

Title: *The Spirit of Missions*, 1939

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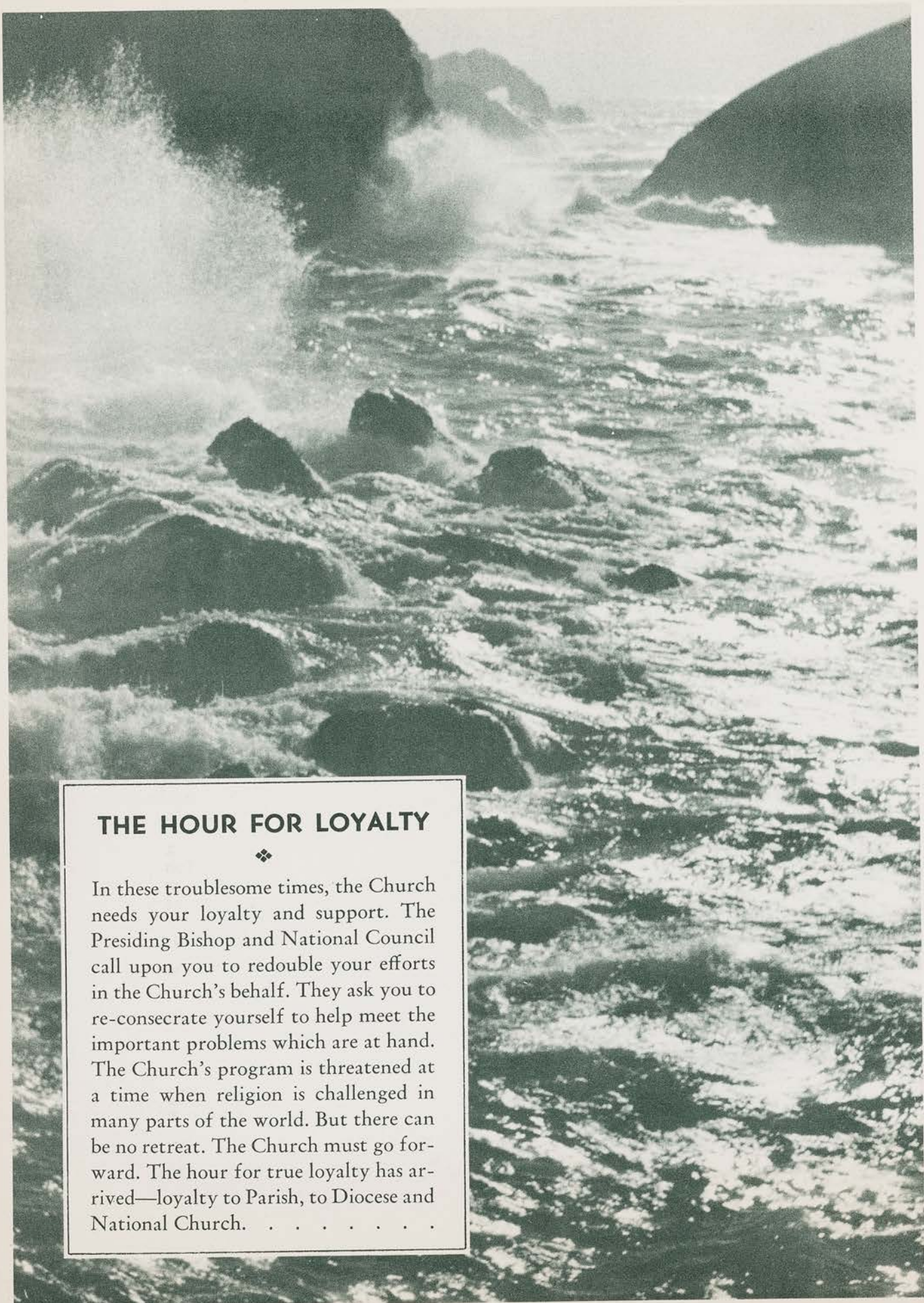
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*The
Spirit of Missions*

MARCH

1939





THE HOUR FOR LOYALTY



In these troublesome times, the Church needs your loyalty and support. The Presiding Bishop and National Council call upon you to redouble your efforts in the Church's behalf. They ask you to re-consecrate yourself to help meet the important problems which are at hand. The Church's program is threatened at a time when religion is challenged in many parts of the world. But there can be no retreat. The Church must go forward. The hour for true loyalty has arrived—loyalty to Parish, to Diocese and National Church.

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March, 1939



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Lionel Green Photo

Magic City

That is Madras, India, where the International Missionary Council recently was held. One of the oldest cities in the world, it is a point of special interest to children of the Church in their Lenten study, "City Life Around the World." Out of Madras has just come "A Message to All Peoples" which appears in this issue. The photograph shows a typical scene along a city street outside the great Hindu Temple.

The Spirit of Missions

Volume CIV

MARCH, 1939

No. 3

"I was hungry and ye gave me food." That is the message which comes from thousands of Chinese in these days of warfare.

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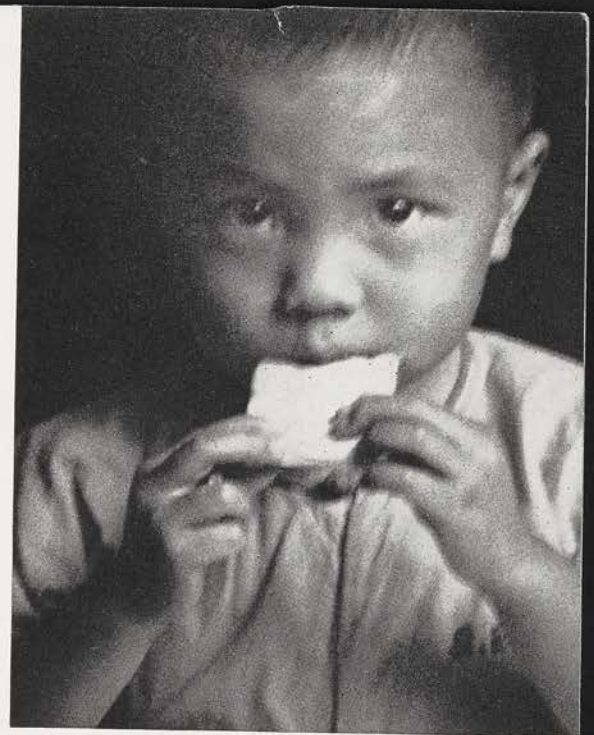
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March, 1939



THE COVER: "Looking out at the World"—symbolical of the thousands of boys and girls who during Lent will be studying cities around the world and the Church's work in them. Dr. McGregor's article, "*The Magic of the City*," on Page 9 of this issue gives something of the objective which Church schools are seeking in this study. A series of six booklets, called "City Life Around the World," has been prepared by the Department of Christian Education of the National Council especially for use in connection with this study.

The cover photograph also is a tribute to the hundreds of boys and girls who will sell this issue of THE SPIRIT OF MISSIONS as a means of increasing their Lenten Offerings. The photograph is from Lionel Green, New York.

CHANGE OF ADDRESS must reach us by the first of the month preceding issue desired sent to new address. Both the old and the new address should be given when requesting change. REMITTANCES should be made payable to THE SPIRIT OF MISSIONS preferably by check or money order. Currency should be sent by registered mail. Receipts sent when requested. Please sign your name exactly as it appears on your present address label. ADDRESS COMMUNICATIONS TO THE SPIRIT OF MISSIONS, Church Missions House, 281 Fourth Avenue, New York. REMITTANCES for all missionary purposes should be made to Lewis B. Franklin, Treasurer, 281 Fourth Avenue, New York, N. Y., and should be clearly marked as to the purpose for which they are to be devoted.

