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

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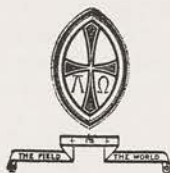


The Rt. Rev. H. St. George Tucker represented the Church in America at the Sei Ko Kwai Jubilee in Tokyo. Formerly Bishop of Kyoto he delighted the Japanese Churchmen by addressing them in their own tongue.

The Spirit of Missions

VOL. CII, No. 6

JUNE, 1937



Missionary Facts from Many Lands

THE CHURCH SERVICE LEAGUE of the Diocese of Massachusetts has issued a new revised and enlarged edition of its *Book of Prayers*. The prayers are carefully selected and arranged according to subject and the use of the book is further enhanced by an adequate index. The real usefulness and popularity of this collection is evidenced by the fact that this new edition is the fifth. Durably and attractively bound in blue leatherette, the *Book of Prayers* may be secured for one dollar a copy from either the Diocesan House, 1 Joy Street, Boston, Massachusetts, or the Church Missions House Book Store, 281 Fourth Avenue, New York.

1 1 1

ON THE FEAST of St. John the Baptist just thirty years ago in 1907, Hudson Stuck held the first service in the unfinished church he was building at Alakna (or Allakaket, it is also called) far up the Koyukuk River in Alaska.

Thirty years of Alaskan weathers had almost demolished the little log church so it was torn down and the cross and bell and furniture were carefully stored last year.

Then some of the mission people went up the river, cut trees, peeled the bark, and rafted the logs down to the mission. The people built the church themselves. Bishop Bentley put in several days' work when he visited the mission, cutting openings for door and windows and laying the roof.

Bishop Bentley says that too high praise cannot be given Miss Amelia Hill,

the missionary who has lived there for many years, for her splendid leadership and encouragement in carrying through this enterprise.

Contributions and help came from every community on the Koyukuk River.

1 1 1

MRS. DAVID W. CLARK whose husband is dean of Indian work in South Dakota, is a special field representative of the National Youth Administration to camps for unemployed women. As such she travels in Illinois, and all States west of the Mississippi River except Texas and Oklahoma. The program authorizes the establishment of a maximum of fifty camps which will accommodate approximately five thousand young women between the ages of eighteen and twenty-five for terms of three or four months each. Young women are eligible if they are from families locally certified as in need of relief and are selected on the basis of their ability to profit from the experience of living in a healthful, educational environment. The routine of the camps provides an equitable division of time between work, educational and recreational activities. The young women are classed as N.Y.A. project employees and through their work earn subsistence plus a monthly payment of five dollars to meet personal expenses.

1 1 1

THE NATIONAL COUNCIL appropriation to the Diocese of Georgia last year, for work among Negroes, was \$1,694. Bishop Barnwell divided this among four-

THE SPIRIT OF MISSIONS

teen centers. Last year in these fourteen places, the Negro congregations gave \$5,430 for their local expenses, \$134 for diocesan assessments, and \$468 for the Church's general missionary work. The communicants number 1,034. There were sixty-three baptisms and fifty-seven confirmations.

Bishop Barnwell writes:

It is my deepening conviction that the greatest missionary opportunity we have in the United States is among the colored people in the South. I am hopeful that the time will come soon when the national Church can really undertake this work on an adequate basis. Almost without exception our Church plants are in a state of sad dilapidation and our clergy are working for very small salaries under terrific handicaps. In earnestness and character, I consider them equal in every respect to our white clergy.

BOYS OF ST. GEORGE'S SCHOOL, Newport, Rhode Island, sent a gift of fifty dollars to St. Paul's Mission, Balbalasang, in the Philippine Islands, where their former chaplain, the Rev. A. L. Griffiths, is now priest in charge. The gift will enable the mission to finish the little wood and thatch church, thirteen by fifteen feet, which has long been needed at the outstation called Sesec-an.

Bishop Mosher confirmed fifty-four persons this spring at Balbalasang and one of the outstations.

DURING 1936, THE Indian work along the Klamath River, California, presented the largest class for confirmation in the history of the mission, and plans are under way for doing a more intensive evangelistic and community center work, in addition to the medical relief service.

In Sacramento, St. Barnabas Community Center continued to be a credit to both diocese and general Church. The little building was crowded to the doors daily, and the work carried on by Miss I. Harris and her staff of volunteer workers in Americanization was most commendable. The Church school has outgrown its quarters and an addition to the building is an imperative need.

In the course of his duties in this vast rural area, the Bishop of Sacramento, the Rt. Rev. A. W. Noel Porter, traveled in 1936 more than thirty thousand miles. The diocese is handicapped by lack of funds and men, but is doing its best to go forward. Building from the ground up, it is endeavoring by definite teaching, to instill into the minds of its people a greater realization of the Church's task.

FOR THE SECOND TIME Miss Olive Meacham has added chapel equipment to Emery Hall and its community, in Liberia. Some years ago, finding the room used as chapel dark and inadequate, Miss Meacham reorganized things so that the former dining room could be used as school chapel. This has become inadequate for the use of other than the school girls so she has directed the building of a little chapel outside, a native house of mud and thatch in keeping with the rest of the native buildings.

GIRLS AT WYKEHAM RISE, a private school in Connecticut, are sending an annual scholarship for a Moro girl in the mission school at Zamboanga in the Philippine Islands. Expenses in mission schools are incredibly small but the children's families have little or no money and the missions have no margin to help except through scholarships. All expenses for a girl in the dormitory at Zamboanga, board, clothes, books, fees, are covered by twenty-five dollars a year.

THE REV. JOHN W. CHAPMAN, warden of the Church Army Training Center in New York and formerly a distinguished missionary in Alaska, is the chairman of a committee appointed by the New York Churchmen's Association to collect letters and other documents relating to the late Suffragan Bishop of New York, Arthur Selden Lloyd. Anyone having such material which would be useful in the preparation of a biography is asked to communicate with Dr. Chapman at 44 Gramercy Park, New York.

The Outlook in China Today is Bright

Conditions, both political and religious, were never more hopeful than now—is the considered judgment of St. John's (Shanghai) President

By the Rev. Francis Lister Hawks Pott, S.T.D.

President, St. John's University, Shanghai

SINCE MY RETURN to this country I am often asked about the outlook in China from a political and Christian point of view.

The political situation I think is more hopeful than ever before and I say this for two reasons: the growing spirit of unity in the country and the development of the spirit of self-reliance. After the expulsion of the Manchus there was a long period of struggle between the war lords. The unification of China made slow progress. During the last decade under the leadership of the Generalissimo, Chiang Kai-shek, unification has been much more rapid. Of course this is due to various causes; such as the improved means of communication throughout the country, the spread of education, the growth of the spirit of national consciousness. China has had to struggle against provincialism and Communism and when the vast size of the country is considered, the overcoming of these difficulties has been remarkable.

As an illustration of the development of the spirit of unity I can refer to what

happened after the detention last December of Chiang Kai-shek by Communists and the disloyal General Chang Hsioeh Liang. The country was filled with dismay while the Generalissimo was held in captivity. On Christmas Eve when the news was telegraphed all over the country that he had been released there was great feeling of relief which expressed itself in jubilation everywhere. North, east, south, and west, all joined in a wonderful celebration similar to one of our own old-fashioned Fourth of Julys.

Turning to the other reason I give for hopefulness, the development of the spirit of self-reliance, also, has been truly remarkable. For many years after the establishment in 1911 of the Republic, China seemed to think that she could

rely on the help of the Great Powers for the preservation of her territorial integrity. She was entirely disabused of this idea after the Manchurian incident. Although the report was more favorable to China than to Japan, yet no nation stretched out a hand or offered to intervene to preserve China's rights. This made her more

*J*N 1886, a theological student was graduated from the General Theological Seminary, New York. While still a student, he had received urgent invitations to take a place on the staff of Calvary parish and of St. George's parish; both among the great parishes in the Diocese of New York. But Francis Lister Hawks Pott had already decided to give his life to China, God willing. So the flattering calls were declined and to China he went. During the following fifty-one years, his life has been intimately identified with China and China's youth. He became the headmaster of a small school for boys known as St. John's. Under his guiding hand, it has developed into our great St. John's University, Shanghai. It is today, in the matter of quality of work, the character and usefulness of its graduates, the leading educational institution in the whole of China.

At the request of the Editors, Dr. Pott who is now in the United States prepared the accompanying article especially for THE SPIRIT OF MISSIONS.

THE SPIRIT OF MISSIONS



THE RT. REV. A. A. GILMAN, S.T.D.
Veteran missionary in China and Suffragan
Bishop of Hankow since 1925 who has been
nominated to succeed Bishop Roots

conscious than ever before that she must rely on herself to work out her own salvation. In China we no longer hear of the hope of intervention by European powers or the United States. The Chinese themselves are preparing to resist aggression. China is not a militant power but is determined not to allow any further loss of territory without putting up a vigorous fight. Not only in a military way is she preparing but by internal reform. Many movements are going on for the development of the country. The New Life Movement (see *THE SPIRIT OF MISSIONS*, June, 1935, p. 256) is significant because it points to the fact that she recognizes that all reform depends upon change in the spirit of the people.

NOW AS TO THE outlook for the Christian Church. I have completed fifty years of service in China and it is interesting to look back on the development of the Church during that period. Speaking generally one might say that the work of missions in China has passed through three periods. The first is that of the sowing of the seed; the second might be called the period of tutelage; the third is the present period of self-reliance.

When I went to China as a young man, the first period had not entirely passed away. Older missionaries were still exhorting younger missionaries to be patient and not to expect too great results. The difficulties were numerous. The people were still conservative and did not welcome new ideas. Owing to the difficulties of evangelistic work, missionaries devoted a good deal of their energy to the development of schools, the founding of hospitals, the translation of the Bible and Christian books. Now, of course, we can see that the period of sowing produced great results.

In our own Church, for instance, we owe to the period of sowing the work of two such remarkable men as the Rev. Y. K. Yen, and the Rev. H. N. Woo; both originally non-Christian lads receiving their first education in one of the schools founded by the first Bishop Boone. In later years the Rev. Y. K. Yen became a great leader in the Church and had a great deal to do with the beginnings of what has become St. John's University. He was a pioneer in the crusade against opium. He was the father of one of the most prominent of China's Christian officials, Dr. W. W. Yen, who represented his country at Geneva during the debate on the Manchurian question. To the Rev. H. N. Woo we owe the early development of St. Luke's Hospital in Shanghai. A man of large Christian sympathy, he wanted to help the relief of the physical sufferings of his people and it was through his effort that money was collected in China from many non-Christian merchants for the building up of a hospital.

For a long time even after the work had begun to grow, missionaries felt that the responsibility toward its maintenance and control should rest largely in the hands of the missionaries themselves. This, of course, was natural but it was a sort of paternal help and hindered the development of self-reliance.

Owing to the Communist outbreak in the year 1927, the Christian Church passed through a period of persecution. The Communists were anti-religious.

THE OUTLOOK IN CHINA TODAY IS BRIGHT

They looked upon the Christian religion as something which was connected with imperialism. Missionaries were obliged to leave their stations and work had to be turned over to their Chinese colleagues. When the Communist wave had subsided it was found that those entrusted with the work had carried it on faithfully and capably and had given clear proof that the period of tutelage need not be continued. Thus the second period closed and the third began.

The Church in China is exerting every effort to become self-reliant. There is a movement toward self-support. There is a willingness to assume responsibility. There is the desire to increase the Chinese episcopate. In recent years I have traveled somewhat extensively in China and on my visits to various cities I was asked to address Christian congregations. I preached to congregations of one thousand people in churches that were entirely self-supporting, and I became more convinced that the Christian religion in China was no longer exotic and that it would continue to grow even if all missionaries were compelled to retire. Thus the outlook for the future is most hopeful.

I would conclude, however, with a few words of earnest appeal. When one speaks of the hopeful outlook there is the danger that people at home may feel that it is no longer necessary to support missions in such countries as China and Japan. To withdraw our help and coöperation at this time would be nothing less than disastrous and every Synod of the Church in China calls out to the Mother Church for assistance, not so much for money as for men and women. During recent years the missionary staff has



THE REV. WILLIAM P. ROBERTS
Missionary in China since 1914, now stationed
in Nanking, whom Chinese House of Bishops
has nominated for Bishop of Shanghai

dwindled. In the Diocese of Shanghai in the last thirteen years only one ordained man has been sent out. As Bishop Graves puts it, we are in danger of dying from the top. Many of the older missionaries are reaching the period of inactive service and no new missionaries are preparing to take their place. China's Church needs men and women in all branches of the work: evangelistic, educational, medical. The young Church welcomes the help of the Mother Church. Our task is not yet finished. We still hear the Macedonian cry of China, Come over and help us, and the Mother Church should consider it a great privilege to help this younger Church which is manifesting so many signs of life which show such great promise for the future.

Nominate Bishops for China

The House of Bishops of the Chung Hua Sheng Kung Hui meeting in April in triennial General Synod nominated to the House of Bishops of the Church in America, successors to the present Bishops of Shanghai (the Rt. Rev. Frederick R. Graves) and Hankow (the Rt. Rev. Logan H. Roots) whose resignations have been presented. These nominees, the Rev. William P. Roberts for Shanghai and the Rt. Rev. Alfred A. Gilman for Hankow (see pictures on these pages), have had a long and varied missionary experience in China. If called to the episcopate they will have the magnificent opportunity of guiding two great dioceses through the challenging days about which Dr. Pott writes in the foregoing article.

