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THE REV. G. WARFIELD HOBBS, D.D., Editor
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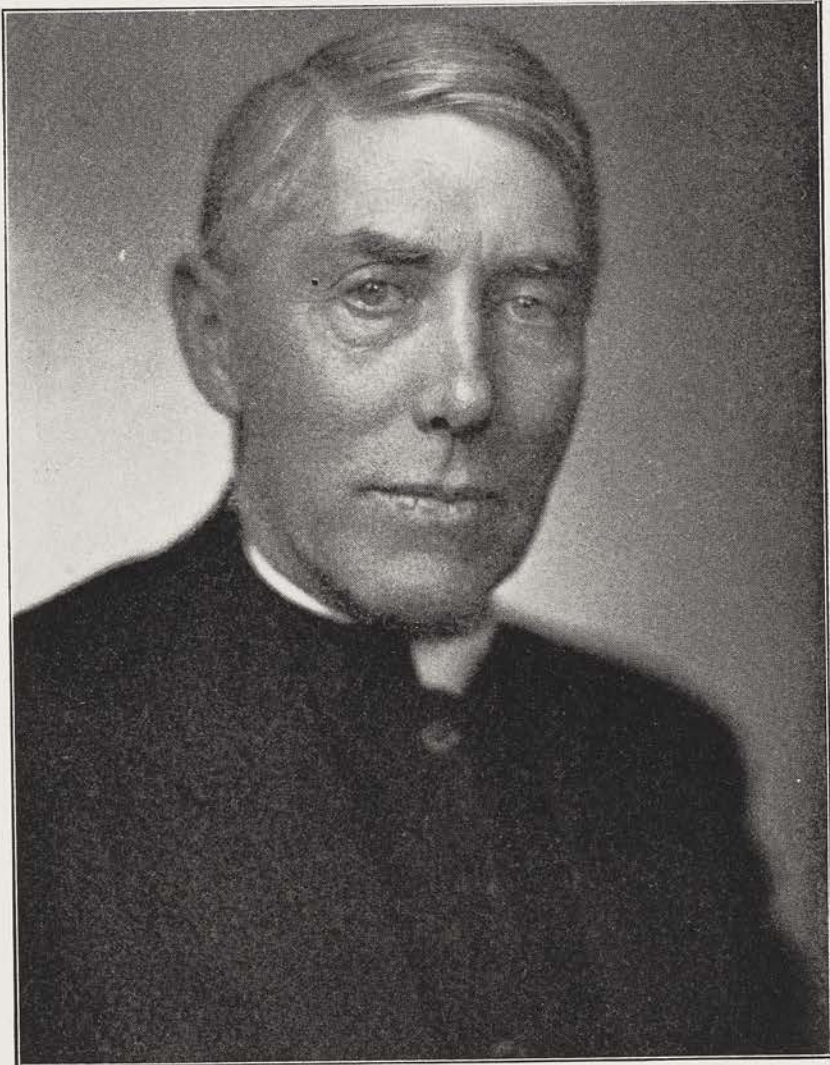
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The Presiding Bishop-elect, the Rt. Rev. Henry St. George Tucker, D.D., Bishop of Virginia, under canonical changes adopted by General Convention also will be President of National Council (see page 519)

The Spirit of Missions

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NOVEMBER, 1937

A Christian Interpretation of Life

Pastoral Letter issued at close of General Convention

“THERE SHALL BE signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; . . . men’s hearts failing them for fear, and for looking after those things which are coming on the earth. . . . When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.”

We have reason to thank God and to feel encouraged. There is evidence of new vitality in the Church. The call of our Forward Movement has been heard in its farthest outposts. Zeal has been quickened, hearts have been touched, and minds have been enriched by printed and spoken words of Christian truth presented in new and compelling forms. We give thanks for this manifestation of new power and rejoice that the work of the Forward Movement will continue. Already it has borne fruit in a fresh allegiance to the Church’s Program. Dioceses and missionary districts are declaring their desire to assume a larger responsibility for the cause of missions. Individuals are offering themselves and their substance with rekindled devotion.

It is our prayer that this may be a prophecy of greater loyalty throughout the Church and a foretaste of a more general acceptance of the claims of Christ upon the world.

Wars and rumors of wars, hunger, discouragement, unhappiness, and bewilderment seem to be accepted by many as the inevitable lot of man. Disillusionment is giving rise to cynicism which, in turn, is creating selfishness. So widespread is the crisis that there is no possibility of recovery except by a return to the elemental facts of life and religion. At the center of our difficulties is indifference towards the things which we, as Christians, believe to be fundamental. Thoughtful leaders are beginning to feel that something is needed to persuade men to be-

THE SPIRIT OF MISSIONS



THE HOUSE OF BISHOPS MET IN COMMANDERY ROOM, MASONIC TEMPLE
The 119 Bishops who responded to the roll call at the fifty-second General Convention in Cincinnati last month, were of a single mind in their determination that the Church's Mission in the world must go forward

lieve that this is God's world and that He is in it. His that we are and all that we have in His service.

The task of the next generation of Christians, therefore, may be not only to settle differences of opinion on doctrine and administration but also to stand together for an interpretation of the universe in terms of belief in God and the truth that He is in Christ reconciling the world to Himself.

Christian morality and social security depend on belief in the Fatherhood of God and on a consciousness of the unity of mankind, realized in terms of actual brotherhood. Justice, fair play, the square deal, and other standards of the moralist have vitality only as they are set against a background of religion. God is the bond of unity among men. Common religion, rightly understood and loyally followed, creates common purposes and ideals. Whenever nations of the same faith go to war, they have forgotten the very tie that ensures peace. The Christian conception of God's purpose is man's hope of understanding among nations and races.

War is hateful not only because of its terrible waste of human life and wealth but also because it is the denial of every principle of Christianity. Modern warfare is no longer limited to the activities of armed forces but, as we well know today, it is the bombing of defenseless cities and the deliberate slaughter of men, women, and children. Exploitation is un-Christian not merely because it is unfair to groups or individuals but chiefly because it is a denial of the Fatherhood of God. The deepest and most enduring motive for betterment is the belief that all men, regardless of race, nationality, and class are brothers and the children of one common Father. No member or groups of members of God's family may be sacrificed deliberately for the well-being of a more powerful man or nation. We are members one of another,

A CHRISTIAN INTERPRETATION OF LIFE

so that if one member suffers all the members suffer with him. Our present moral and economic difficulties can be traced to the exploitation of the weak and helpless by the strong, and the way out will be found when every man learns to think in terms of other people's rights and to regard the needs of his remotest fellowman as his own or as those of his blood brother.

The Church must not sit quietly by when the world faces acute social and economic problems. It is intensely concerned with those crises that bring misery and need to God's children. Hunger, persecution, exploitation, and injustice: all the ills that beset man and hinder the development of free personality are its responsibility. Our hearts must be stirred in such a way that it will be our desire and passion to find jobs for the jobless, to carry hope to the hopeless, to assure relief to the oppressed, and, in the words of the Oxford Conference on Life and Work, "to secure the best possible social and economic structure insofar as such structures and institutions are determined by human decisions."

Because we believe in God we must protest against the view that national necessity justifies conquest and exploitation. It is highly important that nations renounce war, but first there must be the abandonment of that group selfishness which is satisfied at the expense of the weak and ignorant. The Christian Gospel is shot through with the concepts of love, peace, and brotherhood, and we bow our heads in shame that as individuals, groups, and nations we have so openly ignored these virtues and have allowed what we call economic necessity to make us forget moral law.

Relationship to God is an end in itself. It is no mere by-product of the moral life. "This is life eternal, that they might know thee the only true God and Jesus Christ, whom thou hast sent." Belief in God's existence and love is our source of power for social and moral improvement.

That the Mission of the Church is directed towards the meeting of our present crisis may not be obvious to the world. The Church's Program, interpreted in terms of budgets and needs, seems remote from the suffering of hungry men and from the fears of war-obsessed nations. The apparent remoteness, however, is not real. In our three-fold program of missions, social service, and religious education we aim to bring to the world that which is essential to its welfare, a desire to bear the burdens of others. We seek to teach social morality and to raise it to new levels of God-consciousness and Christlikeness.

To do this requires a constant emphasis upon education. We need and we ask for the coöperation of all agencies that are entrusted with the responsibility of teaching. Universities, colleges, and schools can be of help to the Church in emphasizing basic Christian principles. We do not believe that there is any complete separateness between religious and secular education, and we urge a study by clergy, educators, and parents of ways and means by which the two may be coördinated and their common purposes be defined and encouraged.

Church, university, and school are all concerned with the development of character. Their tasks cannot be separated. Sharing their responsibility is the Christian home. If one of these agencies is weakened, all lose power. The home and the family should stand at the center of our Christian society. To strengthen them and to stress the sanctity of marriage must be a constant part of our educational plan.

THE SPIRIT OF MISSIONS

Rather than this Christian attitude towards education and the Church's Program being something apart from the current of human life, it is vitally necessary to it. Economic and social disorder make it more and not less important. Christianity has been called a smothered religion; smothered by all kinds of forces, within and without. We must not allow fear or selfishness to smother this program which, we repeat, is the concrete expression of our Christian faith.

Jesus Christ based His life on the Fatherhood of God and the Brotherhood of Man. Our hope of extending and strengthening man's belief in God and in the value of human personality will be found in what we do more than in what we say. The world's need deepens our obligation to propagate the Christian Gospel. As we contemplate man's helplessness and necessity, the cause of missions becomes more and more compelling and the Forward Movement an inevitable response to the hunger of human hearts.

The Mission of the Church of Christ cannot be fulfilled until the scattered parts of Christ's flock are brought together to accomplish the common task with united mind and heart. A world united in Christ is an ideal born not of necessity or of the pressure of pagan society but of the very nature of the religion of Jesus Christ. We rejoice that the conferences at Oxford and Edinburgh have brought this truth home to the world with new vision and power. We thank God that already there are outstanding examples of unification among Christian bodies. The establishment of intercommunion between the Anglican and Old Catholic Churches, the amalgamation of the Presbyterian, Methodist, and Congregational Churches of Canada into a United Church, the proposed merger of the great Methodist groups in the United States all point the way to a growing unity in Christ. We are convinced, however, that the ideal of unity need not prevent coöperation among groups of widely differing traditions. There are those who feel that such coöperation may delay Christian union by obscuring its necessity. Experience teaches us, however, that such coöperation may be a valuable and important preparation for the united Church that is to come.

In affirming our conviction of the need of a Christian interpretation of life we also affirm our belief in the imperative need of a unified Christendom and of a Church which in its oneness shall proclaim the love of God as revealed in Jesus Christ and our responsibilities as citizens of His Kingdom.

It is in our awakened passion for justice, in our deepened sense of Christian responsibility, and in our recognition of the need of unity that our hope for the future lies. Here we rest our assurance of a happier future and our conviction that the tabernacle of God is with men and that He maketh all things new. "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost."

Next Month—As its contribution to the current study of the Church in Rural America, THE SPIRIT OF MISSIONS will begin a special series of articles by a group of distinguished leaders. Watch for the first article and details of the whole series in December

Missionary Spirit Permeates Convention

Unified determination to support and advance the Church's Mission marks Cincinnati gathering. Bishop Tucker named Presiding Bishop

BISHOP PERRY in a greeting to the Church on the eve of General Convention reminded us that "every Christian convention from the first one in Jerusalem until now has been missionary in its purpose . . . all have as their aim the winning of the world for Christ." The General Convention which met last month in Cincinnati realized this purpose in a magnificent degree. Probably no General Convention since those memorable ones of 1916 and 1919 has faced the missionary task so courageously and planned so solidly for the advance of Christ's Kingdom during the triennium just ahead, as did the Cincinnati meeting. From the spectacular opening service in the great stadium of the University of Cincinnati to the deeply solemn closing service in Christ Church at which the Pastoral Letter was read, through the great mass meetings which night after night crowded the Taft Auditorium with alert Churchmen and women, the Drama of Missions which thrice thrilled packed houses, the countless missionary teas and other meetings, as well as the legislative sessions of the House of Bishops and the House of Deputies, there was evident a unified determination to prosecute the Church's Mission as has been hardly equalled in this generation.

The keystone to this achievement was the election of the Rt. Rev. Henry St. George Tucker, Bishop of Virginia, as Presiding Bishop under canons modified and strengthened to make the Presiding Bishop the leader of the missionary life of the Church.

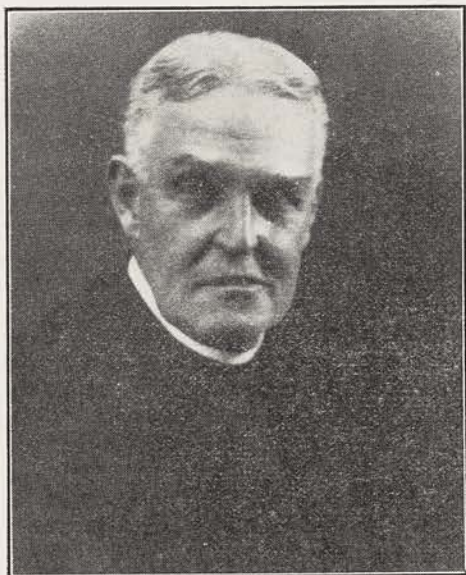
The experiment in the administration of the national life of the Church inaugurated by the General Convention at Atlantic City in 1934 was terminated at Cincinnati. This experiment which separated the Presiding Bishop from the

active administrative and executive leadership of the threefold Mission of the Church was abandoned and the situation obtaining prior to 1934 was resumed with certain modifications which experience had indicated were desirable. The changes recommended by the Joint Commission on the Status of the Presiding Bishop and the Joint Commission to Evaluate the Work of the National Council and now enacted into canon provide that:

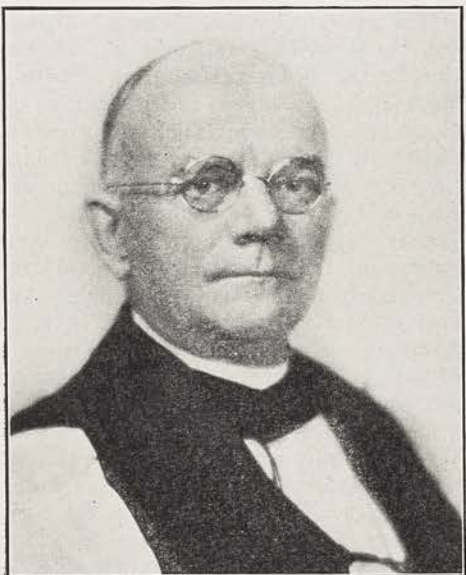
1. The Presiding Bishop shall be President of National Council.
2. The term of the Presiding Bishop shall extend to the first of January following the General Convention after he has reached the age of sixty-eight years.
3. The Presiding Bishop shall make such arrangements for the administration of his diocese as to enable him to fulfill his duties as Presiding Bishop.