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Land of Orchids

High on this mountain in Central Luzon will one day stand a church. Plans for it already have been drawn and the project approved by National Council. Perhaps the only congregation in the world—at least one of the few—which can boast of orchids on its Altar Sunday mornings is this mission to the Igorots. The orchids are gathered casually by a schoolboy sacristan, just as a child in the United States might pick daisies or dandelions. Read Vincent Gowen's interesting article in this issue about Besao—"a place of few clocks, and none of them accurate."

The Voice of the Church

by
THE PRESIDING BISHOP

Mother and child in Alaska (right) where Bishop Rowe and his assistants carry on one of the Church's important missionary projects.



THIS issue of *THE SPIRIT OF MISSIONS* represents an effort to follow our Lord's admonition that new wine must be put in new bottles—while our missionary purpose remains always the same, the methods by which we strive to realize it must be altered from time to time to meet changing conditions. The new is not always better than the old—there are many, doubtless, who would apply to present conditions the words of a familiar hymn, "Change and decay in all around I see."

If, however, the days are evil, St. Paul reminds us that this very fact is a challenge to the Church to redeem them—this challenge to bring the saving power of Christ to bear upon the world's evil is all the more urgent because faith in human wisdom and power has been rudely shaken during recent years.

* * *

WORLD TURNS TO CHRIST. The world is beginning to realize once again its need of a superhuman savior. It is not as yet convinced that Christ can meet that need. There is, however, more readiness than for many years past to listen to those who testify with an enthusiasm and a confidence that spring from actual experience that Christ is an adequate Savior and who can substantiate their testimony by the witness of their own lives.

It is the Church's privilege to make this glad announcement to the world in its hour of need. This privilege differs in two respects from our or-

inary conception of privileges. We generally think of privileges as limited to a few people as, for example, when we speak of the privileged classes. This one is open to every man, woman, and child in the Church. Christ wants each one of us to share in the joy of being an announcer of the good news. Again, we generally think of privilege as the right to receive benefits for ourselves. This Christ-given privilege is the right to confer benefits upon others.

* * *

LISTEN. Are we using this privilege which Christ has given us? One main purpose of this issue of *THE SPIRIT OF MISSIONS* is to urge you to make full use of it. The Church is the Body of Christ, but a body can only act through its members. We know how handicapped a person is who has only one arm or one leg. Too frequently the Body of Christ cannot count upon even half of its members to perform their proper function—is it any wonder then that the Church sometimes seems as ineffective as a man who is lame, blind, deaf, and dumb all at the same time?

Christ once said, "He that hath ears to hear, let him hear." The way to hear is to listen. Some people are physically deaf and cannot hear physical sounds, although in recent years a great many ways of enabling such people to understand what is being said have been discovered. God, however, is able to make Himself heard by everyone, provided that a

person will listen. God's voice is a still small voice, so that unless we make a real effort we may fail to catch what He is saying. Unless the members of the Church have heard what God has to say to them, they will not be qualified to help in the work of telling the good news.

* * *

LENT. This is the Lenten number of *THE SPIRIT OF MISSIONS*. Lent is the season when we spend as much time as we can listening to God, closing our ears as far as possible to the voices that ordinarily absorb our attention in order that we may hear His still small voice. Like Samuel we stand in the silence of the night and say: "Speak Lord for thy servant heareth." In view of the world's need and of the world's readiness to listen to the message of Christ, shall we not use the opportunity afforded by Lent and listen to God that we may be better qualified to act as the announcers of His message to the world?

* * *

BEAR WITNESS. Christ bade His disciples go into all the world and spread His Gospel—the Church can only obey this command through its members. How few there are who respond to God's question, "Whom shall I send?" by replying, "Here am I, send me." It is small wonder that the Church's missionary endeavor resembles the walking of one who is lame—we may hesitate to say "Send

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Photo by Wesley Bowman Studios, Chicago

His Last Friend?

—not so long as the Church's work goes on among the poor and needy of our cities. This elderly man is typical of thousands who receive assistance through Church institutions. He comes from Chicago's great West Side and his benefactor is Canon David E. Gibson of the Cathedral Shelter there. In cities, says Dr. McGregor in his article on **The Magic of the City** (next page), some find high success; others, deepest failure. This homeless man is an example of the latter. He has turned to the Church for help—and found it.

The Magic of the City

AN INTRODUCTION TO THE CHILDREN'S STUDY OF CITY LIFE AROUND THE WORLD

by D. A. McGREGOR, Ph.D.

SOME of the most interesting places in the world are the great cities. Boys and girls who live in smaller communities are always ambitious to see the great cities of which they have heard so often. New York and London, Tokyo and Hankow, Manila and Honolulu are magic names which kindle our imaginations and suggest novelty and adventure.

The great cities of the world are the leaders of the world. Jerusalem and Athens and Rome led the ancient world. New York and London and Berlin and Tokyo lead the modern world. If one knows what the people in these cities are thinking and planning one will know the world of our day better. Ours is a rapidly changing world and the changes are seen first and best in the cities. The small towns and the country districts follow, the city leads.

Cities lead in most of what is good and in most of what is evil. It is in cities that some people find the highest success, and it is in cities that many find the deepest failure. Wealth and poverty exist side by side. Virtue and vice are found on every city street. On the fashionable boulevards there are signs of magnificent wealth and in the slums there is evidence of crushing poverty.

* * *

NEW YORK is famous for Radio City and for the Empire State Building which tower hundreds of feet in the air, housing thousands of people and costing millions of dollars. But New York also has the tenement district on the lower East Side where tens of thousands of people live in desperate poverty and terrible discouragement. New York shows wonderful physical achievement but also terrible human failure.

Ten years ago a Settlement House in New York made an appeal for money to build a recreational center for boys. In the advertising they used the picture of a boy from the slums and asked help for him. The money was not forthcoming and the Settlement House had to close. Recently that very boy who thus failed to get the friendship and help he needed was condemned to death for murder. New York built great structures for business but failed to save this boy.

Tokyo is famous for the Emperor's Palace and for the wonderful parks around those beautiful buildings. Great factories and industrial plants send out millions of dollars worth of products every year. But in the streets and lanes of Tokyo men and women live in fear and poverty. Men work long hours in the factories for a daily wage of sixty cents. Their present life is hungry and their future uncertain.

Honolulu is famous for its climate and its natural beauty. Waikiki Beach is known as one of the loveliest places in the world. It is a beautiful sight that spreads before the visitor as he approaches it from the sea. But behind the pleasant palms and the inviting parks of the city and on the plantations in the interior where sugar and pineapples are grown, thousands of workers live lives of ignorance and fear.

Cities have many faces. One of these is that which the traveler sees, magnificent buildings and splendid parks. But another is that which is hidden behind the splendor, lives of men and women and of boys and girls without hope or joy or friendship.


THE Christian Church is at work in every one of these great cities of the world. The Church does not care greatly about the tremendous factories or the great buildings. Her concern is with the people who live in these cities, the people who are oppressed by ignorance, fear and loneliness.

In New York hundreds of Christian Churches bring hope and courage and light to thousands of people. The messengers of these Churches go out into the hospitals and prisons and into the slums of the city caring for needy people. In Tokyo the Church provides places of worship where people find the strength of the presence of God and the fellowship of men. The Church provides kindergartens and schools where children find the help of friends and teachers. The great St. Luke's Hospital cares for thousands of sick every year.