"Sore Let and Hindered but Undismayed"

Such is the Church in Anking where cuts have depleted American and Chinese staffs, overcrowded schools, and hampered rural work for women

By Virginia Huntington

Wife of the Missionary Bishop of Anking

Some cynics believe that the lessened giving to the Church's Mission with the concomitant repeated reductions in appropriations to work at home and abroad has not harmed the cause to which all Christians are committed—the seeking of missing members for the perfecting of Christ's Body. A few months ago in these pages (see March issue, page 139), Bishop Huntington told of the needs of his diocese if the Cross of Christ is to move forward in Anking. Now, the Bishop's wife analyzes the results of "cuts" in Anking and indicates the imperative minimum needs today. Together these two articles tell a story which can be duplicated in every one of the Church's overseas missions.



IT HAS BEEN my privilege for the past two years to delve somewhat deeply into the records of the China Mission over a century. A magnificent record it is; a record shot through with divinity; set to the rhythms of a heavenly purpose, animated by an unearthly vision, but with foundations set firmly and sanely in reality; a record of high-hearted beginnings and steady, purposeful development. Yet all through the years is the tragic note of work understaffed, heart-breaking depletion of the meager personnel through overwork and death. Humanly speaking the work must have closed long ago, but like all things superhuman, the creative force was deeply and fruitfully at work. In spite of human

indifference, inertia, selfishness, the work grew and multiplied. Why? Because the Spirit of God was abroad in the hearts of His faithful few. His work cannot fail. In the ringing words of the Archbishop of York, "God reigns."

And so, considering the reduction of support from the home Church at present, we are sore let and hindered but undismayed. Viewing the missionary enterprise in the sweep of centuries, we believe that it is God's purpose that, in the present foreshadowing of a world civilization when all nations draw closer together, it should be a world unified and informed by the spirit of righteousness and not by the spirit of fear: a Kingdom of Heaven in the here and now. And yet . . . we work not in centuries but in days and years, and in a sacramental world love expresses itself in personality and consecrated gifts. Doubtless God could express His purpose without human help; but He has chosen otherwise.

Missionaries pledge themselves to follow the Cross; but the cross of non-Christian ignorance of our most holy faith and indifference to it, not to the cross of apathy on the part of the Church which sent them forth. It is literally agony to be in the forefront of opportunity and to be hampered by lack of funds and of personnel.

HOW HAVE THE CUTS affected us in the Diocese of Anking? Let me enumerate several vital results largely affecting our work:

1. *Depleted foreign staff.* In a diocese with an area of 123,000 square miles and a population of forty-six million people, we have this foreign staff: one Bishop,

one priest, one teacher, one doctor, four nurses, and five women evangelistic workers, three of whom are Sisters of the Community of the Transfiguration, only partially supported by the Church at large.

In our two girls' middle schools at Anking and Wuhu there are nearly a thousand girls and no foreign teacher. For over a thousand boys in St. Paul's Middle School at Anking, and St. James' Middle School, Wuhu, there is but one foreign teacher. The Chinese staff is doing fine work in these schools but there is a loss in certain lines that only foreigners can contribute. Our three men missionaries are fifty or more years old. There is no one at present preparing to replace and supplement their work, much less prepare for advance. Since 1927, when the mission suffered a temporary setback, the tragically depleted staff has had no new recruits except nurses to replace those who resigned, until this year, when, *Laus Deo*, a new evangelistic worker for Nanchang, now studying at the Nanking Language School, was sent out.

2. *Static Chinese staff.* If we have pared down to barest maintenance in foreign personnel, we have felt confidence and pride in the Chinese staff, which numbers: twenty-nine priests, twelve catechists, four doctors, twelve evangelistic women workers, seven women nurses, two men nurses, and 290 teachers. We have lost several priests by death or ill-health; two resignations for other reasons. And no one, because of lack of funds, is at present studying for Holy Orders. This is sapping the future growth of the Church alarmingly. Three men are deeply desirous of studying for Orders, two of them ready to enter the theological school, the third a sophomore in St. John's University. The Standing Committee of the diocese has felt it impossible to find money for their training. Desperate as is our need for another foreign priest, and we have one eager to come if his salary can be found, even more imperative is the need for training up Chinese priests to lead their own people in ways of Christian living.

3. *Closing of day schools.* The closing of day schools has deprived more than three hundred girls and boys of the opportunity to study; a lamentable state for these are primary schools in country stations. At best some of these pupils enter the Government schools; at worst their school days are over. Some reader may be thinking of the excellent progress made in Government education during recent decades, and he will be well informed; but the condition of the Government schools still depends largely on the energy and ability of the provincial commissioner of education. Some schools are doing excellent work but in many towns and villages of the diocese Church schools surpass the Government ones in equipment and high standards. Not only the Church needs the mission schools; China needs them to supplement its own work. The Church's opportunity for teaching and inculcating ideals of Christian living is immense. In closing day schools we are depriving hundreds of the next generation of the best opportunities for the formation of Christian character.

4. *Overcrowding of middle schools.* Middle schools are suffering from too great popularity. We have been besieged for many years by importunate parents eager to enroll their children in our schools. We were able to control this element while our grants from home gave us independence of action. Before 1927 St. Paul's and St. James' had an annual grant of \$1,400 and \$1,200 (U. S. currency) respectively. This grant is now cut to \$200, a condition that has obtained for nearly a decade. In order to balance their budgets the schools are forced to take in more boys than can be efficiently handled. Overcrowding is the result, a deplorable condition which is nevertheless difficult to obviate. The classes are of unwieldy size, making the best instruction impossible. The proportion of Christian boys becomes increasingly smaller. In a school of five hundred boys at St. James' only some seventy are Christians and a strong Christian atmosphere is difficult to maintain. The Christian influence is too

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diffuse to be vitally felt. But the Christian organizations in the schools are very active and confirmation classes have been large. Many of the boys confirmed have come in contact with Christianity for the first time in their lives. This is the happier phase of a melancholy situation.

5. *Rural work for women.* Work among country women is almost entirely undeveloped for lack of a missionary who is free to care for it. In city parishes the work done by women and for them is well established. The work in the country districts awaits an able leader, a worker who is not afraid of the hardships of country life and who has the physical strength for it. Such a worker would live for a few weeks at each country station, teaching and preaching; establishing short-term schools; starting new branches of the Woman's Auxiliary; encouraging the wives of our country clergy. In some instances these women do an amazing amount of Church work, but their time is of necessity curtailed by heavy family duties, the care of children and the preparation of meals. The idea of religious education in the home is new in China. First generation Christians are too new in Christian faith to nurture their own children, and they depend on the Church for the religious education of the young. One of the greatest needs is for a foreign missionary, a woman, who shall be entirely free for this country work, and for a Chinese woman who can supplement her work as only an able Chinese can.

Only within the month two encouraging opportunities have come. One is the offer of a woman evangelistic worker whose training and environment have uniquely fitted her for just such leadership in country work. The other is an offer of \$200 from a strongly missionary-minded diocese to provide for a Chinese woman secretary who can do so much for the life of country parishes, especially for women and children. The gift of life already offered but we lack the money to make such a gift available.

Thus the minimum imperative and immediate needs of the Diocese of Anking are: one foreign priest, one foreign woman for country evangelism, and funds for training two Chinese candidates for Holy Orders. So urgent is our need for the woman evangelist, so unique the qualifications of the candidate, the Bishop of Anking is prepared to finance her salary himself rather than fail of her help. We believe that if we adventure in faith that the means will somehow be found to pay her salary.

ALL THE foregoing is by way of report on actual retrenchment; nor does it by any means tell the entire story. What of advance? The missionary temperament is an adventurous one. The pioneer spirit is in his very marrow. Always in the back of his mind is a picture of the map of the diocese where the vast miles call and clamor for Christian occupation. More than alien areas of a strange country, they are peopled with a friendly folk whom he has learned to love, and who are asking him to come and occupy. How shall one "sent" fail to go? We believe with all our hearts that the Church is not as indifferent as it seems. We feel that there is an erroneous impression abroad that the Chinese Church is already so well developed, so matured, that it can dispense with help from home. In spite of the superb development of the Chung Hua Sheng Kung Hui it will need recruits from the West as well as continued financial help, for years to come.

The work of the Diocese of Anking is being stifled for lack of your faithful prayers, your creative love, your consecrated generosity of giving. This report is not a pious and pretty appeal, destined to arouse a small response from your largess. It is a statement of grim fact and needs your thoughtful reconsideration of the whole meaning of missions in a modern world; a world desperately in need of the creative life of the Christian faith.

In an early issue—Life Among the Vai by Alan R. Bragg

Carrying the Gospel from Sitanki to Aparri

Canon Missioner of the Philippines ranges over entire archipelago, ferreting out isolated Americans to whom he then regularly ministers

By the Rev. Benson Heale Harvey

Canon Missioner, Missionary District of Philippine Islands

THE PARISH of the Canon Missioner of the Philippine Islands is as long as the distance from New York to Chicago and as wide as from the Great Lakes to the Tennessee Valley. Scattered in groups of one, two, three, five, or ten people, with one settlement of five hundred, one of three hundred, and one of two hundred, there are three thousand of our own Anglo-Saxon American-British residents in the Islands outside Manila. In the nine years since my appointment as Canon Missioner, I have come to know a large majority of these, having on my active list at the moment 631 families and individuals living in settlements on a score of Islands. By insistent travel during half this period, and constant vigilance during its entirety, I have come to know in their homes these white residents of this archipelago.

Beginning in the autumn of 1927 with nothing but an opportunity, the work of the Canon Missioner now has two main divisions: parochial calls and mail communication. The former involves a number of challenges quite different from those met by my rector-friends in the United States.

First of all there are the distances. From farthest north to farthest south my people cover an area one thousand miles

long: as far as from New York to Chicago, but to travel from Sitanki in the south to Aparri in the north is not quite as easy as to make the journey on the Century. From "farthest south," a tiny coral islet within sight of British North Borneo, a forty-ton motor launch sails perhaps once in three weeks for Jolo, the end of its journey. Thence to Manila it takes five days on one of the two-a-week steamers making stops en route at Zamboanga and Cebu. From the capital of the Philippine Commonwealth the journey to Aparri at the northern tip of Luzon may be made by boat in three days or by autotruck in two days.

So in ten days the length of the Islands may be traversed but when I stop along the way to search out all the white folk the task takes on far greater proportions. Ships are infrequent and slow, buses are generally unreliable. In order to speak a greeting only, and say, "Good-bye," to each of my scattered people would require nine or ten months of constant travel. And everywhere I go I find newcomers, or men or families, who hitherto have eluded my efforts to ferret them out. For be it understood that at the beginning there were no records of any of the people who now constitute this parish nor did we know where to find such. A devout Churchman from Hono-



A BAPTISM IN CEBU *
One evidence of Canon Harvey's (second from left) service to isolated Churchmen in the Philippines

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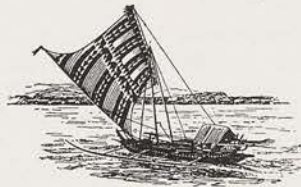
lulu told us of some of his friends in the sugar centrals of Negros, the constabulary list of foreigners added many more names, individuals told us of some, and years of interest in the matter attracted in ways devious and amazing the names of others. On rare occasions rectors from the United States would write to tell of newcomers to Army posts or logging camps; provincial patients in St. Luke's Hospital would reveal the whereabouts of isolated men a few miles away from their homes about whom other neighbors within gun shot distance would know nothing. So has grown the list which compares in mere size with many homeside parishes. More than a thousand individuals, even in a small city area or in a rural territory served by good roads would constitute something of a challenge, but when these are scattered, as I have described, reaching them in the name of the Church is a task for seven league boots. Yet it has been the work of a single priest all too frequently detailed to other work.

Over an area so large wherein rail transportation on the occasional routes that are available averages twenty miles an hour, buses ten, and ships twelve, frequent calls have proved an impossibility. Cebu with its three hundred Anglo-Saxons, and Iloilo with two-thirds that number, usually can be visited twice a year though I once was unable to go to the latter for fifteen months. I have, therefore, established a mailing list consisting of all those met in my travels. At regular intervals there go out from the Cathedral of St. Mary and St. John, Manila, pieces of printed matter to stimulate, to inform, to amuse, to relieve life's monotony: something to remind an isolated cattle ranger or logger, a teacher in a Government school, or the manager of a sugar central that the Church does not forget,

that it is interested in all phases of life and wants to influence them. To some go definitely religious matter such as weekly Church school lessons, to others material on peace or a cutting from some Church paper, to housewives unable to buy them a woman's magazine.

To keep this list up to date requires hours of work for these communities change with a rapidity almost inconceivable to parishioners in the United States. I estimate that a dozen cards each week must be put into or taken out of our current file. In addition notes must be kept of the families. Records are all too sketchy among the clergy but having started with nothing I have realized their value and so spend hours upon hours during my occasional weeks in Manila recording the information gained during my itinerating. On a recent journey I slept in thirty-eight different places in forty-two nights and traveled nearly three thousand miles by land, by sea, and by air at an average speed of perhaps fifteen miles an hour. Such travel added to an almost constant association with those I am meeting allows but little time for anything but my own devotional and study life. Hence records must await time at the desk.

Thus as Canon Missioner I serve these isolated parishioners. During this current year I am attempting, with considerable hope of success, to raise not only my expenses but also a share of my own salary. A work ten years old has ever looked to the vision seen a generation and a half ago by Bishop Brent who wrote: "The first of the four divisions into which our work falls is that among English-speaking people." It is this ideal filled out with greater detail as conditions have become better known that ever guides this unique work of service emanating from the Cathedral in Manila.