The election by the House of Bishops and its immediate unanimous confirmation by the House of Deputies of Bishop Tucker, is an index to the reality of Convention's determination to prosecute vigorously the missionary work of the Church. Bishop Tucker who will succeed Bishop Perry as Presiding Bishop on January 1, long has been a conspicuous figure in the missionary life of the Church. In a statement, immediately following his election, he declared that the promotion of this cause in obedience to Christ's command would be the one single purpose of his administration. Bishop Tucker is a member of a distinguished Virginia family which has provided many notable leaders in the life of the Church in America. His father was the Rt. Rev. Beverley Dandridge Tucker, for long years the Bishop of Southern Virginia. A brother, the Rev. Beverley Dandridge Tucker, Jr., is rector of St. Paul's Church in Richmond. Two other brothers serve

China Veterans Retire: New Leaders Named



The Rt. Rev. Frederick R. Graves (left), Bishop of Shanghai since 1893, resigned to the House of Bishops meeting in Cincinnati last month. Upon the nomination of the General Synod of the Chinese Church, the House of Bishops elected as his successor the Rev. William Payne Roberts, a seasoned missionary of nearly a quarter-century experience in the diocese he is now called to lead



Leadership of the Church's Mission in Central China has passed from the Rt. Rev. Logan H. Roots (left) who resigned as Bishop of Hankow, at the Cincinnati session of House of Bishops, to his Suffragan, the Rt. Rev. Alfred A. Gilman whom the Bishops elected upon nomination of the Church in China. Bishop Gilman has served in the Hankow diocese for thirty-five years (see page 521)

MISSIONARY SPIRIT PERMEATES CONVENTION

the Church in China while a sister is the wife of the Rev. Luke M. White, rector of St. Luke's Church, Montclair, New Jersey.

The Presiding Bishop-elect was born in Warsaw, Virginia, July 16, 1874. Being sixty-three years old he will complete two trienniums before the age of sixty-eight compels his retirement on January first following General Convention of 1943. Bishop Tucker is a graduate of the University of Virginia, and after courses at the Virginia Theological Seminary, Alexandria, was ordained in 1899. He immediately volunteered for service in Japan, where he was stationed at Sendai and Hirosaki and served ten years as president of St. Paul's University, Tokyo, before his election in 1912 as Missionary Bishop of Kyoto. During the World War he was a Major in the A.E.F. and conducted Red Cross work in Siberia, being in charge there of civilian refugees. In 1923 Bishop Tucker resigned his missionary jurisdiction, returned to the United States and succeeded his brother, the Rev. Beverley Dandridge Tucker, Jr., as Professor of Theology in the Virginia Theological Seminary. He was elected Bishop Coadjutor of Virginia in May, 1926, and a year later, upon the death of the Rt. Rev. William Cabell Brown became Bishop of the diocese. Long a member of National Council, Bishop Tucker has been conspicuous for service along missionary and educational lines. Last spring he visited Japan as the official representative of the Church in America at the fiftieth anniversary of the Nippon Sei Ko Kwai (see *THE SPIRIT OF MISSIONS*, July 1937). As *THE SPIRIT OF MISSIONS* goes to press he is in Chicago delivering the Hale Lectures for 1937 on the Church in Japan.

NEW MISSIONARY BISHOPS

THREE MISSIONARY Bishops were elected by the House of Bishops, and confirmed by the House of Deputies, in each instance the elevation of a worker long experienced in the field. Those elected are: the Rt. Rev. Alfred A. Gilman, Suffragan Bishop of Hankow, to be-

come Bishop of Hankow, succeeding the Rt. Rev. Logan H. Roots, resigned; the Rev. William Payne Roberts, since 1914, a missionary in Nanking, China, to be Bishop of Shanghai, succeeding the Rt. Rev. Frederick R. Graves, resigned; and the Rev. Robert F. Wilner, former missionary in China, and since 1928 in the Philippine Islands to be Suffragan Bishop of the Philippine Islands.

Bishop Gilman was born in North Platte, Nebraska, in August, 1878; was educated at the University of Nebraska and the Philadelphia Divinity School. After short service, while a deacon in Wyoming, he volunteered in 1902 for China, where he has spent his entire subsequent ministry. Active in the educational phases of the Church's work, he was president of Boone University from 1917 to 1924, and was acting president of Central China College, of which Boone is a part, from 1924 to 1929. He was consecrated Suffragan Bishop on March 4, 1925 in St. Paul's Cathedral, Hankow. The consecrators at the impressive service which was entirely in Chinese, were the Bishops of Shanghai, Anking, Hankow, and North China, and the Chinese Assistant Bishop of Chekiang.

Bishop Gilman has been at his post in China during many of the major crises through which that land has passed in recent years, including the Revolution of 1911 and the siege of Wuchang in 1926 during the Communist disturbances of that time. Bishop Gilman who is an accomplished Chinese scholar, a former secretary of the Church Literary Commission, a former editor of the *Chinese Churchman*, succeeds to the bishopric of Hankow at once, the resignation of Bishop Roots taking effect upon its acceptance by the House of Bishops.

The Bishop-elect of Shanghai, Mr. Roberts, was nominated last spring by the Synod of the Chinese Church. Born at Summerdale, Virginia, he spent most of his boyhood in Garden City, Long Island, graduated from Yale in 1909, attended Union Theological Seminary and the Episcopal Theological School from which he graduated in 1914. He went to

Frederick Rogers Graves

A Minute by the House of Bishops

THE HOUSE OF BISHOPS wishes to record its deep appreciation of the long and distinguished service of Bishop Graves, who with unselfishness and loyalty to the cause of Christ has given his entire ministerial life to China. He went out as a deacon, served in Wuchang until 1893, when he was elected Bishop of the Missionary District of Shanghai and consecrated in St. Thomas' Church, New York. For more than forty-four years he has administered that diocese with wisdom and zeal, and with great effectiveness. His sound judgment, his understanding of the problems involved in the establishment of the Christian Church in China, his executive and administrative ability have been important factors in the growth of the Chinese Church. There has been large development in all branches of missionary endeavor, evangelistic, educational, and philanthropic.

The several Anglican missions have united in the formation of the national Chinese Church. There is a large staff of Chinese clergy and seven Chinese Bishops.

At the same time that we recognize the great value of Bishop Graves' work in China, we recognize how great must be his sorrow and disappointment to see at the close of his administration much of that work destroyed and great numbers of Christians killed or rendered homeless and reduced to poverty. We desire to express to him our sympathy and our belief that the Church in the United States will cooperate generously in furnishing relief and in the restoration of what has been destroyed.

We extend to Bishop Graves our affectionate greetings and we pray that God's blessing may rest upon him.

China in that year and in the nearly twenty-four years since, has engaged successfully in a wide variety of missionary enterprises. Now the rector of St. Paul's Church, Nanking, China, he has taught in the College and Theological School of St. John's University, served as acting president during the absence of the Rev. F. L. Hawks Pott, coached the St. John's track team, served as a member of the Board of Directors, representing the Shanghai clergy, had charge of the University's social work in a nearby village, and taught in the Central Theological School at Nanking. He has been secretary of the House of Bishops of the Chung Hua Sheng Kung Hui, and worked for flood relief in the Yangtze Valley. At one time he held, with Dr. W. S. A. Pott, now president of Elmira College, New York, the Shanghai doubles tennis championship. He is a member of the Interport Golf Team, representing Shanghai vs. Hongkong.

Mr. Wilner, the Suffragan Bishop-elect of the Philippines, was born at Forty Fort, Pennsylvania, April 10, 1889, and is a graduate of Temple University, Philadelphia.

For ten years, 1916-26, as a layman he served as assistant treasurer of the China Mission. For the last three years of that time he was a member of the Bishop's Council of Advice in the Diocese of Hankow.

Returning to the United States, he studied at the Philadelphia Divinity School and was ordained to the diaconate in May, 1928. He then went to the Philippine Islands, where after a year at St. Stephen's Chinese Mission, Manila, he was ordained to the priesthood by Bishop Mosher. Subsequently he was chaplain of Brent School for American children and assistant at the Church of the Resurrection, Baguio. Mr. Wilner is now headmaster of Easter School for Igorots at Baguio, and editor of *The Mountain*

MISSIONARY SPIRIT PERMEATES CONVENTION

Province Churchman, a mimeographed fortnightly of the Church's work in the Mountain Province.

Equally notable in the history of Convention with those who receive new honors is the record of veterans in the service of the Church who, because of age or ill health, resigned their jurisdictions. Resignations accepted by the House of Bishops in Cincinnati were: the Rt. Rev. Frederick R. Graves, Bishop of Shanghai since 1893, the Rt. Rev. Logan H. Roots, Bishop of Hankow since 1904, the Rt. Rev. John M. McCormack, Bishop of Western Michigan since 1906, the Rt. Rev. Paul Matthews, Bishop of New Jersey since 1915, the Rt. Rev. E. W. Saphoré, Suffragan Bishop of Arkansas since 1917 and Bishop since 1935, the Rt. Rev. Robert C. Jett, Bishop of Southwestern Virginia since 1920, the Rt. Rev. Samuel G. Babcock, Suffragan Bishop of Massachusetts since 1913, and the Rt. Rev. Arthur C. Thomson, Bishop Coadjutor of Southern Virginia since 1919 and Bishop since 1930.

The Bishops of Western Michigan and New Jersey have coadjutors who will succeed to the jurisdictions upon the effective dates of the resignations. Other vacancies caused by the resignations will be filled by elections in the affected dioceses in the near future. The House of Bishops, also consented to the election, by the Diocese of Massachusetts of a Suffragan to assist Bishop Sherrill in the administration of his vast diocese.

BUDGET AND PROGRAM

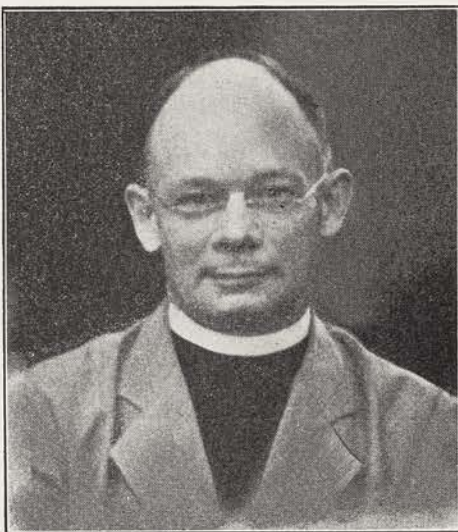
IN KEEPING with the keen missionary spirit and in response to calls for adventure in this field, the report of the Joint Committee on Budget and Program demands increased sacrificial giving and provides a budget so organized that the missionary activities of the Church at home and abroad become the first consideration, while the promotion of these objectives through aggressive and graphic literature is commended and continued.

Upon recommendation of the committee, Convention approved a total budget for the first year of the new triennium of \$2,450,000. Of this amount \$1,748,090

is named as objectives from dioceses and missionary districts; \$400,000 is estimated interest from trust funds and miscellaneous income; and \$230,000 is the annual share of United Thank Offering applicable to budget items. The total of \$2,378,090 thus reached is increased to \$2,450,000 by an item of \$71,910, which is "a challenge to the dioceses and missionary districts to exceed their objectives and thus increase salaries in the missionary field."

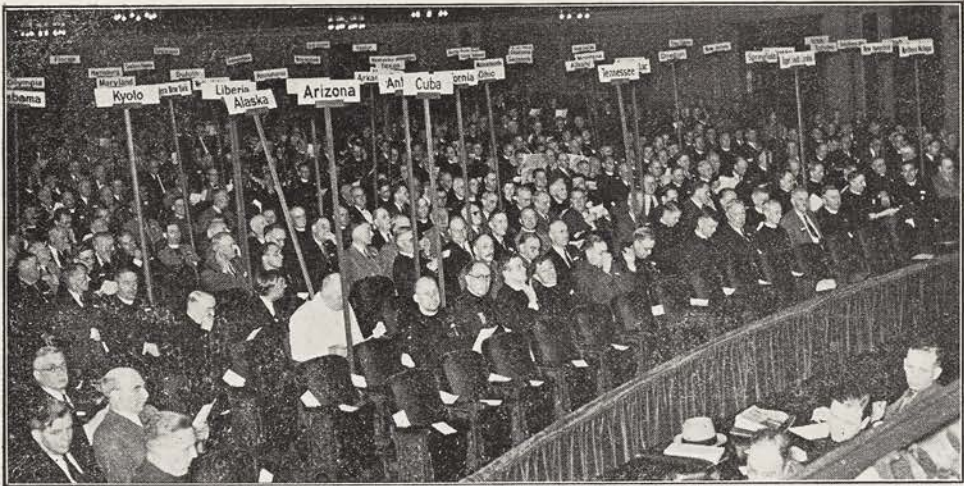
Convention also approved the suggestion of a completely new arrangement of the disbursements under the budget. The five headings are Missionary Work, receiving 81.2 per cent of the total; Education and Promotion, receiving 3.9 per cent; Miscellaneous Activities, including a direct appropriation of \$10,000 a year for the Forward Movement, 1.7 per cent; Coöperating Agencies, 2.3 per cent; and Administrative Expense, 10.9 per cent.

The report seeks to reestablish the whole business of promotion which was depleted following the Atlantic City Convention. It provides in connection with items made available for this activity that reductions be confined to the first



THE REV. ROBERT F. WILNER
Suffragan Bishop-elect of the Philippine
Islands has served the Church faithfully in
both China and the Philippines

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THE HOUSE OF DEPUTIES IN SESSION AT GENERAL CONVENTION

When General Convention met for the third time in its history in Cincinnati last month, all its activities were housed under one roof in the Masonic Temple; the Deputies met in the Taft Auditorium, the Bishops in the Commandery Room

and fifth classification "in order that the promotional activities of the Church may effectively be maintained and developed under all circumstances."

The report provides that the budget for 1939 shall be increased to an amount not to exceed \$2,500,000; and for 1940 to an amount not to exceed \$2,550,000.

The committee proposed and General Convention adopted provisions which perpetuate the Pay-As-You-Go Plan by providing that actual expenditures be based upon statements by dioceses and missionary districts of amounts they expect to pay so that the ultimate Budget is the sum of these statements rather than the total figure given above. It is provided that National Council inform dioceses and missionary districts of necessary objectives for the succeeding year not later than May 15 of each year, and that a budget be prepared by February 15 of each year.

General Convention enthusiastically endorsed the proposal of the National Council, that there be created a Joint Commission on Missionary Motives, Policy, and Strategy, with one member of the National Council itself as a proper liaison. This commission will provide a continuing board of evaluation to ap-

praise the missionary set-up and to guide development in the future.

