Foreign Missions, intimate fellow worker and friend of

Bishop Lloyd for many years. Others are Dr. Lewis B. Franklin, Dr. Grace Lindley, Mr. Samuel Thorne, Miss May Carroll, for many years secretary to Bishop Lloyd, the Rev. G. Warfield Hobbs, and the Rev. Edmund J. Lee, a member of the Board of Trustees of Kuling School.

The Cincinnati General Convention recalls a significant moment in the missionary service of Bishop Lloyd which will be marked by a special service of remembrance to be held early in that gathering at a time and place still to be arranged. It was at Cincinnati in 1910 that Bishop Lloyd was called from Virginia to serve the Church as president of the reorganized Board of Missions. Under distinguished auspices and with a memorial address, it is hoped that this occasion will remind the Church of the blessing that attended the consecrated efforts of Bishop Lloyd on behalf of missions through the next ten years and to challenge the Church to throw off lethargy and revive that zeal and devotion to its Mission which under the leadership of Bishop Lloyd often made possible the impossible. Opportunity will be found also to stress

the service of Kuling School as a worthy object of the proposed tribute to the Bishop.

Kuling School is located at Kuling in Kiangsi Province, China, about ten miles from the Yangtze River port of Kiukiang. It occupies an unique position in a cen-



Bishop Lloyd was constantly busy about improving the facilities of Kuling School for missionary children in China

THE SPIRIT OF MISSIONS

trally located summer resort of great natural beauty in the heart of the Lu Mountains at an altitude of 3,500 feet and in a climate unexcelled in all China. After several unsuccessful efforts at founding an adequate school for the children of missionaries in central China a united effort in 1916 on the part of the Northern Presbyterian and our own mission laid foundations for the present most successful school. In addition to the regular session its summer school during July and August has widened the service it renders. While designed primarily for the children of missionaries in central China the school also serves the children of American business men, diplomatic and other government officials. About one hundred pupils now make up the student body.

In the past the children of missionaries have paid a heavy price for the loyalty of their parents to the Christian cause. They

must face difficulties inherent to residence in China or be separated for years from home and parents, the latter a wicked system entailing sorrow, pain, and anxiety, both to parents and to children. Kuling School is the answer to these difficulties, winning thereby the appreciation of the whole missionary personnel and inspiring the type of devotion which was long evidenced by Bishop Lloyd.

The committee believes that an adequate memorial would be the sum of one hundred thousand dollars invested to insure support for an adequate teaching staff at Kuling. The memorial will be known as the Arthur Selden Lloyd Endowment Fund. The treasurer is Dr. Lewis B. Franklin, 281 Fourth Avenue, New York; the secretary, Miss May Carroll, to whom communications should be addressed at Church Missions House, 281 Fourth Avenue, New York, N. Y.

City of Ponce Honors Ellen T. Hicks

“ADOPTED DAUGHTER of Ponce!” This honor voted to Miss Ellen T. Hicks, for nineteen years superintendent of St. Luke’s Hospital, Ponce, by the City Assembly, was conferred upon her at a great civic banquet attended by many distinguished guests including the Governor of Puerto Rico, the Roman Catholic Bishop of Ponce, and our own Bishop, the Rt. Rev. Charles B. Colmore.

In 1936, St. Luke’s Hospital cared for 1817 patients in its wards and private rooms. Of these 1669 were free patients, while twenty-two others paid only one dollar or less a day. The daily cost of caring for a patient was \$2.48. This low cost was made possible in part by the gifts of surgical material and household linen from the Woman’s Auxiliaries in the United States. Another gift received during the year was one of \$365 from the United Brethren Mission in Ponce for the support of a free bed.

Three months of unusually dry weather created an unprecedented situation at the hospital requiring the hauling of water in tanks from a considerable distance. This problem has been solved

through the kindness of an American resident in Ponce, who arranged for the moving of the hospital pump down the hill to the level of the city main. He provided the cost of leasing a lot for the installation of the pump and of building a tank large enough to hold sufficient water to serve the hospital in any similar emergency. The new pump was presented by two other Puerto Rican laymen. Other friends gathered funds to reconstruct the city street leading to the hospital which for years has been known as the “worst road in Ponce,” and for the improvement of the hospital’s own road.

With the graduation in 1936 of five nurses in the training school the total number of alumnae is now ninety-one, with nineteen nurses in training.

The chapel, the center of the spiritual life of the hospital, recently was beautified by the installation of memorial windows, one of which honors Bishop Lloyd. Here the nurses gather for Morning Prayer before going on duty, here the probationers receive their first caps, and here the graduates receive their diplomas.

Religious Education in the Chinese Church

Summer conferences and enthusiastic response to lay training are evidences of a growing interest in work begun less than a decade ago

By *Alice Gregg*

Secretary, Committee on Religious Education, C.H.S.K.H.

RELIGIOUS EDUCATION in the Chinese Church is at the beginning of a long, long road, but certain events of recent months give cause for hope. Of these we shall speak later; meantime, a bit of history.

In October, 1928, the National Council of the Church in America at the request of the Bishop of Anking, the Rt. Rev. Daniel T. Huntington, and the Chung Hua Sheng Kung Hui, released me for service as secretary of the Committee on Religious Education of the General Synod of the Chinese Church.

In the beginning, the outlook seemed well-nigh hopeless. There was no budget. There were no diocesan secretaries of religious education. There was no graded or modern teaching material. There was no budget with which to travel and organize diocesan committees, or to stir up any interest in religious education. There was not even money for stationery, postage, office equipment of any sort. Worse than anything else, there was no budget with which to engage a Chinese writer, and without that, a foreigner is useless! It is only the occasional genius who learns to write letters in Chinese. As for preparing courses, it would be completely impossible. My commission had included, "the preparation of courses for children, young people, and adults!" Meantime, there was local work to be done, and the first year passed while I experimented in religious education with the children at St. Lioba's primary school.

Then came an unexpected opportunity that enabled me to get into touch with eight of the then eleven dioceses of the

Chinese Church. I was drafted to serve on a deputation that was to travel and discover the religious education needs of China and what could be done to meet them. We met with Christian leaders, Chinese and missionary, in each center visited, from Mukden and Peiping in the North to Canton and Foochow in the South. In each case, whether in North, Central, or Southern China—alas, we got no farther west than Hankow and Changsha—the answer was the same: the need was for new and improved materials for the teaching of religion, and for teachers trained to use these new materials when they should be produced.

The result of this year of travel and inquiry was the organization of the National Committee for Christian Religious Education, the most ideal working body I have ever known. Some twenty of us, representing our various Church bodies, meet together once a year to report progress on the production of materials, and in the training of teachers, and to make further plans for work. For five years our fellowship has been of the sort that is always engendered when a few like-minded comrades see a vision, and are bending every energy to meet a need. We hear reports as to the use of the materials produced. When word comes that they are being valued, our hearts rejoice. When reports come that the churches are too poor to buy them, we are saddened, and turn to the problem of providing something cheaper for the village churches, and something more suited to the average untrained teacher. Meantime, there is always the need for more teacher-training. Always we are

THE SPIRIT OF MISSIONS



AN ALL CHINA RELIGIOUS EDUCATION CONFERENCE

Some hundred religious educators from all parts of China and representing Christians of every name confer for ten days on some of their common problems

working under the command: "Feed my sheep," "Feed my lambs." It is not dry organization that concerns us, but the actual task of providing the means through which multitudes are to come into their Christian heritage.

In order that we may never grow academic, no course has been prepared in a Shanghai office. Every course sponsored by us has grown out of the soil of China! A series of religious readers for farmers grows out of a seminary professor's work in a rural experimental station. A course for neighborhood Sunday schools comes from five years of work with theological students with neighborhood Sunday schools in and about Nanking, the nation's capital. Other material grows out of actual work in actual places, with men and women, students or children. Always, some worker is doing a local task, and is at the same time casting the material into such shape as to make it available for wider use. Many persons will be able to use a course who could not construct one, just as many persons drive a car who could not build one. This means that the workers engaged in the task of religious education are at one and the same time meeting a local need and working for a wider constituency.

But to return to the Chung Hua Sheng Kung Hui: what progress can be reported in interest in religious education?

First, the growing interest can be gauged by the use of the new materials. Replies, just coming in from questionnaires sent to each diocesan Bishop, are of interest. Two dioceses report that they are using the uniform Sunday school lessons, and beg for new and interesting material! Neither diocese has a secretary for religious education, but in one, a committee was appointed, and spent its first meeting answering the questionnaire! That is hopeful. It means a chance to write them—although they may disregard letters from a mythical person they've never seen! One secretary replies that his people are too poor to buy the new materials, and that he will have to construct something himself, but adds a postscript, asking for samples! That, too, is hopeful. Quite a number express gratitude for the new materials that have come out, and say that their problems are now more of teacher training than the difficulty of securing good texts.

A second sign of progress is in the appointment of secretaries of religious education, or diocesan committees. Four dioceses out of thirteen (Szechuen is to be divided, and Bishop Holden has already appointed a religious education secretary, an ordained clergyman in each case, for both East and West Szechuen) have religious education secretaries. A

RELIGIOUS EDUCATION IN THE CHINESE CHURCH

fifth is planning to have a Chinese ordained man as its secretary. Since July, several "corresponding secretaries" have been appointed to keep in touch with the secretary of the general committee, and disseminate information as to new materials, *et cetera*.

Lastly, and perhaps most important of all, interest may be gauged by financial support. Until this year, any funds that found their way into the exchequer of the Religious Education Committee came from the pockets of individual Bishops, or from friends in America. To this must be added the gifts from fellow-missionaries and Chinese workers in reply to an appeal sent out in 1934. Perhaps the two most valued of these gifts were two from Chinese clergy. One was for one dollar, and you felt that it was coming from his own work fund, and the other was a money order for two dollars, accompanied by a slip of paper upon which was written, "God bless you." Naturally, the Secretary has had the privilege of helping to support the work. But, in the past year, three gifts have come through official channels. In May, 1936, the Shanghai Synod voted thirty dollars (Chinese currency) a year to the budget. In September, Victoria-Hongkong voted fifty dollars a year. Fukien sent a cheque for thirty dollars. This was not promised as an annual gift, but, having once contributed, there is likelihood of the grant being made again. With such precedents, there is every likelihood that other dioceses will follow suit. Indeed, the Rt. Rev. Lindel Tsen, Bishop of Honan, has signified that the matter would be brought before his synod.

Slowly, then, the Chinese Church is coming into a consciousness of a need for a Committee on Religious Education, of tasks that need to be done. By the time that a Chinese Secretary for Religious Education is ready to "take over," may he have the wholehearted support of every diocese in China!

Meantime, there are two items that may be mentioned in connection with this growing consciousness. One is the Kuling Summer Conference, which hav-

ing had successful sessions in 1935 and 1936, looks forward to a third in 1937. This will serve as a training center for many in the American dioceses in the Yangtze Valley, as its sponsors—Sewanee, Blue Mountain, Wellesley, and Kanuga—serve at home. We hope that other parts of the Church in China will later have similar conferences. But, if they do not, there is another training movement going forward just now in which they are already engaged. This is the Lay Training Movement.

The program for lay training was launched in 1935, after Luther Weigle's visit under the auspices of the National Committee for Christian Religious Education. The International Missionary Council, which will hold its next meeting in Hangchow in September, 1938, has asked China to go forward with this program, and make its contribution to the world conference with its progress in this work. This means that China does not have to stop her work in order to prepare for a great world conference! This is well, for the very existence of the Church in China is dependent upon the development of a trained laity who feel a responsibility for the Church's work and its support. The very words religious education are now in a fair way of losing themselves in the great cause of lay training. To talk to the average Church administrator about religious education leaves him cold. Talk to him about lay training, and he is interested immediately. Lay training is the enthusiasm of the hour, and this is the work that the National Committee for Christian Religious Education has brought before the Churches. What is lay training but the training of the laity to do the work of the Church? And what is the work of the Church but to bring religion and the religious way of life into the lives of children and adults, on the one hand, and to transform the economic basis of their life on the other into a Christian social order? Already seven regional committees are at work, and in five of these the Chung Hua Sheng Kung Hui is participating.

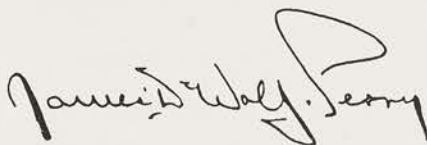
Presiding Bishop Asks All Churchmen to Give Thought to World Conferences

THIS SUMMER AT Oxford and at Edinburgh the Episcopal Church will have its part again in the World Conferences on Life and Work, and Faith and Order. The second of these has engaged us officially since 1910. In that year General Convention at Cincinnati undertook the leadership in a movement to call together the Christian bodies of the world for the consideration of doctrinal questions dividing Christendom. The World Conference at Lausanne ten years ago opened a new era of understanding between representatives of nearly all Christian communions. Since that time progress in this direction has been slow but continuous.

The work of the conference is not to effect organized unity. It is to prepare the way by laying foundations of common faith, the ministry, and worship upon which the reunited Church can stand.

The Universal Christian Council growing from the Conference on Life and Work in Stockholm twelve years ago has for the first time representatives officially appointed by General Convention. Its aim is coöperation in Christian service on behalf of righteousness and peace, in the community, in the State, and in international relations.

The two bodies thus closely allied in spirit and in purpose will assemble at a time when the world is looking to the Christian Church for light and leadership which are to be found in Christ alone. I ask that they may have the support that can be given in every way, especially by the careful thought and earnest prayers of all our people.



James H. Wolfenden
Presiding Bishop.

"And They Sung as It Were a New Song"

Distinguished publicist analyzes for our readers the two great Christian conferences called to convene, this summer, in Oxford and Edinburgh

By Frederick A. Wilmot

Religious Editor, The Providence Journal

WHO KNOWS but that the fate of Christianity and with it the course of civilization for centuries to come may depend upon the outcome of the two great Christian conferences at Oxford and Edinburgh, this summer?