There is not a great city of the world where the Christian Church is not present, bringing to discouraged and lonely people the message of the love of God and the touch of Christian fellowship. In great churches and in little chapels, in pleasant residence districts and in slums the Christian Church is at hand to help and to encourage. The Church raises few great buildings but she raises many personalities from discouragement to hope and faith.

The city is not all evil, but many evils find in the city a place where they can grow and multiply. The love of money and luxury, carelessness about other people, the bitter competition of business, worldliness that blinds man to the love of God, these evils grow rampant in the life of every great city. Many are lonely

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Tamparam, where
International Council met

A Message to All Peoples

ISSUED BY THE INTERNATIONAL
MISSIONARY COUNCIL IN MADRAS

THE International Missionary Council, meeting at Tamparam in India, sends greetings to the peoples of all lands.

We are four hundred and seventy delegates gathered from seventy nations and from many races of the earth to consider how we may better make known to the world the love of the eternal God as He has revealed Himself in Jesus Christ.

RACE HATRED. The reports that have been brought to us from every quarter of the globe have made us realize that the ancient pestilences which destroy mankind are abroad with a virulence unparalleled. In every country the fact of war or the fear of it casts its paralyzing shadow over human hope. Race hatred, the ugly parent of persecution, has been set up as a national idol in many a market place and increasingly becomes a household god. Everywhere the greed of money continues to separate those who have from those who have not, filling the latter with angry plans of revolution and the former with the nervousness of power.

Again and again a sense of penitence has come over us as we have realized that these consuming evils are all of them man-made. They bear upon them the marks of human manufacture as clearly as the motor car or the airplane. Neither flood nor earthquake nor dark mysterious force outside of our control produces wars or economic tensions. We know that we live involved within a chaos which we ourselves have made.

WORLD EVILS MAN-MADE. Again and again we have been forced to note that the evils that we face are not the work of bad men only but of good as well. The gravest of our disasters have been brought upon us not by men desiring to make trouble for mankind but by those who thought they did their best in the circumstances surrounding them. We do not know the man wise enough to have saved the world from its present sufferings—and we do not know the man wise enough to deliver us now.

FAITH RESCUES FROM PESSIMISM. But it is just at this point that we are forced back upon our Faith and rescued from pessimism to a glorious hope. We

know that there is One who, unlike ourselves, is not defeated and who cannot know defeat. In the wonder of Christ's revelation we see God not as a remote and careless deity sufficient to Himself, but as a Father with a love for mankind, His children, as indescribable as it is fathomless. We who have looked at Christ, His Messenger, His Son, torn with suffering on a cross on which only His love for man has placed Him, have a tragic but transfiguring insight into the richness and reality of God's passion for His own.

It is this insight which has taken the Christians to glad martyrdoms through the centuries and sent them to the ends of the earth to spread the great Good News. And in humility we record our gratitude that even in this present time evidences multiply that men and women still sally forth as faithful and untiring ambassadors of Christ.

ONLY GOD CAN SAVE THE WORLD. It is clear that only God can save the peoples, and that the God and Father of our Lord Jesus Christ not only can but will. It must become clearer to us all, however, that the instruments He demands are not men and women of ideals as such, but those who constantly in prayer and worship verify those same ideals before His august will—verify and improve and never cease to revere them.

It is not the merely moral person whom God requires in the present crisis or in any other, but the person who keeps his morality alive and growing through the constant refreshing of His creative touch. We can none of us become faultless agents of His grace, but the only hope before the world lies in those who at least attempt to know Him and to follow in His way.

CHRIST DESTROYS EXCLUSIVENESS. National gods of any kind, gods of race or class—these are not large enough to save us. The recognition of God in Christ by no means robs a man of his nation or his family or his culture. When Christ is taken seriously by a nation or an ancient culture, He destroys no whit of good within it but lifts it rather to its own highest destiny. He does destroy exclusiveness,

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Hope Replaces Pessimism

FAITH IS KEYNOTE OF MADRAS

by

A. B. PARSON

THE Madras Conference of 1938 has just closed. It has made a very deep impression upon India; as of course it has upon the 470 of us who attended. If nothing had been said at all the very meeting would have been notable. Men and women came out of chaotic world conditions to testify to hope in an ordered world made after the principles of the Kingdom of God.

It was an expectant assembly. It mattered little that many had traveled from homes on the brink of war in the West, and from actual battlefields in the Far Eastern conflict. Sixty Chinese representatives, twenty from Japan and several from Palestine brought the war scene near; but they met in friendly exchange of experiences of a God of love. Appointed Korean delegates were kept from attendance.

We felt the world tension keenly. Yet over all our thought hovered belief that if the message implicit in the Lord Jesus were proclaimed by His friends strife among men would be displaced by universal peace. We studied theories of statehood which violate the Christian conscience and threatened the very life of the Church. We trembled under the dark menace of evil in new forms created by new tyrannies and an arrogant paganism. No longer were we able to rest secure in the thought of supposed Christian lands.

For the first time in the history of our world organization the geographical divisions between Christian and non-Christian had become obsolete. Some former Christian lands were now more heathen than the old so-called "foreign fields." There are no longer such hunting grounds for the pious backers of an Occidental crusade. We ourselves live in fields some qualities of which are as foreign to Christ as where live Hindu and Moslem, Buddhist and Sikh, animist or idolater.

Christ and His Church have again

been wounded in the land of friends and the Divine Prophet suffers without honor in His own country and among His own people. This makes the spiritual conflict less regular and more like guerilla warfare. This shift of the lines of world religious topography underlay the talk of Tambaram.

In the approach to the creation of an ecumenical Christian Fellowship the Younger Churches loom as the new factor of greatest promise. Not that all pioneer evangelism is over; or that the emerging Churches in the receiving countries are fully formed and sufficiently self-reliant. Far from it. They need new laborers, financial help and the moral assistance of the sending Churches of the older Christian lands in increasing measure. But out of these younger Churches is coming a growing power. At this world meeting they were conscious of passing from youthfulness to maturity.

They stand forth, these younger Churches, as young David when he confronted the giant with seemingly unwarranted courage. Their boldness is like that of Peter and John: silver and gold have they none, but such as they have give they unto the world. It is a unity of varied racial stocks caught up in a common task,

the greatest before mankind today: the spiritual adventure of world redemption; the remaking of man and humanity. The magnitude of the effort will slowly dawn on us; that the religious center of gravity has shifted. The Western nations have for a long time been the sending groups, the base of operations and the responsible directing agency. We in the West have organized and felt that upon us was the God-given command to spread the Good News of the Kingdom.

But beginning at Jerusalem in 1928 and now at Madras, our younger brothers take up the partly completed work. To them less than to us is money a great factor. The Orient and Africa are sure that the spirit can conquer. Genuine discipleship in the fellowship of the Son of God can cement the world into a unity.

So I would minimize or rather subordinate the program of Tambaram: its content, its intellectual solidity, its conclusions. If never before, one now can imagine what men of one mind can do: provided it is the mind of God who plans a Kingdom for all humanity in the Goodwill of Brotherhood. The Madras Conference drew seventy nations to-

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(Below) An airplane view of Tambaram, India, where Missionary Conference was held



Orchids on the Altar

A THRILLING STORY OF LIFE AMONG THE IGOROTS IN FAR-OFF PHILIPPINES

by

VINCENT GOWEN



Igorots on Mountain Trail near Besao

IF I were compiling a prospectus to lure tourists to Besao, I should be elementary. I should explain that its name rhymes with "cow," that it is in the central mountains of Luzon, seventeen degrees from the Equator, 5,000 feet above the China Sea, at the end of a road which the visitor might think had ended miles back.