General Convention enthusiastically adopted the proposal that the Forward Movement be continued as "a great spiritual adventure for Christ." It praised the "inspired and inspiring leadership of the Bishop of Southern Ohio" and declared "the Forward Movement has become a glorious reality enlisting the support and enthusiasm of the whole Church." In the new triennium the Movement will be supported by credit advances from the National Council; by an allotment of \$10,000 annually in the budget, and by the continued allocation of one half of undesignated legacies. The report provides that the Joint Commission be continued to consist of five Bishops, five presbyters, and five laymen, "to continue in collaboration with the Presiding Bishop and National Council an organized effort to reinvigorate the life of the Church and to rehabilitate its general, diocesan, and parochial work."

NATIONAL COUNCIL MEMBERS

GENERAL CONVENTION elected a completely new group of members of the National Council to take the places of those whose terms expired in 1937:

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To serve until December 30, 1943, the Rt. Rev. Clinton S. Quin, Bishop of Texas, the Rt. Rev. Cameron J. Davis, Bishop of Western New York; the Rev. Frederic S. Fleming, Trinity Church, New York; the Rev. Malcolm E. Peabody, St. Paul's Church, Chestnut Hill, Philadelphia; Robert H. Gardner of Maine; William G. Mather of Ohio; Austin J. Lindstrom, of Chicago; the Hon. Blaine B. Coles of Portland, Oregon.

To fill the unexpired term until December 31, 1940 of the Rev. W. H. Milton, General Convention confirmed the National Council's choice of the Rev. Edmund P. Dandridge of Nashville, Tennessee.

An unexpected election was that of Bishop Hobson of Southern Ohio to succeed the Rt. Rev. Warren L. Rogers of Ohio, who has resigned because of ill health. Bishop Hobson will serve until 1940.

On nomination of the Triennial Meeting of the Woman's Auxiliary, the General Convention elected for three-year terms four women: Miss Eva D. Corey, Brookline, Massachusetts, Mrs. James R. Cain, Columbia, South Carolina, Miss Elizabeth Matthews, Glendale, Ohio, and Mrs. Henry Hill Pierce, New York. The

first three succeed themselves; Mrs. Pierce succeeds Miss Rebekah Hibbard who did not permit her name to be considered for reelection.

OKLAHOMA—A DIOCESE

ONE ITEM OF distinct missionary advance was the acceptance of the petition of the Missionary District of Oklahoma to become an independent diocese. Throughout the episcopate of the Rt. Rev. Thomas Casady, progressive steps have been taken toward this end, with the full support and cooperation of the laity of the area. Self-support has been made possible and endowment secured to make this change in status possible. Thus on organization of the new diocese early in 1938, the number of domestic missionary districts will be reduced by one—to fourteen. This attainment of diocesan status is the first in fifteen years—the last being that of the Missionary District of Asheville which in 1923 became the Diocese of Western North Carolina.

NOTABLE JOINT SESSIONS

TWO NOTABLE Joint Sessions rather than the usual single Joint Session contributed much to the opening days of Convention. At the first, compelling re-



THE JOINT COMMITTEE ON BUDGET AND PROGRAM

Around the table from Bradford B. Locke (extreme left) are Bishop Maxon, the Rev. G. A. Wieland, the Rev. F. H. Nelson, Bishop Ward, Dr. F. J. Moore, the Rev. F. J. Bohanan, Bishop Washburn, C. P. Overfield, Bishop Davis, C. P. Morehouse, the Rev. A. R. McKinstry, Raymond F. Barnes, the Very Rev. E. B. Woodruff, and the Hon. B. B. Coles

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NATIONAL COUNCIL WOMEN

Left to right: Mrs. James R. Cain, Miss Elizabeth Matthews, Miss Eva D. Corey, and Mrs. Henry Hill Pierce

ports were received from the recent world conferences at Oxford and Edinburgh, the first on Life and Work, the second on Faith and Order. Messages from the latter evidenced the encouraging progress that has been made toward unity in the mind and heart of contemporary Christendom, and paved the way for further activity in connection with the preliminary meeting of the World Council of Churches to be held in May, 1938, in Holland to which this Church will send a representative.

At the second Joint Session the National Council gave account of its stewardship of missionary resources and its activities on behalf of the Church's Mission during the past triennium. Dr. Lewis B. Franklin, Treasurer of the Council and of the Domestic and Foreign Missionary Society, delivered a report encouraging in all of its features except that a deficit of nearly \$800,000 incurred in the previous triennium still awaited liquidation. He reported expenditures within income, but revealed that to make even the Emergency Schedule possible, large sums had been raised by special appeal.

In Dr. Franklin's report, as well as in the recommendations passed to the General Convention Committee on Budget and Program and under that heading in this report, the financial action of the Convention is reviewed. Following Dr. Franklin, the President of the National Council, Bishop Cook, reported on behalf of himself and of all the Departments of the National Council concerning their work during the period. Many members of Convention participated in a discussion which revealed more than anything else the new zeal and courage for the missionary cause.

CROWDS AT MASS MEETINGS

THE PROGRAM for General Convention now ended, embraced a greater number of special events and more separate sorts of events than ever before recorded. Largely attended mass meetings heard able addresses dealing with foreign missions, home missions, religious education, social service, the Forward Movement, Negro work, Youth work, while seminars, conference groups, teaching institutes, clinics, indoor and outdoor evangelistic services, and many other types of gatherings sought attention.

In addition to these there were almost innumerable social events, and every considerable group in any branch of the work of the Church found opportunity, during two busy weeks for luncheon or dinner or reunion. At the same time practically every organization allied with the Church held conference sessions usually with social features and beyond any doubt the whole range of such activities have profited by these experiences and enter the new triennium with heightened zeal.

Needless to say that throughout the Convention there was a mounting anthem of acclaim for the hosts. In technical detail of housing and preparing for Convention, no Convention center has exceeded Cincinnati. Bishop Hobson surrounded himself with an elaborate organization of the leadership of the Church in the diocese and to the last minute of the great involved gathering,

"IT WAS A PAGEANT OF THE SPIRIT"

every detail ran smoothly and well, to the delight of the Convention itself, and of the many thousands of visitors.

Never before have more elaborate programs for telling the news of Convention been presented. Through the Press, religious and secular, through photographs, illustrated publications, silent and sound reels, and the radio, a great volume of information spread over the continent.

KANSAS CITY 1940

GENERAL CONVENTION unanimously chose Kansas City, Missouri, to be the scene of the gathering of 1940. Bishop Spencer presented the invitation and urged it so effectively that Baltimore, Houston, and Memphis, rivals for the honor, united in making the choice of the metropolis of the Southwest unanimous.

"It Was a Pageant of the Spirit"

By the Rev. Gilbert P. Symons, Litt. D.

Canon to the Ordinary, Southern Ohio

A newcomer at Cincinnati to the group of mass meetings usually held at General Convention was the one on the Forward Movement. As such and because of the general interest aroused, it is singled out here for separate treatment. Space prevents similar treatment of the other mass meetings which were of an unusually high caliber and interest. Elsewhere in this issue (page 541) we print the address of Bishop Azariah at the Foreign Missions Mass Meeting, and the Department of Christian Social Service reports its mass meeting on page 553. In later issues the Editors hope to print the significant addresses of the Rev. R. I. Johnson, and Dr. R. J. Colbert at the Domestic Missions Mass Meeting.

1 1 1

BACK IN 1934 on St. Nicholas' Day, seventeen men descended from the chill snowy streets of Chicago into a crypt chapel, and there with trembling spirits "not knowing whither they went" began the Forward Movement.

On October 14, 1937, in Cincinnati, the same commission, trebled in strength, faced thousands of their fellow Churchmen from a hundred dioceses. And across the footlights vibrated the message, "The Forward Movement has captured our hearts!"

People of other training and tradition would have broken loose with wild cheering. Our people sat there in that packed theater and quivered with suppressed

emotion. There was no mistaking it. The people's longing had received a heart-warming answer. True to our old code of reticence we choked back our impulse to cheer and shout, but many of us could not choke back our tears. It was as when a great organist, reaching up to his swell manual, damps back his rich chords behind shut expression shades. You feel it more than you hear it.

As someone said afterward, "It was a flame under control." Another said, "I have seen the splendid drama of missions. I heard your great symphony orchestra playing in memory of Bishop Vincent. I am staying over for the tableau to be given by three hundred children. All glorious; but tonight—it was a pageant of the spirit!"

It was a pageant without stage setting. Just Bishop Vincent's old altar with its cross, supported on either side by two rows of commission members—and three young men who stood up to speak: Henry Hobson, a great Bishop; Karl Block, a great parish priest, and Cho-Min Wei (baptized Francis), a great layman from the Far East.

Fold by fold these three men opened up to us the meaning of the Forward Movement as it involves every side of our life. Karl Block sounded the Living Christ's call for present-day disciples; His claim, "these children, these youth are Mine"; His place within the home: the steps we must take to follow in His way; the true heart of love and compas-

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sion we must have if we are to be called by His Name.

Henry Hobson, tall enough man already, but reaching on tiptoe in his eagerness and abandon, swept the mass of us out of any pettiness that was left, with his cry, "No one is left out of this. All forward together—no matter how long it takes—or not at all."

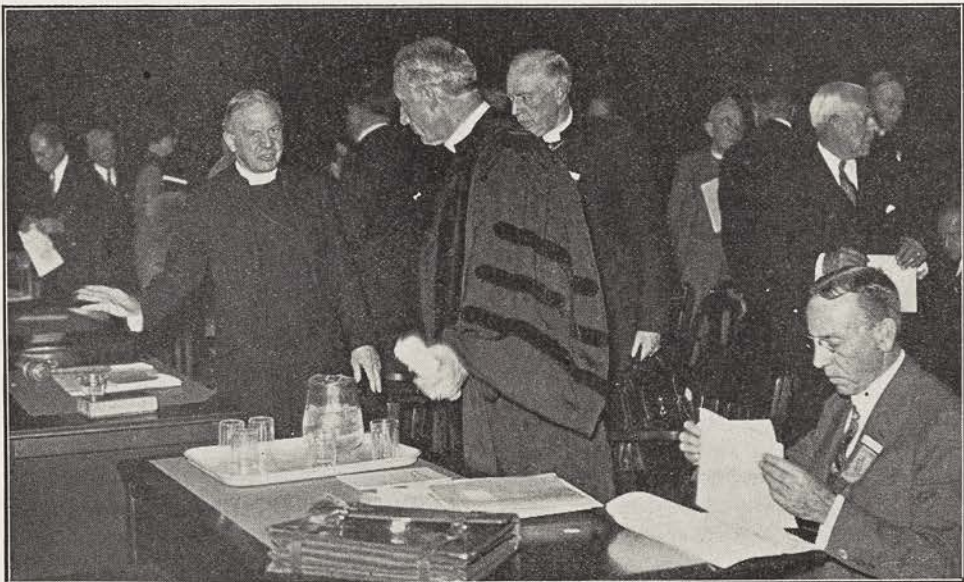
Then, the Cantonese, Francis Cho-Min Wei, little in stature but a great, brave spirit. We are getting to know this man. He is a missionary sent to us from Wuchang, the Chicago of China, a philosopher, an educator, an international statesman—an unmistakable disciple. Some of us thought of his college there where the Han joins the Yangtze, waiting for bombs to strike and burst. Some of us remembered the burning love he has for his great race. But we heard no bombast of chauvinism. He made us take the long view; and see as a Church what our mission must be whatever the outcome may be when slaughter in the Orient is over.

Calmly he took the Japanese into his

arms. They are enemies consuming with frightfulness, yes. But as in Jonah's Babylon there are the helpless innocent people. For both China and Japan we must hold firm for Christian freedom against their tyrants. To both we must send our rebuilding fellowship. His last words finished us, "What we can do may be only a drop in the bucket. But it is God's red drop which will color all the rest."

The people went away exalted. They saw the point. The Forward Movement is not a thing in itself. It is not a party, not an organization. It is a tone of the whole Body, the tone of returning vigor, and a new urge to work. It is nerve force running up and down through all the members.

Out on the street above the cries of newsboys shouting terrible headlines, our people were saying to each other: "I understand the Forward Movement now. I'm for it. I'm going to stand for it back home. It has no axe to grind. We can trust it. It's anything we can do to go forward together."



NATIONAL COUNCIL REPORTS AT A JOINT SESSION OF CONVENTION

A moment before this important joint session was called to order, Bishop Perry (left) and a group of other leaders were photographed. The Rev. ZeB. T. Phillips and Bishop Cook are in the center facing Bishop Perry. Dr. Franklin is seated at right

Chinese Churchmen Need Our Help

General Convention endorses appeal for immediate relief of human suffering among members of sixteen congregations in war-torn Shanghai area

By M. P. Walker

Treasurer, The China Mission

FOR MORE than two months, Shanghai, a city of just under four million people, has been in the center of armed conflict and a large part has been absolutely destroyed. The population of more than half of the area covered by the city is either dead or has been driven out.

About one-third of the area and population is in what are known as the International Settlement and the French Concession. These areas are protected by troops from foreign lands—British, American, French, Italian. The protected areas with a normal population of less than one million have recently had an influx of one and one-half million refugees. Thousands more would come into the safe area if they could. A telegram recently received by Secretary of State Cordell Hull, transmitted by the United States Consul General in Shanghai from an American Business Men's Committee of that city said "American committee for present concentrating on aiding mission hospital refugee work in Shanghai area. Estimate 750,000 within limits Shanghai municipi-

palities will require medicine, food, and housing relief through winter."

The conditions in Shanghai are beyond description. Neither side in this terrible conflict has actually intended to fire into the protected area. Nevertheless, some two thousand have been killed and many thousands more have been wounded. Even this is not the worst side of the picture: a million and a half are homeless, mostly without money, food, or shelter, forced to flee to a city that has no room for them. They are actually sleeping on the streets. There are not buildings that can hold them. Temporary sheds may be erected.

To add to the horror cholera, typhoid, and dysentery have reached epidemic proportions. These diseases of warm countries are spread because of lack of proper sanitation. Though in ordinary times Shanghai has a very efficient Department of Health, it can not function properly in a time when such crowds of people are living on the streets. The mere disposal of sewage, street refuse, and garbage from a city of more than two million when it is

The China Emergency

IT IS clear from many letters reaching the National Council that the people of the Church are eager to stand by the mission staff in China as they courageously face the task of ministering to suffering people. In accordance with the request of the National Council, General Convention whole-heartedly called upon American Churchmen to share in giving a China Emergency Fund of not less than \$300,000. Gifts will help to meet such needs, among others, as these:

To secure the safety and health of our missionaries.