The Oxford gathering, July 12 to 26, is the belated session of the Universal Christian Council on Life and Work; the Stockholm movement of 1925 to which the late Archbishop of Upsala, Sweden, was host. The Edinburgh conclave is the second World Conference on Faith and Order; the Lausanne movement of 1927, which the late Bishop Brent led so brilliantly.

These two conferences may prove to be the last great stand of Christendom before it passes into the oblivion of declining things or they may be the turning point in the greatest spiritual renaissance that the world has known. The outcome may turn on the point of some new objective in Christian social action or on a new visitation of the Holy Spirit to the hearts of men.

Economy brings these two conferences close together in space and time. Oxford will face the realistic relationship of Church and State in a time of growing dictatorships. Edinburgh will continue to thread its way through the maze that leads to the reunion of Christendom as His voice whispers the prayer down through the ages, "that they all may be one."

As the Oxford and Edinburgh conclaves draw near there is the natural tendency to divide into camps, to be confused as to the objectives and the relative importance of each.

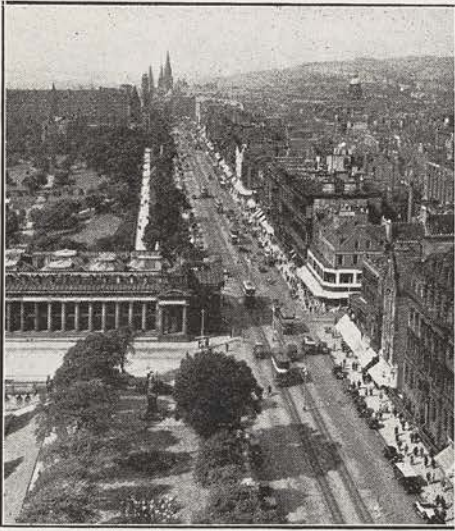
A rare experience that was my good fortune at Lausanne, Switzerland, at the height of the first World Conference on Faith and Order, may answer this question and allay a natural confusion. I was leaving the grand reception to the Lausanne delegates tendered by the Municipality at the Hotel Beau Rivage, that superb hostelry near the shores of Lake Lemane. The grounds were a fairyland of swaying lanterns, and in the distance the lights on the shore of the French Savoy were like a diamond necklace on the bosom of the eternal Alps. A sudden shower was coming up and as I walked along the path I fell in with Archbishop Soderblom, who shared his umbrella with me as we waited for the tram from Ouchy Port. We fell to talking about the worth of the conference and I asked him, "Which in your opinion is more important: Stockholm or Lausanne; Life and Work or Faith and Order?"

As host to Stockholm I was confident that he would not give me an answer that was biased in favor of Lausanne, but he answered with true philosophic and spiritual detachment, "Of course Stockholm, Life and Work, was most important right after the War. There were things that the Churches had to do together, whatever their spiritual differences might be, if they were to survive. In the long run Lausanne, Faith and Order, is more important, for the Churches cannot go very far together, if they have not the same inner motive."

That's the crux of the matter this summer at Oxford and Edinburgh.

In the past decade and a half the organized Church has suffered a major defeat: the Russian Orthodox Church of

THE SPIRIT OF MISSIONS



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EDINBURGH, SCOTLAND

Where the "Clans of Christendom" will gather
August 5-18 for second World Conference on
Faith and Order

120,000,000 souls has been practically annihilated; both Protestantism and Roman Catholicism, to say nothing of the Jew, are fighting for their very lives in Germany; the Church in Spain has been reduced to a sub-human level; the Churches of Armenia and Anatolia have been uprooted; the revolution in Mexico has left the Church a vestigial remnant. Even where the evil day has not already set in, the blight of atheistic Communism or neo-pagan Fascism has paralyzed the nerve of Christian action.

At Oxford, Christianity will be faced with the necessity of presenting a united front against a hostile world, while at Edinburgh it will strive to discover what the spiritual basis of that unity really is. The importance of these two great conclaves somehow must be sensed by the Christian forces of America.

Superficially there are two approaches to Oxford and Edinburgh. Some believe that the only way to find unity is by doing things together, by getting the feel of a common enterprise, by striving and suffering together. There is much to be said for this view. In the World War, divisions of different armies, each trained according to its own school of discipline,

took their places side by side on a common front and held their respective sectors as best they could. It was not until there was a unified command, however, that any great victories were won or the tide of battle turned in their favor. Similarly, there is no question but that the forces of Christ must face the oncoming hordes of authoritarianism, whether Communistic or Fascistic, in their deliberations and pronouncements at Oxford, but we have little hope of any decisive victory until somehow by the power of the Holy Spirit at Edinburgh, or thereafter, there shall be a Pentecostal experience, in which they will all be "with one accord in one place."

Stockholm, the forerunner of Oxford, was the result of that criticism that was levelled at the Church during the War that "Christianity had failed." There was the glib counter, "Christianity has not failed: it has never been tried," which was no answer at all. The forgotten man of the world said, "There must never be a general war again. It is too risky to leave this to chance. If the influence of the Church is not great enough to stem the tide of another world conflagration, then we must find a way out for ourselves." Similarly the enslaved masses of Russia and other lands; the worker in field and factory, began to realize that either the Church was powerless to help or indifferent to their need, and in either case, they must work out their own salvation. The first conference at Stockholm rallied the proponents of social action in the Church. Their number has become legion in the past dozen years: social action has become the passion of a great throng cutting across all communions. "Christ did have an answer for the material as well as the spiritual needs of men," they shout. Probably never in history will the social implications of the Gospel be more in the foreground than at Oxford. "Neither Communism nor Fascism are the answer to your needs, but Christ."

With Edinburgh the scene will be set in calmer tone, but always with the undercurrent of great necessity.

“AND THEY SUNG AS IT WERE A NEW SONG”

Just where are we in the Lausanne movement? We recall the three tense weeks in August, 1927, in which delegates from eighty-five communions, nearly five hundred of them, labored to bring in reports on the Bible and its message, the nature of the Church, its ministry and sacraments, and the possible means toward Christian unity. It was an epochal gathering, a miracle of God's Grace that after centuries of division they could even be there. It must be remembered that these were the "Wise Men," the chosen few, of the various communions. It took some time for them to see the forest in the midst of so many trees. There were many heart-searching experiences in those three weeks.

Then came the eleventh hour outcry of Dr. Timothy Tingfang Lu, a cry of disappointment from a great missionary leader, that he had traveled thousands of miles in the hope that the Church would do something definite about Christian unity, and here on the closing day of the conference the report of the seventh section on unity had been passed on to the Continuation Committee. Another disheartening feature was the fact that the delegates could not really come together and partake of the Holy Communion together without violating conscience.

Lausanne ended on a minor key, but the returning delegates soon realized, that although they had not traveled the whole way towards unity, in view of the historic differences, the gains had been remarkable. The point at which the spiritual log jam at Lausanne piled up was at the meaning of Grace in the New Testament, and great scholars were chosen to study how to dynamite that barrier to unity. The effectiveness of their research will be disclosed at Edinburgh.

Bishop Brent at Lausanne had urged those communions that had the greatest affinity to work towards unity, with the hope that later these larger groupings might find a way to actual reunion. Of course the mere cataloging of what has been accomplished in the way of such

unity in the past decade will afford an inspiring beginning for the deliberations at Edinburgh.

We are not at all sanguine that a recital of the unity movements already effective, or the new light on the meaning of Grace in the New Testament, or the many other studies on Faith and Order will of themselves result in Christian unity at Edinburgh, nor do we feel that the threat of dissolution for the Church at the hands of its enemies will scare the delegates into a semblance of unity. Somehow we are convinced that Christian unity is not a matter of outward signs but of an inner spirit. The Holy Spirit may again walk among men and lift them to a spiritual altitude whence they can say with the writer of Revelation:

“And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne.”

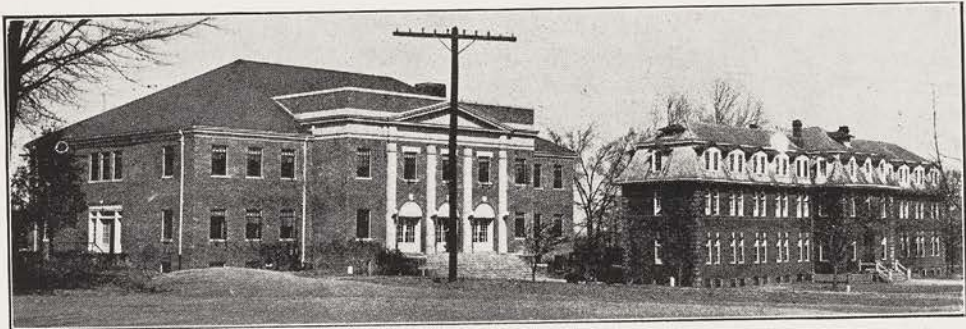
Next month, the Rev. Angus Dun, professor in the Episcopal Theological School, Cambridge, and a delegate of our Church to Edinburgh, will discuss some of the questions that will come before that meeting.



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OXFORD, ENGLAND

Will be the scene, July 12-26, of the World Conference on Life and Work



DINING HALL AND GIRLS' DORMITORY: ST. AUGUSTINE'S COLLEGE, RALEIGH, N. C.

Seventy Years of Negro Education

Since post-Civil War days, St. Augustine's College, Raleigh, North Carolina, has trained, under Church auspices, Negro youth for leadership

By Cecil D. Halliburton

Social Science Department, St. Augustine's College, Raleigh

FOR SEVENTY years the Episcopal Church has fostered an institution for the training of Negro youth. Founded as St. Augustine's Normal School and Collegiate Institute, it is now an accredited college, empowered to grant the degree of B.A. or B.S. to its graduates. It has a proud history of achievement and service, beginning with the days just after the Civil War with students ranging in age from twelve to thirty or forty years, many of whom were barely literate, and adapting its curriculum from time to time to meet the changing needs of the people whom it served, until it emerged as the only college for Negroes under the auspices of the Church.

Looking back from 1931, when the first degrees were awarded, it would seem that St. Augustine's has, like St. Paul, been "all things to all men." The purpose of the institution as stated in its charter at the time of its establishment, was to educate teachers of both sexes, for the instruction of the colored people of the South. Very early in its history the Rt. Rev. Thomas Atkinson, Bishop of North Carolina, felt that the development of a

body of Negro clergy should be undertaken by the Church, and St. Augustine's took upon itself the task of preparing young men for Holy Orders. At that time, it was the only Church institution in the South which could do so. The first Negro ordained in North Carolina, P. T. Rogers, made a deacon by Bishop Atkinson in 1873, had been prepared at St. Augustine's. Five of the eight male graduates previous to 1886 became priests of the Episcopal Church. Of these, one, Henry B. Delany, became, in 1918, the Suffragan Bishop of North Carolina. When the Bishop Payne Divinity School was established, St. Augustine's closed its theological department but continued to have a large share in the preparatory training of Negro youth looking to the ministry as a vocation.

The training of teachers, one of the original purposes of St. Augustine's, has continued throughout its history. In 1871, the Rev. J. Brinton Smith, the founder and first principal of the school, wrote for THE SPIRIT OF MISSIONS:

We hear the best kind of reports from our former boarding pupils, who are out engaged in teaching. They stand high among

SEVENTY YEARS OF NEGRO EDUCATION

teachers of their race, and are much sought after by schools. Even those who have been with us only one term are able to find profitable employment.

The training of teachers still bulks large in the program of St. Augustine's College. Today it specializes in training teachers for secondary schools, for which task it is accredited by the North Carolina Department of Public Instruction. A large proportion of the graduates of the college are employed in the public schools of North Carolina and other States, just as were their predecessors of "collegiate and normal" days. The teachers who went out from St. Augustine's in the seventies and eighties were true pioneers of Negro education. Their thorough training and stable character led them into positions of helpfulness and usefulness in hundreds of communities. As an old student said:

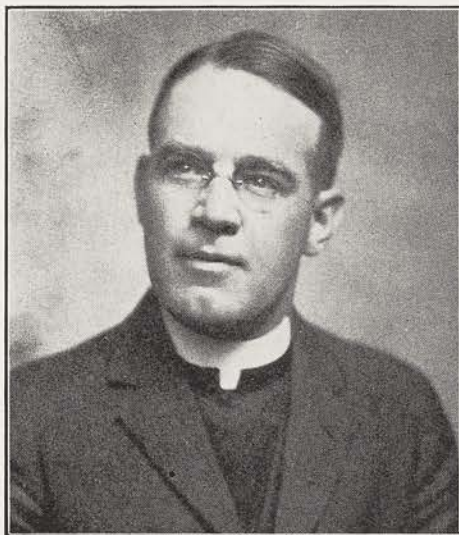
St. Augustine's may not have turned out many famous graduates, but it turned out useful men and women who knew how to work and were not ashamed to do so. I have never known a "St. Aug." product who was a common loafer.

Graduates of St. Augustine's have gone out to found or head public schools, parochial schools, and private schools. They labor in cities, towns, villages, and in the back country. Many of the recent graduates are just as truly trail blazers as were the men and women of the seventies.

Since 1867 St. Augustine's "all things to all men," trainer of clergymen and teachers, has carried on a most varied program of activities with a remarkable unity and continuity of purpose—trade departments for both men and women, a neighborhood Sunday school, a kindergarten, an afternoon elementary school, a night school, a missionary store, a neighborhood mother's club, a hospital. Each of these functions was taken up in answer to a definite need; and as the need disappeared or the function was taken over by some other agency, the activity was relinquished. Of those listed, St. Agnes' Hospital still retains a connection with the college, while the Sun-

day school and the community activities now are largely under the auspices of the Bishop Tuttle School and Community Center, which in its turn is related to the college. As tax-supported institutions grew stronger and extended their scope, St. Augustine's concentrated on advanced academic work, so that now the four-year college course and a two-year senior high school course comprise the offerings of the college. St. Agnes' Training School for Nurses, established by Mrs. A. B. Hunter in 1896, and the Bishop Tuttle School for the training of religious and social workers, established by the Woman's Auxiliary in 1925, are additional units connected with the college.