Besao's population is about 5,000, one-third of them in our Baptismal Register, scattered among a score of villages so deeply and widely separated in the miles of fissured country they inhabit that the missionary can make the round only by several days of toilsome climbing over trails too steep, too insecure, for a horse.

Besao is a place of few clocks, none of them accurate. Pine torches supply the want of street lights, and these cannot be carried on windy evenings lest they set fire to the grass roofs of the village. The Igorot's movements, as he thrusts his curved wooden plough into the muck of his rice-terraces, or snips off the heads of ripened grain with his bolo, follow the timeless rote of his ancestors. His earthy language had never been set down in writing till the missionary invented a spelling to translate and record it for services of the Church. Up to thirty-five years ago the Igorot had figured out no calen-

dar; it was enough to divide the year into wet and dry seasons, and to notice the slow swing of the sun's arc north and south of Tila, the sharp, pyramidal peak which punctures his western horizon.

Besao has a calendar now; the mark of interest is that it begins with a "k" not a "c", for it is the Church Kalendar. National holidays make little dent on the Besao mind and thus far the Igorot has escaped the promotion of adventitious feasts by the florist and the confectioner. St. Valentine and St. Patrick have not been promoted ahead of the Apostles by his merchants; Christmas is not allowed, for four weeks, to obscure Advent, and then to drop abruptly to the anti-climax of January clearance sales, our western substitute for Epiphany. All Hallowe'en is not an affair of pumpkin heads and soaped windows, but of torchlight procession to the Campo Santo, where fires are kindled on the graves in remembrance of the dead whom he no longer fears as evil spirits but regards with love and in confident hope of the Resurrection. The church bell, not a clamor of mill-whistles, marks dawn and noon and sunset of his day.

This is a privilege people may envy in a more complicated society where God is crowded out by the telephone.

It is wholesome to base one's year on the moving sequences in the Life of Our Lord, to dramatize them as the Igorots are being taught to do, so that they come by the hundred to keep vigil night and day through Maunday Thursday, their ancient, haunting chants of the Passion (borrowed from Spain) never ceasing until the strange broken rites of Good Friday end in pilgrimage to a hill we call Calvary where a gaunt Cross looks down on miles of hot sun-beaten ridges and ravines. There, as we sing those familiar hymns, "When I survey the wondrous cross" and "There is a green hill far away," it is easy to feel in our own hearts the dust and the sweat and the anguish of the first Calvary.

These are picturesque high moments in a continual striving to make religion central, central as it does not seem to be in our western world where it meets the competition of commuters' trains and downtown traffic, of radio and movies and timetables, the blur and the whirl of what we call civilization. They represent an attempt to return to earlier models when the Church was the social as well as the spiritual center of a town.

In such a community as Besao the Church has unique advantages, advantages represented by its com-

The Rev. Mr. Gowen, author of this article and Missionary-in-charge of St. James' Church, Besao, is now on furlough in this country, seeking funds with which to erect an adequate church for these Igorots. National Council has endorsed the project which will cost \$7,500. The church will contain about 6,000 square feet. \$1.25 thus pays the cost of one square foot; \$125, the cost of 100 square feet.

manding site on a hilltop visible from almost every village of Besao's immense precipitous amphitheatre. One can picture in imagination the crowning of this hilltop by a church worthy of the site, just as the hill-tops of mediæval Europe were crowned by the churches which directed the destinies of the homes beneath them.

The mediæval Church often abused that privilege of direction, keeping the people ignorant and subservient. Our aim in Besao is different, not a spiritual autocracy imposed on a people naturally superstitious, but an enlightened practice of worship, a joint sharing of responsibility for the Church's growth.

So our school, St. James's, teaches religion to every pupil daily not by parrot-like mimicking of the priest's words, but by inviting the debate and the argument which help form belief. It calls our young people apart, on frequent occasions, for meditation and prayer and serious thought on the Christian way of living their lives. It teaches that religion is the solvent of all they do, as natural to a game or a dance or a class as to the more formal worship gatherings.

In the promotion of these ideas we have the enthusiastic aid of an advisory council, a voluntary body of

March, 1939



A typical group of Igorots at St. James' Church, Besao

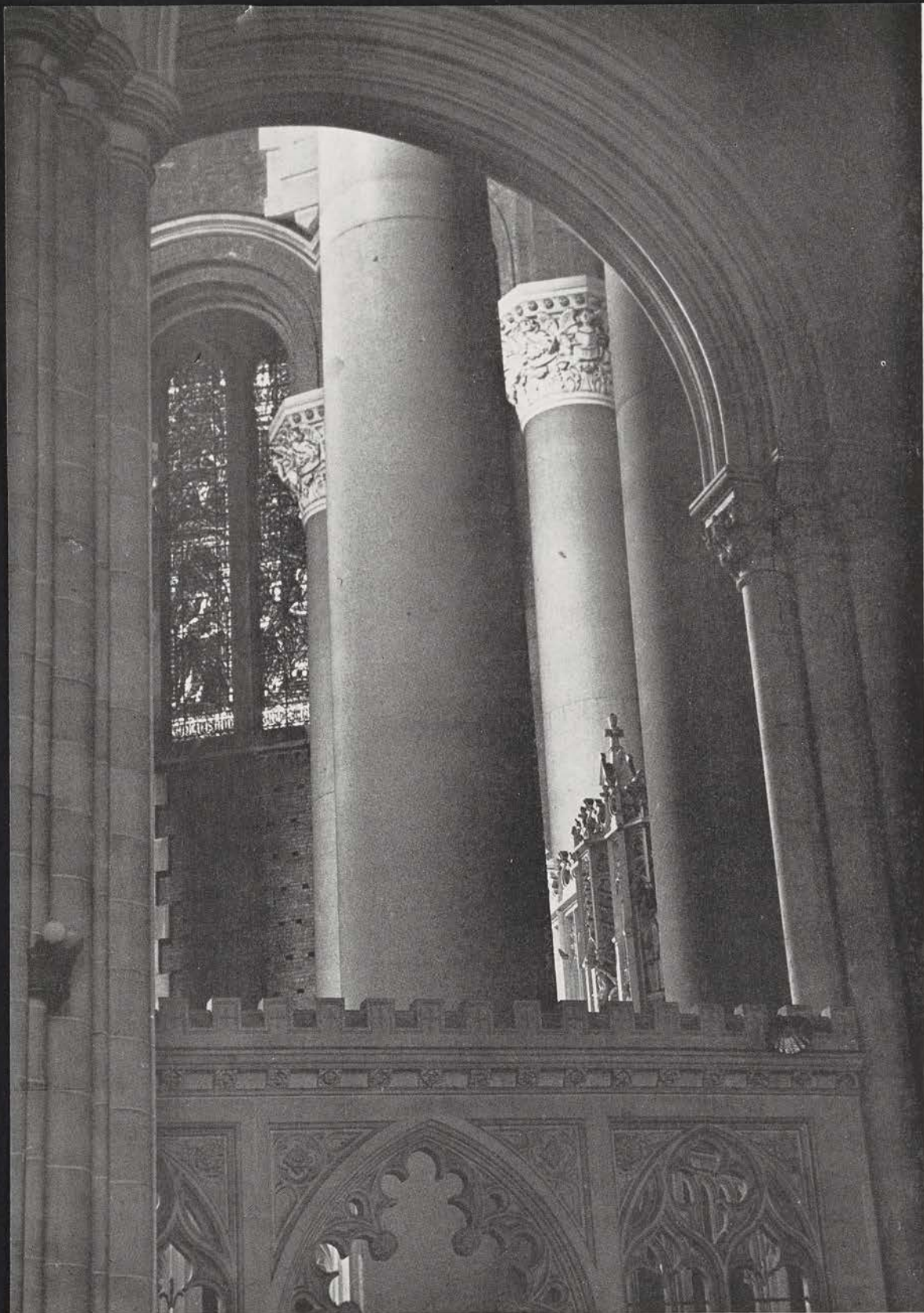
twelve men and women elected annually from outside the salaried staff of the Mission. They consult with the priest; through them the policies of the Mission proceed and, by their understanding and approval, win the support of all.