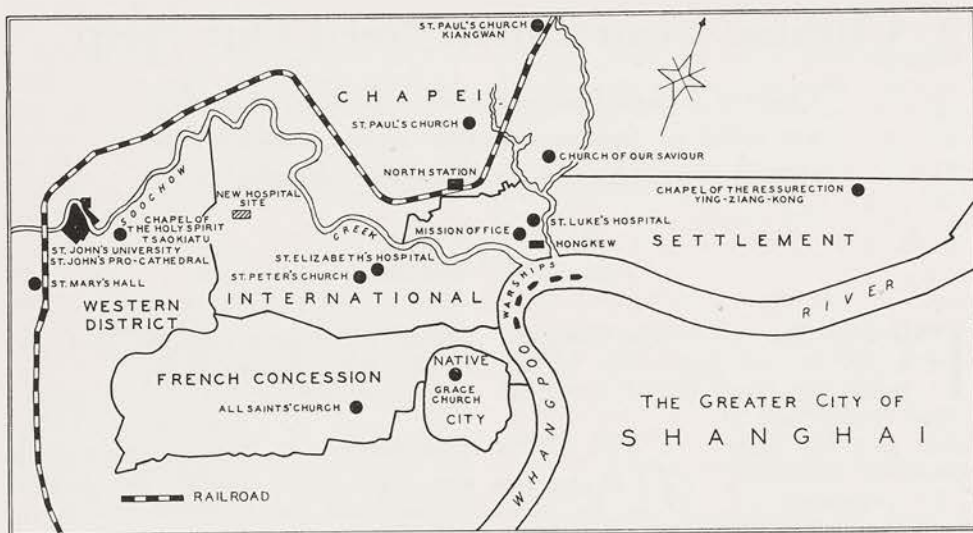
To provide for the additional cost of maintaining missionaries compelled to leave China.

To provide shelter and food for thousands of Chinese suffering from hunger and disease.

To strengthen the morale of the Church in China.

Gifts sent to Lewis B. Franklin, Treasurer, 281 Fourth Avenue, New York, N. Y., will be forwarded promptly to China to meet the present emergency.

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ringed by fighting armies is a problem of the greatest magnitude. The former means, *i.e.* boats, disposal plants, and the like, were all in what is now the fighting zone. The diseases are conveyed either by flies or impure water. The result is that all available hospitals are overcrowded and cannot begin to handle the situation.

THE EPISCOPAL CHURCH began work in China more than one hundred years ago. According to the latest report there are more than twelve thousand Chinese Churchmen in the Diocese of Shanghai. In Shanghai and its outstations which are at present in the district under the direct fire of the contending armies, there are sixteen congregations with more than seven thousand Christians. Only four of these congregations are in the protected area, and as far as can be determined the churches, parish buildings, clergy residences of the rest probably have been destroyed. The congregations have had to flee from their homes with little or none of their earthly possessions.

Some thousands have managed to get into the protected area of the concessions. Reports from Shanghai indicate that church buildings in the concessions are packed with our own Christian refugees. One letter said three hundred were living

in St. Peter's Church and more than two hundred in All Saints' Church. As far as possible they are being fed, but these Christians are not wealthy and the need is desperate.

The results of founding Christian congregations in non-Christian lands are something quite different from establishing new parishes in Christian lands. It is the forming of branches of a fellowship, much as was the Church in apostolic times: in the world but not of the world. Hence in a time like this, they naturally gather together for help and mutual support. They have not appealed to the Mother Church but the Mother Church has a very big opportunity to help and to save her daughter in her great need.

THE CHURCH has long maintained two hospitals in Shanghai for Chinese, St. Elizabeth's for women and St. Luke's for men. St. Elizabeth's is in the protected zone and has been filled to overflowing. Formerly it had about two hundred beds but now it is carrying more than three hundred. St. Luke's, though it was in what was originally the American Concession, was in the war zone. The patients were taken out under fire on August 14 and moved to St. John's University. Approximately half of their linen, gowns,

CHINESE CHURCHMEN NEED OUR HELP

and similar supplies was lost as it was at a laundry in the very center where the worst fighting broke out. But sufficient supplies and equipment were moved to go on with the work. By August 29 the bombing and fighting had gotten so close to St. John's that another move was made to more nearly the center of the protected area. This time they were allowed to use the buildings of an English girls' school. The pressure to take patients became so great that the last letters received say they have five hundred beds entirely filled, whereas in normal times their greatest number was 160. Under usual conditions enough paying patients were treated, and local help received to pay the running expenses and cover the large number of charity cases. Now under war-time conditions practically all those sources of income have stopped. The American staff in St. Luke's telegraphed telling of their need and of the impossibility of continuing to keep running and asked if the Church would supply the funds needed. The loan of the girls' school is rent free but only temporary. St. Luke's must have some settled place to work in very soon. It has a new piece of land in a good location and had a scheme for rebuilding before the trouble. Now it is proposed to erect temporary

barracks that would house the plant for at least ten years.

The National Council considered these facts and a short time ago wired to Shanghai that the Church would help. The Council proposed appealing to American Churchmen for \$300,000 and the General Convention approved such an appeal. Funds are beginning to come in and some six thousand dollars has been wired to Shanghai where it will be handled by Bishop Graves, Bishop-elect W. P. Roberts, and their staff. But much more will be needed in this great emergency.

The National Council will have to meet calls for money for:

1. Direct relief of destitute Christians.
2. Keeping our hospitals open.
3. Carrying the staffs of our institutions which are now without income from fees.
4. Providing quarters either rented or temporary barracks for St. Luke's Hospital.
5. The travel, extra support, and lodging of missionaries driven from their stations by war.

Losses to plant, buildings, and equipment of our churches, hospitals, schools, and living quarters are at this writing undetermined. The immediate need is for funds for the relief of human suffering and the care of those who can look to no other human agency than our Church in this their time of great need.

Missionary Teams Visiting Thirty Dioceses

IN ANSWER to requests from many parts of the country, the National Council's Field Department is repeating, with several variations, the scheme used three years ago, of sending teams of three speakers each on itineraries during the seven weeks directly after General Convention.

This activity is to be financed, as before, by offerings at the meetings. The National Council is underwriting the expense, however, and this has necessarily limited the scheme somewhat especially in parts of the West where population is small, distances great, and expenses relatively high.

The plan was offered to fifty-two dioceses and thirty have accepted. Each

diocese plans its own itinerary. In some places all three members of the team stay together; elsewhere they separate, filling three simultaneous engagements. In every case possible, the teams consist of a Bishop, a presbyter, and a woman representing the Church's Mission abroad, at home, and in some special field. A few teams interchange members at times. Mr. William Lee Richards, at present the only officer of the Field Department, had charge of arranging the itinerary details; a complicated task to unite speakers, hosts, times, and places into one coherent scheme. The full time runs from October 24 to December 12. If you have not heard of the plans in your diocese consult your rector.



NEW W.A. EXECUTIVE BOARD DINES TOGETHER AT CLOSE OF TRIENNIAL

Woman's Auxiliary Triennial Looks Ahead

Plans and policies for new triennium occupy
October fortnight in Cincinnati. Personalities
loom large in recollections of meetings

THE TRIENNIAL MEETING of the Woman's Auxiliary is not an end but a beginning. Those fourteen October days in Cincinnati were not the closing of the past three years but rather the first fortnight of the new triennium, since the purpose of the meeting was to work out policies and plans for the coming three years. For this purpose, the conference method was used, centering in the theme, Fellowship in Faith and Work, and out of this conference came the Findings (soon to be printed) which were "adopted as a guide in program-planning for parish and diocesan branches of the Woman's Auxiliary during the coming triennium." The women do not want rigid uniformity in action; each branch adapts its program to its own individual needs and resources, but the Triennial gives them a large measure of unity in purpose and emphasis.

A change was introduced in the familiar scheme of having addresses to the whole group followed by conference groups for discussion. The change provided for a preliminary discussion, without any resolutions, and then, after an interval, a final consideration for action.

Thus the Findings Committee, having gathered up the findings of the twelve conference groups, read a preliminary report on Friday (October 15), indicating about what the Findings would contain. Criticisms and suggestions were asked for, to be given to the committee after the sections had met again on Saturday. Then the revised Findings were presented for action on Monday and rapidly adopted.

BESIDES HAVING this conference on the theme of fellowship, the Triennial transacted important business in voting the United Thank Offering expenditure, electing eight members to the Executive Board, nominating four women members of National Council for election by General Convention, and adopting resolutions which serve to crystallize the views of the women on various pertinent subjects, or at least the views of a large majority. The scheme of having a preliminary discussion without resolutions and then an interval of time followed by formal action meant that in almost every instance action was prompt and decisive.

New Executive Board members elected by the Triennial include three reëlections:

WOMAN'S AUXILIARY TRIENNIAL LOOKS AHEAD

Mrs. Paul Barbour, Mission, South Dakota; Mrs. Robert G. Happ, South Bend, Indiana; Mrs. Beverly Ober, Baltimore; and five others: Mrs. Norman Livermore, Ross, California; Mrs. Henry J. MacMillan, Wilmington, North Carolina; Mrs. Clinton S. Quin, Houston, Texas; Mrs. Kenneth C. M. Sills, Brunswick, Maine; and Mrs. Charles Deems, Minneapolis.

The eight Provinces have been electing their new members in recent months. They are: I. Miss Mary L. Pardee (re-elected), New Haven; II. Mrs. Franklin S. Chambers, New Lisbon, New Jersey; III. Mrs. John Edwin Hill, Philadelphia; IV. Mrs. Fred W. Thomas (re-elected), Asheville, North Carolina; V. Mrs. J. Vinton Blake, Akron, Ohio; VI. Mrs. John Edwards Flockhart, Dubuque, Iowa; VII. Mrs. Harold E. Woodward, St. Louis; and VIII. Mrs. Charles Carver, Portland, Oregon.

Miss Helen C. C. Brent and Mrs. James Keeley continue to represent the Girls' Friendly Society and the Church Periodical Club. The Church Mission of Help representative is not yet elected.

The Triennial nominated Miss Grace Lindley to the Presiding Bishop for re-appointment as Executive Secretary. The Board thus has twenty members in all.

The Executive Board, the new members of which assumed office at the Triennial Meeting, will meet next month, not over a week end as usual, but on December 8-10.

In recognition of the services of girls and young women, the Triennial recommended that all Churchwomen apply themselves to a better understanding of the Religious Education Department's program for young people's work and of the Council of Representatives of Youth Organizations (CRYO), and approved the appointment of a liaison officer in parochial and diocesan branches of the Woman's Auxiliary to cooperate with existing national youth organizations. Some parishes and dioceses already have such an officer. Study of the Girls' Friendly Society's program is also recommended (see page 556).

In regard to supply work, the Triennial voted that missionaries receiving personal

United Thank Offering--\$861,030.82

An Increase of \$72,000 over 1934

THE TRIENNIAL MEETING of the Woman's Auxiliary voted that the United Thank Offering of the women of the Church presented at the impressive Corporate Communion on Thursday morning, October 7, in Cincinnati, should be expended as follows:

Salaries	\$550,000.00
Pension Fund, now named for Ida W. Soule	151,030.82
Additional pensions not provided above	18,000.00
Equipment for educational and evangelistic workers, at home and abroad	15,000.00
New appointments during the triennium	30,000.00
Allowances for medical and dental care, travel, and vacations	50,000.00
Repairs to U.T.O. buildings	24,000.00
Training, including Windham and Tuttle Houses	39,000.00
Miscellaneous	4,000.00

These items total \$881,030.82; the \$20,000 in excess of the offering itself will be provided by interest which the offering will earn before it is expended. It will be noticed that no new buildings are recommended; it being generally felt that no part of the offering should be so used unless it exceeded \$900,000. Readers who wish more detail about the use of the offering should consult their delegates to the Triennial Meeting.

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boxes hereafter be asked by headquarters whether they prefer to receive clothing or the equivalent amount of money designated for clothing; the Triennial looks forward to discontinuing personal boxes after 1943 if conditions warrant.

A more closely divided vote, 179 to 126, placed on record the Triennial's "concern as to the extent to which military training is a part of the life of our Church schools, and our disapproval of such training as contrary to the spirit of Christ."

The inclusion of women on vestries, in diocesan conventions, and in General Convention was called for by a motion which after some discussion was divided into three parts. The first and second, that the Triennial favored having women on vestries and in diocesan conventions, were adopted, but the third, in favor of women members of General Convention, was lost.

"WHEN I THINK back over recent history I seem to see people rather than events," some one has said, and probably every delegate would agree. Say "Triennial" to one of them and she is not so likely to answer, "We adopted resolutions" or "We heard speeches," as to say, "We saw Bishop Azariah of Dornakal, Bishop Tsen of Honan, Bishop Sasaki of Mid-Japan, Bishop Salinas of Mexico." Bishop Maxon, chairman of the Budget and Program Committee, reported informally to the Triennial. Miss Annie Yui of Wuchang, China, was introduced as a fraternal delegate from the Women's Missionary Service League of the Chinese Church. Miss Carmen Hernandez of Cuba led one of the noon services, and so did Bishop Demby. Missionaries and the wives of missionaries, contributing first-hand facts and inspiration, were among the delegates from Liberia, Brazil, Puerto Rico, the Philippines, Hawaii, Japan, China, Alaska, and missionary districts in the United States. Mrs. Roger K.

Rogan of Glendale, Ohio, was chairman in charge of arrangements for the Corporate Communion of the women of the Church, when the United Thank Offering was presented, a service marked by a reverent and devotional atmosphere hardly hoped for by those who had to transform the bare music hall into the quiet cathedral-like scene of that morning service attended by more than four thousand people. Miss Elizabeth Matthews, both as perfect hostess and most conscientious delegate; Mrs. Harper Sibley speaking at the United Thank Offering Mass Meeting; the Rev. Elmore McN. McKee giving the keynote speech on the Faith by Which the Church Lives; the Very Rev. Paul Roberts of Denver describing the fellowship of the Church in the United States; Mrs. Edwin Allen Stebbins as chairman and also as reporter of the Conference on Faith and Order; Mrs. Henry Hill Pierce reporting the Conference on Life and Work; the very young delegate from West Texas, Mrs. Penrose Hirst; the experienced leaders of many Triennials, Board members and committee chairmen, whose effective action led a local newspaper reporter to comment, "They are a fine lot." These are among the people who come to mind when the delegates think of Cincinnati.

THREE NEW members are to be appointed by the Executive Board at the request of the Triennial and the first is also at the request of General Convention: a committee of women to confer with the General Convention Commission on Marriage and Divorce; a committee on Christian unity, which is to include the women who were delegates to the Oxford and Edinburgh Conferences; and a committee to join with a similar committee from the Girls' Friendly Society Executive Board to make a year's study looking toward a united program.