St. Augustine's College occupies a 110 acre plot on the edge of the city of Raleigh, North Carolina. The plant includes a farm, a large campus, known far and wide for its unusual order and beauty, twenty-odd buildings, mostly of brick and stone, and is valued at more than a half million dollars. During the present administration of the Rev. Edgar H. Goold, and the principalship of his immediate predecessor, the Rev. A. B. Hunter, and under the guidance of the American Church Institute for Negroes,



THE REV. EDGAR H. GOOLD
President since 1916, has brought St. Augustine's to collegiate rank

THE SPIRIT OF MISSIONS

a continuous program of building and improvement has been carried on. The college is well equipped physically. Important additions to the equipment of the science laboratories and to the library were made possible last year through a generous grant from the General Education Board.

St. Augustine's faculty is composed of well-trained and conscientious members who prepared for their work at Harvard, Yale, Columbia, Cornell, North Carolina, Amherst, Radcliffe, Kansas State, Pittsburgh, Michigan, every one of whom has done graduate work, and nearly all have earned advanced degrees. The faculty has been since the early days interracial. A fine spirit of coöperation among the teachers and between teachers and students is one of the characteristics much admired at St. Augustine's.

The student body is drawn from a wide territory. About one-half of the students come from States other than North Carolina, giving St. Augustine's the largest proportionate out-of-state enrollment of any Negro college in the State. This fact suggests the wide influence of the college in both the life of the Church and the Nation. Last year's enrollment included students from twenty-six States almost equally divided between Northern and Southern States, the Virgin Islands, the British West Indies, and Canada. Although a growing number of the students come as Churchmen, about twenty a year are confirmed while at St. Augustine's. A total of thirty-five dioceses were represented last year in the student group, numbering 325. Nearly one-half are communicants of the Episcopal Church, an exceptionally high percentage as compared with other colleges in the United States.

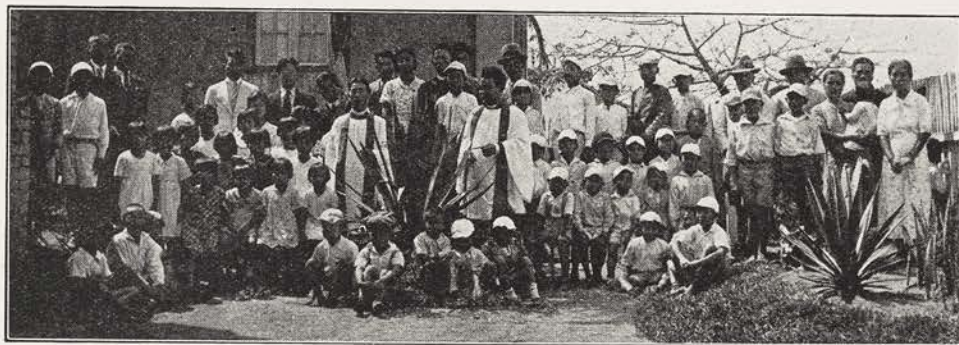
St. Augustine's mission is the intellectual and spiritual training of leaders for the Negro race and the Church. Religious activities and daily worship are important parts of the school life. A shortened

form of morning prayer is said each school day in the chapel, and evening prayer is said three evenings a week. The regular Sunday services of a parish are held. Visitors never fail to be impressed by the splendid congregational singing at these services. The Woman's Auxiliary, the Junior Auxiliary, the Brotherhood of St. Andrew, and the Laymen's League all have active chapters, and there are other local societies with religious interests. A fair proportion of the graduates pursue further studies in professional and graduate schools, to which they are admitted without examination, because of the official rating of St. Augustine's. Five recent graduates are studying medicine.

St. Augustine's is esteemed highly in its own community, Raleigh. The Board of Trustees, always headed by the Bishop of North Carolina, includes among its members, figures prominent in city and State. The cultural advantages of the college center are available to the city, and to the larger community as well. Among the organizations which have held their regular annual meetings at St. Augustine's are the Conference of Church Workers among Negroes, Former Internes of St. Agnes' Hospital, State 4-H Corn Clubs, Crown and Scepter (State-wide high school honor society), State Conference of Negro Social Workers. St. Agnes' Hospital and the Tuttle Community Center are indispensable agencies in the Negro community.

The contribution of St. Augustine's to the life of the Church and the Nation can hardly be overestimated. Thorough academic training under the influence of the Episcopal Church enables her to send out a unique type of teacher, minister, professional man, and homemaker. The graduates have been, and with the continued interest and support of the Church, will be, home builders, community builders, church builders, strengthening the fabric of Church, race and Nation.

Listen in to the next Episcopal Church of the Air, May 23, at ten a.m., Eastern Daylight Time, Columbia network. The Rev. Floyd W. Tomkins will speak on the coming World Conference on Faith and Order



JAPANESE CONGREGATION, ST. MATTHEW'S CHURCH, NIPPOLANDIA, BRAZIL.

Japanese in Brazil are Spiritually Hungry

Colonists scattered over a seven-hundred-mile stretch hear the Gospel through more than twenty missions. Adherents number one thousand

*By the Rt. Rev. William M. M. Thomas, D.D.
Missionary Bishop of Southern Brazil*

THE CONTRIBUTION OF Japanese Christians to the religious life of Brazil can be understood best by a glance at the actual work being done among them. Obviously a few hundred Christians among the two hundred thousand or more Japanese immigrants in Brazil can have no immediate effect on Christianity, whether Roman, Anglican, or Protestant. Furthermore the coming into Brazil of so many thousands of non-Christians, who make no attempt to establish, much less to propagate, either Buddhism or Shintoism, will have little effect on the surrounding people who are only, unfortunately, nominally Christian.

Country people in Brazil are for the most part without pastoral care or oversight. It is perhaps because the Roman Church senses the danger rather than influence of a non-Christian effect on the Church that it is rapidly extending its work among Brazilian, particularly Italian, communities near Japanese colonies.

So far as I can see the Roman Church (as I have frankly said to some of her own missionaries) errs in her efforts to

baptize Japanese children before they or their families are honestly converted to the faith. Such children, with inadequate spiritual oversight and reared in families that neither believe nor practice Christianity, can scarcely be expected to grow up into the full manhood and stature of Jesus.

The method of the Episcopal Church is just the opposite. Its clergy endeavor to bring to a knowledge of Christ first the adults and through them their children. This method guarantees to the children a Christian training in the home. In the parochial schools no attempt is made to convert children regardless of their parents' wishes. It may be a slower process, but it builds upon surer foundations.

When large numbers of the Japanese become organized into self-supporting parishes they will perforce exert a salutary influence on religion in Brazil, whether Protestant, Anglican, or Roman. Such congregations will exhibit, as some already do, certain innate qualities of the Japanese mind and character. The Japanese in Brazil are law-abiding, orderly, and honest. They are of a mystical turn of

THE SPIRIT OF MISSIONS

mind and conscious of the need of spiritual influences without which they feel their lives to be incomplete. Such characteristics are needed in the Church throughout the world today, and nowhere more than in Brazil.

The Episcopal Church was introduced in Southern Brazil in 1839 and now has considerably more than one hundred churches and missions in the States of Rio Grande do Sul, Santa Catharina, São Paulo, and the Federal capital. In this area, among those primarily of Brazilian birth, there are about four thousand communicants and ten thousand adherents, ministered to by forty clergy.

About fifteen years ago Japanese immigration began into Brazil. Among the earliest arrivals there were a number of communicants of the Nippon Sei Ko Kwai, including a candidate for holy orders, John Yasoji Ito.* He promptly visited the most important colonies, being in most cases the first missionary of any church to carry the news of the Gospel. He also took careful note of all members of the Church coming into Brazil from Japan, visiting them in their new homes and through them organizing missions and establishing congregations.

In the State of São Paulo the Japanese founded many colonies of from a few families only to upwards of five hundred each. They, also, had started some colonies in Parana and along the Amazon River when the Government by legislation decided to restrict immigration. Such legislation seems to have been directed mainly at the Japanese, because of the large numbers coming in, their inevitable segregation in colonies apart from Brazilians, and the inherent differences of race, religion, and social customs.

With the political aspect of the situation the Church has, of course, nothing to do. We are confident that the Church, in bringing men of any race to Christ, is making a great contribution towards the stability of the Government and the es-

tablishment of right relations between new arrivals and the people and laws of their adopted home and country.

The Japanese who have come into Brazil are for the most part farmers who want to make homes for themselves and to earn a living. Hence they engage in farming, planting coffee, tea, cotton, and rice, and besides these main crops, sugar cane, cereals, fruits, and vegetables. With very few exceptions they read and write and many have more than a fair education.

The larger colonies are scientifically and economically organized and managed. An immigrant with his family is looked after from the time they leave Japan until they are settled on a lot of twenty to thirty acres of woodland. With the aid of fellow colonists, he clears the virgin forest and plants a crop and in the Brazilian climate it is not long before he has vegetables and even fruits in abundance for his daily sustenance. Beans, rice, radishes, tomatoes, cabbage, and lettuce grow luxuriantly at any and all seasons of the year. A temporary home can be built at almost no cost. When he harvests his first main crops, rice and cotton the first year, coffee only after four or five, he can market them at the headquarters of the colony only a few miles away. If all goes well he pays for his little farm, by installments, within a few years.

So far, so good! But most of the Japanese in Brazil are keenly conscious of the need in their lives of something better and higher than the material things that come rather easily to a sturdy race that loves to work, and is not afraid of the dangers and loneliness that all pioneers must face.

For the ten years of my episcopate I have been visiting the colonies, usually spending three or four weeks each year among them. They receive me into their homes, show me their farms and their factories and the results of their labors. They come to services and talk with me about their ideals; they help to build churches and show in many ways that they would like to be Christians. But the Japanese

*Bishop Thomas told the adventurous story of Mr. Ito in *THE SPIRIT OF MISSIONS* for July, 1935, page 301. An earlier view of this work appeared in the July, 1931, issue, page 463.

JAPANESE IN BRAZIL ARE SPIRITUALLY HUNGRY

is a thinker and must be convinced of the truth of the Gospel story and the reasonableness of the doctrines built thereon. One then immediately encounters well-nigh insuperable difficulties. Preconceived notions, inherited through the centuries from Shintoism, Buddhism, and an unique form of patriotism, seem to the average Japanese to be so wholly inconsistent with Christianity that he recoils from it, while still something in him craves just that spiritual life which it alone can give him.

One feels the need of prayer but cannot pray for a friend who is dying. Another rebels against a God who causes his friend to suffer. One would accept Jesus, and does so as far as he can, but must know first what is the Christian teaching about the future state of the soul. Still another confesses that the Bible is the best of all books and that he reads it daily; a form of skepticism keeps him from accepting Christ as Lord and Master. Not a few, having learned Christian doctrine wrong from the start, and

each according to some particular tenet of some sect, are waiting to "join" a united Church. They thus ally themselves to none.

Such are the inherent problems of the work. I recently visited a couple dozen missions to the Japanese in the State of São Paulo. There are among them about one thousand adherents, including 350 confirmed members, ministered to by four Japanese clergy, trained either in Japan or at the theological school in Porto Alegre.

A thousand persons, more or less, came to the services held in the simple country homes of the farmers or village folk, in their schools or in the five churches, as the case might be.

The Japanese Mission extends over a stretch of seven hundred miles. The stations are far apart; people go far to attend services. Of those who had been confirmed seventy per cent received their communions.

At All Saints' Church there is a resi-



JAPANESE CONGREGATION, ALL SAINTS' CHURCH, REGISTRO, BRAZIL
The Rev. P. K. Isso is the resident missionary in charge of this congregation which numbers seventy-eight communicants. Outstation work is promising

THE SPIRIT OF MISSIONS

dent Japanese missionary, the Rev. Paulo K. Isso. A good day school helps to hold the children. The center of the congregation is ten miles away from the nearest village; outstations promise good results. At one of these outstations, called Quilombo (a place of refuge for persecuted runaway slaves), two groups of four generations each were received into the Church by baptism and confirmation. They were converts from Shintoism, whom our general missionary had taken seven years to bring to Christ.

At Uezuka a small congregation under the Rev. Barnabé Kenzo Ono, trained for the ministry by the Rt. Rev. Arthur Lea, formerly Bishop of Kyushu, has built its church and is now building a rectory.

At Nippolandia, the Rev. Lourenco Takeo Shimanuki is building a large church and directing a good parochial school, besides looking after a number of stations, some of them thirty miles away.

Allianca Colony, with perhaps five hundred families, has recently published the story of the founding and development of the colony, including a chapter on the religious life in the colony. Here Christianity is given first place while Shinto is dismissed with the statement, "one Shintoist minister has been very anxious to build a shrine, but that being opposed by the colonists he discontinued his work." Mention is made of certain Christians and their religious influence throughout the colony. It is said that the founder of the colony, a Churchman, had held devotional meetings at various points when he visited the colony. Special mention is made of the colony doctor and his religious influence. He is a Christian, though not a Churchman, and always comes to the services and takes me in his car to the various places visited by me.

A long description is given of the Yuba family. Mr. Yuba's religious influence is appreciated as well as that of his wife. One of his sons is a candidate for the ministry and hope is expressed that he too will come back to the colony to help guide the people in their spiritual lives.

Credit is given to Mr. Ito for having been the first to visit the colony, St. Mark's Day, 1925, for the purpose of holding religious meetings. Mention is also made of my annual visit for confirmation. There are members of other communions in this colony, though our work is the only organized mission. All the Christians together have built a small church in which there are services each Sunday.