That is our method. There are flaws, of course, in its achievement, flaws, mistakes, hesitations. And there are handicaps which baffle us,—worst of them the handicap of teaching religion with no place set apart for its exercise in worship. St. James's Church consists of a rickety altar and a khaki curtain. Outside this curtain classes are conducted, evening study carried on, ping-pong played; on Saturday nights the "church" is a dance-hall.

When school entertainments are given, people sit jammed with their backs to the curtain facing a home-made stage which has been lugged in in sections from its storage above the rafters of a schoolroom. Before the khaki curtain can be drawn for next morning's service, the hall must be cleared of its debris, tables moved back, the implements of worship fetched from their random hiding-places. Before Sunday services, the tables and extra paraphernalia of the school routine must be carried outside to give place to a congregation

squeezed on to stools and benches, and between school-desks rearranged as pews. The arrangement helps neither orderliness nor reverence; some people are seated too high, some too low. Women at the back squat behind this anomalous assortment of furniture, hidden from sight of the altar, and who can blame them if they relapse into gossiping coterie except when they clamber across neighbors to carry a fretting child outdoors. On great festivals all sign of the lanes we try to keep open as aisles disappears; men, women, children are packed solid; many linger outside, unable to push their way in.

Yet we can be proud that under these drawbacks our services can attain the vibrant degree of beauty and sincerity they often reach. Within these musty wooden walls we have caught glimpses of heaven, and are learning slowly, surely, to desire it. In a church where almost everything is makeshift, we boast one offering no church at home can match: we place orchids on our altar, orchids gathered by a schoolboy sacristan. There is promise in the symbol: if our church, certainly one of the lowliest and the meanest, can present orchids on God's table, we pray it may present devotion equally rich.



Quay Photo

Built for the Ages

—that is the great Cathedral of St. John the Divine, New York. Work is now under way on the completion of the Choir and Sanctuary. Herewith is an unusual view of the massive columns which stand in a semi-circle around the Sanctuary. There are eight of these, shafts of Maine granite, each fifty-five feet high and weighing 130 tons.

A Great Cathedral



As the Cathedral will look completed

NEW YORK'S ST. JOHN THE DIVINE WILL BE CENTER OF INTEREST FOR ATTENDANTS AT 1939 WORLD'S FAIR

VISITORS to New York's 1939 World's Fair will witness work in progress on an important phase of the erection of the Cathedral of St. John the Divine. This newest construction is the Sanctuary and Choir, undertaken as a result of the raising of a fund of \$435,000 under the leadership of Bishop William T. Manning and Mayor Fiorello H. LaGuardia of New York.

Moreover, World's Fair visitors will be permitted to worship in the great Nave of the Cathedral which has been completed for some years but has been cut off from the Crossing by a temporary wall. When the present work is finished, this wall will be removed, revealing the full glory of the Cathedral interior and giving an effect probably unequalled in any cathedral in the world—an

(Below) Bishop Manning



unbroken vista of one tenth of a mile from the West Doors to the High Altar.

The Cathedral undoubtedly will be one of the chief attractions for those coming to New York for the World's Fair. For it ranks among the three or four greatest cathedrals in the world, many experts giving it an unqualified first position. The Cathedral was founded sixty-six years ago by Horatio Potter, sixth Bishop of New York. Twenty years later Bishop Henry Codman Potter was gathering funds for and starting the building. The foundation stone was laid Dec. 27, 1892 and work has been going on ever since except during the World War. During the episcopate of Bishop David H. Greer, eighth Bishop of New York, the foundation of the Nave was laid and the Chapels around Apse were completed.

In 1924, after a lapse of several years in the construction work and under the leadership of Bishop William T. Manning, the Cathedral building was resumed. In fifteen years, nine of them years of stark depression, the Baptistry, part of the North Transept, the Great Nave, and the West Front have been completed; now the Sanctuary and Choir are under way.

Ralph Adams Cram has been largely responsible for the architecture of the Cathedral, which is French Gothic. In plan, it is cruciform. Seven beautiful chapels radiate from the Apse or semi-circular eastern end of the Choir.

The loftiest features of the elevation will be the two towers of the West Front, 266.5 feet, and the great

Central Tower, 402 feet over the Crossing. The Cathedral extends from Amsterdam Avenue to Morning-side Drive. It is 601 feet long and will be 315 feet wide across the transepts, covering an area of 121,000 square feet and having a cubic measurement of 16,822,000 cubic feet. In this respect it is the largest Gothic cathedral in the world. When completed it will seat approximately 15,000 persons and standing, some 40,000 will find room within its walls.

THE Cathedral is built for the ages. It is entirely of stone. The only steel in its mighty frame is in the ridge of the Nave roof. Its foundations are in the living rock.

The Great Nave, where forthcoming visitors will worship, is a majestic sight in itself. Its arches rise 124 feet above the floor. Alternately massive and slender columns surround the central aisle. Fourteen bays surrounding the Nave have been designated, with appropriate symbolic windows. They are: Sports Bay, Arts Bay, Crusaders' Bay, Education Bay, Lawyers' Bay, Ecclesias-

(Continued on Page 33)

Great Demonstration to World

The Presiding Bishop says this of the Cathedral of St. John the Divine: "The completion of the Cathedral will be both directly and indirectly an aid to Missionary Work. The carrying out of a great enterprise like this will demonstrate to those who would trample down religion today that Christianity is still a living influence in the lives of men here in this City and Nation."



To God—

Typical scenes of daily activity at the Civic Center of the Church of the Good Shepherd, Corpus Christi, Texas, are these at the left. The Center, erected to meet the needs of a growing parish, has solved an important problem which is common to almost any community. It is used by as many as 5,000 individuals a month and serves the parish admirably for its own needs. Members of all denominations helped build it; a Roman Catholic is president of the board.

OVER the main entrance to the Parish House of the Church of the Good Shepherd, Corpus Christi, Texas, appear these words: "To God FOR YOUTH." Back of that inscription lies not only an interesting but something of a startling story of how a parish started out to serve its community to the fullest possible extent through its Parish House.

It all began two years ago when the Church of the Good Shepherd became aware of the acute need for a larger Parish House. It was determined, after careful consideration, to erect a combination Parish House and community center. Community needs were surveyed; a non-denominational fund-raising committee was formed and a Corporation Board. The survey revealed a "shocking lack of facilities" for the social and recreational life of young people and hence the primary purpose of the building was to serve youth. About forty per cent of the fund raised for the building came from outside the parish.

The structure, of Gothic design, provides facilities for the building

manager, Camp Fire Girls, Director of Religious Education, free clinic for indigent children, game room, handball court, lockers and shower rooms, two spacious parlors and an auditorium seating 500. The building was dedicated in May, 1938, and more than 5,000 persons used it the first month. But let the Rev. William C. Munds, rector, tell further results. He says:

"The services the building now renders both Church and Community have surpassed our most optimistic hopes. Operating cost is met by payment of a set sum by the Parish and by fees derived from organizations using it. From a parochial point of view, we are convinced the combination Parish House and Civic Center is of greater benefit both to the Parish and the Community.