It is not too early to think of your Christmas giving. THE SPIRIT OF MISSIONS is always an acceptable gift. Send in your list today and avoid that last minute worry and confusion. An appropriate card, of course, will be sent to announce your gift

The Spirit of Missions

PICTORIAL SECTION



THE FRANCES H. CLOSE CHALICE AND PATEN

Fashioned from gold and silver jewelry bequeathed some years ago to the Domestic and Foreign Missionary Society, these Communion vessels were used for the first time at the Corporate Communion of the Bishops and Deputies attending General Convention in Cincinnati, October 6, (see page 545)

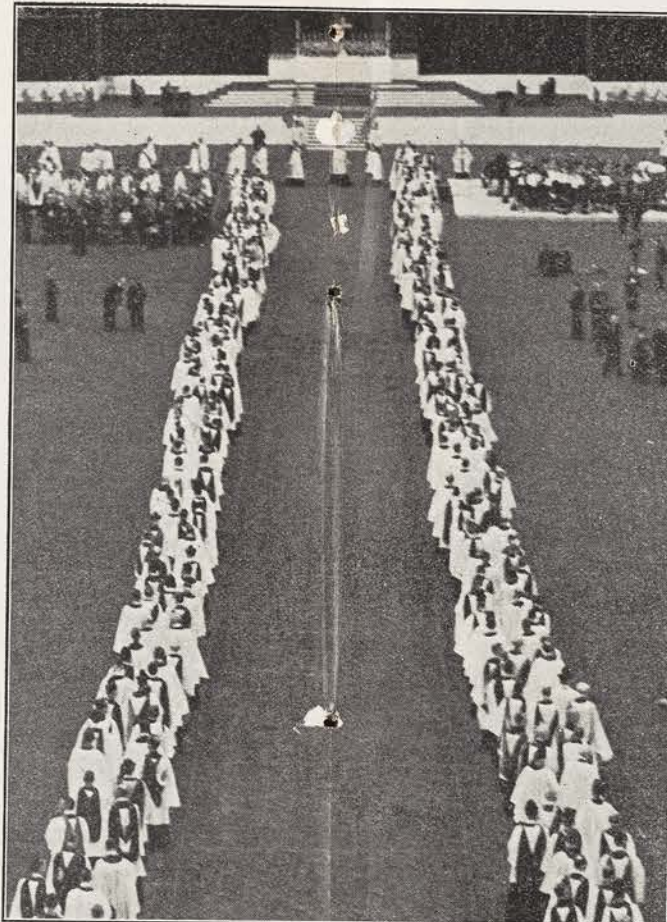
Churchmen Crowd Cincinnati Stadium for Opening Convention Service



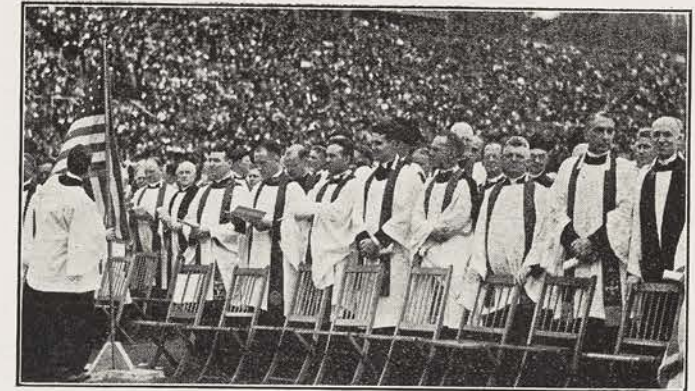
(Above) Long before the hour for the opening service men and women began to arrive. (Below) The Presiding Bishop preceded by his chaplain. Bishops Francis and Hobson at right



(Below) A bright spot in the procession was the Church Army group (left) of mission sisters and captains. Among the marching laymen were Paul Rusch of Tokyo, and Francis C. M. Wei of Wuchang



Clergy from all parts of the Church formed an important section of the procession. Among the Bishops were several distinguished guests: Bishop Tsen of Honan (below left) and Bishop Azariah of Dornakal

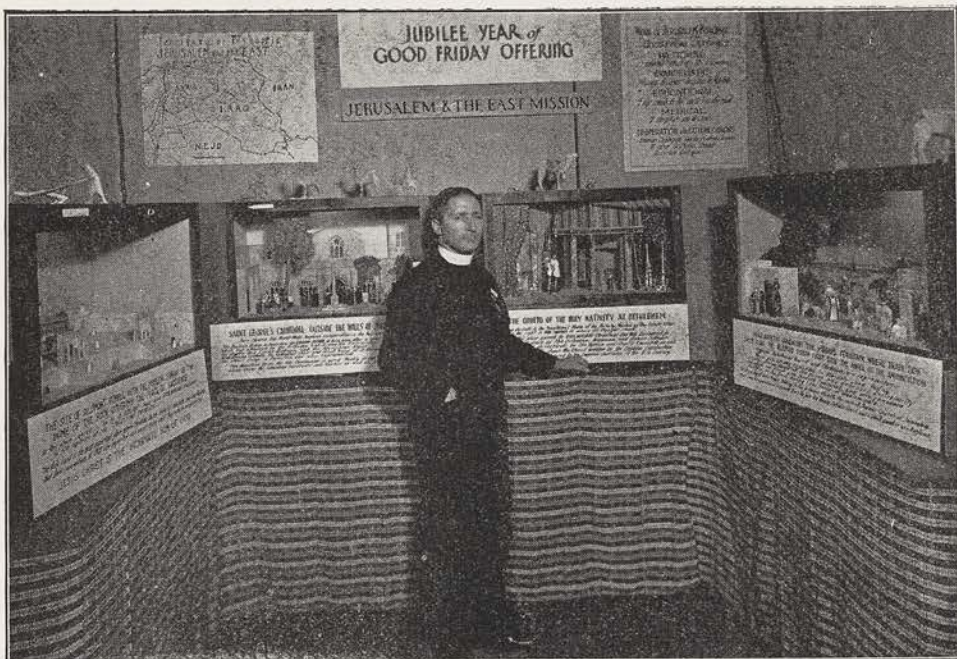


(Above) A glimpse of the clergy section and congregation at the opening service. (Below) Bishop Perry pronounces the benediction at the close of the service at which the Bishop of California preached



From Liberia came Bishop Kroll (below left). With him is Bishop Whittemore. National Council members (right) had their place in the procession. Here are Messrs. Peterkin, Hollenbeck, and Fleming





CANON BRIDGEMAN EXPLAINS HIS WORK IN HOLY LAND

A colorful corner of National Council's exhibit at Convention was that devoted to the Good Friday Offering. The American Educational Chaplain was in attendance to describe the dioramas picturing the scenes of his labors



EXHIBIT, AMERICAN CHURCH INSTITUTE FOR NEGROES

Leaders in the Church's educational work among colored people in Cincinnati included (left to right) Miss Alma Flegal, the Rev. Robert W. Patton, the Rev. Cyril E. Bentley, the Rev. J. Alvin Russell, and Mr. A. M. Strange



WELCOME!

Cincinnati Churchwomen added to the hospitality offered Convention by a multitude of courtesies



WORLD-WIDE

THE SPIRIT OF MISSIONS distributed in Cincinnati at this kiosk attracted wide attention throughout Convention



C. A. HOLDS SERVICE FROM TRAILER CATHEDRAL

Southern Ohio's new mobile Cathedral garaged next to the Masonic Temple was the focal point of much interested attention during General Convention in Cincinnati especially at outdoor noonday services conducted by Church Army captains



FINALE, THE DRAMA OF MISSIONS PRESENTED AT GENERAL CONVENTION

The Diocese of Pennsylvania contributed to the missionary feeling of the Cincinnati triennial through three presentations of its impressive pageant, *The Glory of Light*, depicting episodes from the entire range of the Church's work, and knit together by symbolic music and dancing. About one thousand Cincinnati Churchmen participated

India: A Present Urgent Opportunity

Bishop of Dornakal, on first visit to United States, lays before American Churchmen the unique claims for support of work in his diocese

By the Rt. Rev. V. S. Azariah, D.D.

Bishop of Dornakal

AFTER TWO thousand years of a hoary, unprogressive civilization, and a dead weight of religious conservatism, India now has been placed on a path of political, economic, and industrial progress. Many forces have been at work to give birth to this India of today: a Government that has brought internal peace and prosperity, based on Christian ideals of justice and equity; an educational system opening to Indians Western thought and science, and Western ideas of liberty, through the medium of the Anglo-Saxon tongue; and the presence of a great army of men and women governed by the highest ideals of sacrifice and selfless purpose and service. Christian missions have played a great part in bringing about these results.

America has had no mean share in shaping the India of today. The Young Men's Christian Associations, the Young Women's Christian Associations, and the many Christian colleges throughout that great land, founded and financed by North America and manned by her sons and daughters, have contributed not a little to instill into India's youth the highest ideals of service to the Mother-

land. But, perhaps greater than all these, is the service rendered by American missionaries and missionary societies in reaching the caste and outcaste mil-

CHIEF among the distinguished visitors at General Convention was the Bishop of Dornakal, the Rt. Rev. V. S. Azariah. He was present at the urgent invitation of the Presiding Bishop to tell American Churchmen of the part which they have begun to take in the work in his diocese and to urge upon them a larger share. His address at the Foreign Missions Mass Meeting, printed here, was but one of the several memorable occasions on which he spoke to Convention groups. In response to his call, a small appropriation for the work in India is included in the Church's Program for 1938; an appropriation which it is hoped will be but the beginning of a growing coöperation between the Church in America and the Diocese of Dornakal. As this issue of THE SPIRIT OF MISSIONS appears, Bishop Azariah is sailing home, where in December his diocese will observe the twenty-fifth anniversary of his consecration.

lions of India with the Gospel of Christ, in bringing many thousands of these into the fellowship of the Church, and in equipping them with churches and institutions for their spiritual and material well-being. All this service has been rendered ungrudgingly, even though America has had no political interest in India.

Yea, this fact has perhaps been even an advantage. No Indian nationalist could charge American institutions or missionaries with imperialistic designs. No one could attribute any materialistic motive

behind all this outlay of American men and money on the soil of India.

By a strange series of circumstances the Episcopal Church, alone of all the Churches in North America, has had no share in this service. I therefore consider it a great honor and privilege to be able to invite you to "Come over and help us!"

THE FIRST consideration I would urge is India's key position as spiritual leader of the East. Half the population

THE SPIRIT OF MISSIONS



LOMBARDIES

A high caste gypsy tribe around Singareni and Dornakal who are now turning to Christ

of the globe today follow the religions founded in India. Five hundred years before Christ, India sent its missionaries to the East, to Ceylon, Burma, Siam, and China, and spread in all these regions the teachings of Buddha. The one people in the East who, in spite of all modern materialism and secularism, still retain their sensitiveness to religion and supreme regard for the spiritual and eternal, are the peoples of India. "India for thousands of years has been a fountain spring of spirituality," says Sir Francis Young-husband. Its age-long passion has been the realization of the divine in the human. Now, among all the countries of the East, there is none but India that has a Church of six million indigenous Christians, and that, increasing at the rate of ten thousand every month. India is worth winning for Christ, for the revitalizing of India through Christ is of value to the whole world. And yet, after two hundred years of modern missions, a conservative estimate shows that one hundred millions out of the 350 millions are even today beyond the reach of the existing missionary agencies. Both the vastness of the yet unfinished task, and

the fascination of it, constitute calls for your help.

THE urgency of the present opportunity is another ground for my call to you. Two hundred years of Christian work has borne marked fruit among the sixty million depressed classes of India. A large proportion of the six million Christians is from these people. For centuries they have been considered outside the pale of Hinduism and Hindu society. Their touch polluted men and gods; access to temples was denied them. They did all the dirty work and they were treated as untouchables because of their dirty work.

Christianity touched their innermost personality, and they advanced under it as under a magic touch. "If any man is in Christ, there is a new creation." Christians thus were recreated—morally, educationally, and socially. Such evidence of change has irresistible power over others; with the result that, in certain areas, people are becoming Christians in increasingly large numbers.

With the growth of Nationalism and the desire for the country's uplift, for the removal of untouchability, for righting age-long social wrongs, the old prejudice against Christianity is fast disappearing, and in most parts of India, particularly in rural India (and ninety per cent of the population is rural) there is today a readiness to listen to and accept the Gospel hitherto unknown. At no time in the past hundred years has India been ready for the Christian Gospel as she is today.

In January, 1936, at a great Depressed Class Conference, a thousand outcaste representatives of Western India made the unanimous decision that Hinduism was at the root of all their misery and degradation, and that they should all forthwith give up Hinduism. This was later affirmed in other parts of India. It stirred India to its depths.

A very similar step was taken by the Ezhavas in Travancore, who number 870,000. They not only resolved to give up Hinduism, but to accept Christianity as their communal religion. These reso-

INDIA: A PRESENT URGENT OPPORTUNITY

lutions are indications of the movement of the Holy Spirit of God in the hearts of many throughout the land. Open doors there are everywhere. This is the day of opportunity, the day of harvest, the day for which we have been praying and working for the past forty years.

THIS urgency and opportunity is the more clearly seen in the Diocese of Dornakal, to which, through God's Providence you were led when you sent George Shriver there four years ago. There is in that area today a living mass movement where the Spirit of God is the moving power. The Church is increasing with such rapidity that new resources have become an urgent necessity. The diocese had less than sixty thousand Christians twenty-five years ago. It had grown in sixty years at an average rate of one thousand a year. Today there are 210,000—a number which excels the total number of Anglican converts in all Japan, China, and Korea—and has been growing at the rate of ten thousand a year. In 1936 we baptized 11,400 persons—that is two hundred baptisms a week. With adequate men and money, this number can easily be doubled.

The Church is being established on true and firm foundations. The 210,000 membership consists of church-going Christians. Thirty-three per cent of the people attend worship every evening; seventy-five per cent are in church on Sundays.

The Sacrament of the Lord's Body and Blood is administered to them by 151 indigenous clergymen and eleven English missionaries. Church discipline has been very vigorously enforced from the beginning. In short, the members of the Church are being nurtured by the Word, the sacraments, and the discipline. The Church is being trained as a witness-bearing fellowship. During the annual Week of Witness in the year 1936, twenty-eight thousand Christians took part in giving witness to Christ, resulting in eight thousand new converts. The rapid increase I have described is due, not to the work of paid evangelists, but to the

testimony of life and lips by the ordinary Christian men and women. Though the vast majority of Christians is drawn from outcastes, depending for their food on daily labor—men getting twelve cents and women six cents a day—they gave last year forty thousand dollars to the support of their ministers and churches. The Christians support a small mission of their own, in an unevangelized region outside their area. In short, it is an infant Church worth founding and supporting, as it will itself in due time be the chief factor in bringing millions to Christ.