Our general missionary, Mr. Ito, keeps track of all baptized Christians, visits them at least once a year, no matter how far away they may be. When I went with him last August, to visit a half-dozen communicants at Bastos, and there held a celebration for a faithful few I felt that it was like leaving the ninety-nine and going after the one that was lost. For they were in the wilderness with no shepherd to watch over them. We had gone a day and night by train, five hundred miles to look them up, and rode the next day by auto over rough country roads eighty miles to visit another small group. And here we found seventy persons gathered in a small room to listen and to learn.

Fifteen years ago there were scarcely any Japanese in Brazil, now there are more than two hundred thousand. Ten years ago there were missions, small ones, at five places, now there are four clergy, four churches, and twenty-four mission stations, with new ones added each year.

As there is growth in numbers we can only pray that there be growth in spiritual outlook and values.

Recent mails from the Canal Zone, Japan, China, have brought vivid articles: Bishop Beal describes a first visit to Palo Seco leper colony; Mrs. Daniel T. Huntington tells what the cuts have really done to Anking; and Miss Helen K. Shipp sends some sketches of those helped to more abundant living by St. Luke's Medical Social Service. All these—and many more—will appear in early issues

The Spirit of Missions

PICTORIAL SECTION



BABIES OF THE WIDELY LOVING SOCIETY IN OSAKA, JAPAN

Mrs. Katsue Kobashi, widow of the founder of this Christian work among children, is now the president of the Society. Inspired by Christian ideals, the heart of the work always has been in its chapel, the new building of which is shown on page 235



Three evenings a week some thirty children attend night school begun two years ago



Neighbors of the Church of the Resurrection have happy times on the playground



A full-time visiting nurse extends health work of the Church of the Resurrection



(Above) The Altar Guild of Resurrection Church, gives interested care to the altar furnishings. (Below) Sei Ko Kwai Bishops participate in Central Theological College graduation

Kyoto Parish Offers a Social Ministry

The Rev. J. Kenneth Morris, now in the United States on furlough, during his seven-year rectorship of the Church of the Resurrection, Kyoto, has begun to remake, through the ministries of his parish, a whole section of Kyoto. Last autumn Bishop Nichols dedicated the new church and social center built for this work.

See January issue, pages 17-19



Our Church in Mexico Continues to Move Forward



Escuelo Progreso is the name under which the well-known Hooker School is registered with the Government. The home where some of the students live is known as *Casa Hooker*. At the left are some of the fifth and sixth grade girls; at right are two recent graduates



In mid-January, fourteen clergymen and thirty laymen attended the twenty-third Convocation of the Missionary District of Mexico, presided over by Bishop Salinas y Velasco (below, center). At the same time some eighty women attended the annual gathering (above) of the Woman's Auxiliary. All meetings were held in the Cathedral in Mexico City



Cincinnati Prepares to Welcome Churchmen During General Convention



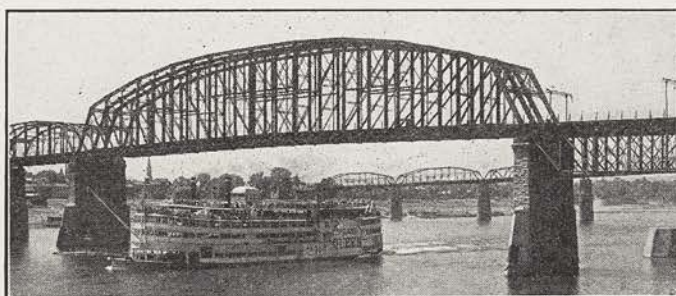
The Presiding Bishop, the Rt. Rev. James DeWolf Perry, and the host of General Convention, the Rt. Rev. Henry Wise Hobson, discuss plans



The Cincinnati waterfront and skyline as seen from the Kentucky side of the river. Those who attended the Convention of 1910 will observe many changes in this city which welcomes the Convention of 1937. Local groups are planning to show visitors the city's beauty spots

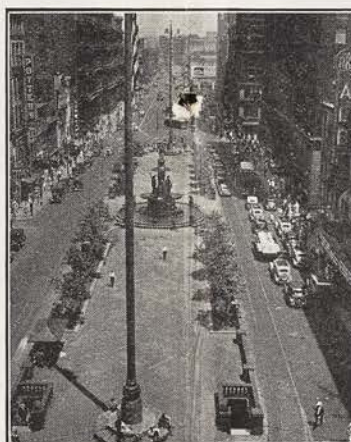


The Union Terminal at Cincinnati is known throughout the country for its mural decorations, an interesting section of which is shown below

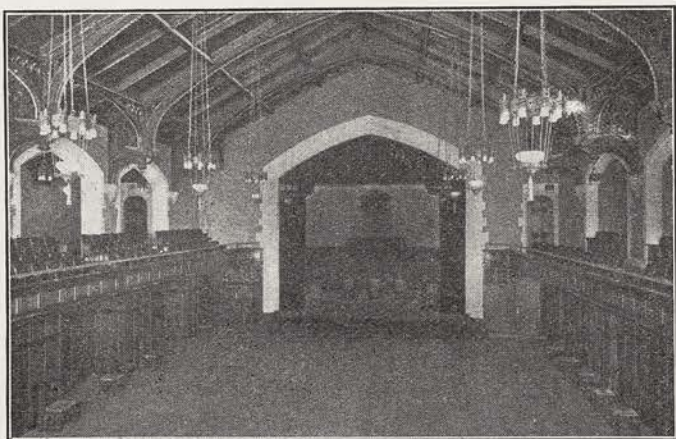


(Above) This river scene is characteristic of Cincinnati. (Below) The Commandery Room of the Masonic Temple in which the House of Bishops will meet

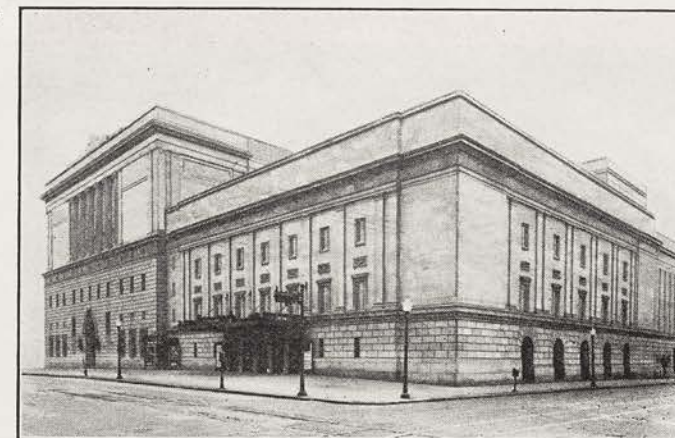
(Right) Fountain Square in the heart of the business district

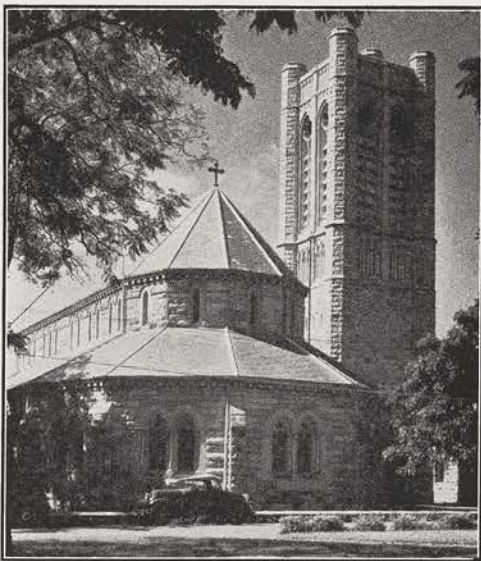


(Below) The Masonic Temple in which all sessions of the forthcoming General Convention and the Triennial Meeting of the Woman's Auxiliary will be held



(Below) The Cincinnati Zoo

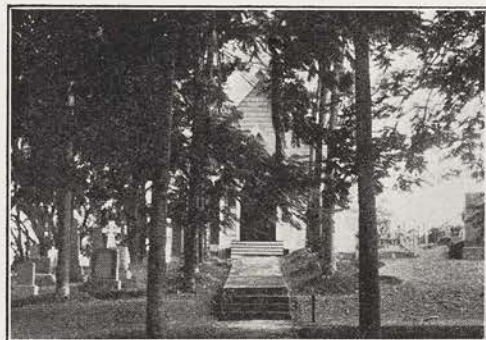
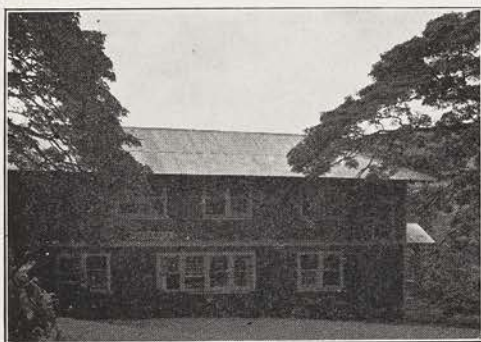




St. Andrew's Cathedral on Emma Square, Honolulu, is the heart of Bishop Littell's work in the Hawaiian Islands

Honolulu Churchmen Meet in Convocation

Hawaiians, Japanese, Chinese, Koreans, Filipinos, Americans and other Caucasians are included among the nearly seven thousand baptized Churchmen shepherded through forty-three missions in the Hawaiian Islands. This work which dates back to the sixties has been a responsibility of the Church in America since 1902. The present Bishop, the Rt. Rev. S. Harrington Littell, was consecrated February 27, 1930



Iaukea Hall (above left) new dormitory at Iolani School for boys, Honolulu. (Above right) A country church on the Island of Hawaii. (Below) The Rt. Rev. S. Harrington Littell with a group of delegates to Convocation, which met in late January in St. Andrew's Cathedral





First Short Term School for Children, Zangzok, China

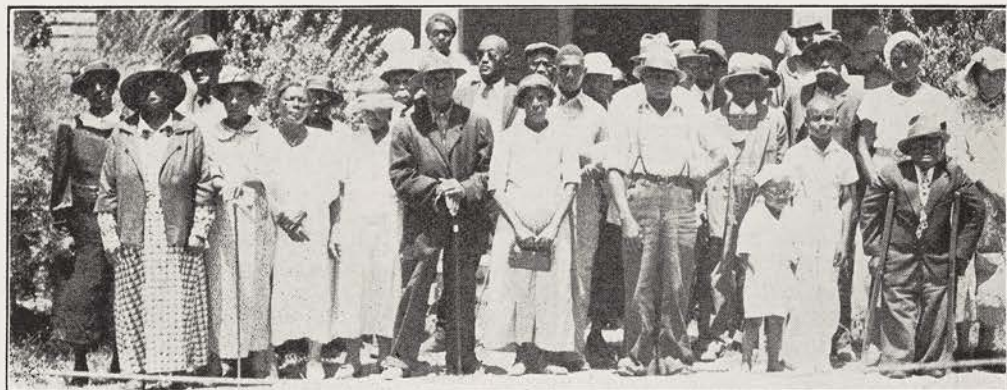


New chapel for Widely Loving Society, Osaka, replaces building destroyed in 1934 by typhoon

Camera Sees Church at Home and Abroad



A new children's ward, St. Luke's Hospital, Manila (above left) was opened last year. Phoenix, Arizona, has a new W.A. branch (above right) composed entirely of young married women. (Below) Patients in the eye clinic of St. Agnes' Hospital, Raleigh, North Carolina



SANCTUARY

"We are going on that errand now"

Many years ago a native of Hervey Island in the South Seas helped to carry the Gospel to Samoa. Before he left home he wrote this prayer:

O Lord, thou art the King of our spirits. Thou hast issued orders to thy subjects to do a great work. Thou hast commanded them to preach the Gospel to every creature. We are going on that errand now. Let thy presence go with us to quicken us and enable us to persevere in the great work until we die.

MISSIONARY DISTRICT OF HONOLULU

AMONG REQUESTS FOR intercession on behalf of the Church's work in the Hawaiian Islands are these: For three clergy recently beginning their work in the Islands; for all teachers, men and women, in the schools; that at least two more clergy may be added to the staff; that new candidates from among the Island people may be found, for the Community of the Transfiguration, and for Church Army.

THANKSGIVINGS ARE OFFERED: For seventy-five years of the Anglican Church's work in the Islands; for success in meeting financial obligations; for recent special gifts, including endowment of a mission, a land and house for the Community of the Transfiguration, gifts for enlarging the Church hospital; for extension of opportunities on the island of Molokai, through the hospital.

MISSIONARY DISTRICT OF THE PANAMA CANAL ZONE

We feel every morning that the new day belongs to the New World!
—BISHOP BEAL.

LET US PRAY for Bishop Beal now in his first year in his new field; for his six clergy; for the staff and children in the Children's Home; for the congregations, American and West Indian; for the Chapel of the Holy Comforter in the leper colony, and its sixteen communicants.

THANKSGIVING: THAT the field again has a resident Bishop; for the response of the people, the enthusiastic worship of the West Indians, the generous devotion of the lepers; for the long years of service of some of the staff.

O God, grant that we may have eyes to see the dawning of the new day as the Sun of Righteousness rises to bless his people with healing in his wings. Grant us grace to work while it is day, grace to live together in the unity of the Spirit and the bond of peace; for the sake of him who is our light, our life and our salvation, Jesus Christ our Lord. Amen.

A Layman Looks at the Forward Movement

Enterprise sponsored by General Convention
casts new light on the Christian way of life
—a life that requires action in fellowship

By Coleman Jennings

Editorial Correspondent, THE SPIRIT OF MISSIONS

This is the fourth of a special series of articles on the Forward Movement which THE SPIRIT OF MISSIONS is publishing in cooperation with the General Convention Commission on a Forward Movement. The fifth article will appear in an early issue.