Nebraska's Japanese Seek Church's Guidance

Nearly one hundred Japanese-American youth hold first conference under leadership of Bishop Beecher, Deaconess LeHew, and the Rev. Hiram Kano

By the Rev. William P. Anna, Jr.

Rector, St. Andrew's Church, Scottsbluff, Nebraska

THE SUNDAY SCHOOL superintendent of St. Andrew's Church, Scottsbluff, Nebraska, asked us to come to visit. We went when the classes were in session. From the doorway the pupils' backs were turned, but we saw the teacher, a smiling, happy, young Japanese woman. Here in one of the newest parts of a new country one's first sight was of a Japanese girl conducting her class in a Church school. The lesson was well prepared; the instruction, intelligently handled; the interest of teacher and pupil, keen.

That afternoon we visited the church again. This time with one exception the whole Sunday school was Japanese. The opening service was skillfully arranged, the hymns, lesson, and talk, a unified whole in purpose and interest. Then the classes. Mary, the teacher at the morning session, also had a class here. There was very little difference except that now her pupils were Japanese children. They were not this morning. The rest of the classes were like those in any other well-organized and well-ordered school, except perhaps the attention was a little keener, the interest more willing. But they cannot honestly be called Japanese any more for they are Americans. They think American, act American, they are American. As Occidentals are proud of the heritage of their forefathers so are they proud that theirs came from the land of Nippon, but their vital interests today are identical with the interests of the youth of America.

A chance visit to a Sunday afternoon session of a Church school would hardly justify sweeping statements, but there are other evidences. Over a recent winter

weekend, at Mitchell, Nebraska, ten miles west of Scottsbluff, was held the first general Japanese-American Young People's Conference to which young people came from far and near. Two came from Douglas, Wyoming, about 250 miles distant; many came from Scottsbluff, Minatere, Alliance, Henry, Gering, and towns not so far away, while three were from North Platte two hundred miles in another direction. The farthest from the East had come from a place five hundred miles from the farthest from the West.

These Japanese-American young people comprising the vast majority of the young people of all the large Japanese population in this part of the country, are of one mind and one intention as far as their religious life is concerned. They are seeking the faith of our Lord Jesus Christ as it is understood by this Church. Some few of our farseeing spirits came to their parents. Finally they listened and a few were baptized and a few confirmed. The seed was good and well sown. It is reaping its own harvest in the young people of this second generation. This is a tremendous opportunity, an awesome responsibility, a promising future for the Church to make much of what it is offered. The Church's work is only begun with these young people. They are now preparing themselves to go out into the world to make their living, to be witnesses of the same faith to which you and I witness. They need help, guidance, even as you and I needed it at the same time in our lives except that they need it more. The Church's opportunity is to go with them and help show the way.

Ninety-seven Japanese young people

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registered for the conference. At the opening service the small church was filled with row after row of kneeling, reverent figures. Prominent in the service were those responsible for the conference. Much could be said of what Deaconess Clara E. LeHew has done. When the Japanese first came to Nebraska she realized that among them the Church had a mission. They were reticent about receiving her, but her quiet love reflected through a smiling face witnessed a Christ to a people whose early trials in this land are only too well known. Her real work is with the younger generation, the generation gathered for their first conference in Holy Apostles' Church, Mitchell. They know her as the one person who has related them and their problems, to the solution which is in the Gospel of Jesus Christ. Here is a personality whose work, whose witness, whose devotion is a cause for thanksgiving, especially by the women whose United Thank Offering provides her support.

The Rev. Hiram Kano is the keen, scholarly Japanese priest who cares for his fellow countrymen in Nebraska. Converted in Japan, a Doctor of Philosophy from one of our leading universities, he has the background of two cultures which makes him a true missionary to his people in this land. His work has been among the older generation. This meeting was, in no small way, a tribute to the background which he so well helped fashion and from which these young people have come as real Americans, the sons and daughters of Japanese parents.

Then there is the Bishop, the Rt. Rev. George Allen Beecher, representative of the pioneering spirit which ventures still into new fields when others fail to see the new challenge. Today he sees the harvest of work begun years before. Faced with the challenge of Christ for the Church's work among the then newly arriving Japanese, he fought their fights for them. From the first he knew them in their homes; he baptized them, saw them instructed and confirmed, and now the youth come to counsel with him and indirectly to pay him, their Bishop, the

mark of affection for his long, kind, and loving devotion to them.

The opening service continued. There was not a sound except the Bishop's seasoned voice. Pew after pew of kneeling, devoted young people set in body, heart, and soul to an act of worship. It was time for their communions. As silently as they had knelt, they took their places at the altar rail and received that Sacrament.

Luncheon with the tables literally filled with the best of Japanese food as well as plenty of American dishes, followed. Then came the afternoon meetings at which representative young people presented papers, all in English and of the highest standard of composition and delivery, on such topics as the future of Japanese-Americans in America, Cultural Aspects of Christian Education, and Home Life and Social Recreation. Stimulating discussion followed each presentation. The session gave an illuminating picture of the young people's attitudes toward life, work, social living, and Church life. Their wants are the same, their hopes are the same, their vision is the same as those of any other young person. The shadow in the background is not theirs. It comes from others. Some people have tried to erect barriers of race and prejudice and narrow-mindedness. It was not these young people who had any antipathies. All they asked, and they really did not even ask for this much, was to be given a chance. The Japanese young people simply want to be allowed to take their place in life and to make their own way.

Sunday services of baptism, confirmation, and the Corporate Communion were the climax of the conference. The beginning here made promises to spread farther up and down the valley and to the north and south. The young people have for once a clearing house for their thoughts. They have the assurance of a united interest in the Church to which they belong. They have the hope of an American tolerance to which our nation is supposed to be dedicated and which they as Americans ought to receive.

The Bridge Between Medical and Spiritual

So Dr. Teusler described social work at St. Luke's International Medical Center, Tokyo; the first on a professional standard in Japan

By Helen K. Shipps

Social Worker, St. Luke's International Medical Center, Tokyo, Japan

Churchmen who met Miss Helen K. Shipps when she was in the United States on furlough a few years ago will find of special interest this account of some of her recent work. Other readers may recall her earlier article in THE SPIRIT OF MISSIONS for March 1935, page 127.

↑ ↑ ↑
“THE BRIDGE between the medical and the spiritual purpose of the hospital,” was Dr. R. B. Teusler's description of the social service department of St. Luke's Hospital, Tokyo.

Every good doctor does some social service; so, also every good nurse and every pastor. The medical social worker devotes all her time to it, and specializes in certain skills which most aptly supplement the skills of doctor and nurse and pastor in the complete art of ministering to the sick. In at least a few of the three thousand cases referred to the department in the course of a year, the burden of human suffering is lifted a little; sometimes in just an unhurried, friendly interview, sometimes in months of supervision and help.

Seitaro, the “saintly first born son” of a young Japanese mother, became a namesake of the hospital out of gratitude for two months of care given his mother who was admitted in a critical condition with pneumonia a month before he was born. Long

before, the expectant mother had made arrangements for confinement at a city maternity hospital, but when she developed pneumonia no city bed was available and she came to St. Luke's. A few days later, a city hospital offered to take her in, but her condition was still serious, and it was not wise to have her moved. It took two months of careful care to save her life and the baby's, and there were many conferences with the husband and the mother, and with the city relief officer, who was much impressed with the concern shown for the patient. A nominal rate of about twenty cents a day was paid by the self-respecting husband from his small earnings, and real gratitude was indicated when the son was named, Seitaro. All the hospital's free or semi-pay patients are “social service cases” and our responsibility for

recommending the hospital rates gives us opportunity for many other services as well.

Unfortunately, Chizuko had been ill for three years before she was examined by one of St. Luke's surgeons, and amputation was the only possible treatment for a badly infected and painful ankle. Now, a year later, she has grown plump and cheerful, is wearing the artificial limb we helped her to secure, and is about to be admitted to Epiphany School where she may learn sewing and



St. Luke's Medical Social Work Advisory Committee and Staff, Miss Shipps is third from left

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CHIZUKO

St. Luke's medical social worker helped her secure an artificial leg

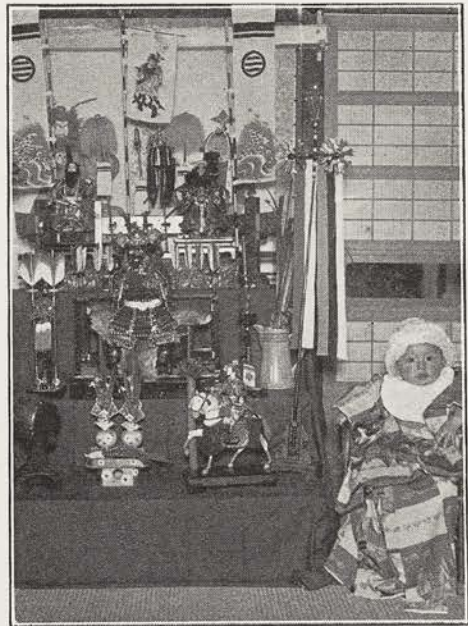
English—and Christianity. Her mother and only sister are dead, and the father, although devoted, is unable to provide proper care for her. The social worker on the surgical service has been the family's firm friend and adviser from the moment when the father offered to pay the hospital thirty sen a day and she encouraged him to save it instead to help pay for an artificial limb which was later secured at a greatly reduced rate. Later, she helped the girl during the discouraging period of learning to use the new limb. Recently the father asked her for a Bible, which he and Chizuko are studying together.

Twenty-year-old Yashiro was a patient in a private ward, admitted because of an accidental head wound which, it seemed at first, might prove fatal. "No relatives," said he, but his condition was so critical that the doctor was anxious to have his family located. After several brief daily visits, he told the social worker the real story of his estrangement from his family because of a marriage arrangement which was against his wishes. For two years he had been away from home

working at odd jobs, and his family did not know where he was. Finally, he asked that they should be notified, and a reconciliation took place at the bedside. The employer, who had disclaimed responsibility, became so interested that he offered to pay the entire hospital bill. To the great joy of the family, the boy returned to his own home in Yokohama; good surgical care saved his life, and the social service helped to make the accident a happy "incident."

Two theological students are having two months of practical experience with the department this year, and recently three graduate nurses have been sent to us for a few weeks each. An introductory course in social case work is taught by a member of our staff in the College of Nursing. One social worker spends full time with the pediatric service, another with surgery, a third with gynecology, and two on medical service.

The challenging part is that it is the first social case work on professional standards in Japan.



SEITARO

And his first Boys' Festival. He was born in St. Luke's Hospital to which his mother came critically ill with pneumonia

The Forward Movement in the Parish

Go Forward, the command of the Christian life, is motive force behind Christ Church (Cambridge) plan developed at laymen's insistence

By the Rev. C. Leslie Glenn

Rector, Christ Church, Cambridge, Massachusetts

This is the fifth of a special series of articles on the Forward Movement which THE SPIRIT OF MISSIONS is publishing in coöperation with the General Convention Commission on a Forward Movement. The sixth article will appear in July.

1 1 1

PLAN, LIKE A PUDDING, must be judged by performance. For the interesting schemes that are embarked upon and reported in the Church papers, one wishes that a Follow-Up Department could be established to report on them after they have been in operation for a while. I make this cynical remark because I do not believe in schemes and was practically pushed into our Parish Plan. The laymen wanted a Plan. They were interested in the Forward Movement and the vestry wanted to know how we as a parish were going forward.

"We are always going forward," said I, "That is the very nature of the Church."

"Yes, but how? how? how?" they insisted.

Finally I recalled that there had been great interest when we raised money to buy a building during the depression. People are always stirred up when they are counting money and planning for some change in the fabric. Each fall in our Every Member Canvass all sorts of people turn out enthusiastically who are scarcely seen the rest of the year. Perhaps women generally are more interested than men because they sew and cook for the Church and actually touch the holy things of the altar.

At any rate, it is quite plain that the fabric interests people. Now the true

fabric of the Church, the thing we really care about, the Body of Christ, has just as much evidence of growth as any building, but this is not clear to the average member. Your well informed warden knows how often the building has to be painted, but he never knows how many baptisms there have been. And it is not because he is materially minded, but because he has never been taught how to count spiritual things. "They can't be counted" say most people. That I have come to regard as one of the most dangerous of the devil's half-truths. There is no space here to point out its fallacy. I simply know that I was faced with the demand from my vestry for a spiritual plan which could be tabulated and into which they could throw themselves as willingly as they had into counting the money for a new building.

Every preacher keeps telling them that the Church is not the structure, the material fabric. "All right then, what is it? And what do you want done? And how shall we plan it for the next three years?"

We turned at once to the Forward Movement which had prepared them and out of which the demand really grew. Having bought a thousand copies of every issue of *Forward—day by day*, their minds were accustomed to the notion of progress in the Christian life. We took Bossuet's words for our motto, "The life of the Christian is one long, continuous journey, during the course of which, whatever pleasures may solace us, whatever society may amuse us, whatever weariness of spirit may overtake us, whatever bodily fatigue may overwhelm us, as soon as we begin to take a little

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rest a Divine Voice speaks to us from above, saying without pause or cessation, *Go Forward*; thus commanding us to proceed on our journey. Such is the Christian life."

TURN means to begin. And that means baptisms and confirmations in the parish. We put the font at the front door where it was distinctly in the way and preached and visited about it often. When some said that the font should be near the altar to gain in sacredness, we said that there were two sacraments generally necessary to salvation, and the font was just as important as the altar and must be in a striking place by itself. The church should have two foci, one at each end of the broad aisle. And then we set a definite goal of how many people we hoped to have baptized and confirmed in each of the three years. There are dangers to this. I know the story of the rector who asked a man to be confirmed because he already had forty-nine in the class and he wanted to make it fifty.