The area where George Shriver works calls for urgent aid too. Twenty-five years ago there was not a single Christian or Christian worker in this whole area. In response to an appeal from the people for Christian instruction, the field was opened by the Bishop. The financial responsibility entirely rested on the Bishop, aided by a diocesan committee in England. About the time Mr. Shriver arrived, the mission had to enlarge its field, owing to the withdrawal of a Methodist mission in the neighborhood, and fifteen hundred converts were thus added to the Church at once. The task of giving teachers to these added members, and



OUTCASTES

Awaiting baptism in an irrigation reservoir. Baptisms in the Dornakal Diocese now number two hundred a week

THE SPIRIT OF MISSIONS

preparing them for confirmation, became a great strain on the financial resources of the mission. There are at present seven thousand Christians, shepherded by three priests and seventy-five lay workers. There is a call at present from another neighboring mission to take over the work, because the financial help that came from the Church in Australia has ceased. It is impossible to be deaf to this call, response to which will add another three thousand to our Church membership.

This whole area is ripe for a rich harvest. Mr. Shriver writes me that five hundred enquirers have been enrolled since January of this year. Apart from this, 320 of a hitherto unreached community have recently given their names and want Christian instruction, and sixteen villages are begging us to give them teachers. It requires seventy-five dollars only to support a teacher in one of these villages for a whole year. Here is a challenge that simply cannot be ignored.

The coöperation I appeal for may lead in course of time to the Episcopal Church establishing a diocese in India. No one would rejoice more than the Church of India at the prospect of such a partnership. And perhaps there is no other area where such a dream may be sooner realized than in Dornakal. Eventually the present diocese will need to be subdivided into three dioceses, for two of which endowments are already provided. The third may be the fruit of your entrance into this field.

THE FOURTH ground upon which I base my invitation is the *importance of such a partnership for the Church of India and the Anglican Communion*. There are fifty-six American missionary societies working in India. Out of a total of forty-four hundred missionaries, seventeen hundred are Americans; forty per cent of the entire missionary force. Sixteen out of thirty-six mission colleges are either under Churches in America or have American churches as partners in union colleges. Out of about 480 mission hospitals and dispensaries, 168 institutions

are under American management. The Episcopal Church is the only important Church in America not represented in India.

We Anglicans have long missed you in India. In our general Christian gatherings, American Christianity has only spoken through Free Church voice, as if Episcopal polity has no support from Free America. Though comparatively small in number, you occupy, in the Providence of God, a position of influence in the national life, equal to, if not more than any other large Christian group. Your contribution in India ought to be commensurate with the place you occupy in American Christianity. And it is not fair that India should be left to identify the Anglican tradition of Church life with Great Britain only.

Your presence in India, as a branch of the Anglican Communion outside the British Empire, will prevent such a misconception. A Bishop from the Church in America on the Bench of Bishops in India is a consummation I devoutly covet for the sake of India and the Anglican Communion.

A STILL FURTHER ground on which I appeal is the *reflex benefit to your own Church that such a service will inevitably bring with it*. Missionary work is the lifeblood of the Church; its increased extension means increased lifeblood. The triumphs of the Gospel under new conditions and new peoples give fresh meaning to the old faith, and result in richer life and experience to the body corporate and to individuals. India, and the challenge of its opposing faiths, the external growth of the young Church and the refreshing experiences of its converts, its new adventures in the realm of worship, witness, and reunion, will all bring new zeal and fresh impetus to your missionaries and through them to your Churches. The magnitude of the task, its perplexing complexities and its wondrous possibilities will call for greater sacrifice in men and money, and thus will bring added enrichment to the Church at home.

INDIA: A PRESENT URGENT OPPORTUNITY

If the Church in America responds to this call, and the Bishops, the clergy, the Woman's Auxiliary, and the lay membership of the Church coöperate, India and the Diocese of Dornakal, to which Providence has brought you, will offer opportunities for the service of many more of your missionary hearted men and women. There is room for more priests in rural service. The Diocesan Hall in the United Christian College will gain strength by one or two more educators. The Diocesan Girls' High School needs more women educators. Rural medical service has scarcely been begun. Two diocesan building schemes are awaiting completion, and have come to a halt for want of funds. The cathedral under construction in Dornakal, planned in the Indian style of temple architecture, combined with Saracenic features, utilizes the riches of Hindu and Moslem features of architecture in the service of Christian worship. The total estimate is twenty-five thousand dollars, of which fifteen thousand dollars already have been contributed by Dornakal and the South Indian Diocese. When completed, it will be a witness to the catholic character of the Church of Christ and will have a fascinating appeal to the heart of India. The rapid increase of the Church membership (the number has more than doubled in the past ten years), and the poverty of the great majority of the people, has necessitated the use of all the available resources both in England and India in the work of the Church and have left the necessary equipment of the diocese still incomplete.

Possibly someone is saying that this is

too big a program for the Church to undertake, and that the existing commitments will not permit such an expansion. But is it not true that one means God employs to bestow upon us increased power and gifts, is to challenge us with seemingly impossible tasks for Him? "Attempt great things for God: Expect great things from God!" was the motto of the first British missionary in India. Daring adventures in faith for His sake and the Gospel's are the divinely appointed means of reviving our ebbing life. Our heavenly Partner honors faith. America has been endowed with the richest gifts from the hands of God and they are meant for the service of the world. "I will bless thee," saith the Lord, "and be thou a blessing!"

When the whole Church is organized for the world-wide mission of the Church, and each and all will realize that freely we have received, and freely we must give, rivers of spiritual blessings will flow to the Church itself, because it will then be saved from selfishness and selfish programs and will be going out of itself in faith to save others.

I conclude with the Macedonian cry, "Come Over and Help Us!" I invite you to come and take a larger share in the evangelization of my great country. I invite you to help us to reap the fields that are white with harvest. Our nets are breaking and we beckon to our partners. I invite you to a larger place in the counsels and tasks of the Anglican Communion in India, and to an enrichment of your Church life and ours! May I humbly say: God is calling you to such a task and such a blessing.

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¶ *The chalice and paten (see page 535) used at the opening Corporate Communion for Bishops and Deputies of the General Convention are the fulfilment of a bequest made several years ago by Miss Frances H. Close of New York. Presented, blessed, and used for the first time at the service, the vessels were made under the personal supervision of the Presiding Bishop by George J. Hunt, Boston goldsmith, from gold and silver bequeathed to the Domestic and Foreign Missionary Society by Miss Close. A statement of the memorial is engraved upon the bottom of the chalice, and around the base are engraved the words: "Hic calix factus est ad gloriam dei: animæ sacræ piæ memoriæ. A.D. MCMXXXVII." The vessels also were used at the Corporate Communion of the women of the Church on October 7*

Read a Book

Recommended by the Rev. James Thayer Addison, D.D.

Professor of the History of Religion and Missions in the Episcopal Theological School, the Rev. James Thayer Addison, our guest contributor this month, was named a member of the Joint Commission on Missionary Motive, Policy, and Strategy appointed by the recent General Convention in Cincinnati. His recent writings include The Medieval Missionary (discussed on this page in the June issue), and The World of Islam, a guide to reading for adults (National Council, price fifteen cents).

IT WAS WISELY decided that the Episcopal Church, during 1937-38 should unite with other Christian bodies in a study of the World of Islam. Though our own Church touches that world only through very limited work in China, Liberia, and the southern Philippines, that fact affords no reason why we should be deprived of the chance for a broad view of the Moslem problem and the vast opportunities to be found among 250 million Mohammedans. Our own special work always becomes more interesting and significant when seen against a wide background. For this study several textbooks will be regularly used, such as Watson's *What is This Moslem World?* and Dodd's *Mecca and Beyond*. But many will want to supplement this minimum requirement by further reading; and foremost among the new books available for their use is W. Wilson Cash's *Christendom and Islam* (New York, Harpers, 1937. \$2).

His experience as an Anglican missionary in Egypt for many years and as a secretary of the English Church Missionary Society has amply equipped Dr. Cash to present his subject with the authority that comes from long study and the realism that comes from years of practical work. His book, of some two hundred pages in length, constitutes the Haskell Lectures given during 1936-37 in the Graduate School of Theology at Oberlin College. Its aim is to describe the "contacts and cultures down the

centuries" of Christendom and Islam; to tell how the two great religious groups have acted and reacted and interacted in their relations during the past thirteen centuries. Its main thesis is that despite the deplorable record (on both sides) of military conquest, imperialist exploitation, and bitter religious controversy, there have always been deeper currents—sometimes flowing strongly and never quite running dry—of friendly intercourse, of mutual understanding, and of spiritual kinship. That this sympathy and sense of fellowship have often proved possible not only in times past but even today is largely due to the presence in Islam of the mystical element. Below the level of hard legalism and rigid dogma Moslems have developed a rich vein of mysticism emphasizing inner experience and the longing of the heart for a richer knowledge of God conceived as immanent and loving. Moslem mysticism is directly traceable in part to Christian influence; wherever it has been manifest it has struck responsive chords in Christendom; and today it constitutes the best element in Islam, to which the Christian message will find the readiest access. The practical conclusion of this thesis is that our approach to the Moslem must reject all dogmatic controversy and substitute for that harsher tradition an unwavering emphasis on love expressed in personal relations, in prayer, and in the sharing of the deepest religious experience.

Dr. Cash begins with a summary of Islam, an Eclectic Faith, showing how deeply indebted was early Islam to Judaism and Oriental Christianity. There then follows a study of The Expansion of Islam and the Shrinkage of Christendom and another of The Contribution of Christianity to Islamic Thought and Life, revealing especially the kinship, historical and spiritual, between Christian and Moslem mysticism. A further chap-

SOME IMPRESSIONS OF THE WOMEN'S TRIENNIAL

ter on *The Contribution of Islam to the Making of Modern Europe* reminds us of the close and constant contact between Christendom and Islam during the early Middle Ages, when in many fields we learned more than we taught. The subsequent chapter deals with *The Influences of Europe in the Disintegration of Modern Islam*, the story of the tremendous changes wrought by Western influence during the past few generations. And finally the concluding chapter presents us with *The Christian Answer to the Moslem Quest*, which may be expressed in the author's words:

Can we not, in thinking out our own approach to Islam, begin with facts of spiritual experience which at once find a

responsive echo in the hearts of others rather than by the clash of dogmatic statements which, however true, do in the first instance separate and antagonize. . . . The Christian in his approach to Islam along this line of divine love, not only finds points of real contact in the universal desire for God but also has something to offer to a Moslem seeker which will carry him beyond anything he has so far attained. . . . Moslem thinkers have found a fellowship with Christian mystics when they have approached their discussion from this angle of experience. If experience is made concrete in the Incarnation and if it leads to a discovery that the Jesus of history is the Eternal Christ, it must ultimately lead to a theology which is Christological rather than Islamic and which makes understandable to the Moslem mind both the Sonship of our Lord and the doctrine of the Trinity.

Some Impressions of the Women's Triennial

By Katharine C. Pierce

Member-elect, The National Council

IT IS POSSIBLE to put down only a few of the many impressions received during the weeks of the Triennial Meeting. Many persons have shared in making the meeting an important one in the history of the Woman's Auxiliary. A few of them are Mrs. Edwin A. Stebbins, the Presiding Officer, whose fairness, calmness, and grace made our business sessions run smoothly and promptly. Mrs. Harper Sibley, who made a brilliant address at the United Thank Offering Mass Meeting. Miss Elizabeth Matthews, who was in charge of the arrangements that were so successfully carried out. Bishop Azariah, whose personality as well as message had the greatest influence in the meeting, to mention but one of the speakers and leaders who had a share in guiding our thoughts.

The meeting reflects the growth and progress of the Woman's Auxiliary during the triennium in various ways. There were more young women among the delegates than before. There was more debate from the floor, and it was of a high order. The delegates were quick to accept the ecumenical ideal for the Church and to give serious consideration to the reports from the Conferences on Life and Work and Faith and Order.

A significant change was the recognition of the Triennial Meeting as in effect a third house of General Convention. This was shown by the request that the chairman of the Committee on Budget and Program might report to us and by the vote that the Woman's Auxiliary should join in presenting views on marriage and divorce to the next Convention.

It is too early to measure results but there is reason to hope that the Woman's Auxiliary will go forward along modern lines of thought in carrying out its ideal of fellowship in faith and work.

SANCTUARY

Mexico—Brazil

STAFF

THE CHURCH'S WORK in Mexico and in Brazil rests to a large extent, humanly speaking, on the shoulders of Mexican and Brazilian clergy. Few of these men are ever seen by their fellow Churchmen in other lands or are even known by name. This ought not to deprive them of our interest and sympathy.

Let us feel that we are one with them in worship and in service of Him who came to preach peace to them that are far off and to them that are nigh. Workers include lay readers and many teachers whose influence counts strongly for the Church. The Woman's Auxiliary is active in both countries.

SCHOOLS

Let us pray that the Church's educational work in these countries may be strengthened and extended: in parish day schools; at the Southern Cross School for boys and St. Margaret's School for girls, in Brazil; at St. Andrew's Industrial School and Farm for boys and *Casa Hooker* for girls, in Mexico. The training of candidates for the ministry is a serious problem in each country.

CHURCH MEMBERS

Especially let us include in our prayers for the Church all our Mexican and Brazilian fellow Church members and the Japanese Church people in Brazil. Mexico has 3,600; Brazil has more than 8,000 Brazilians and 700 Japanese.

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ALMIGHTY AND EVERLASTING GOD, from whom cometh every good and perfect gift, send down upon the Bishops and other clergy of these lands, and upon the congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. We ask in the Name of thy Son, Christ our Lord. Amen.

Almighty God, our heavenly Father, who hast committed to thy holy Church the care and nurture of thy children; enlighten with thy wisdom those who teach and those who learn, that, rejoicing in the knowledge of thy truth, they may worship thee and serve thee from generation to generation. Through Jesus Christ our Lord. Amen.

Make our hearts to burn within us, O Christ, as we walk together with thee in the way and listen to thy words, that we may go in the strength of thy presence and thy truth all our journey through, and at its end behold thee, in the glory of the eternal Trinity, God for ever and ever. Amen.

The National Council

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

A DESPERATE SITUATION confronts the Church in China. Not alone is the Church of today, standing as it does, a monument to a century of missionary faith and prayer and giving, in actual peril of extinction but in that event that Christianizing of the China that is to be is thus set back through long and tragic years. General Convention heard in its grim detail the story of the situation in Shanghai and its environs. It acted instantly and unanimously. Bishops and deputies, without a dissenting voice, declared that at once a Church-wide effort must be made to meet this situation with a fund of \$300,000.

Elsewhere in this issue (page 529) the Treasurer of the China Mission describes Shanghai's plight in detail. Here we reiterate the appeal. It is not a cry for bricks and mortar. It is not concerned with the safety or fate of institutions. No! It has to do with stricken men, women, and children; Christian converts who have fled for refuge to what remains of parish churches, who lack homes, whose businesses have been destroyed, whose opportunities for employment are gone, who are the terrified victims of the horror of undeclared war, who have become overnight, the helpless objects of uncertain charity. As they suffer, the Church suffers. It is first for these and with them the harassed members of our missionary personnel that the National Council sounds this cry for instant help.