THE FORWARD MOVEMENT. What a good name to embody what was in the minds of those who, at the last General Convention, felt the need of reinvigorating the life of the Church. One almost shudders to think of the flood of mere oratory that it might have evoked. The bugles indeed needed to be sounded for an advance, but the advance would never have gone far had the response been looked for in mass meetings and speeches, in elaborate blue print plans for a new organization, in drives for more money for religious work, badly needed as were such funds. Fortunately the Commission, under the magnificent leadership of its chairman, Bishop Hobson, was made up of a group of men who avoided all such pitfalls, and who, with inspired common sense, let it be understood that if the Church was to move forward, those who were to have any part in its advance must begin by reexamining the quality of their own discipleship.

A priest of the Church has recommended that there should be a moratorium on preaching, an idea which stirred up a considerable amount of healthy controversy. This time a layman has a suggestion to make about a moratorium, and that is that there should be a moratorium on criticism of everything pertaining to the life of the Church except the part that we laymen play in it.

Let us turn the spotlight on ourselves for a time.

The Forward Movement has given us seven steps of discipleship, and for a truly humbling experience, let each person scrutinize his own performance in the light of what these steps involve. Even after doing this, someone may blandly look up at this point and say to himself, "Though my examination on these steps does not leave me particularly comfortable, I feel that my own contribution to the religious life of my community compares quite favorably with that of the majority of the people whom I observe." Probably such a person has been made to feel by some of his friends that he is doing quite a good job, and he in turn has conveyed the idea to others that they are pretty good citizens. It is this "clubbable mutual exoneration" which is responsible for the ineffectiveness and mediocrity of our discipleship. We have become soft, and what we comfortably regard as toleration, really amounts to stagnation. No wonder critical unbelievers on the sidelines are unimpressed. They do not see enough difference between those who have faith in the Christian religion and have affiliated themselves with the Church, and those who hold aloof from it. They do not observe enough added power in the Churchman's life, a higher plane of business and professional ethics, and most of all, a greater degree of kindness and unselfishness. God forbid that we should espouse Communism or Fascism, but we might well emulate leaders and followers alike in their willingness to spend themselves on a cause which seems worth the gift of a life. Here is the crux of the whole situation: the witness of

THE SPIRIT OF MISSIONS

our lives is unconvincing. There is nothing sufficiently exciting and compelling about them—neither the infection of radiant joy nor enough evidence of the Cross. There will be no more problem about the Church moving forward when those who compose it have learned what it really means to be a disciple.

What does a layman expect of the Forward Movement? He wants to be "stabbed wide-awake." He wants to have the insights of his best moments confirmed by those who tell him that the Christian way is a rough and hard way; that the pearl of great price cannot be purchased by grudging giving of left-over time and money; that if he would taste of the abundant life, it will cost him something. All this he has heard before; but he wants to have it spelled out for him.

The Forward Movement manuals have helped to do this very thing, and here the writer would become the mouthpiece for the many thousands of his fellow laymen who have had their devotional lives enriched by these little booklets, and who would express their gratitude for what this has meant. Where they have been properly used, they have introduced many people to a disciplined spiritual life. Not only has new light been cast upon the scriptures and the Christian way of life, but they have helped their readers to see the prime importance of setting time aside regularly for God. Furthermore, the most diverse groups of people have been welded into a spiritual fellowship through these manuals.

Perhaps many people do not appreciate how wide has been the work and influence of the Forward Movement on many fronts, besides that of encouraging and assisting in the enrichment of the devotional life. It has, from the start realized that there is a tendency to place religion in a separate compartment, ignoring the fact that it has as much to say about business, recreation, politics, and the problems of everyday life, as it has in regard to the conduct of a Church. Christianity crosscuts the whole of life. It is not a question of creeds and ethical codes and formulas regulating a limited

area of life. It is a life to be lived. Service is of the essence—service defined as "the rent we pay for our room on earth." Christianity is something to be done. The Forward Movement is continually stressing this by holding conferences of all kinds, by meetings with other organizations, through the promotion of study groups and by a multitude of different methods.

The Forward Movement not only proclaims in season and out that Christianity is something to be done, but it is something to be done in a fellowship. It would be impossible to live out the full implications of Christianity on a desert island. The Founder of our religion not only contemplated a Church, but constituted the Church. We are the living members of His body. "Trite old phrases," some may say, but they are so often neglected and forgotten that for many people they will be flaming with novelty.

And within the Church, there should be small intimate groups. The group method is the right method because it is our Lord's method. It creates mutual bonds of friendship among those who are attempting the difficult task of being Christ's disciples; there are too many lonely Christians, even among regular Church goers. It can hold exacting standards and check-up on the performance of these standards; the average Christian is execrably sloppy if left to his own devices. It can give instruction; the average Christian is pitifully uninformed despite Sunday schools and good sermons. The opportunity it gives for discussion can make people vocal and at home in the realm of religion; Christ's followers are too shy in sharing their enthusiasm and their perplexities about Him.

And near us all the time is our Leader, waiting for the companionship of those who would make an honest and brave effort to be His disciples, walking beside them and making their hearts burn as He expounds the scriptures to those who are eager to know their meaning, and pouring His inexhaustible resources into those who are banded together to work for the Kingdom which He founded.

Bishop Binsted Consecrates Isoyama Church

Japanese village, where but a few years ago, the Gospel of Christ was unknown, now rejoices in an adequate church in which to worship

By the Rev. William F. Draper

Missionary in the Tohoku, Japan

HOW WONDERFULLY bright the light of Christ has shown through Deaconess Anna L. Ranson, Nagayama Yuko San, her Biblewoman coworker, and their friends at the small seaside settlement about Isoyama, where on St. John's Day, 1936, the Church of St. John was consecrated. It seems hardly possible that from the mere handful of women and children who two and one-half summers ago were the only baptized people that this congregation of fifty-nine baptized persons, a large percentage of whose communicants are men and boys, has risen.

The Gospel of Christ was entirely unknown in this region until 1920 when some foreign and Japanese visitors going there for a summer by the sea, brought news of their Lord. Among these was Deaconess D. V. Carlsen of Sendai. Later a mother and her daughter were baptized and by 1933, Isoyama was a missionary venture of Christ Church, Sendai, the Rev. Light S. Maekawa, rector. Shinchi, the railway station across the rice fields from Isoyama is but an hour's train ride south of Sendai.

In April, 1933, Christ Church sent Deaconess Ranson and Nagayama San to Isoyama as evangelists. On the hillside a semi-foreign house was built for Deaconess Ranson and a cottage nearby for Nagayama San. The

latter has a large room for public meetings and the kindergarten which was quickly established. This kindergarten soon flourished, due to the keen and sympathetic interest taken by Deaconess Ranson and Nagayama San in the life of the villages which lie in its neighborhood: Rachi, a farming village; Kizaki, half-way to Fukuda; and Fukuda itself with its large Government school for the township. All these lie at the northern tip of Fukushima Prefecture where it adjoins Miyagi Prefecture.

The people, for the most part, are rice farmers and fishermen. All are poor in purse but honest, hardworking, and proud; eager for their children to advance in life through the advantages offered in the rather good public schools. They showed a readiness to allow their

children to attend Deaconess Ranson's kindergarten, but at first, were suspicious of the religious instruction offered. Religion to them long had been merely a matter of respect to ancestors and national heroes on certain national holidays, coupled with marriage and death ceremonies. All else they knew was work, constant work, for sixteen hours a day, every day in the week, the whole year round. Anything which detracted from that work was regarded as an inconvenience quickly to be discarded. But the light of Christ's love is



Bishop Binsted of the Tohoku with Deaconess Anna L. Ranson

THE SPIRIT OF MISSIONS



CONFIRMATION

Bishop Binsted confirmed thirteen in the newly consecrated St. John's Church, Isoyama

not to be hidden long where people are generous-hearted and honest. The effect of the kindergarten's teaching on the hearts of the children coupled with Deaconess Ranson's interest in the problems of their daily life and Nagayama San's cheerful aid to the overburdened mothers, soon made the people pay reverent heed to the Gospel. Hence there is today in Isoyama the lovely Church of St. John.

The erection of so adequate and attractive a building is due in large measure to the keen insight of Lewis B. Franklin* who, upon his return to America from Japan, secured five hundred dollars for this purpose. Additional funds came from other sources. The building itself was built in Japanese style of Japanese materials by local artisans under the direction of Kobayashi San, a Tokyo layman, as architect. The members of the congregation furnished much of the necessary labor; they dug the bank away and cleared the ground for the foundations and hauled all the rock and sand for these foundations by hand in baskets, carts, and boxes from the river bed about two miles' distance. These and other as-

*Dr. Franklin told of his visit to Isoyama in *THE SPIRIT OF MISSIONS* for May, 1936, page 201.

sistances they contributed by dedicating their Sunday labor. Indeed everybody—men, women, boys, girls—devoted their spare time to doing something for the church. The building of a European cathedral never excited more interest in its neighborhood than did this church.

Thoroughly Japanese in style, the interior is divided by heavy sliding glass doors into two parts. At the east end is the natural oak altar and reredos, carved in Sendai, with choir stalls and credence table to match. All this was provided by the contributions of the people themselves through offerings of rice, fish, and vegetables. It is an inspiring sight to see two men with a large white hamper receive the offering at Isoyama. Japanese friends presented the bronze altar cross and carved wooden font, while the pews, with comfortably slanting backs were made by local carpenters. The other furnishings and vestments represent the interest and generosity of many friends: Christ Church, Sendai, the Sendai Junior Auxiliary, the Aoba Jo Gakuin Kindergarten and Bible Training School, the diocesan Woman's Auxiliary, and the Sisters of Epiphany in Tokyo. Flanking the sanctuary at the front are two rooms: a well-ordered sacristy and a Japanese



THE REV. L. S. MAEKAWA

Rector of Christ Church, Sendai, (right) regularly visits Isoyama, and the head carpenter

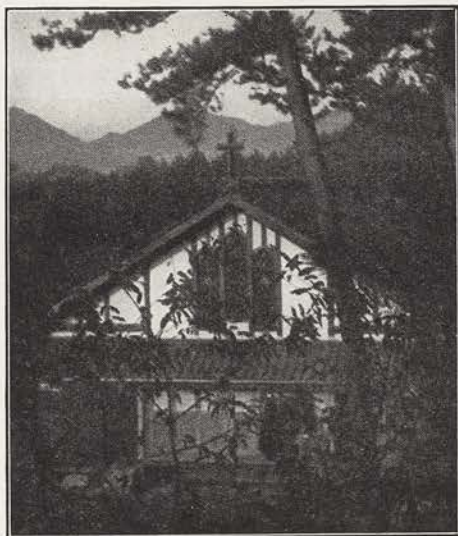
BISHOP BINSTED CONSECRATES ISOYAMA CHURCH

bedroom for the use of visiting clergy.

The other half of the building is a large tatami-matted room for general gatherings. This room opens into a kitchen while next to it is the general utility room where the children's hair is cut and their minor hurts attended. Not an inch of the building is waste space.

How highly the Church is esteemed in Isoyama, could be seen from the throng of some two hundred persons who attended the dedication service and stayed for the whole day of worship, praise, and thanksgiving. The congregation, which seated itself in Japanese fashion, included friends from Christ Church, Sendai, school and Government officials, and missionaries. The consecration of the church by the Bishop of the Tohoku, the Rt. Rev. H. S. Binsted, assisted by Dr. Maekawa, was followed in the afternoon by the admission of seven persons as catechumens, the baptism of nineteen, and the confirmation of thirteen others.

Throughout the day everyone was alert and responsive to stirring events. Certain is it that the notes of the policeman, inevitably to be found at all religious gatherings in Japan, were impressed by the flow of life and power which pervaded the services and people that day. Nor was the fellowship displayed that day a thing of shallow nature. Five of St. John's members come from Isohama, the fishing village just across the Fukushima line in Miyagi Ken. Centuries of rivalry as to occupation, social



ST. JOHN'S CHURCH, ISOYAMA
Built in Japanese style by local artisans is meeting a real need in one rural area

standing, and Ken loyalty, when each had a different *daimiyo* and now when each has different schools and courthouses, has given rise to embittered prejudices in the community, but it is hoped that through the love and charity flowing from our Blessed Saviour this village like its neighbor at Isoyama will turn its heart to God the Father. At Isoyama there is only one child who remains to be baptized. With loving concern being shown on the part of all who are fellow Christians, Japanese and Americans, this whole district should not be long in acknowledging loyalty to the Master.

If Your Thought is Turning Toward Edinburgh

MANY INQUIRIES from those whose minds are turning toward the great councils of the Christian Church which meet this summer at Oxford and Edinburgh (see page 219) prompt a word of advice. All arrangements should be made in advance through one or another of the many travel agencies, not alone for transoceanic travel, but for accommodations at the conferences, themselves.

To assist visitors to Edinburgh there has been organized Friends of Reunion. Through the Secretary, T. H. H. Kil-

burn, Annandale, North End Road, London, N.W. 11, England, American visitors may register for a fee of one dollar and so obtain seats in a reserved section at public meetings; participation in special meetings being organized by the Friends; advance copies of the official program and other literature necessary to enable them to understand the work of the conference. The Friends of Reunion also announce that Messrs. Thomas Cook-Wagons Lit are official travel agents for the Edinburgh Conference.

Why Missions?

An Answer for Today by the Rev. William R. Moody

The Rev. William R. Moody is rector of St. Mark's Church, Washington, D. C., and chairman of his diocesan department of religious education. In early issues our discussion of Why Missions? will be continued by such well known Churchmen as the Rev. Spence Burton, S.S.J.E., the Rev. Randolph C. Müller, and the Rev. C. Leslie Glenn.

1 1 1

EVERY SINGLE one of the Gospels records some word of the Risen Christ, calling those who believe in Him to be His witnesses. These commands are imperative. And their force falls upon us, not upon someone else, but upon us, upon me, upon you!