"To avoid a possible conflict between Church and Community usage, careful scheduling of activities is necessary. The Parish is always assured of adequate protection. The only stipulation made by the Church of the Good Shepherd was that the building be reserved for the sole use

of the Parish each Sunday. The purpose of this arrangement is two-fold. It assures the Parish of a place of meeting for the Church school, Young People's Society, etc. It is a means of preventing any activities from being carried on which might violate the Church's conception of Sunday observance.

"Another important service is that it offers an outlet for Parish organizations to render efficient community services. For example, the Girls' Friendly Society aided by a young women's Church Guild, conducts a clinic for indigent children. Another Guild operates the Maternal Health Clinic. Still another Guild sponsors work with underprivileged girls. The erection of this building has definitely stimulated the interest of our women in community needs and has enabled them to do a type of work that could scarcely be carried on in a strictly parish-controlled building.

"Through this experience, we have learned many things. First, a Parish must know its community. It must know its assets as well as its liabilities. In every community there

THE SPIRIT OF MISSIONS

For Youth

HOW A CIVIC CENTER IN CORPUS CHRISTI, TEXAS, WAS BUILT BY GOOD SHEPHERD PARISH

are agencies doing splendid work in the character-building and general health field. A Parish should know and use these agencies for they implement the work of the Church. By knowing the community, duplications and overlapping of work can be avoided and a program carried on which aims at caring for community deficiencies.

"The crux of the community problem is here. It is not possible to raise the general moral level of a community until the basic causes for juvenile delinquency are eliminated. It is utter stupidity and neglect of duty to assume that the general moral tone of a community can be improved until more attention is given to the underprivileged groups. Leadership for such work should come from our churches. Today our communities need wise social engineering and the Church can make a valuable contribution in this field.

"Second, we are convinced that church buildings must serve community needs. It is not enough to care partially for the social, recreational and religious needs of our own group. This will require a larger use of our Parish Houses. It is nothing short of a disgrace to see thousands of splendid Parish Houses throughout the country closed from Sunday to Sunday. The Church must lose her smug denominational life in her effort to have the spirit of Christ permeate every phase of our common life.

"Third, we believe that the Church must assume a greater responsibility toward youth. In the main, the Church conceives of its responsibility

toward youth in terms of purely religious training. The prevailing theory is that if youth is given proper spiritual foundations, no thought need be given to any other phase of youth's life. But such a theory does not work, for youth demands something more than a formal religious training. A wholesome, social and recreational experience is also needed and since the Church does not often supply it, youth usually goes elsewhere to find it. Through the facilities of the Civic Center, dances are being held for high school students. These dances are carefully supervised. Liquor is not tolerated. The result is that both students and parents recognize that it is both possible and desirable to conduct these dances on a high plane. It has been demonstrated to our entire satisfaction that young people will enthusiastically respond to this wholesome program.

"The Civic Center has also provided a means for establishing a club for young business men and women. Many parishes sponsor such groups, but on a community basis the opportunity for serving these young business people is ever so much greater.

"Fourth, a community building sponsored by a parish is a means of bringing the people of all faiths closer together. While it is hardly possible to gain the official support of the various communions yet, the individual members of those communions can and do actively support such a project. It is worth noting that the president of the Civic Center Corporation Board is a Roman Catholic woman. As already

stated, the Operating Board is composed of some of the most prominent members of the major communions of our city. A large measure of mutual understanding and good will has been generated through this community venture.

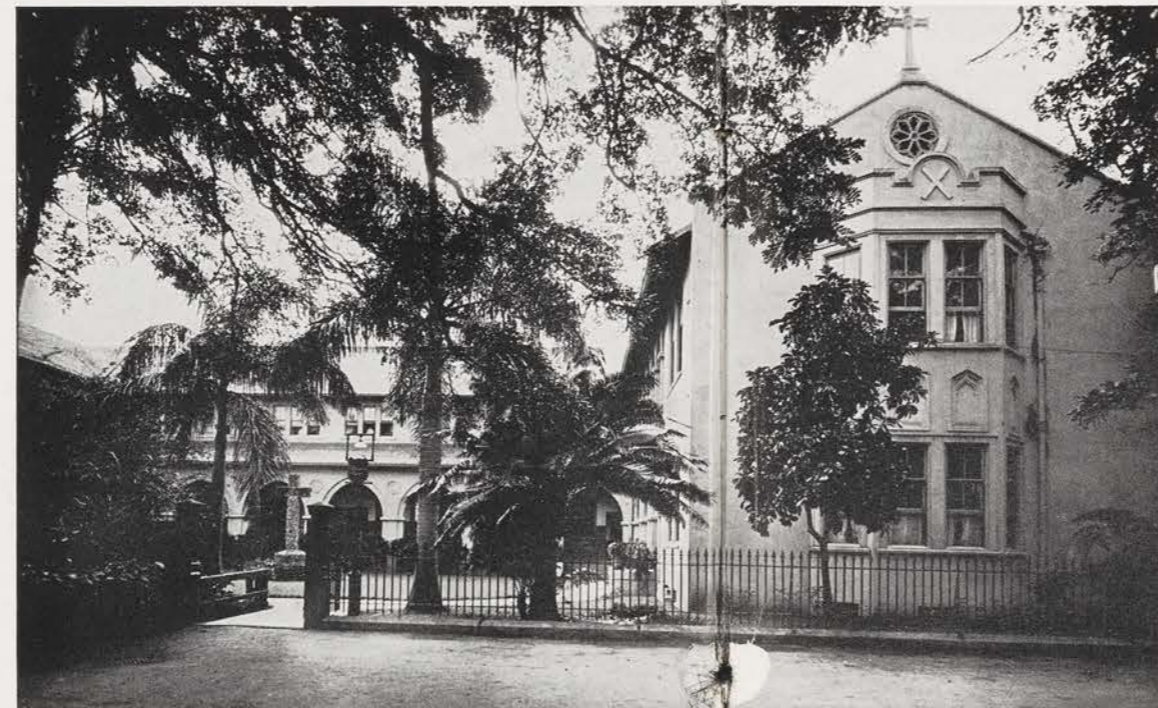
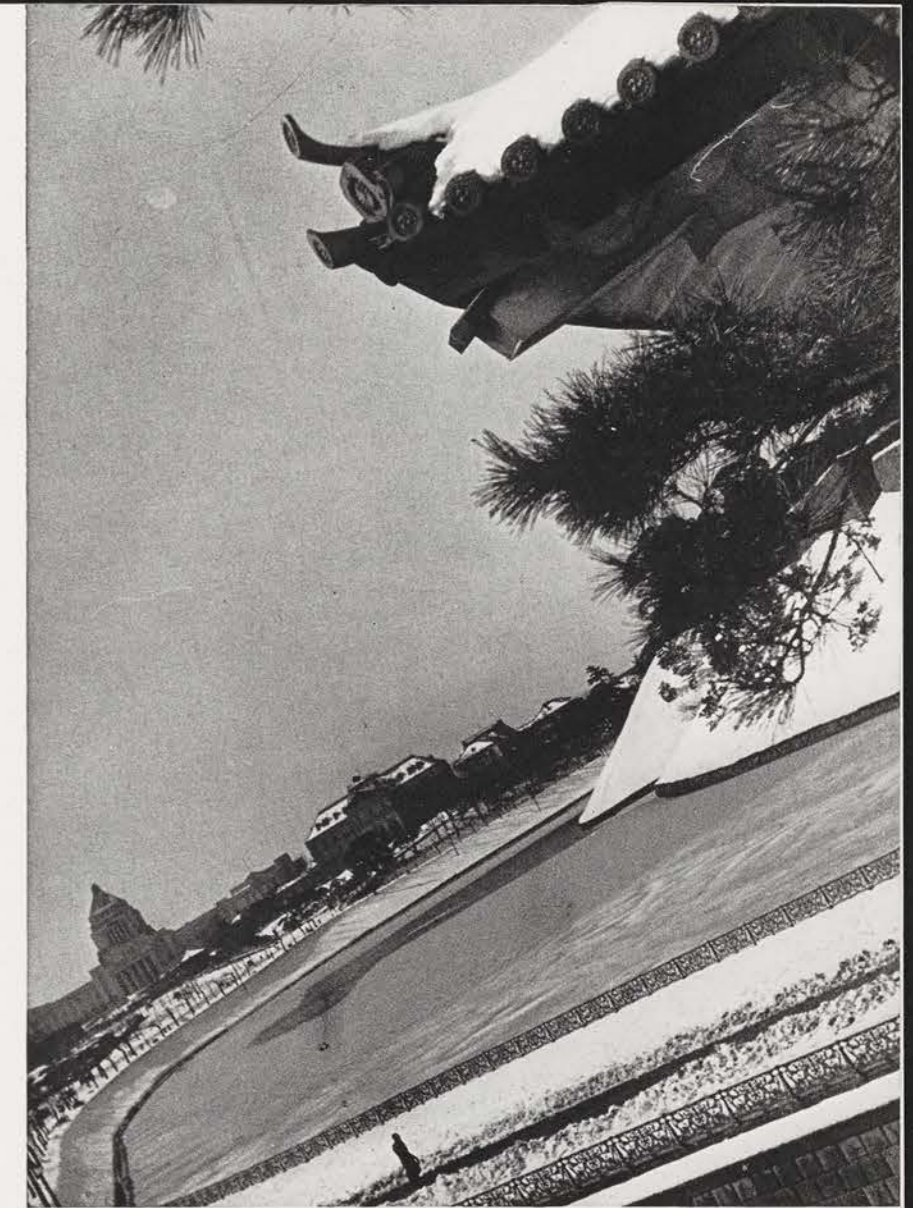
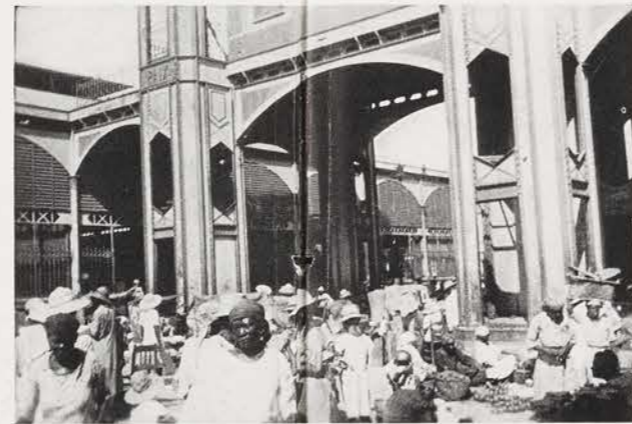
"This Civic Center has increased the interest and vision of our own people in the Christian cause. It has intensified their parochial and general Church loyalty. It has increased their giving. It has stimulated their interest in people, particularly the young and those whom life has denied a full opportunity. It has quickened their interest in social causes. The parish has definitely benefited by sharing its project with the community. We trust that it has been equally beneficial to those of the community who have shared with us in this undertaking."