ORDINARILY National Council meets for a fourth quarterly session each December. Many reasons suggest that a December meeting at this time is needless so that the matter is in doubt until the President of National Council reaches a decision at a later day. In all prob-

ability the next meeting, which begins the new triennium, will be held at Church Missions House, February 8-10. As our news reports from Cincinnati tell, a new Presiding Bishop, who is as well President of the National Council, will call this meeting to order. New members as elected at Cincinnati will be welcomed and in the spirit of heightened missionary loyalty so evident at Cincinnati, will begin leadership of this great task.

Continued ill health led to the resignation of the Rt. Rev. W. L. Rogers, Bishop of Ohio, from membership in the National Council. The Bishop of Southern Ohio will take his seat. Bishop Rogers has been one of the most valued members of the National Council during the whole period of his service. His zeal for the missionary cause has been deep and sincere and his judgment with respect to its promotion always sound. While a cordial welcome awaits Bishop Hobson, who also during the past triennium was the inspiring head of the Forward Movement, all will regret that a leader so genial, and gracious, so devoted to the task, as Bishop Rogers, will no longer lend distinction to the body.

LEST WHATEVER may be said in this issue concerning the triumphant hospitality of Cincinnati is inadequate, we add a word here. In every detail of preparation, and these were infinite in variety and number, in the handling of gatherings great and small, in housing, in every incidental detail of comfort and convenience, in social aspects, Cincinnati proved indeed to be a queenly city. Many causes contributed to the rich spirit engendered during the days of the Convention but a high place must be accorded this spirit of goodwill.

Domestic Missions

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

A TRAILER is proving a very valuable asset in the Indian work in Arizona, and I hope the time will come when they will be more generally used in our rural and mountain areas. Miss Anne E. Cady, of the Good Shepherd Mission, Fort Defiance, Arizona, writes:

Perhaps you do not know that I am living fourteen miles from the mission in my trailer house, straight up and over the mountain and at an altitude of nearly nine thousand feet. I am starting my third month up here on top of the Saw Mill Mountain. We are the only mission working up here and there is much to be done. The mill is running full force, an E.C.W. Camp has been established, and many Indians live all about here. The sick and the well visit me at all hours, and I visit them. Wednesday of each week Howard (interpreter) and the Rev. J. R. Helms come up for an evening service. Last Wednesday fifty-three were present; we have had as many as sixty-five. Mr. Helms cannot come up on Sunday so I have a Church school on Sunday afternoon in which forty-five are enrolled. There are Indians from all parts of the reservation and some of the other tribes, and four families of white people, so there is much to be done and I feel I should stay here.

I go down to the mission Saturday after-

noon for the services Sunday morning and to teach the Bible class there, then load up supplies, eat dinner, and rush back here for my school at four.

THE DAKOTA INDIANS meeting in Niobrara Convocation, August 15-17, on the Santee Reservation, made an offering of more than three thousand dollars for the Church's Program.

Conditions among the South Dakota Indians this year are very bad. A survey of the Yankton Reservation reveals disease and starvation, while on all the reservations drought has so weakened the horses that few can travel. As a result the Indian attendance at convocation was much smaller than usual; only about eight hundred being present. But every clergyman in the field was there.

Two catechists received the highest honor for laymen in the Indian field. Melvin Lodge and Allen Last Horse, having served respectively for thirty-five and thirty-seven years, were elevated to the rank of senior catechists, an honor accorded only to those catechists who have served honorably for at least twenty years.



DOMESTIC MISSIONS EXHIBIT AT GENERAL CONVENTION

Foreign Missions

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

Across the Secretary's Desk

IN CHINA, as in many other places in the world, the radio has given demonstration of its practical value. The Rev. W. P. Roberts, Bishop-elect of Shanghai, wrote me the other day that he and others, isolated in Nanking, with no means of communication with the outside world, and no newspapers, have found the radio a great blessing. The Rev. John Magee stationed in the old section of Nanking has a set and in his home the missionaries have gathered to get news from all over the world, New York, London, Tokyo, and other distant places. Some of us in this country have heard people speaking from Shanghai. It is no wonder that Mr. Roberts says, "every compound in our mission ought to have a good radio." He is thinking, of course, of the radio primarily as a means of keeping in touch with the outside world in times of great difficulty. If anyone is interested in supplying some of our stations in China with this modern means of communication I shall be glad to hear from them. For transoceanic receiving, special instruments are required.

EVERY NOW and then statements filter into the United States concerning the alleged opposition to Christianity in Japan. Bishop Reifsnider of North Tokyo has sent me this statement:

There is certainly no opposition to Christianity as such. Work in rural districts, it is true, is sometimes handicapped by strong national feeling due chiefly to the fact that the country people as a rule are not well informed with regard to Japan's international relationships. Our Christian activities, both in institutions and in evangelical work, are under the same regulations as those governing Buddhist and Shinto activities. Christianity is mentioned with Buddhism and Shintoism in all such regulations as one of the three leading religions of Japan, and this in spite of the fact that the number of Christians is far below the membership of the other two.

The missionaries in Japan are surrounded by opportunities for enlargement of present work, openings in new locations, and new work, which, for lack of adequate funds and new recruits for the foreign missionary staff, they are unable to undertake.

The Christian Church is well established in Japan. In the Diocese of North Tokyo the Japanese clergy number thirty, well-trained and doing devoted work. But in North Tokyo, as throughout Japan, the untouched field is tremendous. According to figures drawn up several years ago the population of Japan is about sixty-nine million, and the baptized Christians of all communions are about three hundred thousand. No phenomenal growth should be expected, but from the experience of the last ten years, it can be predicted that progress in the succeeding years will be steady and encouraging. It is our hope and prayer that the support so needed for the progress of the work in Japan may be forthcoming from the home Church, and that new recruits may be found to fill up the vacancies in our foreign clerical staff which each year become more numerous.

ST. LUKE'S HOSPITAL, Manila, is paying the penalty for high class work and devoted service on the part of its staff. Miss Lillian J. Weiser, Superintendent of Nurses, writes:

The hospital is packed to capacity all the time. We have to use every available corner for patients. I have moved the doctors from their room in order to make space. I take off my hat to the St. Luke's Filipina nurses for I have never known a group of women to work so hard and steadily as these nurses do. Every day patients leaving come to me expressing appreciation of the nursing care received. A few weeks ago an American mining man from Bontoc arrived at our front door bringing six Igorot patients, quite sick. He arrived at two o'clock in the afternoon. I told him we had one bed and a cot to accommodate the six patients. He said he was too tired to take them any farther and that he wished Dr. Saleeby to care for them. So I sent out for cots and tucked them into every available corner.

THE SPIRIT OF MISSIONS

FOR SOME reason requests have been coming recently to the Department for copies of the Book of Common Prayer in German. The last edition was printed in 1892. The book is out of print. There appears to be no balance for a new edition. If any readers of THE SPIRIT OF MISSIONS have one or more copies of the Prayer Book in German for which they have no particular use and which they would be willing to place at our service, we should greatly appreciate it.

ONCE AGAIN the American College of Surgeons, in accordance with its annual practice, has notified Dr. Grafton Burke that the Hudson Stuck Memorial Hospital, Fort Yukon, has been awarded full approval on account of the standard of the work maintained during 1936. This approval is only given to hospitals that fully comply with requirements as laid down in the minimum standard of the American College of Surgeons. We are all eager that whatever the Church does ought to be the best possible. Dr. Burke himself is a Fellow of the American College of Surgeons.

DR. LULA M. DISOSWAY is one of the three American doctors at St. Elizabeth's Hospital, Shanghai. The senior member of the staff, Dr. Ellen C. Fullerton, left China last spring on furlough and is unable to get back to Shanghai at this time. A letter dated August 23 sent to Dr. Disosway's mother in New Bern, North Carolina, well illustrates the spirit of the members of our staff:

Please send this to all as I cannot tell when I will write again. I am well and hard at work. Don't worry about me. Have faith that all will be well. I have not cabled because things have been in such confusion and our treasurer has sent cables. I am sending this by a friend who is forced to leave for Hongkong. He will send it by air mail from there. We must look facts straight in the face in times like these and we cannot think of ourselves. We must stay with our Chinese friends. It is hard when one needs all the human comfort possible and when one is all alone with a big hospital on her hands. Don't worry, I shall

bury myself deeper in my work. I still have my childhood faith you instilled in me, and I know God will bring things out in the best way.

Dr. Pott is in Tsingtao on his vacation. He is stranded there as no one is allowed to come into Shanghai. All foreigners everywhere are being sent into Hongkong or Manila instead of here. I am the only doctor here except one Chinese. We are in the center of the settlement and the hospital is crowded. All the hospitals in the danger zone are evacuated and we are the only one for maternity work. We have many of the wounded also. We are busy and have food supply and money. The doctors and nurses will be the last to leave and we do not feel that will ever be necessary. I have Miss Gladys Ross with me. We are safe and busy.

I think of your anxiety and I still believe all will be well.

TOKYO WINTERS can be cold. It is disturbing to have this message from the Rev. C. H. Evans, the mission treasurer:

This is going to be a hard winter with us here in the matter of fuel costs; these are approximately fifty per cent above the level of last spring. Other things, many of them, we shall have to go without, like our friends in China. But we have to be thankful for freedom from physical danger.

With Our Missionaries

JAPAN—NORTH TOKYO

Miss Elizabeth Rogers, a new appointee, arrived September 25 in Yokohama on the *Tatsuta Maru*.

JAPAN—TOHOKU

The Rev. and Mrs. H. M. Lewis and family arrived September 21, in New York, on the *President Taft*, on regular furlough.

The Rt. Rev. and Mrs. Norman S. Binsted arrived October 1 in San Francisco, on the *Taiyo Maru*, going directly to General Convention.

PHILIPPINE ISLANDS

The Rev. and Mrs. Benson H. Harvey sailed August 23 from Manila on the *Victoria*, coming via Europe, arrived October 12 in Boston.

Deaconess Kate S. Shaw sailed October 30 from Vancouver on the *Empress of Japan*, after regular furlough.

The Rev. and Mrs. Sydney Waddington and family sailed October 30 from Vancouver on the *Empress of Japan*, after regular furlough.

PUERTO RICO

Miss Ellen T. Hicks sailed October 9 from New Orleans on the *Fairland*, after regular furlough.

Christian Social Service

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

Social Service at General Convention

THE ADDRESS of Mr. Seebohm Rowntree on Christianity and Industrial Relations* at the mass meeting of the Department of Christian Social Service was the dramatic point in the Department's program and one of the high spots in the whole Convention. The Taft Auditorium was filled with Bishops, deputies, and hundreds of visitors.

Mr. Rowntree held this vast audience in close attention for eighty minutes while he described what had actually been done in promoting industrial democracy in the Rowntree Chocolate Co., Ltd., and throughout Britain. He outlined the development of a new attitude on the part of employers out of which "there is an ever-growing spirit of co-operation between the unions and the employers, to the great benefit of industry. . . . And this is as it should be, for there will be no lasting peace in industry until it is based on justice, and employers who refuse so to conduct their own concerns need to be man-handled, for they are a peril to the community."

"It is the duty of the Church," continued Mr. Rowntree, "to lay down the principles which should govern the conduct of industry and commerce, and to urge their members to act in accordance with them. They go beyond their province if they attempt to define the precise way in which those principles shall be applied." He then proceeded to tell how Christian principles had been applied in his own industry and presented challenging practical goals for other industrialists. The obligations of the workers under this coöperative scheme were also made specific.

In answer to prolonged applause Mr. Rowntree told the audience that difficult

days were ahead for the U. S. and that the members of the Episcopal Church, because of their great influence, could do much to determine the nature and the outcome of the conflict.

In addition to the activities and conferences at the Department's booth, much time was given to coöperation with the Graduate School of Applied Religion in promoting the training courses for the clergy. Six courses of four lectures each were provided on Marital Relations, Mental Hygiene and Psychiatry, Delinquency and Crime, Child Welfare and Children's Institutions, Industrial Relations, and Family Case Work. Attendance at these courses was 139 and many requests were received to repeat similar courses at the next Convention.

The lecturers were secured through the efforts of the Graduate School where most of them have already given generously of their time and experience. The Department is indebted to the Rev. Joseph F. Fletcher, Dr. William S. Keller, and the Rev. K. Brent Woodruff for arranging the program.

This General Convention gave evidence to the fact that the Episcopal Church is vitally interested in every phase of social welfare. This interest showed itself in legislation, study groups, and lecture courses. Two legislative items promoted by the Department were passed: the promotion of retirement security for lay employees of the Church and commendation of the Surgeon-General's crusade against syphilis. The Convention address of Bishop Parsons, the Bishops' Pastoral Letter (see pages 515-18) the program of study and action of the Woman's Auxiliary, and the noonday meetings of CLID all attested to the fact that we are interested in God's Kingdom and that His will shall be done "on earth as it is in heaven."

*Available in pamphlet form at \$2.50 a hundred copies on application, accompanied by remittance, to Church Missions House Book Store, 281 Fourth Avenue, New York, N. Y.

Department of Publicity

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

THE OFFICERS and staff of the Department deeply appreciate the action of General Convention in adopting a resolution which expresses the indebtedness of the whole Church to the many agencies which contributed toward a nation-wide presentation of outstanding news of the Cincinnati gathering. We note with a certain rosaceousness at the cheekbones a kindly reference to the Department itself. To be sure an earnest effort was made properly to organize the task and throughout two busy weeks to cooperate in every possible detail with all the agencies which in any way might contribute to the widest possible dissemination of the news arising in the House of Bishops, the House of Deputies, and in the sessions of the Woman's Auxiliary. Our part was cooperation. We were completely dependent upon the good will and the skill of the many groups with which we dealt. The resolution reads:

WHEREAS, the greatest possible importance attaches to the widest dissemination of adequate and accurate reports of the proceedings of the General Convention; and

WHEREAS, the national Press Associations, the leading newspapers, local broadcasting stations, telephone and telegraph companies have contributed to make this nation-wide service possible, Therefore, be it

RESOLVED, that this General Convention expresses its profound appreciation of the generous cooperation accorded by these agencies; and further be it

RESOLVED, that the Convention also expresses appreciation for the excellent work of the Department of Publicity of the National Council for its effective efforts in organizing these agencies for nation-wide publicity.

Convention Commends!