No earnest reader of the New Testament can possibly doubt that the missionary emphasis is at the heart of the Christian Gospel, and that to take the missionary force out of Christianity is to destroy Christianity. Either the destiny of Christianity is universal, or Christianity has no destiny. Either Christ will possess the world, or there will be no Christ, except in the memory of the antiquarian. This is why He places this duty upon the whole membership of His Church, every Christian to be a missionary for his Faith! This is too important a duty to be placed in the charge and care of any restricted group within the Church; only the full strength of the Christian fellowship can accomplish the enormous task of evangelizing the world.

Yet world evangelization must be accomplished, and with all speed. The urgency is greater today than ever, because of the enormous increase in world population in our time. There are more people living in London today than there were in all England four centuries ago; more than twice as many in New York this morning than there were in the

United States when George Washington was President; Japan has increased in population from twenty to sixty-five million in less than a hundred years. It is estimated that, although nearly one-third of the world's people are, nominally, Christian, yet there are more non-Christians in the world today than there were in the time of the Apostles. The Church has the task of keeping up, in evangelization, with this unparalleled increase in world population, and the Church is falling behind! That is why our Lord's command to preach the Gospel is even more imperative today than it was when first He gave it.

The Gospel of Christ is the only cure for the gospel of hate, as set forth in so many places in Europe, in Asia, and throughout the world in our time; the gospel of class hatred, race hatred, and hate between nation and nation. Before we are done with the gospel of hate it will drench this world in bitterness and in blood. Doctrines built on hate are the seed of the dragon's tooth, and will bring forth nothing but fierceness and bitterness and battle. There is not, and there never will be, any antidote for the poisons which sicken our world except the Gospel of the Lord Jesus' love.

When people say that they do not believe in sending missionaries to China, to Japan, or to India, I wonder why they cannot see that if we do not bring Christ to Asia, Asia will bring something less than Christ to us. If we do not Christianize the world, the world will destroy our Christianity. We must preach the Gospel in all nations.

Suppose we should take this seriously, not just some of us, but all of us, do you think it would make a difference? I think it would; a great difference!

Let us make Christian Missions the present imperative!

Read a Book

Recommended by the Rev. Benjamin S. Sanderson

THIS MONTH THE Diocese of Western New York celebrates its one hundredth anniversary. The diocesan convention, which meets May 17 in Trinity Church, Buffalo, will mark the close of a century of memorable history in the western half of the Empire State.

As originally constituted, the diocese included what is now the Diocese of Central New York and the Diocese of Rochester. Their Bishops and Standing Committees will be the official guests of the mother diocese in the centennial observances which are being planned for the months following, to culminate in May, 1938, in a great Memorial Service, at which it is expected that the Bishop of New York will be the preacher. While the celebration, in a sense, will be of local interest, yet the diocese has been an important factor in the growth and development of the Church both in the United States and abroad. Its very inception marked a departure from the precedent of making a diocese coterminous with a State. In fact, the opposition in the mother diocese to such a radical change, notwithstanding the earnest demands of Bishop Hobart and Bishop Onderdonk for several conventions, accounts for the fact that the organization of the new diocese did not occur until 1838.

Its Hobart College has been the alma mater of many Bishops. Its alumni number many who have occupied positions of importance in Church and State. Into the mission field, the diocese has sent its sons and daughters in number. These include the Missionary Bishop of Shanghai, the Rt. Rev. Frederick R. Graves, the Rev. Robert E. Wood, Deaconess Harriett M. Bedell, Miss Helen Lade, Miss Christine M. Nuno, Deaconess Charlotte G. Massey, and Deaconess Kate S. Shaw. Furthermore the third and fourth diocesans, before their elections to

Western New York, had had distinguished missionary careers. The Rt. Rev. William David Walker came to the diocese after fifteen years as first Missionary Bishop of North Dakota, while his successor, the Rt. Rev. Charles Henry Brent, had been the first Missionary Bishop of the Philippine Islands.

All this makes timely the appearance of *The History of Western New York* by the Rev. G. Sherman Burrows (Buffalo, New York, The Diocesan House). In its pages will be found a detailed account of the growth of the diocese from the day of small things down to the consecration, in 1929, of the present diocesan.

In 1904, the Rev. Charles W. Hayes, prepared a history of the diocese covering the episcopates of the Rt. Rev. William H. DeLancey, and the Rt. Rev. Arthur Cleveland Coxe. The salient facts of the earlier days as elaborated in this history are summarized in a concise Retrospect covering some two dozen pages with which Dr. Burrows' history opens. His object has been to cover the diocese and bring its history up to date. In these two volumes, the diocese has a complete history of the Church in Western New York.

The Bishop of Colorado has recently said, "Episcopalians, as a rule, are at once the most intelligent and (in one respect, at least), the most illiterate people I know." He was decrying the general lack of interest in our Church press. With these two volumes, no Churchman within or without the boundaries of Western New York, who really desires to be informed about this diocese, has any reason to remain in ignorance. Having read these books, in which the days past are made to live again, he will be proud that he is a member of a Church composed of such dioceses as this in the western part of the Empire State.

The Forward Movement

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

THE FORWARD MOVEMENT recommends for discussion and study the material prepared by the Universal Christian Council for Life and Work entitled, *Christ's Way and the World's in Church, State, and Society* by Henry Smith Leipser (65 cents). This has been prepared to acquaint Christian people with the issues before the Church in a changing political, social, and economic order, and help them to meet them. Its use at this time is urged in connection with the World Conference on Life and Work, Oxford, England, July 12-26, to which our own Church is sending official delegates. If this conference is to result in benefit to the Church the urgent topics which will confront it must be woven into the thinking and stir the endeavors of us all. The world confronting the Church must be deeply understood and the new dangers before it and Christian ideals realized. The Forward Movement knows of no better way in which to make an intelligent survey of the task before the Church today than by the use of this material. A discussion syllabus for group use is available for ten cents. There is also a packet of related materials priced at \$1.25. Send orders with remittance to the Universal Christian Council, 287 (not 281) Fourth Avenue, New York, N. Y.

THE GROWTH of summer conferences throughout the Church is a hopeful sign. These conferences provide inspiring leadership on a wide range of subjects about the Church and its Mission, the Scriptures, the economic and social order, the Forward Movement, and are directly in line with the work that the Forward Movement is seeking to do. At this season when summer plans are being made, the Movement urges that consideration be given to conference attendance.

THE LATEST publication of the Commission is *Go and Make Disciples*, an excerpt from the Jerusalem Message to the Churches of Christendom, issued with the permission of the International Missionary Council (price seventy cents a hundred, postpaid, in lots of not less than fifty). This is a fine and brief statement of the missionary motive containing the now famous quotation:

We cannot live without Christ and we cannot bear to think of men living without Him. We cannot be content to live in a world that is un-Christlike. We cannot be idle while the yearning of His heart for His brethren is unsatisfied.

THE ISSUE OF *Forward Today* for March 20 is devoted to suggestions for parochial and diocesan conferences on the missionary motive. A summary of a conference at Chestnut Hill, Philadelphia, is given. An outline is suggested for discussion in similar conferences, including the topics Why Missions?, What are we doing for missions?, How can we be more intelligent about missions?, How can we work for missions?, Principles for the guidance of missionary growth. The Forward Movement is urging that diocesan and parochial conferences on the missionary motive, be set up during the spring and summer under local leadership as a preparation for the thinking of the Church in General Convention. If such conferences are wisely planned, the right people invited, and prepared for with earnest prayer, there will come a new birth for missions at the Convention in Cincinnati. Will you do your part? *Forward Today* has been sent out to the clergy only, but a copy will be sent to any one who applies to The Forward Movement, 223 West Seventh Street, Cincinnati, Ohio.

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

THE SESSIONS of the National Council scheduled for April have been postponed to June 15-17, a large majority consenting in a ballot conducted by mail. The later date will permit the Council to consider information from overseas and the results of the present canvass in completing the program to be submitted to General Convention at Cincinnati for 1938, the first year of the new triennium. National Council has named a total, \$2,500,000, but up to this time has been unable to complete details. The Executive Board of the Woman's Auxiliary kept to its regular date, meeting in New York from the evening of April 22 through April 25.

IN THE interim since the last meeting of National Council the President, Bishop Cook, has received the resignation of the Rev. Frederick P. Houghton, since 1931 one of the General Secretaries of the Field Department. Mr. Houghton resigned to become Executive Secretary of the Diocese of Pennsylvania and assumed that office on April 1, succeeding the late Rev. Allan R. Van Meter.

Loaned to the diocese by the National Council for three months in 1936, Mr. Houghton has had an active part in the notable missionary revival which has placed Pennsylvania in the forefront of efforts to rehabilitate our missionary enterprise.

Distinguished ability in the fields of

organization and promotion have marked Mr. Houghton's record. In 1934, he was lent to the group which promoted the Everyman's Offering and made a notable contribution toward its success.

In advancing the Church's Program, Mr. Houghton has worked in every part of the Church, performing with contagious zeal and unflagging energy the varied duties of his office. He was the last survivor of a great group who, following 1919, labored to achieve sustained missionary loyalty in the Church, and goes to the Diocese of Pennsylvania to continue in the same spirit persistent campaigning that at home and abroad there be no lag in obedience to Christ's Great Commission.

Mr. Houghton will be at home in Pennsylvania, having entered the ministry from Scranton and having served in pastoral relationships at Scranton, Glenburn, and Lancaster. He served overseas with the 103 Engineers of the Pennsylvania National Guard and holds the rank of Lieutenant Colonel as chaplain of that organization.

ANOTHER resignation recently received by the President was that of Miss Dorothy May Fischer, as Secretary for Young People's Work in the Department of Religious Education. Miss Fischer who served the Council for a little more than three years left on April 15 to become Director of Religious Education in St. Paul's Church, Chestnut Hill, Pa.



The Rev. F. P. Houghton assumes executive secretaryship in Pennsylvania

Domestic Missions

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

Negro Churchmen in South Florida

AT THE PRESENT time the total membership among the sixteen Negro congregations in the Diocese of South Florida numbers 4,147. Of this number 3,600 are found in the five largest churches, two of which are in Miami: St. Agnes' Church and Christ Church. St. Agnes' with a total membership of 1,735 souls, is the largest Negro congregation of any communion in Miami. On Easter Day, 1936, a class of 115 was confirmed. The Rev. John E. Culmer says:

Since the enactment of Federal legislation restricting immigration the recent growth of St. Agnes' cannot be attributed to the mass influx of Bahamian immigrants. Few foreign-born Negroes have been identified with recent confirmation classes. The Church is appealing to the American Negro in larger numbers here than ever before.

Christ Church, Miami, has also experienced a remarkable growth. When the Rev. John S. Simmons assumed charge in 1919, it numbered forty communicants; today it reports more than eight hundred baptized persons, nearly six hundred of whom are communicants. The three other large congregations, all with a membership of more than three hundred, are St. Peter's, Key West; St. Patrick's, West Palm Beach; and St. James', Tampa. The smaller churches, a half dozen of them served by one faithful missionary, the Rev. Q. E. Primo, minister to a rural folk largely engaged in truck farming. It is the common witness of disinterested persons of both races that our congregations exert a wide influence for good in the communities where located and are recognized as leaders in social service advancement among the entire Negro group.

Negro baptisms in South Florida last year totaled 135 and confirmations 284; with a Church school enrollment of 1,566. Property values exceed \$316,000, and

total contributions received for all purposes amounted to about ten thousand dollars—a fair amount when the poverty of the people is taken into consideration. Almost without exception, year after year, the colored congregations pay in full their missionary quotas. Five of the churches maintain parochial schools, with standards quite equaling those of the Negro public schools, in spite of poor buildings and utterly inadequate equipment. Branches of the Woman's Auxiliary are found in all the congregations, and the Young People's Service League organized a year ago already numbers more than five hundred members.—JOHN D. WING, *Bishop of South Florida*.

1 1 1

THE PAST YEAR marked the beginning of diocesan participation in the support of the Indian work in the Diocese of Duluth. The most conspicuous achievement in the Indian field during 1936 was the continuance of the Kah-O-Sed School for Indian Workers. This project was made necessary because the work imperatively demanded some agency for the education of an Indian ministry, since there was no place in this country in which Indian young men of not more than high school education could be trained for the priesthood. The purposes of the school are manifold: first, to train Indian students for the priesthood; secondly, to instruct selected groups of lay people. These groups consist of leaders of the Ojibwa Brotherhood, members of the Woman's Auxiliary, Sunday school teachers, and the present staff of Indian clergy. Thus, the whole religious educational life of the Indian field, is being promoted and it is our earnest belief that in a few years a greatly improved condition will prevail throughout the entire Indian field.—BENJAMIN T. KEMERER, *Bishop of Duluth*.

Foreign Missions

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

Across the Secretary's Desk

MINTO *was* a mission station in Alaska. It is one of the casualties of insufficient funds to meet appropriations. So Minto disappears from the Alaska schedule of appropriations and the Alaska clergyman who has been ministering there has to seek other work. I wonder if the journal of any other Bishop of the Episcopal Church would tell of such an experience as that which Bishop Bentley had. Here's the record: He visited Minto just before the Christmas holidays. He ran down from Nenana with his dogs, spent two nights and a day in the village, and conducted services for the people of St. Barnabas' congregation. Three children were brought to be baptized; two young couples came to be married; more than thirty members of the community came to make their communions. The mission dwelling has been loaned to the Government as a residence for the school teacher.

ONE OF THE Chinese clergy of the Diocese of Shanghai conducts a school for Chinese children in the part of the City of Shanghai in which St. Luke's Hospital is located. Some of the children attend the services in St. Luke's Chapel and help the Rev. S. E. Shen in trying to carry some Christian teaching to the patients in the children's wards. These young people read in the Shanghai Chinese newspapers, accounts of the Ohio and Mississippi Valley floods. Entirely on their own initiative they decided they must send an offering to help the flood sufferers. It has just come to me through the office of our treasurer in Shanghai. It amounts to \$3.64 in United States money. Every penny of that represents real sacrifice. It is an act of the sort that helps to bind the ends of the world together.