If we had grown pharisaical my excuse was going to be that the people wanted to count these things and talk about them. Now that nearly two years have gone by and baptisms have practically doubled and confirmations increased slightly, my excuse changes into a humble acknowledgment that the laymen were right, we must be quite definite in our goals for going forward spiritually.

LEARN. Our principal effort in 1938 and 1939 is to have a teaching church. In the meantime, what statistical question should we ask ourselves? "How many" of "what" would be significant? "How large is the Sunday school?" obviously does not mean anything because it depends upon how large the parish is. Even "Do you have a Sunday school?" does not signify anything because you may have one that is simply keeping the children of non-parishioners busy on Sunday mornings. The real question is probably, "What proportion of the parishioners' children are receiving religious education, in Sunday school or a Church boarding school or at college or at home?" In other words, is the on-

coming generation which has been born into nominally Christian homes, receiving religious education? And the question can be answered by an exact percentage. Incidentally, in the process of finding out that percentage one has to ask the entire parish some questions and it cannot be done with a questionnaire, so this happy result follows: sooner or later, every parent is faced with the question, "Is my child (aged three to twenty-one) being taught regularly anything about God?"

One vestryman tried to disparage statistical hunting by the old chestnut about how it was more important to teach five children well than to teach three hundred children badly. The other thirteen vestrymen, being more used to practical affairs, pointed out that no one ever chooses to teach three hundred children badly; he always thinks he is doing it well. And if he is actually doing it badly he probably would not improve if the number were reduced to five. Assuming that you are doing your best as a teacher, which is better, to be teaching thirteen per cent of the parish or seventy-three per cent?

So we went after children and studied boarding school and college catalogs as gleefully as if we were trying to raise money to cover the pew cushions.

In adult education, our steps forward as a parish consisted in sprucing up the parish library and in a men's luncheon on the Life of Christ. The parish library is not large, but it is in the best location in the parish house, plainly marked outside on the walk. There are no cast-off books in it; we were extravagant in buying new religious books.

The men's luncheon, to which about fifty came each time, was in a downtown private dining room, from twelve-thirty to one-thirty on five Mondays in March.

PRAY. The Forward Movement leaflets have two great practical advantages. They are dated, giving a sense of immediacy about their use, and the individual using them feels himself caught up in a Church-wide fellowship. Leaflets are bought, and I presume used according to how much we stress the importance of

THE FORWARD MOVEMENT IN THE PARISH

prayer. There is no way of telling how many people pray at home but we can tell how many buy the leaflets; that at least is a barometer of how effective our teaching is about personal habits of devotion. Several classes in personal religion, also, were started.

SERVE. Our forward steps under this heading will wait until 1940 and 1941, from which it can be seen, that, like the Russians, each of our original years has lengthened into two. It requires six months to study the steps, a year to carry them out, and another six months to consolidate gains. But we are already stressing the double truth that service consists not only in what people do here in the Church, but what they do in the community because they have been inspired by the Church. Men serve not only by ushering, but also by how they run their businesses. The latter cannot be tabulated, but we are very wary of talking about service which means only Church chores.

In 1759 the Archbishop of Canterbury was told in a letter "it will undoubtedly be of great service to erect a church (in Cambridge) and to entrust the conduct of it with a gentleman who by his doctrine and good example may give a right turn to the youth who are educated there."

We still feel that to be our "great service" after nearly two hundred years.

WORSHIP. On this step we concentrated in 1936 and 1937. There are three objectives:

1. To improve the services we now have by rigorous self-criticism in our conduct of them and by making the Church more beautiful.

2. To increase the number of people attending services by constant calling.

3. To add a mid-week evening service with sermon for the ever-increasing number of week-enders, and to increase the number of services so that there is no excuse for the stay-at-home.

The old-fashioned family pew had this advantage, that people felt they were missed when they were not in church. In the modern church where people sit anywhere and come to any service during the

week, it is necessary to make them feel that same personal tie by calling. We talked about church going, we visited continuously, we worked hard on a Wednesday evening service for week-enders and on six Sunday services and the results so far have been good. The total monthly attendance increased thirty-three per cent in 1936 over 1935, and fifty per cent so far in 1937 over 1935. All this is fairly obvious and just what would be expected, but I repeat, it ordinarily does not get across to the laymen, and I am personally deeply grateful to the Forward Movement for making my laymen do what I would not have had the sense to ask them to do.

SHARE. Here we departed from the deeper and truer conception of sharing all life which the Forward Movement stresses, and we asked simply for money. Everything should be shared, but we began at any rate by talking about financial giving so as not to confuse this step with giving in *worship* or the time shared in *learning*. Stewardship must be taught again definitely in dollars and cents. Money is life and represents time and labor and denial.

Not a word is said here about missions, but we consider our giving to missions as perhaps the clearest indication of progress or failure. In every step missions is of first importance. We *learn* about missions, we *pray* about missions, we *share* for missions, and we *worship* Him who said "Go ye into all the World." The missionary generosity of the parish has been traditional for twenty-five years.

FOLLOW. Here let me quote from our booklet announcing the Three Year Plan*:

"This second word, which should come after *Turn*, I have saved for the close because it includes the whole plan. All that has been written under the other six words is open to grave questionings. Does to *Turn* to Christ mean simply to have your baby baptized? Does "*Learn of Me*" mean only to borrow a book from the Christ Church Library or to attend a lec-

*Copies may be obtained by writing to Christ Church, Cambridge, Mass.

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ture course? Is *Prayer* covered by using a leaflet? Can *Sharing* one's life be expressed in a pledge of money to the parish and to missions? These and other questions arise whenever an attempt is made to reduce intangible spiritual realities to definite quotas. And yet, there is no other way of disciplining ourselves and seeing where we stand but to take some arbitrary goals and make for them.

"To Follow Christ sums it all up. And the real way that this is going to be pos-

sible for us in the years ahead is if clergy and people draw closer to each other. After all the lectures and services and books there remains the contact of person with person. 'One loving heart sets another on fire.'

"What we want most of all in Christ Church Parish is more calling by the clergy and more opportunities for talking with individuals.

"Old Christ Church may not grow bigger, but it must grow deeper."

This World is Being Encircled by Christ's Love

By the Rt. Rev. Harry Beal, D.D.

Missionary Bishop of Panama Canal Zone

Consecrated in mid-January (see February issue, p. 86), Bishop Beal immediately proceeded to his new jurisdiction. The accompanying article, the Editors are confident, is but the first of many contributions to these pages from the new Bishop.

I HAD BEEN in the Panama Canal Zone but two weeks when I went with the Rev. Arthur F. Nightengale, rector of St. Paul's Church, Panama City, to visit the leper colony at Palo Seco. Despite the care of a parish numbering some 1,100 colored communicants, Mr. Nightengale goes every Monday morning to celebrate the Holy Communion in the Chapel of the Holy Comforter at Palo Seco. I accompanied him again, four weeks later on Easter Monday and this time part of St. Paul's choir went with us.

There are sixteen communicants at Palo Seco. Last year they were asked to give ten dollars to the General Church Program. Now imagine you are a leper at Palo Seco. The United States Government allows you \$1.50 a month for spending money: for tobacco, a little finery, or some new clothing. In addition, if you are able to do so, you earn a little extra money raising vegetables or catching fish from the sea.

As the year drew near its close, our communicants had gathered together \$3.25. The doctor in charge (who is

Jewish) contributed \$1.75, to make it \$5. Good for him! Then one of our men there, resolved that the Church at Palo Seco should not fail, contributed the remaining \$5 from his scanty funds.

Palo Seco is a lovely spot beside the Pacific, reached by crossing the canal at Thatcher's Ferry. The Chapel of the Holy Comforter stands in the midst of the colony and is used on Monday mornings by our clergyman and on Thursday mornings by a Roman priest. We all use the same altar.

Most of the 105 patients are Panamanians. Our own communicants are West Indian colored people. Most of the patients are able to be about, and only in the infirmary does one see some of the later stages of the disease. About ten per cent are released as cured. The patients have their own hall for sound pictures, a dancing pavilion, and a beautiful beach for sea bathing. On the little hill behind the colony rises a tall cross, placed there by one of the Roman *padres*.

At our services the altar book rests on a fine brass bookrest, the gift of lepers in Japan. This is the inscription:

From members of St. Barnabas' Mission
Kusatsu, Japan
To Mission of the Holy Comforter
Palo Seco, 1922

As man's need is one, so is this world being encircled by good will and brotherhood in Christ!

The Spirit of Missions

PICTORIAL SECTION



LEPER CHURCHMEN, PALO SECO COLONY, CANAL ZONE

The Rev. A. F. Nightengale (front left) rector of St. Paul's Church, Panama City, regularly ministers to this congregation. On a recent visit he was accompanied by the new Bishop, the Rt. Rev. Harry Beal, who describes the event on the preceding page



KULING SCHOOL GROUP VISITS CHINGTEHCHEN PORCELAIN WORKS

To make graphic their study of Chinese civilization this class of sons and daughters of missionaries took an excursion to the famous porcelain center. Efforts were lately begun to raise an endowment fund to honor Bishop Lloyd (see May issue p. 213)



CAPTAIN MOUNTFORD TALKS TO SCHUYLER (VIRGINIA) QUARRYMEN

Church Army is carrying the Gospel to men and women and children in many remote and neglected corners of our country including rural sections of the South and Indian reservations in the West



CONGREGATION, ST. ANDREW'S MISSION, BAYOU DU LARGE, LOUISIANA
 Famous for its Christmas festival in Lent, this mission twenty miles southeast of Houma,
 has prospered under the leadership of the Rev. Gardiner L. Tucker and has more than
 one hundred fifty members



SERVERS' GUILD, ST. PAUL'S UNIVERSITY AND MIDDLE SCHOOL, TOKYO
 The more than twenty members act as servers, cross bearers, flag bearers, and readers
 at the fourteen daily services held each week in All Saints' Chapel. In the center are
 the Rev. H. C. Spackman, the Rev. T. Takamatsu, and the Rev. K. Maejima

5000 Japanese Churchmen Attend Nippon Sei Ko Kwai Jubilee Service



For three days, April 28-30, Churchmen from all over the Japanese Empire gathered in Tokyo to commemorate the fiftieth anniversary of the first General Synod of the Nippon Sei Ko Kwai which marked the establishment of the Japanese Church as an autonomous branch of the world-wide Anglican Communion. This picture shows the vast multitude which came together on the second day of the celebration for the anniversary eucharist, celebrated by the Presiding Bishop of the Japanese Church, the Rt. Rev. Samuel Heaslett, assisted by the Bishops of the Tohoku and Kyushu.

Next month THE SPIRIT OF MISSIONS will devote practically its entire issue to the story of this celebration and the life of the Church in Japan during the past half century. The inclusion of the above picture in the present issue was made possible by exceptional cooperation of our missionaries in Japan and the excellent mail service now provided between the United States and the East. Mailed in Tokyo on May 2 the picture crossed the Pacific on one of the fast Empress liners. Air mail from Seattle brought it to New York in time for publication in this issue



ST. LUKE'S CHURCH, MANILA
 One of our oldest congregations in the Islands, this mission cares for Filipinos in the Trozo section



FUTURE BRICKLAYERS
 Students at St. Paul's School, Lawrenceville, Virginia, learn useful trades through doing the actual work involved

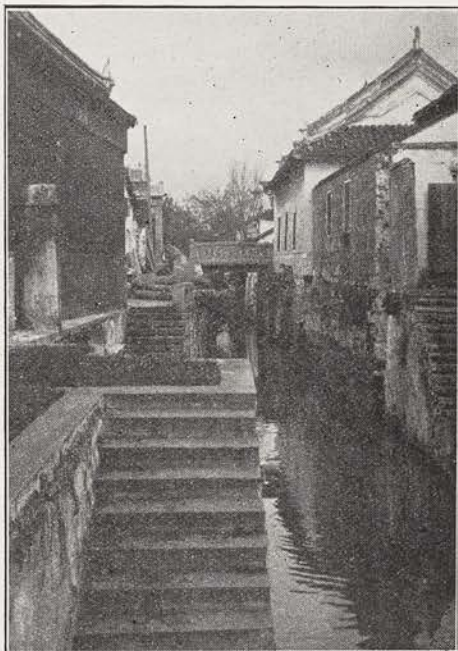


PROCESSION TO MISSION OF ST. MARY THE VIRGIN, ITABO, CUBA
 Several years ago, the Rev. J. H. Piloto extended his ministry from Cardenas to the country people thirty-five miles away. The work grew until soon a permanent place of worship was needed. Bishop Hulse dedicated that building on April 18



JAPANESE IN BRAZIL.

Clergy and lay delegates meet in convocation to discuss problems of the ministry to the colonists



SOOCHOW CANAL

Used by the Chinese as a waterway, for drainage, for washing and for drinking purposes!