WHEREAS, THE SPIRIT OF MISSIONS, *official organ of the missionary life of the Church, has entered a second century of usefulness in this cause:*

BE IT RESOLVED, *That General Convention cordially congratulate the administration of this publication, and commends it to the Bishops and clergy of the Church and its people, urging the utmost cooperation with the editorial management of the magazine that the largest possible number of our people may have opportunity to be informed in text and picture of the Program of the Church at work in our missionary jurisdictions both at home and abroad.*

Upon our part we express the deepest appreciation for the work of local committees, organized under the direction of Bishop Hobson and our hosts which bore splendid fruit in our relations with the Cincinnati press, and with the group of radio stations located in that city and across the Ohio in Kentucky.

In the press room we dealt with nearly two hundred men and women representing as many religious and secular publications at home and abroad. We dealt also with a score of news photo services and with magazines dealing

primarily with pictures. Telegraph and telephone companies equipped our workshop splendidly, while the most modern reproducing machines made it possible to supply our steady flow of material in the shortest possible time to all of these many interested fellow workers. To all of these our gratitude. They made it possible for us to achieve the greatest volume of helpful publicity General Convention ever has known.

At the close and immediately upon adjournment we issued to the press and to many interested persons a summary of the outstanding features of the Convention, the substance of which appears on pages 519-27 of this issue. The Department will be glad to supply this summary in mimeographed form to any who may care to have such a record. Immediately upon adjournment the Department of Publicity began the fascinating task of preparing for Kansas City, promising itself and you that an even better job will be done when three years have rolled around.

American Church Institute for Negroes

Auxiliary to the National Council

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

THE PRINCIPAL address at the Institute's Mass Meeting held in connection with General Convention was made by the Director and included a record of the progress the Negro has made since his emancipation. Some startling facts were related.

From a population of about a million in 1800 the Negro has increased to twelve million today. His labor for the most part has built the economic empires of cotton, sugar cane, and tobacco. In 1865 the race had scarcely any property at all; today its members operate twenty-two thousand business establishments, annually earn and buy four billion five hundred million dollars' worth of goods, and possess two hundred million dollars' worth of Church property, spending forty-three million dollars annually to maintain their religious enterprises.

Negroes are members of twelve State legislatures and Negro judges are on the bench in several States. Twenty-two have held seats in the United States Congress. Phi Beta Kappa includes 116 Negro members, more than sixty have won the degree of Doctor of Philosophy, and ninety-seven are listed in *Who's Who in America*. The race has produced its distinctive music, and has given this country such orators as Frederick Douglas and Booker T. Washington; a distinguished chemist, George W. Carver; Paul Lawrence Dunbar, the poet; and Roland Hayes with his glorious voice.

In spite of these accomplishments in a brief seventy years, the Negro is still struggling to take a larger place in America and asking his white brethren to give him the opportunities of training and education so that in the future he may make an even larger contribution to American civilization than he has made in the past.

In the ten chief cotton States three million Negroes are dependent upon tenant farms. Among two thousand such

families in four States, the small number who received any cash money at all in the year 1934 averaged about \$105 a family. When distributed among the average family of five, this represents a total monthly income of \$1.75 a person. Just before and since the depression Negroes lost almost three million acres of land formerly owned by them, an area equal to twice the size of the State of Delaware. They have been supplanted in practically every occupation by white people who were out of employment. For this reason, Negroes are on relief in greater proportion today than ever before. The Institute's schools are attempting to provide training courses of such character and value that its students may overcome these formidable handicaps.

The Rev. J. Alvin Russell, Principal of St. Paul School, Lawrenceville, Virginia, and Mr. A. M. Strange, Principal of the Okolona Normal and Industrial School, Okolona, Mississippi, also addressed the mass meeting on the work and needs of their schools. Music was furnished by Mr. J. E. Blanton of the Voorhees School and six singers who are Institute students. The Institute showed its motion picture, *Down Where the Need is Greatest*, the following day.

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ST. PAUL SCHOOL, Lawrenceville, Virginia, reports that it has had to add another bus to those already in operation to bring students to the school. On the first day of school this year, St. Paul's enrollment was larger than at any time last year. This is the fiftieth anniversary of St. Paul's and a county-wide rally is in progress to enlist giving in larger or small amounts from every family, both white and colored. So far no one approached has failed to respond. Among the many gifts received there were 42,000 feet of lumber for new barns on the school farm which were in a bad state of repair.

The Coöperating Agencies

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

The Girls' Friendly Society

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



YOUNGER MEMBERS were in the forefront of Girls' Friendly Society activities at General Convention. The contribution which high school girls and young women can make to G.F.S. diocesan and national leadership was the keynote of the Girls' Friendly Society sessions. Such leadership should develop into general Church leadership as the girls mature. This emphasis was made at the Board of Directors' meetings on October 8 and 9, and again at the diocesan officers' discussion session on October 11.

In line with this the G.F.S. coöperated with other young people's organizations of the Church in a joint exhibit of youth organizations and in the Young People's Week-end. A luncheon meeting of G.F.S. younger members attending the week-end was held at the Union Terminal, Sunday noon. About thirty girls from fifteen dioceses were present.

On October 11-13 special round tables for G.F.S. leaders were held each afternoon at Christ Church Parish House. The group on Problems of Leadership, led by Mrs. Grace Loucks Elliott, was especially popular. A group of candidate leaders met with Mrs. Cleon E. Bigler to discuss modern methods of work with younger children.

The G.F.S. coöperated with the Church Training Institute by expecting all leaders attending Convention, who could possibly do so, to take the training courses, especially that on Leaders of Young People, led by Mrs. Stephen K. Mahon.

Two resolutions of importance to the G.F.S. and the Woman's Auxiliary were passed by the Auxiliary:

WHEREAS, The Woman's Auxiliary is deeply concerned that girls and young women should understand the full meaning of the Mission of the Church and to this end earnestly desires to be of service to them,

WHEREAS, The Girls' Friendly Society has a program definitely adapted, in modern terms, to the girls of today, bringing them actively into the whole life and work of the Church, and also has national leaders who are recognized as authorities in youth guidance,

WHEREAS, The Girls' Friendly Society is recognized by the National Council as one of its coöperating agencies and as such is represented on the Executive Board of the Woman's Auxiliary and has repeatedly sought full coöperation with the Auxiliary,

WHEREAS, Unity and fellowship are of primary importance in our consideration, Therefore, be it

RESOLVED: That the women of the Church be asked to study the program of the Girls' Friendly Society in its efforts to enlist the girls of the Church in support of the Program of the Church, and

FURTHER BE IT RESOLVED: That the Woman's Auxiliary invite the Executive Board of the Girls' Friendly Society to appoint a committee to work jointly with a committee appointed by the Woman's Auxiliary Executive Board to study the work of the two organizations, with the object of devising a plan looking toward a united program for the women and girls of our Church; this committee to report at the December, 1938, meetings of the Executive Boards.

The second resolution reads:

RESOLVED: That this Triennial Meeting approve the appointment of a liaison officer in the Woman's Auxiliary in dioceses and parishes, wherever feasible, to further such activity (promotion of missionary education among young women and girls); said person to act as coöperating officer in the interest of the Mission of the Church with existing national youth organizations.

We are eager to further this unity and understanding between the Woman's Auxiliary and the Girls' Friendly Society and will be glad to send information or answer questions about our program.

The Church Periodical Club

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



UNDERLYING ALL Church Periodical Club events during General Convention in Cincinnati was a note of the personal relationship between members and between givers and receivers of the Club. While conferences were held to develop better methods of work and more complete organization, the family relationship was stressed. From the speakers came the emphasis of individual thinking of individual.

The meetings, beginning with an organization meeting on the opening day of Convention, consisted of a series of conferences on organization, technical problems, and plans for the future, followed by a business meeting at which for the first time officers were elected for three-year terms and a new constitution was put into use. Plans were also inaugurated for the observance of the fiftieth anniversary of the founding of the Club, which falls in 1938. Several conferences were followed by missionary speakers who welcomed the opportunity to express their gratitude for what the Club had meant to them in the past and in every case to urge continued interest and cooperation in the work.

There was also a well-attended public meeting at which the Bishop of Liberia, the Rt. Rev. Leopold Kroll; Captain Conder of the Church Army; and Paul Rusch of St. Paul's University, Tokyo, cited contacts, made possible by the Club, which had led to the winning of souls for Christ and the spreading of His Kingdom throughout the world.

The gracious hospitality of the hostess branch was evidenced by the breakfast following the Corporate Communion and the tea held at the Country Club.

C.P.C. in Cincinnati made a distinct advance in its effort to be of service through personal neighborliness, and as it enters its second half-century it is hoping that many more will share in its work.

Seamen's Church Institute of America

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



WE CELEBRATED the seventeenth anniversary of our incorporation by being on the program of the National Group of Seamen's Agencies as a "pioneer in national coöperation." Our task was to describe this organization in the light of past experience in national coördination.

As examples of organizing Institutes, and coördinating the work by affiliating, developing, and uniting existing agencies, we offered the histories of the eleven affiliated institutions so far described in these columns. In addition we showed how coöperation between sister societies and between our national society and the Federal Government had brought the next two members into affiliation.

By arrangement with the Surgeon General, the SCIA sent a chaplain to Fort Stanton to work among the tubercular seamen at the Marine Hospital. With the continued coöperation of the Government, the chaplain was able to build up a chapel and community house which became the center of the religious and recreational life of these men.

From the time the Hawaiian Islands came under British influence a work had been carried on among seamen entering the Port of Honolulu. When, however, Honolulu became an American port, the Church of England Missions to Seamen expressed a desire to withdraw from this work in favor of SCIA.

Furthermore, we reminded the group that to gain and keep this coöperation, it had been necessary to answer questions concerning the work as a whole and the needs in particular ports. To be ready to do this, it was necessary to compile statistics from reports sent in by the local Institutes. Having such information assembled, and ready to turn over on call to the Director of the Port, facilitated the

THE SPIRIT OF MISSIONS

organization of the youngest member of our affiliation. The SCI of Stockton, California, was organized by the same official responsible for the inauguration of the work in Houston, and followed a pattern similar to the one described in the August issue of *THE SPIRIT OF MISSIONS* (page 399).

Out of the meetings in Boston grew a realization of the need for greater unity among seamen's agencies, the value of having pertinent information assembled at some convenient central point, and the increasing need of presenting a united front in all situations affecting the welfare of seamen.

The Daughters of the King

Edna Eastwood, *Executive*

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



THE DAUGHTERS of the King had a most inspiring convention in Cincinnati. A decided growth in the size of the Order was reported with a net increase of more than a thousand members, and fifty new chapters. The greatest growth was among the Juniors, who more than doubled their numbers. A junior magazine is now being published monthly to supplement the senior publication, *Royal Cross*.

The Daughters of the King, in cooperation with the Brotherhood of St. Andrew, are sponsoring the new Parent-Teacher Fellowship just being organized.

A letter was read from Miss Gertrude Selzer, our missionary in China, stating that owing to war conditions she had been transferred to another location.

Because our theme was, What wilt Thou have me to do? evangelism held an important place in both meditations and study groups.

It was decided to give a special offering next year as a memorial to our past president, Mrs. Ada Loaring-Clark. The interest on the fund is to be used for the extension of the Order.

Miss Helen Lyles, of the University of

Texas, spoke on college girls and the need of a Christian background as they discuss world social problems, and how the ideals of our Order could help them.

The national officers elected for the next triennium are:

PRESIDENT—Miss Martha P. Kimball, Ohio

FIRST VICE-PRESIDENT—Mrs. W. W. Pedder, California

SECOND VICE-PRESIDENT—Miss Emma J. Hall, North Carolina

SECRETARY—Miss Lillian F. Soper, Washington, D. C.

TREASURER—Mrs. Charles H. Arndt, Pennsylvania.

Church Mission of Help

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



IT MUST have been evident to everyone at Cincinnati that the problems of young people are of vital importance to the Church. Youth of today are facing problems vastly more complicated than ever before. In seeking help they are ready to turn to any agency which attracts their confidence. They present a real challenge to the Church.

Not least of the problems which they face are those of personal adjustment and they want the Church to help them. This fact showed itself very definitely in the discussions of the young people themselves at their week-end conference. It was stressed by the exhibit on college work and in the discussion of the Woman's Auxiliary. The Department of Religious Education and all the Church's agencies for youth are increasingly conscious of the importance of helping the young adolescent to solve his personal and social adjustments.

CMH discussed the social case work method and its application to the problems of youth at a breakfast conference during General Convention. More than one hundred board members, friends, and staff workers came together for a corporate communion with the Rev. Don Frank Fenn, as celebrant. The discussion followed breakfast in Grace Church Parish House.

THE NATIONAL COUNCIL

At the CMH booth there were many enquiries about our work and the ways in which we could answer the needs in new areas. The Church is realizing the need for special training and experience on the part of those who are going to counsel youth in their serious problems. The parish clergy cannot do it all. CMH is proving to be of increasing assistance to them.

Brotherhood of St. Andrew

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

X THE FORTY-FIFTH national convention of the Brotherhood in Cincinnati, October 2-5, proved to be a "victory convention." In announcing the virtual wiping out of an old debt the General Secretary said:

The payment of this old debt inherited from the past has been one of our chief objectives for some years past, and this year we determined to complete it, at whatever cost. We are delighted with what has been done, and look forward to the future with abundant hope and courage.

The enlistment of a large number of young men in the responsible leadership of the Brotherhood, another objective stressed by the General Secretary, was also a feature of this convention.

For the coming triennium Dr. B. F. Finney was reelected president with James L. Houghteling, son of the founder of the Brotherhood, as vice-president. Leon C. Palmer was reelected general secretary. He stated, however, that he could serve for only a limited period, as it was his intention at an early date to be ordained. Since his ordination on October 14 in Christ Church, Cincinnati,

General Convention Journal and Amended Canons

Constitution and Canons as amended by Convention. Ready, November 17. Paper 75c; cloth \$1.25 postpaid.
Journal, 1937 General Convention. Ready, December 1. Paper \$1.50; cloth \$2 postpaid.

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he has accepted a call to Alabama, to become on January 1, 1938, executive secretary of the department of religious education and minister-in-charge of Grace Church (Woodlawn), Birmingham.

The Church Army

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



THE JOB OF Church Army as defined recently by its founder, Prebendary Wilson Carlile, is to "go for the eighty percent of non-worshippers." The every-week reports received at C.A. headquarters from the field staff show that this is being attempted.

A rector in Tennessee writes, "You should be very proud of the place Church Army is winning in this community."

A mission sister who is "miles from everywhere," says, "So many are eager to hear the Word of God."

A captain, working amongst sharecroppers and people in a small town, rejoices in the power of outdoor witness services.

Sister Jolly in Liberia reports concerning her work in a leper colony:

Everyone in the village turned out for Church service. Some had to sit outside and listen through the doorway. It seemed as if God's spirit was in all our hearts. Fifteen lepers definitely voiced their desire to become Christians.

Church Army Training Center reopened November 1 with fourteen students.



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