NINE OF THE pupil nurses at St. Luke's Hospital were recently confirmed in All Saints' Church, Shanghai. In Soochow, an interdenominational preaching mission has been conducted in two centers by laymen as a means of securing attention for the Christian message by many who might not otherwise hear it. In a distant country station, Bishop Nichols recently confirmed seventeen persons.

AS AN ILLUSTRATION of the need of reinforcements in the Philippine Islands so forcibly portrayed by the statement in the December number of THE SPIRIT OF MISSIONS (pages 553-6) and issued by authority of the Bishop and the Convocation of the Missionary District of the Philippines, Bishop Mosher sends me a letter written by a resident of a populous Igorot community at Lonoy, hidden away in the mountains some one hundred kilometers from Baguio. The writer of the letter has addressed it to the Igorot catechist at Baguio. This is what he says:

I thank our Lord God very much if you are all well and receive my letter. This is a happy hour for me to write of the coming important occasion the cause of my writing you if there is a possibility that you and the priest can come.

On December 5 and 6 there will be a happy gathering in Lonoy. The gathering or little *fiesta* will attract all the people in the *barrio*. That is why I will let you know so that you and the priest will come if there is any possibility to visit and rejoice with us. Furthermore, there are many children whom we want to present for Holy Baptism if the priest wills.

This is all I want to let you know. With love from us all. So that I will know the result of my letter please let me know as soon as possible. Love with anxiety,

ESTANISLAO TARNATE.

Bishop Mosher commenting upon the importance of such outstation work as

THE SPIRIT OF MISSIONS

this asks, "Is there anything you can do to get us one young priest for Baguio to undertake some of this outstation work?" Is it not possible to find two or three young, unmarried priests who are qualified and will join our staff in Baguio in order that we may hold what we have and better still advance a little bit? The Bishop says, "We can't stand still any longer and we mustn't go back any more. Please do what you can to help us."

IN CALLING attention to the urgent need for a successor to Dr. Rudolf B. Teusler at St. Luke's Hospital, Tokyo, Bishop Reifsnider acknowledges with gratitude the great service rendered by Bishop Binsted in continuing to act as director of the hospital in addition to the heavy responsibilities he is carrying for his work in the Tohoku Diocese. Bishop Reifsnider says:

It is hoped that because of Bishop Binsted's experience and the place he holds in the affections of the staff at St. Luke's, that even when a director is found, he will continue his connection with the hospital in some capacity. But, it is the most imperative need of the diocese that someone should be found to relieve him in the near future of the great burden of the details of the management of this institution. An experienced American doctor, interested in Christian medical work, is needed to carry on this important missionary institution.

The Japanese Government recently consented to the organization of a *zaidan* (a body incorporated under Japanese law) for the direction of St. Luke's. This body is composed of both Japanese and American members. Bishop Binsted has been elected president of the *zaidan*.

IN 1936, fourteen students from St. Agnes' School, Kyoto, were baptized and twenty-five were confirmed. Dr. K. Hayakawa reported that the alumni association and the faculty have united to secure fifty thousand yen as an endowment for the school as a prerequisite for the granting of a charter and the formation of a *zaidan* or a board of directors under the Japanese law. In 1936, the graduates numbered 149, and at the end of the year the total enrollment was 620.

BISHOP HUNTINGTON has been compelled by reduced appropriations to drop seven catechists and two clergymen and to make such economies in three schools in the Diocese of Anking that it has been necessary to reduce them to lower grades. This is his comment:

At a time when we should be reaching out and going ahead, we are compelled to retrench to the great detriment of the work as a whole. We trust that it will not be necessary to continue this process but that a revival of missionary interest may make possible a policy of advance instead of our present policy of retreat. I have had Chinese young men offer themselves for Holy Orders, but have been obliged to tell them that I saw no prospect of having any money to pay their salaries and was, therefore, obliged to decline the offer. We must at all costs increase the number of the clergy in order to carry on the work of the diocese. I trust that some means may be found to raise sufficient funds to make this possible. It is obviously necessary to increase the foreign staff when we have only four foreign women evangelistic workers, one foreign doctor, one foreign teacher, and one foreign priest.

With Our Missionaries

BRAZIL

The Rev. Martin S. Firth and the Rev. Eugene Fuessle arrived March 6 in New York on the *Troubador*, retiring from the Mission.

CHINA—HANKOW

The Rev. Robert E. Wood sailed April 6 from Shanghai on the *President Coolidge* for Honolulu, en route to the United States on furlough.

CHINA—SHANGHAI

Mr. and Mrs. Donald Roberts and children arrived February 12 in San Francisco on the *Taiyo Maru*, on regular furlough.

Dr. Lulu M. Disosway sailed March 4 from San Francisco on the *Chichibu Maru* and arrived March 24 in Shanghai, after furlough.

JAPAN—KYOTO

Mrs. J. H. Lloyd and children arrived March 5 in Vancouver on the *Empress of Russia*.

PHILIPPINE ISLANDS

Mr. and Mrs. Ezra Diman and son sailed February 23 from Manila on the *Bengalen* and arrived in Portland, Oregon, March 15, on regular furlough.

The Rev. and Mrs. E. G. Mullen and children arrived March 5 in Manila on the *Anna Maersk*, after regular furlough.

Mr. and Mrs. H. E. Shaffer and family sailed February 27 from Manila on the *Taiwan*, via Europe, on regular furlough.

Religious Education

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

The Curriculum of Religious Education

MOST OF US if asked to define what we mean by a curriculum of religious education for children, would probably reply, "The curriculum is the total of all the things we teach in the Church school." This may not be a perfect definition but it is a fairly adequate one.

Just what *do* we teach in Church school? Certainly a great deal more than just "information." The pupils, whether we are aware of it or not, are acquiring habits and forming attitudes and opinions which will remain long after the information has been forgotten. It is only as we become aware of this threefold aspect of our teaching—information, attitudes, and habits—that we can understand fully the meaning of the word curriculum.

Sometimes the curriculum has been interpreted as just the courses of study. As a matter of fact the course of study is but one part of the curriculum—and by no means the most important part.

A curriculum of religious education for children must include definite guidance in the formation of attitudes and habits. We would wish the child to form the habits of regular attendance at Church, regular private devotions, intelligent giving to the Church and sharing in the its work. The curriculum must provide for the development of these habits.

Church school corporate communions, "Family Sundays," class attendance at Church service, are all used to develop the habit of Church attendance. They are all a part of the curriculum.

Young people's discussion groups on prayer, parents' groups at which the devotional life of children is studied, suggestions for worship in the home, all help to build habits of private devotion.

Intelligent giving may be furthered through a junior vestry which supervises the finances of the Church school and perhaps conducts an Every Member

Canvass. The use of mission study material in connection with the Lenten Offering should foster intelligent giving.

If laymen and women are to take an active part in the work of the Church they must be given opportunities as children to do this. The leaders of the parish, the rector and heads of adult organizations, must become conscious of this need and begin to provide opportunities for the young people to serve. Junior altar guilds and junior auxiliaries have been successful. Servers' or acolytes' guilds and choir work are forms of service the use of which could be expanded.

Special tasks can often be assigned to the young people. One parish has given them the responsibility of conducting Evening Prayer on Sundays. The young people plan the service, sing in the choir, and act as ushers and lay readers. An excellent attendance of both young people and adults has resulted. In another case a class of boys and girls was given the responsibility of maintaining a bulletin board in the church vestibule. Displays of posters and clippings about the Church and its Mission were interesting and helpful to the entire parish. A list of such activities could be very lengthy. They all have a place in the curriculum along with lessons and class work.

It would be well for those responsible for the religious education of the children and young people in a parish to make a critical survey of their own curriculum. If they have been expecting the Church school classes alone to do all the work of religious education, some drastic changes may be needed. Quite probably, however, many other things are being done with the young people. It will be a real step forward when the many activities open to young people in a parish are seen as a definite part of the curriculum of religious education.

Christian Social Service

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

Rogation Sunday and Rural Life

"OUR DIVINE LORD was a villager." With this simple but significant statement Bishop Green opens his splendid Hale Memorial Sermon on *The Church and Rural Life* (twenty-five cents). Rogation Sunday is the annual occasion for us to realize the significance of the fact that "His most intimate service was in the country village and amid the humble folk of the roadside."

Historically the village church has been the backbone of our Church. "Having begun under rural and agricultural conditions and ideals, we have swept too easily, along with the Nation, into the strong current of urban and industrial interest and mores." But a change of emphasis is showing itself and on every side we see a new interest in the so-called rural problem. This new interest is showing itself in Church as well as State.

In our own Church the interest is showing itself in many ways. Many of the diocesan departments of social service have set up special commissions on rural work or town and country. From the field come continuing requests for a full-time secretary for rural work. Bishops are sending representatives to rural work conferences, especially our own conference at Madison. Of special interest will be the study course projected for Church-wide use during 1937-38 (see April issue, pp. 201-2).

There is a real stir of interest and action in facing this vital phase of American life. Bishop Green would like to choose

a better phrase than "rural problem." He sees it as a human problem involving the "fate of human beings" and as offering "an opportunity for the conservation of human souls for whom Christ died, and for making them 'like a tree planted by the waterside' in the service of State and Church."

Everywhere this interest is finding expression through a more general observance of Rogation Sunday. The Rev. William Whittle of St. Paul's, Ashippun, Wisconsin, reports his last year's service:

The vested choir processed into the adjoining field singing "We plough the fields and scatter"—then followed the Benedictine said antiphonally by Bishop and people—then prayers for all rural work and for the harvests of the world. After each prayer the choir sang the chorus, "All good things around us, are sent from heaven above. Then thank the Lord, Oh thank the Lord for all His love." We then went back into the Church reciting the Litany, after which we all received the Bishop's blessing.

I might also add that this service has aroused all the country side to the fact, that the Church cares enough for people to go into the fields with its blessing, thus bringing the Church very definitely into the life of the rural community.

"Rural work is a man-sized job; our strongest men are none too good for it. A vital, aggressive, resourceful, sacrificial man, loving God and his Church and loving those for whom Christ died, can find in the rural field an incomparable opportunity for noble service, and receive the sweetest rewards of a devoted ministry."

Dates to Remember

May 23-28—Episcopal Social Work Conference, Indianapolis, Indiana.

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June 28-July 9—National Episcopal Conference on Rural Church Work, Madison, Wisconsin.

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October 11-14—Church Institute at General Convention. Social Service Seminars in cooperation with the Graduate School of Applied Religion, Cincinnati, Ohio.

Department of Publicity

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

A PLEASANT news note is that two more diocesan papers have been revived after depression lapses. They are the papers of Georgia and Springfield. There are indications that again the Church is becoming aware of the necessity of intelligent publicity in the process of recovery.

ILLUSTRATED lectures and talks provide the best possible means of interesting children. That is the opinion of the Rev. Charles Ricker of Manhasset, New York, after several years of experiment. Mr. Ricker had the unique experience of receiving protests from the children of his parish when he tried motion pictures. The children said they could see moving pictures at any time, but the only opportunity they have to see slides is when they are shown in the parish.

PARTICULARLY intelligent use of a news item from the Department appears in the first issue of *The Rochester Churchman*. The item is about St. Augustine's College of the American Church Institute for Negroes, at Raleigh, North Carolina. The Rochester editor was sufficiently alert to news values to add a local touch, telling of a boy from the diocese who is attending St. Augustine's and who is to study for Holy Orders.

This is precisely the correct handling of such material, and the attention of editors all through the Church is earnestly called to the value of the local "lead" which can be added to almost any of the Department's general news releases. Frequently it represents the difference between the story that will get into print and the one that will not, and always it adds interest and attention value. Incidentally *The Rochester Churchman* is to be sent to every Church family in the diocese.

WHILE IT IS late, it is not *too* late to see that Church publicity is made a feature of summer conference work. Lectures, panel discussions, forums, etc., can be arranged for adult groups, even if the regular program has been completed. Never was the subject more important, if the Church is to grow and to develop its utmost usefulness. The Department will be glad to suggest plans.

ON THE basis of my experience I recommend that every seminarian start out with a typewriter under one arm and a mimeograph under the other," says a rector who has been out of seminary six years, and knows what's what. He explains further that "they are going to be up against problems of publicity and parish work that they won't be able to pay a printer to solve."

Which might be the appropriate place for a reminder that the Department of Publicity is able and eager to cooperate with rectors everywhere in the development of effective publicity methods.

WHEN ST. LUKE's parish, White-water, Wisconsin, had as its guest the Rt. Rev. Joseph M. Francis, Bishop of Indianapolis, who was rector there in 1887, the Rev. H. A. L. Grindon, present rector, saw a publicity opportunity. He asked the Department in New York for help, and was supplied with pictures, biographical information about Bishop Francis, and suggestions as to what might be done. The result was a splendid handling by the local press, certain to be beneficial to the parish and to the Church in that section.

The *Diocese of New Jersey*, diocesan paper of that jurisdiction, has been published continuously five times a year for twenty-five years, having made its first appearance in March 1912.

The Woman's Auxiliary

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

Peace Education and Peace Action

ARE YOU participating in the nationwide crusade to keep the United States out of war and promote world peace? The No-Foreign-War Crusade, sponsored by the Emergency Peace Campaign, is one of the organizations in the National Peace Conference of which the Executive Board of the Woman's Auxiliary is a member.

The Handbook of the Crusade (Emergency Peace Campaign, 20 South Twelfth Street, Philadelphia, five cents each in lots of ten) outlines the conditions of peace and suggests ways and means of accomplishing it. The booklet states the "reason why the nations of Europe and Asia are rushing toward the brink of war" and presents "changes in the foreign policy of the United States which are urgently required."