KINDERGARTEN, ST. AGNES' SCHOOL, KYOTO

Some of the young women in charge of the Church's fifty-nine kindergartens in Japan received their training in this practice school at St. Agnes'. These kindergartens and their teachers are among the Church's prime evangelistic forces in the Empire



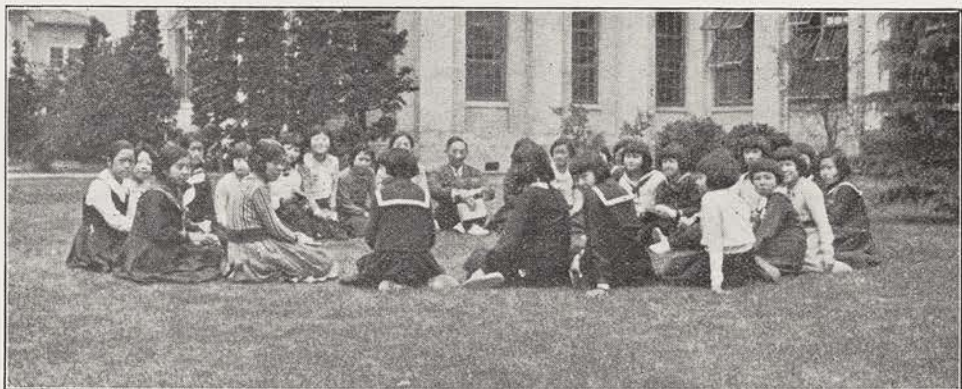
CONFIRMATION CLASS, ST. JAMES' MISSION, WOOSUNG, CHINA

One evidence of the response that China is making to the Church's Message today. On page 261 of this issue Dr. Pott tells why this opportunity calls for increased help from the Church in America



FIELD DAY AT VOORHEES SCHOOL, DENMARK, SOUTH CAROLINA

This annual event brings all the Negroes of the neighborhood directly under the influence and inspiration of the school. Similar opportunities are offered by all the nine schools of the American Church Institute for Negroes



BIBLE CLASS AT ST. MARGARET'S SCHOOL, TOKYO

A recent observer says that at this school "first things come first, and second things second. In every way the school has solved the question of how religion can fill its best role in the life of a school"

"Her Richest Gift was Her Life"

The romance which, as a girl, Mathilda Campbell Markoe* found in the Church's Mission continued and grew throughout her long life

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

Retired Bishop of Massachusetts

IT IS DIFFICULT for a friend of Mrs. John Markoe to sketch her life without using language which would seem to those who never knew her superlative. I shall try to use self-restraint and keep well within the bounds of truth.

Mathilda Campbell Markoe was born in Philadelphia on March 12, 1849, and lived there throughout her long life. She was the great-granddaughter of George Mason of Gunston Hall, Virginia, author of the Bill of Rights of Virginia, and daughter of St. George Tucker Campbell and Betty Mason. She made no effort to conceal the fact that the blood of the Old Dominion coursed richly through her veins: indeed she could not conceal it for the courtly manner, the enunciation of certain words, and a fragrance of the South betrayed her. And if any Philadelphian cast aspersions upon the South or the Democratic Party they heard from her.

As a little girl Tilly Campbell simply sparkled, eyes, curls, hands, and feet; her whole person was alive and alert. Entering Society years later she captivated everyone young and old. At the age of eighty-eight the curls were still about her head and behind her ears. Her smile and contagious laugh, her quickness at repartee, her intelligence, and her gay air always gathered a circle of admirers. In those Victorian years waves of religious emotion, hours of religious instruction, did much to form the ideals and mold the characters of the young women. Bible

classes were held by the dominant and persuasive Mary Coles which deeply influenced for a generation the young women of Philadelphia's Society. While Tilly Campbell lost nothing of her gay manner, she deepened in faith and ripened in intelligence: she gained a full grasp of Christian doctrine and entered with devotion into the worship and activities of the Church. To her there was romance in missions: Bishop Hare, Missionary Bishop to the Dakota Indians, was from the red brick houses and the white marble steps of Philadelphia. He was one of them, their friend, their hero. To the men and women of Philadelphia missions, foreign and domestic, were very real: and these young people threw their enthusiasm into them.

With the opening of the Civil War, Tilly Campbell of Virginia blood, made her decision and worked for the Union, supporting the Northern cause. The soldiers came home and a few years later she married John Markoe, a colonel in Grant's army, whose sword still hangs over her library door as a reminder that there is no North or South but a United Nation.

During the twenty-two happy years of her marriage Mathilda Markoe, hospitable, beloved by all who knew her, developed in mind and spirit. She was an able woman and had a brilliant mind: always a reader, broad in her sympathies, with a good memory, she was an exceptional conversationalist. Her devotion to the Church, her interest in theological subjects, her zeal for missions, were evident to all her friends. Her life was full and happy. On the death of her husband she

*The Editors are honored to be able to share with their readers this intimate sketch by a distinguished Bishop of a devoted friend of the Church's Mission whose earthly life came to an end on the Wednesday after Easter, March 31, 1937.

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was left with a stepson, James Brown Markoe, devoted to her, of high character, and entering his life work. With these two the future seemed full of promise until in attempting to save the lives of others in an accident, James Markoe was killed. The widowed mother now faced life alone. Friends and relatives gathered about her and remained about her for more than thirty years until her death. With serenity, buoyancy, and cheer she lived on: her house was always open to guests: but there was even in the happiest hours a feeling of those who loved her that in her innermost life she was passing her years alone in the company of her Saviour.

Her house on Locust Street in Philadelphia was built for herself; and was therefore spacious, open, hospitable, homelike, and easy. Few houses in this country have received a more varied, interesting, and distinguished company. Strangers from other lands, especially England, were brought to meet Mrs. Markoe simply because she was an American lady, interesting, charming. Literary men and women, soldiers, men of large affairs, Bishops and missionaries, looked her up and received her welcome. It was a rare Missionary Bishop who did not come soon after his consecration to receive her encouragement. While she gave most generously of her income and at times of her principal to the routine calls of the Church and the missionary budget, she had that rare faculty of discovering or feeling just where an unexpected gift would help and cheer. Many are the missionaries and charitable workers who have found unexpected checks in their mail. From its inception in 1866, the Indian Hope Association, founded to help Bishop Hare, claimed her leadership. She called herself and was called the Grandmother of the Woman's Auxiliary, and there is probably no woman in the Church who has attended more of the great meetings of the Auxiliary than she. Her interest in the meetings of the Gen-

eral Convention and her intelligence in the subjects discussed were lasting. She did not want women to have a vote in Convention but she had no intention of concealing her opinions upon the subjects in hand.

For half a century the Island of Mount Desert has been a mecca for summer pilgrims from over the country and from England. To Larchsea, Mrs. Markoe's cottage at Bar Harbor, many of them came and upon her piazza looking out upon Frenchman's Bay, or in the lovely garden, planned and planted by herself, they gathered about her for talk. Age did not seem to count with her: young people surrounded her at sixty, seventy, and eighty, as did her contemporaries. She was a trustee and reader for the local library, an officer of the Red Cross, and as keen throughout August to encourage missions and Church work as in Lent.

Some fifty years ago she befriended a young Englishman who had come to Philadelphia to study banking. Her house was his second home. After his return he wrote her every week; summer after summer he came to Bar Harbor to stay with her. Last summer was his last. Montagu Norman, Governor of the Bank of England, said his farewell. Archbishop and Mrs. Davidson had deep appreciation for her and her visits at Lambeth Palace were long and happy.

One cannot run over the list of missions, missionaries, parishes, Church institutions, and charitable objects in which she had personal interest and for which she gave in thought, prayer, and contribution without seeming to exaggerate, but the records are evidence. Her richest gift to the Church and to her friends was her life. Strong, humble, gracious, and full of charm her last years revealed her valiant soul: suffering day and night, weary, she never weakened or complained, but with sweet voice, gentle manner, from conviction and consummate faith she greeted her friends and slowly, quietly sank into the arms of her Saviour.

In an early issue—An American librarian, Miss Ruth A. Hill, temporarily on the staff of the Boone Library School, Wuchang, will tell what this school means in the life of modern China.

Bonds of Our Common Faith and Order

Second World Conference on Faith and Order
at Edinburgh will consider questions designed
to draw closer these lines of understanding

By the Rev. Angus Dun, D.D.

Professor, Episcopal Theological School, Cambridge, Massachusetts

IN THE WEEKS just ahead several hundred men and a very few women—some of us think, too few—will set sail from New York, Montreal, Australia, South Africa, Holland, Sweden, India, China, and the ports of France and Germany on a journey to Edinburgh, to take part in the second World Conference on Faith and Order. Among them will be representatives of practically all the divided communions of Christendom, with the major exception of the Church of Rome.

As they land at Southampton, Liverpool, or Glasgow they will watch with excited interest a scene that carries a lesson for all concerned with Church unity. From the bow of the ship and from the stern small lines will be thrown across the water to outstretched hands on the dock. These little lines would never be strong enough in themselves to warp a great ship into the dock. But attached to the lines are heavy hawsers, and when they are hauled in and made fast the winches turn slowly and the ship at last "comes to port." Only then can the gangways be lowered and the travelers crowd over them to meet old friends or set out in search of new friends. The flow of life from ship to shore can not come until the often exasperatingly slow work of throwing the lines and hauling in the hawsers and making fast has been done. Often the first lines thrown fall short. Sometimes two or three men in a tiny dory or skiff have to carry the loop of the hawser from the ship's side to the dock. So hundreds or even thousands wait for a few men to make it possible for them to meet and mingle in all the activities of common life.

There is a parable here for the Churches. Like ships they are heavy things that carry a precious cargo of human life and of things that enrich human life. Their momentum is great; the momentum of tradition. Currents of deep-flowing feeling and winds of opinion move them. Their pilots are cautious men who will not be hurried.

It is dangerous to carry a figure too far, but let us run the risk. The travelers who bear the name Christian all seek a city fairer even than Edinburgh with its castle and its shrine set upon a rock. They cannot be content until they are united in the common life of that city "which hath foundations whose builder and maker is God." To that city men travel in the sturdy ship "Presbyterian", the proud ship "Anglicana", and a host of others.

The parable will grow hopelessly mixed if we press it further. The point is that if the human lives that travel in these many ecclesiastical vessels are to come together in a common life of prayer and communion and service they must all reach a "common ground." And it must be "holy ground." There is no reaching this goal without the patient work of throwing out the lines of contact, beginning with little ones and going on to bonds strong enough to take the strain, until at last life can flow freely between them all.

Let us drop the parable now and turn to more sober prose, just keeping the single figure of the little lines of contact that lead on to the great reunion. The separated Churches are seeking a unity in life and worship. They cannot have it simply by wishing for it, though they will

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ARCHBISHOP OF YORK

Chairman, Continuation Committee, World Conference on Faith and Order. The second world gathering meets in Edinburgh, August 5-18

certainly not have it without that. Lines of contact must be thrown across the distance that separates them. No single bond will suffice. It will take the bonds of common work and common prayer, of common faith and common ministry to bind them together in a way that will make it possible for those now separated to realise their divine calling as the one "people of God" and to share with one another the gifts of the Spirit that they carry in their separate vessels.

No one should exaggerate what a conference such as that at Edinburgh may reasonably accomplish. Nor should anyone minimize it. It is a throwing out of the lines of contact across the distance that separates the many communions. At the least there are the lines of personal contact. But these in turn lead on to lines of understanding, which if skillfully and patiently used will bring stronger bonds within reach. Ten or fifteen men will carry these lines from our Episcopal Church to a point where they can make contact with other little groups coming from many other Churches. What are fifteen men in the face of the hundreds of thousands who make up our Church? How can such little groups draw together

millions of separated Christians? Think of them as the two or three in the dory, pulling away from the sides of the great liner, and you see their task in true perspective. And pray for them that they may lay hold of the right lines and make them fast.

The Edinburgh Conference is particularly concerned with the bonds of common faith and order. Its task is to make more secure the lines of understanding at four main points, listed in the conference program under these headings:

1. The Grace of our Lord Jesus Christ
2. The Church of Christ and the Word of God
3. The Ministry and Sacraments
4. The Church's Unity in Life and Worship.

Under the first heading we shall be wrestling for mutual understanding and a sufficient community of mind on such questions as these: What do we mean by the grace of our Lord Jesus Christ? Do we mean the undeserved forgiveness of God? Do we mean the power to lead a faithful and loving life? Is this grace of God offered to all men and are they free to accept or reject it? Or is it offered only to those whom God chooses and is the power to accept it wholly dependent on His giving us the faith to accept it? Is there a special kind of grace that comes through sacraments and is not available in any other way? How far must we agree on these questions before we can enter into full communion and fellowship with one another?

Under the heading, The Church of Christ and the Word of God, we shall be talking and praying together over questions like this: What do we mean by the Word of God? Is it the name we give to all the Truth God reveals to us? How does God's saving Truth come to us? Is the Word of God to be identified with the words of Scripture as they stand? Is it the teaching about God and Man and Sin and Christ which the Churches have gathered up as essential in their creeds and confessions? Is it in its deepest meaning just Christ? Can Churches work together and pray together and have

BONDS OF OUR COMMON FAITH AND ORDER

communion with one another without agreeing about the Word of God? Can there be a true Church without the preaching of the Word by living men?

The topic of The Ministry and Sacraments will bring us to questions such as these: What is a sacrament? What do sacraments bring to men and how do they bring it? Are Christians who make no use of sacraments, such as the Quakers, shut out from communion with God in Christ? If they are not, what follows? What do we mean by the "validity" of sacraments? Is it a useful way of speaking? How many sacraments are there? Should we deny the effectiveness of sacraments performed by any Christian body which believes itself to be obeying what Christ appointed for His Church? Is it essential for a united Church that there be a ministry universally recognised? Must this be an episcopally ordained ministry? Why?

The fourth topic, The Church's Unity in Life and Worship, will lead us into questions such as these: What is the nature of the Unity which God wills for His Church? Is spiritual unity enough or must we seek an outward and visible unity? Is intercommunion between Churches otherwise distinct our goal or must we work for some common organization? What do we mean by organic unity? What do we mean by the communion of saints? What are the chief obstacles to the kind of unity we should seek? Must we have a common ministry before we can have intercommunion? What are the next steps?