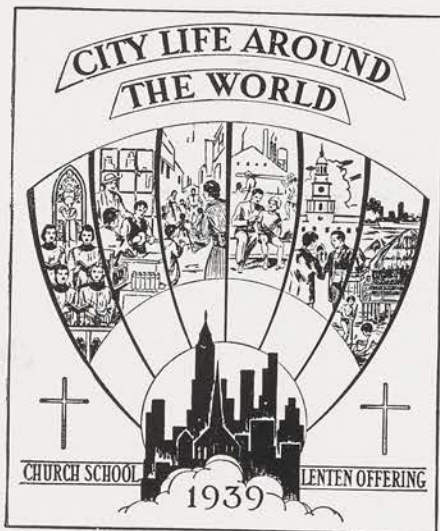
(Below) The Rev. William C. Munds, Rector of the Church of the Good Shepherd, Corpus Christi



Cities Around the World

Boys and girls of the Church are studying life in cities around the world this Lent. On this page are typical scenes from such cities. Above left, is a market scene in San Juan, Puerto Rico. Below left, a street scene in Wuchang, China. Below center is the entrance to St. Andrew's Priory School for Girls, Honolulu. A glimpse of Manila is had in the photo at the lower right, while above right, is a striking view of Tokyo, Japan. In the center is the Market Gate at Port au Prince, Haiti. A fascinating experience awaits the boys and girls who visit these and other great cities through their studies this Lent.





Oaks and Acorns

HOW ELEVEN MILLION DOLLARS GREW FROM MERE TWO HUNDRED

THE old adage about mighty oaks and little acorns was never truer than in the case of the Lenten Offering of the Church schools. The acorn in this case was a gift of \$200 back in 1877 from the children of St. John's Church, Cynwyd, a suburb of Philadelphia. This grew year by year until it reached the mighty sum of \$553,000 in 1927, the jubilee year of the Offering.

During the sixty-two years the Offering has been taken, it aggregates \$11,250,000. Last year it was \$288,000 and this year it is hoped the sum will again pass the \$300,000 mark.

The story of the Lenten Offering is one which bears retelling and should be retold to children each year. Here it is:

During the winter of 1877, Mr.

John Marston, superintendent of the Sunday school of St. John's Church, Cynwyd, suggested to members of his school that they give their offering on Sundays during Lent for the missionary work of the Church. The children gladly complied with this suggestion and the first Lenten Offering for Missions was presented at Easter in that small suburban church. It amounted to \$200.

The event didn't make the headlines. But headlines are not always essential to start mighty oaks and such was the case of the Lenten Offering. The idea, however, caught the imaginations of other Sunday school children in the Diocese of Pennsylvania. The following year, in 1878, a number followed the good example set by St. John's, Cynwyd, and the offering amounted to

\$7,070.50. Thirty-five times as great as the initial offering!

Year by year the Sunday schools of other dioceses joined in the Offering until the boys and girls and young people in schools and classes of every diocese in the Church and all the missionary districts—not only in the United States but in the foreign missionary fields—have united in giving their pennies and nickels and dimes and quarters to further the missionary cause of the Church around the world.

The value of the Offering to the Church during these sixty-two years is immeasurable. Missionaries have been maintained in fields already established; new fields have been opened; thousands have been won to Christ and His Church—children in

(Continued on Page 23)

Photographs Wanted

- THE SPIRIT OF MISSIONS is interested in securing all sorts of photographs: dynamic, action photos; striking views; unusual studies. Each month it will pay five dollars for the best photograph submitted to it, suitable for its use; three dollars for the second best; two dollars for the third best. The decision of the editors is final and all photographs submitted become the property of THE SPIRIT OF MISSIONS. There is no limitation as to subject matter, although photos directly or indirectly related to some phase of the Church's work are preferred. Get busy with your camera today. Then send the best results to Photo Editor, THE SPIRIT OF MISSIONS, 281 Fourth Avenue, New York. This offer is limited to the current calendar year.

Youth and Religion

YOUNG PEOPLE ARE NOT MERE GUINEA PIGS, SAYS C. L. GLENN



The Rev. Alden Drew Kelley
New Secretary of College Work

YOUNG people are not guinea pigs with a religious gland that may or may not be developed, said the Rev. C. Leslie Glenn, rector of historic Christ Church, Cambridge, Mass., in an address on "The College Work of the Church" over the Columbia Broadcasting System "Church of the Air" series on Feb. 5.