In the light of the fact that the world's expenditures for armaments doubled between 1934 and 1936, and the early months of 1937 have brought fresh evidence that the pace of the competition is rapidly accelerating, everyone concerned about the future of mankind should cooperate in a program of peace education and peace action.

As Secretary Hull has said, "Glory is not achieved by the march of armies and the death of men. The real patriots and the real heroes of the future will be the leaders who find and follow the road to peace."

It is not sufficient, however, simply to condemn the race in armaments. "If you want peace, practice justice." These words placed in the cornerstone of the office building of the International Labor Organization in Geneva, offer good advice to individuals as to nations.

The Executive Board recommends that the women of the Church incorporate peace programs or discussion groups on peace in their plans for the coming year.

The books, pamphlets, and other resources listed below are suggestive only. Peace organizations in your community and State will be glad to advise you concerning other available materials.

World Peace and Christian Missions by Harold E. Fey, (New York, Friendship Press, 35 cents).

A brief, stimulating discussion of the vital relationship between missions and world peace. Questions for the use of study groups are bound in the pamphlet.

Economics and Peace (National Peace Conference, 8 West Fortieth Street, New York, 35 cents).

This sixty-four-page pamphlet contains a primer and a program for action. In non-technical language the primer deals with such topics as trade, tariffs, foreign debts, and population movements. The program is the report of the Committee on Economics and Peace of the National Peace Conference and represents a meeting of the minds of thirty-four economists who have widely divergent views on many subjects but who here agree on "definite recommendations as to how this nation, or any nation, ought to conduct its business life to minimize the risk of war."

Training for Peace by Richard B. Gregg (New York, Lippincott, 25 cents).

A program for peace workers in pamphlet form prepared as a supplement to Mr. Gregg's book *The Power of Non-Violence*.

Christianity and Our World by John C. Bennett. (New York, Association Press, 1936. 50 cents).

Although not specifically a book on peace, it interprets the meaning of Christianity for the world as it faces the problems of today, including war.

For Peace Posters address World Peaceways, 103 Park Avenue, New York.


For a list of peace plays and pageants (10 cents) address Women's International League for Peace and Freedom, 1924 Chestnut Street, Philadelphia, Pa.

The Coöperating Agencies

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

Church Mission of Help

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

 CHURCH MISSION OF HELP has always realized that social needs are ever changing. Because social work, especially social case work, is realistic and faces human needs as they arise, it is necessary for social work to change.

The McLean Conference was organized as a means by which Church Mission of Help could review and evaluate its program to meet the changing situation. It met first in 1927 at the McLean Farm and has met biennially since that time. Conferences have been held at Adelynrood, St. Mary's, Peekskill, and St. Mary's Hostel in New York. This year the conference, called to meet June 21-25, returns to St. Mary's, Peekskill.

A significant element of these conferences is the meeting together of staff workers and board members to discuss their common responsibilities for the promotion of the work. The five days spent together become an educational experience on a high spiritual plane.

The conference this year will direct its attention to the needs of young people and methods of meeting these needs. A committee consisting of Miss Genrose Gehri, Miss Agnes Penrose, Miss Marguerite Marsh, Mrs. Wilma Vanderwall, Miss Helen Olmstead, and the Rev. Don Frank Fenn, are working with the Executive Secretary in preparing a statement of the policies and practices of CMH. This revision of a statement made in 1930 will be presented and discussed.

On Wednesday night and Thursday morning, the Rev. S. C. Hughson, O.H.C., New York CMH chaplain and chairman of our Spiritual Work Committee, will conduct a period of quiet and meditation.

The Girls' Friendly Society

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



THE NATIONAL Executive Committee voted at its meeting, February 11, to send a gift of fifty dollars at once to Bishop Demby to use in flood relief. His work in Arkansas, to which the G.F.S. has promised two thousand dollars was in great need before the flood occurred and was reduced to still greater distress by that disaster.

THE ANNUAL SPRING drive of the society for contributions to carry on its forward work is being launched in forty-seven dioceses. The campaign, known as The Contributors Plan, is two-fold: to inform Churchmen and women of the work being done by the society today and to secure contributions from people who are interested in furthering the girls' work of the Church.

In all parts of the country, Church people and others interested in a character-building program for girls, contribute to the society's support. But two-thirds of our support comes from the society itself through dues, the sale of Christmas cards, and interest on a small fund, The All Saints' Memorial Endowment, to which gifts are added from time to time. The G.F.S. also receives a grant of three thousand dollars from the national Church. Although the society depends chiefly on the income from dues of its members, many allowances have to be made: in some missions only a fraction of the national dues are paid and in other places the entire dues must be met from other sources. The junior group, from five to twelve years of age, called candidates and numbering about seven thousand, necessarily pay only very small dues. The

G.F.S. is the only national Church organization working with girls of this age and their dues do not begin to cover the cost of carrying this large department. It is therefore through the support of interested Church people that various mission branches and this junior work are carried.

Our supporting friends also provide for part of the forward work which includes visits by the provincial vice-presidents to help G.F.S. groups in their Provinces and to reach leaders through diocesan and synodical meetings; summer conferences where G.F.S. leaders give courses on methods and programs in all young people's work; and the work now being done by a full-time field secretary. Through the generosity of friends, a field secretary has been at work since January and has been carrying out a schedule of intensive leadership training and visiting in Iowa, Colorado, and Oklahoma.

The Church Army

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



CHURCH ARMY revels in opportunities presented for constructive evangelism in rural America. Enquiries made of some of the dioceses east of the Mississippi River, as to the extent of the need for more trained workers in rural areas, brought back some staggering figures to C.A. headquarters.

For instance, the Episcopal Church is active in only thirty-three of the fifty-seven counties in Alabama; (only one congregation in most counties and clergy resident in only seventeen); of the seventy-eight counties in the Diocese of Georgia (not the State) forty-five are not served by our Church; Tennessee has fifty-six counties without an Episcopal missionary. From Western North Carolina, the Bishop, with five unserved counties, adds "There is a congregation in Alleghany County where I preach once each year."

Church Army continues to call for unmarried candidates (under thirty years) and for help in training costs.

The Church Periodical Club

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



A TENTATIVE PROGRAM has been prepared for meetings of the C.P.C. during General Convention. In addition to the usual conferences and business meetings there are plans for a Corporate Communion, an evening meeting with speakers from several mission fields, and an afternoon tea. This year marks a radical change in organization: under a new constitution and by-laws officers will be elected every three years instead of annually, and an effort will be made to secure more widespread representation on the Executive Board.

FIRE AND FLOOD have brought in their wake special needs for books. Some of these are being cared for locally, but there are two clerical libraries calling for replacement in every detail. For them the C.P.C. asks for standard reference material, and the best of recent literature, general and theological. Especially welcome would be gifts to enable the purchase of the most indispensable volumes. If books are offered it is very helpful to have them listed.

The other special need is for the library, mainly children's books, at Mission, South Dakota. The one recently lost by fire (see page 212) was the only library in the county and served not only Mission but many rural schools within driving distance. It was started and has been largely kept up by the C.P.C., the friends of which are asked to aid in its restoration.

A few titles for high school use are suggested to persons who may have them on their own shelves: *Marching On* by James Boyd, *The Brimming Cup* by Dorothy Canfield, *The Reckoning* by Robert Chambers, *Huckleberry Finn* by Mark Twain, *The Bar Sinister* by Richard Harding Davis, *Friendship Village* by Zona Gale, *Four Horsemen of the Apocalypse* by V. B. Ibanez, *Cappy Ricks* by Peter B. Kyne, and *Arrowsmith* by Sinclair Lewis.

THE NATIONAL COUNCIL

Seamen's Church Institute of America

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



GOOD NEWS HAS just come from the New Orleans Institute. The Superintendent there reports that the Board has finally purchased and taken title to the building which since 1920 has housed this work. Under the able direction of Mr. Harold A. Johnson, renovations and improvements undertaken as part of Federal projects have brought the building thoroughly up-to-date and provided a plant of which both the community and the national organization may justly be proud.

The next links in the chain of affiliated Institutes are also in Gulf ports. The present Institute building in Tampa, Florida, is a concrete structure put up as a temporary building when the old frame building was burned.

For many years a welfare work for seamen had been carried on under the direction of the rector of St. Andrew's Church, Tampa. In the beginning this consisted mostly of distributing magazines, acting as a friend in port, and giving counsel and advice to seamen in need of help.

In 1923 the national Institute's Organizing Secretary visited Tampa and, after a careful survey of conditions, with the help of the rector organized a Board of Directors. The newly organized board purchased a three-story building and adapted it to the needs of an active Institute work.

Within a few months the work had grown beyond the capacity of this building and a lot was purchased and plans drawn for a large modern Institute. Before the plans could be completed, however, the fire had come, destroying the old building and making imperative the erection of a building to house the work immediately. Although this emergency necessitated the erection of a smaller building than was originally planned, the Board has not given up hopes of an adequate, well-equipped plant.

The seamen's work in the Port of Mobile is possibly one of the oldest of its kind in any American port. Nearly a hundred years ago, work was started in Mobile harbor on a small boat and services were held for seamen. As such a work demonstrated its value, a church was built on the waterfront, to which an annex was added for the social phase of the work.

In 1923 the Organizing Secretary of the Seamen's Church Institute of America visited the port. The local Board was reorganized and on advice of the Secretary, a new building was purchased and opened as the Seamen's Church Institute of Mobile and affiliated with the national society.

Brotherhood of St. Andrew

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

X THE STEADILY expanding outreach of the Brotherhood of St. Andrew is illustrated by this letter from the Rt. Rev. W. M. M. Thomas, Bishop of Southern Brazil:

You no doubt will be pleased to learn that during the past year there have been founded chapters of the Brotherhood in Ascension, Bom Pastor, and Southern Cross School, Porto Alegre; Redeemer, Pelotas; Christ, Jaguarao; Nativity, Dom Pedrito; St. Andrew's, Cacequy; Crucified, Bage; Nazarene, Livramento; St. Mark's, Santos; Trinity, Rio de Janeiro; and Redemption, Sao Gabriel.

We had hoped to effect a diocesan organization, but this was not possible owing to the great distances from parish to parish. We hope to establish other chapters this year, after which we shall elect our diocesan officers. All these chapters have been organized under my direction, most of the work having been done by the Rev. Martin S. Firth.

IN JAPAN, the Brotherhood organization has reprinted portions of the Lenten study course in personal religion, *A Living Faith in a Changing Age* issued by the Brotherhood in this country, in connection with their campaign for winning young men to Christ.

The Daughters of the King

Edna Eastwood, *Executive*

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



AT THE March meeting of the National Council of the Order final plans were made for the triennial convention to be held Friday, October 1-Tuesday, October 5, at the Church of the Advent in Cincinnati. These dates enable many delegates, who are also delegates to the Woman's Auxiliary and the Girls' Friendly Society, free to attend those meetings.

The address of welcome will be given by the host of General Convention, the Bishop of Southern Ohio, at the opening service and the Rev. William C. Munds, rector of the Church of the Good Shepherd, Corpus Christi, Texas, will preach the sermon. The meditation on Monday afternoon will be conducted by the Rev. W. J. Loaring-Clark, rector of St. Luke's Church, Jackson, Tennessee. On Tuesday, the Rt. Rev. J. M. Maxon, Bishop of Tennessee, will be celebrant at the Service of Rededication and the Rt. Rev. Irving Peake Johnson, Bishop of Colorado, the speaker at the convention luncheon. The closing service, at which time the newly elected Council are installed, will be in the charge of the Rt. Rev. Warren L. Rogers, Bishop of Ohio. He will deliver the address.

Training schools of devotion, study, and service are planned for the delegates and visitors. There will be an opportunity for training and understanding in the leadership of young people and college students and in the various types of work of the Order. The junior program will be in charge of a group of junior chapters from the Diocese of Ohio; and Miss Martha P. Kimball, the newly elected President of the Order, will preside at all business meetings. Coöperation with other Church groups will be stressed through all these plans and will be demonstrated in the exhibits in the adult, young people's, and children's division exhibits of the Department of Re-

ligious Education of National Council.

A discussion of plans for the coöperation of the Order with the Brotherhood of St. Andrew in their plans for sponsoring a national Parent-Teacher Fellowship program resulted in the appointment of a committee and the making of spring plans for training for summer calling on parents, which the Daughters might do, to create parish interest in promoting panel-discussion groups for the fall and winter.

The Guild of St. Barnabas

The Rev. C. T. Walkley, D.D., *Chaplain-Gen.*

105 Main Street, Orange, New Jersey



COUNTRY-WIDE attention has been attracted to the advance in the nursing profession by the film of the life of Florence Nightingale, although it gives only a partial story of the great struggle of that amazing woman. Edith Cavell was the martyr nurse of the World War but by no means the only nurse to give herself to the death in the service of compassion and comfort.

At the close of the World War, the first of the Florence Nightingale services sponsored by the Guild was held in Grace Church, Orange, New Jersey. Since then the custom has spread all over the country, one of the largest services being that in Honolulu. The custom of honoring Florence Nightingale and the nursing profession is now well-established, and it is hoped that in every community the evening of either May 9 or 16 will be used in our churches for such services. Whether there is a Guild in your city or not, it would be an admirable venture for the Church to recognize the Christian character of the nursing profession. It is strongly urged that the clergy make the effort to hold a Florence Nightingale service. A group of fine nurses will gladly organize the nurses, if you will hold the service. Forms for such a service are obtainable from The Secretary-General, Miss Mary M. Clark, 105 Main Street, Orange, New Jersey.

FORTHCOMING CHURCH SCHOOL MATERIAL

Christian Nurture Series

Continuing the revisions which were started in this series last year, there will soon be ready new Leader's Manuals for Courses B, 4, and 7, also *Our Church and Her Mission*, and *Our Bible*.

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Two new courses will be added to the series this year: Third Year Primary, *Learning About God and His Church*, and Second Year Junior High, *The Way of Life and Light*.

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