We shall not come away from Edinburgh with all these questions answered, least of all to everyone's satisfaction. But we shall come away with our thinking deepened and enriched by contact with



THE BISHOP OF OHIO

The Rt. Rev. Warren L. Rogers is the head of the delegation of this Church to the Oxford Conference, July 12-26

Christians of other traditions. And those who have had any experience with the Unity movement know that out of these seemingly little beginnings stronger bonds between the separated Churches are being drawn across the distances between them. Out of a few personal contacts wider personal contacts follow. Out of discussions come further studies together. Out of further studies come books that are the common possession of all the Churches. Our many minds, which ever remain limited by our personal histories and traditions, draw together in the "mind of Christ" and we know more of "the depth of the riches both of wisdom and the knowledge of God" as we draw together.

This is the third article in a special series on the two great Christian conferences being held this summer in Edinburgh and Oxford. Further articles of timely interest will appear in early issues.

1 1 1

The Bishop of London will be the celebrant at a special service in commemoration of the fiftieth anniversary of the reconstitution of the Anglican bishopric in Jerusalem on June 17 in St. Paul's Cathedral, London. The Bishop of Jerusalem will be the preacher. The Church in America participates in the Jerusalem Mission through the Rev. C. T. Bridgeman whose work as educational chaplain is maintained by the Good Friday Offering.

Read a Book

Recommended by the Rev. A. C. Zabriskie, S.T.D.

Read a Book, this month represents, through the persons of the guest contributor and of the author of the recommended book, two seminaries of the Church, Virginia and Cambridge, noted for their missionary zeal. Both the Rev. A. C. Zabriskie and the Rev. James Thayer Addison are well known contributors to these pages while the latter is also the author of several books of interest to Churchmen including Our Expanding Church (New York, National Council, 1935, 25 cents), The Way of Christ, A Book for Young Readers (New York, Houghton Mifflin, 1935, \$1.25), Life Beyond Death in the Beliefs of Mankind (New York, Houghton Mifflin, 1932, \$3) and The Lord's Prayer (New York, Morehouse, 1937, 50 cents).

JAMES THAYER ADDISON, professor in the Episcopal Theological School, Cambridge, is one of the foremost American students of missions, and into *The Medieval Missionary*, (New York, International Missionary Council, \$2) he has put the fruit of several years' painstaking and comprehensive research. Furthermore, he writes in a very clear and interesting style. The result is not only one of the most important missionary books of recent years, but one that will hold the attention of the layman as well as of the technical student; the person with a general interest in the Middle Ages as well as the one concerned specifically for missions.

Dr. Addison, in discussing the motive and training of the medieval missionary, brings out very well the difference between the Celtic and the Roman. The former, as exemplified by Columbanus, were driven by a combination of *wanderlust* and ascetic devotion. "In a sense not ignoble the *peregrinus* was more concerned to save his own soul than the soul of others." They worked chiefly among people already nominally Christian. Being "saintly adventurers rather than sane builders," they were unable to found a lasting and effective Church. The Ro-

mans, typified by Boniface, were primarily converters and organizers. They worked with an eye to the future and they founded Churches that endured. So, for all the heroic devotion of the Celts, the Christianity of Western Europe became entirely Roman.

Few people realize how great a part was played in the evangelization of Europe by kings. Their influence was exerted in three ways: some recent converts caused the conversion of their own subjects; some powerful sovereigns lent support and protection to men working among weaker neighbors; some conquering monarchs forced their vanquished enemies to be baptized. Of course the motives of these kings were mixed. They were animated in part by genuine Christian conviction and in part by the desire for something to unify their peoples. One finishes this chapter wondering whether economic and cultural factors also influenced their activities.

It has always been recognized that monasticism played a vital part in the evangelization of Europe, and Dr. Addison brings this out forcibly. "The monastic missionaries did not commence their work as the earlier secular priests would have done by arguing against the idolatry, superstition, and immorality" of the pagans, but by starting in the midst of the pagans a small community living in a different way. The purity and integrity of their life won the respect, and their benevolence won the gratitude, of their neighbors; and when this had been done "these monastic missionaries went among them with the Word of God in their hands and preached to them the doctrines and pure morality of the Word of Life." One wonders whether in trying to reach those elements in our own land which the Churches scarcely touch at all

today, there is need similarly for "missionaries" to go and live among them, identifying themselves with them and speaking their faith as opportunity offers to fellow-workers in shop or factory. Perhaps such workers would have an influence that the normal parish priest does not have.

The papacy had a subordinate share in the evangelization of Europe till the thirteenth century; "The aid of kings and princes, in view of the political organization of the time, was indispensable; the work of the monks, in view of the ecclesiastical organization, was quite as plainly inevitable; but the assistance of Popes, while normally an advantage, was seldom a prime necessity. . . . Only in exceptional cases does the papacy stand out as a dominant factor." The great exception of this generalization is Augustine's mission to England; while Boniface, though his work was not initiated or controlled from Rome, was greatly influenced because of his own respect for the See of Peter. This chapter was to me the most interesting in the book. It contains a noteworthy section on the conversion of the Prussians by Cistercians, Dominicans, and Crusaders, and brings out clearly the tragedy of Bishop Christian who called in military allies to help his mission only to have them get out of hand and do much harm to the Christian religion.

The last chapter is on The Missionary Message. The early evangelists hit at the folly of idolatry and the necessity of serving the true Creator and Judge; they appealed to the hope of future happiness; they cited the prosperity of the Christian nations as proof of the superiority of their religion. It was a crude message, adapted to crude and uneducated hearers. There was much about the power of Christ the King and very little about His sufferings. The latter would have been quite incomprehensible to the hearers. One wonders, again, to what extent the new converts' idea of God and Christ were derived from the dramatic ritual of the Mass rather than from the spoken word.

This book is of high value. It adds to our historical knowledge. It contributes to our understanding of the spread of the Church and its faith. It brings before us a number of very great Christian men—Columba, Aidan, Gregory I, Boniface, and many others. It shows how the Roman Church adapted itself to the people it was working with and with what wisdom its men built for the long future, while the Celts, more concerned for personal holiness and less for a permanent institution, had less effect on the centuries. Incidentally, it teaches some of the fundamentals of missionary policy in any age. It deserves a wide reading.

THE WAY OF THE WITNESSES

AS A SURVEY of the early Church in her missionary capacity, I have come across nothing quite as stimulating and logical as *The Way of the Witnesses* by Edward Shillito (New York, Friendship Press, \$1). Given the three indubitable facts which the author states as "The Person, The Act, and The Community," the urgency of the call to witness was supreme. Mr. Shillito does well in compelling his readers to look at the New Testament as a whole, for only so can we realize just what impression the witnessing to Jesus Christ as God Incarnate must have made on the pagan mind of those early times. In admirable style and graphic terms, he illustrates this by individual examples drawn chiefly, of course, from The Acts and St. Paul's letters. This gives a background and atmosphere of actuality such as is very difficult for the average man of today to acquire. These conditions *really were*; these results *really occurred*. No less worthy of note is the author's vivid appreciation of the difficulties which these early "witnesses" met, only to overcome in the power of the Spirit of Love. On the whole, then, this is a very unusual book, to be recommended to all who have any real sense of the Church's Mission and objective in the world. — WILLIAM CODMAN STURGIS, *Sometime Educational Secretary, Department of Missions, National Council.*

The Forward Movement

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

THE DISCUSSIONS of the final meeting before General Convention of the Commission recently held in the Church of St. Michael and St. George, St. Louis, Missouri, were permeated by a reiteration of the need for a greater enthusiasm and conviction on the part of Church members in meeting their responsibility to bring the light of the Gospel into the life of the individual and the world.

One of the methods urged to achieve this end is the holding of missionary motive conferences. Following the first regional conference in Philadelphia, several dioceses have made use of the material provided and have set up similar conferences. The Rt. Rev. C. S. Quin, Bishop of Texas, planned to hold missionary motive conferences in every parish and mission in his diocese before Whitsunday. The Diocese of East Carolina already has had twelve conferences. Midwestern and Southern regional conferences were scheduled for May. Two regional conferences are planned for the second week in June on the Pacific Coast; one in Berkeley, California, the other in the Northwest. The Commission asked its Committee on Conferences and Retreats to stress to the Bishops the importance of holding in every diocese conferences on the missionary motive, and a retreat for the spiritual preparation of deputies and alternates to General Convention.

The Commission adopted a resolution requesting the Presiding Bishop to ask all the clergy to preach missionary sermons the two Sundays of General Convention, October 10 and 17, and that the Committee on Missionary Education provide suitable material, in collaboration with National Council.

The Youth Committee, under the leadership of Bishop Quin, is to prepare a booklet of programs for the young people.

The Retreat Association is to be requested to aid in retreats and quiet days. Greater evangelistic activity on the part of the laity is sought by the Commission, which commended a number of plans being used by various dioceses.

New literature includes Guide Number Three, *Forward to a Better Economic Order* (five cents) and the children's book, *We Promise* (five cents).

A small book of prayers for individual and corporate use to be issued during the summer will contain a great many prayers that already have appeared in *Forward—day by day* along with others chosen to fit present-day needs. There also will be many well-tried prayers of ancient times and group devotions such as litanies. This little booklet will appear in two bindings: one, in stiff paper at five cents a copy and a second, in cloth at twenty-five cents a copy.

The Advent number of *Forward—day by day* will be a double number, extending to Ash Wednesday, thus bridging the time before and after Christmas found so difficult for proper ordering and shipping of literature.

The full program of the Guides Committee was accepted. This included the completion of the series of longer guides, of which three have appeared, and the preparation of about fifteen short guides, which may be of diversified format. A thirty-two page *Missions Pictorial*, vividly portraying the Church's work at home and abroad, is planned for distribution this fall. The *Pictorial* emphasizes, through pictures, the extent and drama of missions. With a maximum of pictures, and very little reading matter, printed on a large page size of about ten inches by twelve inches, the booklet will be of interest to all persons, young and old.

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

National Council Meets June 15

THE NATIONAL COUNCIL will meet at Church Missions House, New York, June 15-17 to prepare a program and draft a budget for presentation to General Convention. National Council will have the advantage of reports on the missionary outlook from practically every diocese of the Church. Upon the basis of this information the total of the budget will be agreed upon.

It will be remembered that for the past triennium, the Church's missions have been conducted upon the basis of an Emergency Schedule of \$2,313,115 adopted by the General Convention at Atlantic City. That Convention at the same time declared, "that the needs of the Church's work are even greater than the \$2,700,000 budget presented to the Convention by the National Council." Before preparing the program to be presented by the National Council in obedience to canon it must be determined whether this budget total of three years ago or a larger one be the basis for assigning definite items throughout the mission fields. Early reports from National Council confreres are optimistic with respect to the outlook for missionary giving and groups have suggested amounts as high as \$2,900,000, declaring their belief that improved economic conditions, together with the deep impress of the Forward Movement have created a mood which is prepared for greater courage than has been evident in recent years.

National Council has sought also among other things to discover whether in the opinion of the Church the present system of voluntary Objectives has

proved successful and whether or not circumstances indicate the wisdom of return to "Imposed Quotas" on some equitable basis. A further effort has been to secure suggestions with respect to payment of the deficit now amounting to \$782,967. This is a missionary problem of first magnitude. It confronted the Atlantic City Convention, was deferred, and now presses for solution.

These needs will have major consideration as the National Council builds its program:

1. Fixing a budget total capable of maintaining the present missionary program.
2. Providing for the filling of vacancies and making replacements in the missionary personnel.
3. Financing repairs and improvements and providing new equipment.
4. Rehabilitation at Headquarters, notably in the Field Department and the Department of Christian Social Service.
5. Development of a plan by which the deficit may be paid.

Whatever the actual total of budget and range of program presented by National Council at Cincinnati there will be built into it prayerful eagerness that the day of missionary rehabilitation is at hand. All who are interested in the success of this cause learn with delight of many dramatic features tending to arouse interest and inspire zeal which are being prepared under various auspices for the period of General Convention. No mightier issue will engage attention; no more tremendous need challenges the Church.

SANCTUARY

In China

*O China, towering from earth to heaven,
Spreading beyond the eight horizons,
Thou Flowery Land, born of the peaks,
With mighty rivers and endless ranges,
I see thee free at last, and a new era
Dawn on thy people for a thousand years.*

—A National Anthem.

LET US GIVE THANKS for the achievements of past years and for the promise of a new day.

Bishop Nichols has listed as chief matters for thanksgiving in the Diocese of Shanghai: the ending of new reductions in appropriations; nearly 1,000 baptisms last year; peace in the province with evident material and social progress; the practical cessation of any interference with the Church.

In the Diocese of Anking Bishop Huntington gives thanks for new work on behalf of lepers; for the lay readers in the diocese; for the advance toward self-support; and for peace.

From Hankow a missionary writes: "Opportunity is greater than we have ever seen. We are in a new day of peace and order, of prosperity and development, of New Life Movement, of coöperatives, of moral reforms. A teeming life all about us is eager for help. . . ."

INTERCESSIONS

FOR THE REBUILDING of St. Luke's Hospital, Shanghai; foreign graduate nurses for the hospital training schools; more clergy, Chinese and American; the deepening of spiritual life; restoring appropriations.

For more missionaries and more Chinese clergy, in the Diocese of Anking. This is Bishop Huntington's first plea and he adds, "There are many more things for which we should like the prayers of the Church."

Bishop Roots says: "The most serious lack in the Church's equipment for its work in this diocese is due to the depletion of our foreign staff of men and women, clergy, teachers, doctors, nurses." He writes also: "Reduced appropriations are constantly limiting our capacity to meet the extraordinarily favorable situation of our Church work in China now."

O GOD, THE FATHER of all men, who hast given to us thy Son, as Lord of East and West, we pray thee for thy blessing on all those serving thee in China. Grant to the Bishops and their fellow-workers a constant increase of faith, wisdom, and love. Enable them to know thy Son as the Companion of their way and the joy of their life. May they so live and preach the Gospel that multitudes may see Jesus as Saviour and Lord, and be led to worship thee the Father, with the Son and Holy Spirit, one God, blessed for evermore. Amen.

Foreign Missions

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

Across the Secretary's Desk

OUR THREE LARGEST schools in Brazil are steadily moving forward. Southern Cross for Boys in Porto Alegre has gone far over the two hundred mark in students. St. Margaret's School for Girls in Pelotas has more than two hundred students. Independencia at Bagé, a co-educational institution of lower grade has more than twenty-five students.

THE OTHER DAY, in conference with Dr. Paul V. Taylor, who represents the Reformed Church in the United States, upon the faculty of Hua Chung College, Wuchang, he made a statement about the great work that St. John's University has done for the youth of China. I asked him to put it in writing. He has kindly done so. Here it is:

So far as my limited experiences and understanding of the trend of events and ideas in China goes, it is my belief that no single institution in China has had greater influence than St. John's University, in making effective the teaching of Jesus Christ, in moulding the thinking of men and the nation into thought-forms of the idealism of Christianity, and in creating an understanding and sympathetic attitude toward Christianity in the controlling political circles of the present government. Many of the mighty men of the present and of the past have received their basic principles for the building of personal and national morality at St. John's. Without the influence of St. John's the history of China in the recent past would, no doubt, have been difficult.

BISHOP NICHOLS writes that the continuation, in the Diocese of Kyoto, through the year 1936 of the so-called "Emergency Schedule" with its appropriations reduced to what he calls "siege-rations" for all workers and work, has reduced personal efficiency and the ability to reach out towards new endeavors. Worse still, there is danger that the condition will result in a convic-

tion that the work of the diocese is condemned to a static condition. He seems forced to this conclusion in spite of the fact that several congregations in the diocese are giving clear promise of increasing strength. One happy feature is the opening of a mission in a rural region centering around the village of Kamogo in the southern part of the diocese. This was made possible by the gift of a Japanese born in that section, now a prosperous Christian business man in Tokyo. He desires that people of his native village shall have an opportunity of learning the Christian way.

THE BISHOP OF NORTH TOKYO, the Rt. Rev. Rev. C. S. Reifsnider, and I, in friendly correspondence, have been discussing the need for reinforcements in Japan. We are agreed that it will be a long time, perhaps three or four generations, before the Church in Japan will be ready to go forward without foreign priests and foreign women in its evangelistic work. The Bishop has already asked for five clerical missionaries. In his last letter, he asked for five evangelistic women. It will take at least two years' training in the field before they can do effective work, on their own, in the smaller cities and rural districts. He wants two of these women appointed immediately and at least one each year in 1938, 1939, and 1940. He continues:

These recruits, both men and women, would be warmly welcomed by the Japanese workers in the Diocese of North Tokyo. There are certain conditions that will have to be met. For instance: Before their appointment, the prospective women missionaries should signify their willingness to serve under Japanese priests if local conditions require it. So too, the five foreign priests for whom I am asking should be willing to act as associates of Japanese priests, if in the opinion of the Bishop such

THE SPIRIT OF MISSIONS

a strengthening of the Japanese priest is necessary, although normally they would be sent out for pioneer work in an undeveloped part of the diocese. There is a strong nationalistic feeling abroad in Japan, and only a missionary, either man or woman who is willing in the cause of the Church of God, to adjust his or her independent status to local conditions, should be appointed.

We need only such missionaries as are willing to fit into the present situation in Japan. During the two years of special training in Tokyo, along with their language study would be the assimilation of this national psychology, which is necessary to success as a missionary in Japan.

“EVERYTHING GOES WELL at All Saints’, Anchorage, Alaska. We had the best attended services this Easter that we have ever had. The Sunday School Lenten Offering is the largest ever.” This is the message that comes from the Rev. Warren R. Fenn. When Bishop Bentley visited Anchorage in January, fourteen persons were confirmed and another group will be ready for Bishop Rowe when he visits All Saints’ early in the summer. In addition to his work at Anchorage and an occasional visit to the Matanuska Valley Settlement, Mr. Fenn holds regular monthly services at the Government Vocational School, at Eklutna, about thirty-five miles distant. Thirty-

four young people of our own communion are studying there.

THE GENERALISSIMO of China, Chiang Kai-shek, and Madame Chiang, are baptized members of the Christian Church. For several months the Generalissimo and his wife have had a weekly Christian service in their home. One of our women missionaries in Nanking has been asked to take charge of the music and members of different mission stations as well as Chinese pastors have been asked to make addresses. One of the leaders of the group is Dr. H. H. Kung, Finance Minister of China and a lineal descendant of Confucius.

BISHOP SALINAS Y VELASCO recently dedicated a church at Ayapango, Mexico. Years ago the American Methodists had work in the place and later abandoned it. The church building began to deteriorate. Finally, the Methodists donated the building to the Bishop. He and his people cleaned it, put on a new roof, added a sacristy. The Bishop has hopes that the religious life of the people in the community may be reestablished. This church at Ayapango is the sixth that Bishop Salinas y Velasco has consecrated since he became Bishop in 1931.

With Our Missionaries

CHINA—HANKOW

The Rev. Robert E. Wood sailed April 3 from Shanghai on the *Chichibu Maru*, and arrived April 15 in Honolulu, on regular furlough.

CHINA—SHANGHAI

Miss E. M. A. Cartwright sailed March 26 from Shanghai on the *Scharnhorst* and arrived April 14 in Southampton on regular furlough.

The Rt. Rev. and Mrs. John W. Nichols sailed March 27 from Shanghai on the *President Cleveland* and arrived April 13 in San Francisco on sick leave.

Dr. Ellen Fullerton, Miss C. A. Fullerton, Miss M. A. Groff, and Miss Laura P. Wells sailed April 7 from Shanghai on the *Meerkerk* for Genoa, on regular furlough.

The Rev. and Mrs. F. L. H. Pott sailed April 3 from Shanghai on the *Empress of Russia*, and arrived April 24 in New York, on furlough.

JAPAN—KYOTO

Miss Helen J. Disbrow sailed April 26 from Kobe on the *Tatsuta Maru*, on regular furlough.

JAPAN—NORTH TOKYO

Miss Marion Humphreys sailed March 31 from Yokohama on the *President Cleveland*, and arrived April 7 in Honolulu.

Miss Eleanor Heckelman, a new appointee, sailed April 29 from San Francisco, on the *Chichibu Maru*.

LIBERIA

The Rev. and Mrs. Harvey A. Simmonds sailed March 10 from Monrovia on the *Accra*, and arrived March 21 in Madeira, whence on March 24 they sailed on the *Orange Nassa*, arriving in New York April 12, on regular furlough.

Captain George Clarke and Captain Frederick Seddon arrived April 1 in Monrovia, on the *Adda*.

PHILIPPINE ISLANDS

Mr. and Mrs. Bayard Stewart sailed March 9 from Manila on the *Besholt*, and arrived April 28 in New York, on regular furlough.

Domestic Missions

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

Widely Scattered Missions Advance

"THE YEAR 1936," writes the Rt. Rev. L. C. Sanford, Missionary Bishop of San Joaquin, "was one of financial recovery. The contributions to missions were the largest since 1930; the income for parochial expenses showed the first increase since the depression. Some new people moved into our area to take the place of Church members who went elsewhere three or four years ago, and a feeling of encouragement in our parishes and missions was distinctly noticeable."

WHAT HAVE WE done in the Diocese of Marquette during the past year for the Kingdom of God? That is always hard to measure, and to state in definite terms, but perhaps this story will give a picture of the value of missionary work which can never be defined in terms of dollars. Seven years ago I confirmed, in a little settlement, a whole family. Picture a real log cabin house with an old-fashioned parlor; the Communion vessels set on a little table; a father and mother and five children, four of whom were confirmed, all receiving their first Communion together. Seven years passed and the daughter of that family, grown up, and about to be married, brings her fiance to St. Paul's Cathedral (Marquette) to be confirmed. They had driven forty miles, and they will drive it again on a following Sunday so that this young man may receive his first Communion. Is there anything that could picture in finer terms the value of the Church in that young girl's life? It has meant a great deal to her during these seven years. Remember, she has not had the chance to go to church every Sunday, but the memory of that truly apostolic service in her home seven years ago will never leave her.

Here is another side of the story. Malcolm Langley came to us from Minnesota a few years ago, and this last fall

he deliberately gave up a parish where he was loved and honored because he and his wife felt that they wanted to work in the mission field. Now he drives eighteen hundred miles a month to serve his people. He is a missionary of the whole Church because six hundred dollars of his salary comes from the whole Church through the National Council.—H. S. ABLEWHITE, *Bishop of Marquette*.

MISS ANN B. MUNDELEIN, Secretary of Religious Education for the Missionary District of South Dakota, reports an active year for the Correspondence Church School, numbering 320. Lesson leaflets and other materials from the Christian Nurture Series from kindergarten through eighth grade were sent out. The pupils mail answers to their assigned "home work" and a record is kept of each pupil's work. Many letters of appreciation are received from the mothers. *Forward—day by day* and other Forward Movement literature were sent out to 250 isolated adults. Magazines and books from a lending library also were circulated. There are 689 isolated families on the diocesan list, many of whom the secretary has been unable to visit personally because of inadequate funds.

Miss Mundelein also reports that last July, with an average temperature of 117 degrees, insufficient water, and no shade, she conducted two vacation Church schools of two weeks each on the Santee Indian Reservation. "The attendance at both of these schools was unusually good, children traveling over the hot, dusty roads for miles each day, showing how much they appreciate and need the work we are carrying on. The last day at Niobrara the temperature went up to 123 degrees, but we gave our closing pageant and our small hall was filled with enthusiastic parents.

Christian Social Service

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

Madison Rural Conference Begins June 28

FOR FIFTEEN YEARS the National Conference on Rural Work (Madison, Wisconsin, June 28-July 9) has been holding its sessions in coöperation with the Rural Leadership School of the College of Agriculture of the University of Wisconsin. Both of these conferences are pioneers in the field. More recently other conferences have developed at other agricultural colleges and Church conferences have grown up with them. The revived interest in rural America has made these conferences increasingly important.

The courses offered by the university cover the general field of rural sociology and include such subjects as Better Education in Town and Country, the Modern Community, Rural Life, The Family, and Personality and Social Adjustment. Field trips and case studies of actual rural communities are also planned.

The Church conferences supplement the university courses by giving the Church's approach to its town and country work.

This year's program is a joint project of this Department and the Department of Domestic Missions. The Executive Secretaries of both Departments will be present during the sessions.

The Church conference is especially fortunate this year in having Professor Roy J. Colbert of the University of Wisconsin as one of its teachers. Professor Colbert has long been one of the lay leaders of our Church in realizing the opportunities of the rural ministry. He will lead three sessions on The Church and Present-Day Social Movements.

Other conferences and their leaders will be: The Nature of Preaching, three sessions by Bishop Bartlett of Idaho; The Nature of the Ministry Today by Bishop Kemerer of Duluth; The Forward Movement in Town and Country Churches by a representative of the For-

ward Movement Commission; Mountain Mission by Mail by Mrs. E. M. Little of Concord, New Hampshire; Christian Social Service in Missions and Parishes by the Executive Secretary of the Department; and The Church and the College Student, by the Rev. L. E. Nelson, of Madison. In addition there will be group discussions of common problems.

CMH CONFERENCE

EVERY TWO YEARS the National Council CMH calls together the board members, executive secretaries, and staff workers of its diocesan societies for a week's conference on its work. The first conference was held at the McLean Farm which gave its name to all subsequent gatherings. This year the conference is meeting at St. Mary's School, Peekskill, New York, June 21-25.

Mrs. Theodore W. Case as president of the National Council CMH will preside at the conference and the Rev. Shirley C. Hughson, O.H.C., will act as chaplain. Mrs. John M. Glenn will represent the Executive Committee. Board and staff members are expected from all branches of the society.

The conference will have as a background for its thinking a consideration of the Social Security Act and its influence upon private social work agencies. This will be presented by Miss Jane Hoey, Director of the Bureau of Public Assistance of the Social Security Board.

Following this, two full days will be given to consideration of CMH policies and program. In 1931 a first statement of policies was printed. It has served its purpose well but six years of experience make a restatement necessary. The Publicity Committee will lead one period.

Beginning Wednesday evening and continuing until Thursday noon a quiet period will be conducted by Fr. Hughson.

Religious Education

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

Planned Parochial Religious Education

EVERY PARISH has a parochial program of religious education. Sometimes it is planned; sometimes, like Topsy, it just grows. But probably Topsy would have been worth more in the world if her life had had some proper planning.

A parish program is not merely an aggregate of courses. It is a planned arrangement of courses and activities for the purpose of helping to the fullest enrichment of the Christian life of the parish. Making such a program is in some respects like making a cake, you must have the right ingredients and you must mix them properly. An accumulation of courses is not a program of education any more than a pile of flour is a cake. There must be variety, and the flavors must be wisely blended.

The ingredients of religious education are four: worship, study, work, and fellowship. A parish program of religious education must include carefully worked-out plans for worship by all persons who are to be educated. Worship is not separate from education. There is more education of heart and head in regular, earnest worship than in any other activity.

Study is another essential ingredient of all education. There can be no healthy Christian growth without intellectual advance. Piety cannot take the place of knowledge. People need to keep on learning as long as they live. Every parish should plan adequate opportunities for all its people to learn more of the meaning of the Christian religion. Classes, discussion groups, reading circles, a parish library, these are all means of learning.

Work is an ingredient of education. To work for the Church is to learn of the Church, to work for God is to learn of God. A parish program of religious education must include a list of tasks in the Church, tasks so many and so varied that every boy and girl, every man and woman

bears some real responsibility for the work of the Church. Often this is not easy to do, but there is no real education where there is no work done.

Christian fellowship is part of Christian education. Friendship and coöperation with others is part of the process of Christian growth. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" A parish program of education must include plans for developing the practices of friendship and coöperation in the lives of all in the parish.

How are these ingredients of education to be combined? It is a poor cake in which the different materials are not blended, and it is a poor educational program in which the different elements are kept separate.

We must not carry on these four essential parts of education separately. Study and worship must be closely related to one another. Likewise the work that is done in the Church should grow out of the study and the worship. If a class is making a calendar for the Church year this should involve a study of the meaning of the Church year and should lead to a fuller appreciation of the differing tones of worship in the different seasons of the year. The four strands in religious education should be woven into a unity of experience in the lives of the pupils.

Equally important is it that there should be a unity of all ages in the educational program of the parish. Too many people have gone to an extreme in emphasizing the differing needs of various age-groups. To be sure, the needs are different, we must not try to give the same education to the kindergarten and to the adult group. But if there is to be difference in our educational methods there must be harmony. The beauty of a good

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choir is that different voice-parts blend in a large harmony. The four parts are not different and unrelated pieces of music.

The educational program of a parish should manifest this harmony. True education calls for the coöperative work of many different persons. For example, a good kindergarten will have an adult leader with several teen-age girls as assistants, and with a supporting committee of men and women to provide the necessary equipment for the classes. Here are at least four different groups all working harmoniously to one end. The children worship and learn, the teachers and committee members work and learn. This one class is an activity in which many different persons are woven into a pattern of worship, study, work, and fellowship.

A parish program of religious education will be a carefully planned organization of the parish so as to provide opportunities for every person in the parish to grow in the Christian life. It will not be merely a list of separate classes or diversified projects. It will be a wise and inclusive plan whereby every parishioner finds a specific place wherein he can offer to God and to man his deepest worship, his best study, his most worthy work, and his richest fellowship.

College Work

The Rev. T. O. Wedel, P.H.D. *Secretary*

I HAVE RECENTLY written a pamphlet on student work which might be of interest to a larger clientele than the relatively small college work mailing list. The pamphlet is entitled *The Church's Work with Students* and costs, alas, ten cents. Whatever be its merit, it is at least exploring a new field—discussion of the actual problems involved in student work itself.

The pamphlet describes the environment in which our college work takes place as I have seen it in my wanderings—the college community, so like and yet so unlike other communities; the faculty and the tremendous influence which they

can have on the religious beliefs of students. Then we look at the student himself; not as a "problem child," but as a perfectly normal young person placed in a strange setting and wrestling with great problems of adjustment.

The second half of the pamphlet deals with the tools and techniques which are available to the college pastor. Of the tools, first and foremost is the Church herself, her teachings and her services. Then the rectory, with its opportunities for informal social contacts with students individually or in small groups. Finally, the parish house with all that it implies of organized groups, young people's societies, debates, discussions, and forums.

The techniques which are stressed are instruction, service, and pastoral care. College students as a group are religiously quite illiterate. They often need to learn the A B C's of Christian belief. And when they are presented in a mature and understandable way, students accept them eagerly. As the pamphlet states, "the whole future of the Church hangs somehow in the balance. It is, in the last analysis, the relevancy of any religious view of the world involving 'things unseen' which is being questioned in the modern world."

The section devoted to "service" is brief. It simply calls attention to ways in which students can be trained, during their college years, to take an active part in the work of the Church when they take their place as adult members of their home parishes.

Finally, pastoral care is discussed with particular emphasis on the thorny problem of calling on students.

The pamphlet does not present a "program" for student groups. It does not even speak much of such groups as organizations. These are all matters which must be arranged according to individual circumstances. But some of the principles set forth may apply to wider fields than just that of college work. There may be useful hints for any clergyman who works with young people. That, at least, is an excuse for a description of the pamphlet here.

Department of Publicity

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

THE FORWARD MOVEMENT is distributing copies of *Publicity for the Church*, the Department's handbook, urging new consideration of the use of planned publicity in promoting the Church's work.

MORE TESTIMONY as to the relative value of motion pictures and lantern slides in presenting missionary information: Writing about the Visual Unit on the Southern Mountaineers, an official of the Woman's Auxiliary in Southern Ohio says, "It is a good lecture. My audience seemed to prefer it to the motion pictures." That is the experience of many as evidenced by a growing demand for the new Visual Units.

THE DEPARTMENT will undertake, as in previous years, to distribute the news of General Convention through every available means. At the past two Conventions, much dependence was placed upon the coöperation of members of the Convention, Bishops and deputies, who acted as correspondents for their home-city newspapers. This proved to be one of the most effective means utilized, and it is hoped that the number of such correspondents will be greatly increased this year. The Department supplies the news in such form that the labor of correspondents is not burdensome, and the suggestion is made that Convention members shall arrange as early as possible with local newspapers for such special correspondence; notifying the Department that the arrangement has been made.

AS A LENTEN project, young people of St. Mary's Church, Hillsboro, Ohio, disposed of one hundred copies of THE SPIRIT OF MISSIONS and secured nine yearly subscriptions. In a congregation of 150 communicants, this shows careful and thorough work . . . recognized with grateful appreciation.

THE REV. G. WARFIELD HOBBS is sending a letter of appreciation to clergy of the Church, expressing on behalf of the Presiding Bishop his gratification at the response to the Department's promotion of this year's Good Friday Offering. At the end of the first month the offering had exceeded the amount received in the first two months last year, and a much larger number of parishes had participated.

A NEW DEPARTMENT of Field and Publicity has been organized in Western New York, with the Rev. G. Napier Smith, rector of Grace Church, Buffalo, as chairman. The department will attempt to promote a deeper interest in missions, and to disseminate general knowledge of the Church's work. It will also operate a speaker's bureau, composed of local clergy who will equip themselves to speak effectively about the various mission fields.

This might be a hint to other dioceses which do not have live publicity organizations . . . a classification which includes many.

THE EDITOR of the *Arizona Church Record*, the Rev. James R. Helms, had a novel and praiseworthy idea for his diocesan paper this spring. He had reprints of the pictorial section of the April and May numbers of THE SPIRIT OF MISSIONS bound as the inside signature of his paper. He says that the result is very satisfactory and intends to do it again.

A 16MM MOTION picture film showing activities of the schools of the American Church Institute for Negroes is being made this summer, and will be exhibited at General Convention, then will be available for parish use throughout the Church. The photography is by Wallace Battle, field worker for the Institute, and the picture is being edited by the Department of Publicity.

The Woman's Auxiliary

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

Executive Board Completes Triennial Plans

"WE MUST be sure," Miss Grace Lindley said to the Executive Board meeting, April 23-26, in the Church Missions House, New York, "that what we discuss at Cincinnati shall be large enough for present world conditions and expressed in the language of the day."

The Triennial Meeting, to open on October 6 in Cincinnati, was naturally the major subject of this Board meeting. While plans still are far from complete the procedure as a whole is determined.

The theme is Fellowship in Faith and Work.

The Rev. Elmore McN. McKee will give the introductory address on Our Faith.

Our Fellowship is the subject of three addresses: With the Orient, probably by the Rt. Rev. V. S. Azariah, Bishop of Dornakal; With Latin America, by the Rt. Rev. Efrían Salinas y Velasco, Bishop of Mexico; With America, by the Very Rev. Paul Roberts, Dean, St. John's Cathedral, Denver.

To relate the thought of these addresses directly to the Auxiliary's program for 1938-40, there will be several briefer talks:

The Use of the United Thank Offering, by Miss Mary Louise Pardee.

Personnel, by Miss Adelaide T. Case.

Supply Work by Mrs. T. K. Wade.

Christian Use of Money.

Forms of Service: The Religious Life by Sister Elspeth of All Saints'; The Order of Deaconesses by Deaconess Edith Booth; Professional Church Work by Miss Hilda Shaul; Volunteer Church Work by Miss Ruth M. Gordon.

After listening, the delegates will divide into fifteen conference groups for discussion. All the groups will discuss the same subject at the same time; the reason for dividing is to make groups small enough to give everyone an active part, as it is

out of these discussions that the next three-year program will come.

Mrs. Henry Hill Pierce of New York is to report the Oxford Conference on Church, Community, and State, to which she is a delegate. The Rev. Howard Chandler Robbins will report on the Edinburgh Conference on Faith and Order.

Miss Grace Lindley will lead three meditations at noon. There will be other noon services, not yet arranged.

The presentation service for the United Thank Offering of the women of the Church comes on Thursday morning, October 7, with the Presiding Bishop as celebrant, assisted by many Missionary Bishops. Mrs. Harper Sibley of Rochester, New York, will speak at the missionary mass meeting that evening when the amount of the offering is announced.

The presiding officer and a vice-chairman for the Triennial Meeting are elected by the delegates, but the Executive Board nominates one woman for each office. As previously announced, the Board has nominated Mrs. Edwin Allen Stebbins of Rochester, New York, for presiding officer. At this meeting, the Board chose Mrs. Harold E. Woodward of St. Louis as its nominee for vice-chairman. Mrs. Woodward has been a delegate and served on a committee at the Triennial. She is now vice-president of the Girls' Friendly Society for the Seventh Province.

The Executive Board always makes a number of recommendations to the Triennial. In connection with the use of the United Thank Offering, which is determined by the delegates, the Board will recommend that no money from this offering be appropriated for buildings unless the offering exceeds \$900,000.

Miss Avis Harvey, now at St. Margaret's House, Berkeley, California, has accepted her appointment as a field secretary. This appointment was made and announced last December but Miss Har-

THE NATIONAL COUNCIL

vey's decision has been delayed. She will begin her new work in the fall.

Awards for the United Thank Offering poster contest which closed April 1 were announced by the Executive Board: First prize to Miss Caroline Kaufmann, Savannah, Georgia, high school student; second, Miss Marion E. Wiethorn, Syracuse, New York, university student; third, Mrs. Charles S. Chapman, Leonia, New Jersey; and honorable mention, Mrs. Philip Rust, Granogue, Delaware, and Miss Elaine Healy, Cedar Rapids, Iowa. The prizes are the gift of a member of the Executive Board. A total of 104 posters were received, from fifty-nine girls and women in thirty-three dioceses.

Mrs. E. T. Allison, secretary of the

New York School of Social Work, who is a member of the advisory committee on the Bishop Tuttle Training School, Raleigh, North Carolina, spoke of present endeavors to raise the standards of the school. She referred also to the fact which has been reported more than once in recent years, that the graduates, who are equipped to work for the Church and eager to do so, are going into secular social work because the Church provides no openings for them. Many Bishops and other leaders realize the need for the work these young trained colored women could do, but so far money has not been available.

All the Board members were present except three who were ill.

American Church Institute for Negroes

Auxiliary to the National Council

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

THE VISIT OF Mr. C. W. Gilliam, successful Negro business man of Okolona, Mississippi, (see April issue, page 206) to schools made a profound impression upon the students, many of whom have written the Institute office to say that they now intend to go into farming, industry, or business for themselves because of the inspiration he brought them. The schools plan more and more to bring back their own graduates and former students to encourage the present student bodies by tales of their successes. The Rev. J. Alvin Russell, principal of St. Paul Normal and Industrial School, Lawrenceville, Virginia, writes that the Alumni Speaker at last year's commencement first came to St. Paul's as a barefoot boy with everything he possessed on his back. As a trade course he took bricklaying. After graduation he was employed as an instructor at the school and then began

contracting. During the ten years he has been in business he has done more than a million dollars worth of work in Virginia.

Such examples are not difficult to find among Institute graduates. They are forging ahead all over the country. The Negro social worker attached to the Juvenile Court in Newark, New Jersey, is one of the first graduates of the Bishop Tuttle School, Raleigh, North Carolina, and St. Augustine's College. The senior warden of St. John's Church, Tampa, Florida, who, incidentally, has not missed a service in his church in thirty-five years, sent his two sons to St. Augustine's. Today they are the principals of two leading Negro high schools in Tampa. Bringing these successful graduates back to the Institute schools to tell their stories is sure to enthuse and to encourage present students to make their lives count.



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THE LIBERIAN MISSIONER

Published about 6 times a year at Cape Mount, Liberia. Subscriptions for it, at 50c, may be sent to Mrs. H. B. Nichols, 189 Washington St., Bloomfield, N. J.

Insurance on Church Property

At the end of last year THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION had insured the property of 2,845 Episcopal churches, as well as that of many institutions of the Church.

The increase in the number of churches insured is shown below:

1929	330	1933	2,035
1930	803	1934	2,365
1931	1,224	1935	2,640
1932	1,600	1936	2,845

Some other reason than that of the desire of the Church to support an institution organized solely for its benefit is necessary to explain the great increase in the number of Episcopal churches insured with it. Without the economies afforded by the Corporation, the advantageous conditions that are granted, and the fact that its settlements of fire losses have been satisfactory, the progress shown by such impressive figures could not have been made.

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