"Students are religious in those places where they hear the Gospel and they are not religious in those places where they do not hear it," said Mr. Glenn. "I know there are social factors, wars and depressions, which change the climate of thinking and that there is a disposition to hear which is more favorable at some times than others, but this is vague theory-spinning compared to the plain fact that where the work is well done, students respond; where it isn't, they don't. Where God is truly presented a new factor enters human life. We no longer talk of reactions and complexes and dispositions and glands, but of the simple relation between human persons and the Divine Person.

"We are concerned with the college

student because he does not live near his parish church and therefore is out of touch with the normal channel of influence or means of Grace. Those of us in college communities are not concerned with a unique vocabulary or special message for youth; we are not even concerned with a particular age group since the faculty is just as important a part of the work as the students. But we are concerned with people whose normal religious life has been interrupted because they are taken out of their home environment. It is a problem of geography.

"Every September there are more students on trains leaving for college than there were soldiers leaving home for training camps in any month of the world war. It is an annual mass immigration which is without parallel in any other time or in any other country. The most astonishing thing about students is their number. They are one per cent of the nation's population. Within twenty years the campus population has increased fivefold and moved the educational center of gravity from the Atlantic seaboard to the Middle West. As

Life magazine has said: 'It has changed the campus from a scholarly retreat to a fabulous design for living.

"It is this new and fabulous design for living that the College Work of the Church is seeking to influence in the name of Christ. Why don't colleges do it? Why must the Church do it? The college does do it within limits but the final responsibility must rest with the Church.

"Sometimes when I visit a college town and see the magnificent buildings, the stadium, library, and dormitories of a rich college, and see off on a side street the tiny wooden church built to God's glory, I am depressed. Yet I know that that small building is the one that gives a meaning to all the others. We must not be deceived by size. If ever there is going to be a synthesis of learning and life, it will be on the basis of what is represented by the altar and Cross.

"We need to remember that the Church is not on the campus to analyze or describe or to report what are the winds of fashion in belief; it is there to convert. It is there to witness, 'For Christ and His Church.'"

Alden Kelley Heads College Work

THE Rev. Alden Drew Kelley of Madison, Wis., has accepted the Presiding Bishop's appointment as secretary for college work of the Church, succeeding the Rev. Theodore O. Wedel.

Mr. Kelley has spent his whole ministry, since his ordination to the priesthood in December, 1930, in college work as student chaplain at the March, 1939

University of Wisconsin and head of St. Francis' House, the Episcopal Church student center.

Born in Brooklyn, N. Y., Feb. 22, 1903, Mr. Kelley attended Tufts College, Boston University, and the New York School of Social Work, and took a master of arts degree from the University of Wisconsin. He was graduated from the General Theological

Seminary, New York, 1931. He married Edna Beatrice West in 1930.

Mr. Kelley will direct his new work from Madison until the close of the current school year. St. Francis House is one of the few Episcopal Church student centers equipped with a building for its activities. Mr. Kelley is chairman of the college commission of the fifth province.

The Light of Dornakal

by
THE RT. REV. HENRY WISE HOBSON, D.D.
Bishop of Southern Ohio

NO Cathedral in all Christendom can claim such a unique consecration as the Cathedral in the Diocese of Dornakal, of the Church of India, Burma and Ceylon, which was consecrated on Epiphany, January 6th.

It was a glorious occasion which brought together a company of people representing the extremes of social and geographical distribution. For centuries there has been what most people have considered an eternal, impregnable barrier between the high caste Hindu and the Outcaste or Untouchable.

Yet at this service of consecration was a throng representing every class in the complicated social structure of India. Here crowded into the Cathedral, overflowing out on the long verandahs flanking the building, and down into the court below, packed closely together, were these men and women who in the past would have considered themselves polluted had they come into any contact with those with whom they now stood shoulder to shoulder in united worship of God. Here over two thousand Communicants received the Sacrament kneeling together at the Table of their Lord, now equals before God when in the past many of them would have preferred death to any power which might have forced them to sit at the same table with those whom they considered untouchable.

Not only were the extremes of society in India sharing in this service, but there also gathered men of many races and nations; men of every shade and color; men of widely separated civilizations; men of the maximum extremes in education; men who sprang from a great variety of Church backgrounds.

Another American who has given great encouragement and financial assistance to the Bishop of Dornakal through many years, and who helped in no small measure to make possible the completion of the Cathedral at this time, gave by his presence a further touch of international and inter-communion oneness in Christ—Dr. John R. Mott, who has done so

much to unite the followers of Christ among all nations and peoples.

Wandering in the Cathedral Court all during the day and at the outdoor celebration in the late afternoon and evening of the Consecration, were further evidences that the Body of Christ is One. There were the host of persons from all parts of the Diocese of Dornakal mixing with the visitors from the rest of the world in a joyous festival spirit. Unbelievable contrasts appeared before my eyes. In clothing alone there was a great parable. Here was a cultivated, splendidly educated, high caste Indian woman wearing with supreme grace a silk *sari* which in color and weave presented a dazzling dream of beauty. There, just nearby, was a family from the outcaste section of an Indian village. The man, wearing just a loin cloth, revealing a sleek bronze body of rare beauty; the woman, in the most primitive garb, graceful in posture and movement, carrying a child without any clothes at all. Yet in all this extreme variety it was evident that all felt at home because they came together as members of one Family to share in the dedication of a House of Worship to God the Father of all men.

The address of the Bishop of Dornakal in the afternoon gave "The Story of the Dornakal Cathedral," and as I listened, I found many additional reasons for saying that this Consecration was unique in all Christian history. It is really the story of a miracle. It tells how through the power of the Holy Spirit in about twenty-five years, Dornakal has grown from a tiny mission outpost to a Diocese with almost 200,000 members, until at the present time it is probably the most rapidly growing Diocese of the whole Anglican Communion. For Americans this statement of the Bishop has especial interest because he here expresses the great appreciation he feels for the help which came to him from the United States. About one-third of the total cost of the Cathedral was donated from America.

The program began at seven

o'clock in the morning, when a half hour service of thanksgiving was held in the old chapel, followed by the procession which went to the gate of the Cathedral, circled its walls, and then entered for the Consecration (which due to the large number of communicants, lasted over three hours), on through the reception given by the Bishop of Dornakal and Mrs. Azariah in the afternoon, followed by the outdoor celebration which included a brief service, speeches, Indian "Lyrics," a play—all held in the Cathedral court where a stone platform has been built for such festival occasions. Darkness closed in as this program drew to a close, and then on the hillside to the north of the Cathedral a fireworks display added color and brought joy to hundreds of children (to say nothing of the adults) who had listened patiently to speeches given in both English and Telugu. As the last of the rockets blazoned its way across the sky there rose from behind the hill a golden moon which was full on this very day. Above it hung a silvery star—so bright and clear that it seemed almost within reach.

As I watched it, I felt very near to a Wise Man of old who somewhere here in the East—perhaps in this country of India—saw a star which led him to the Light in the Bethlehem manger. It was Epiphany for him—the dawning of "the true light, which lighteth every man that cometh into the world." The newly consecrated Cathedral was shimmering in its pure whiteness in the moonlight. Above its main entrance I could see the Epiphany Star—a symbol of the Light which Dornakal has been sending forth into the lives of men and women and little children who in their darkness had accepted the fate of being forever, through all future generations, the outcastes of society—condemned by relentless gods of destruction to poverty, degradation and despair. I had seen on this consecration day the miracle—"I am come a Light into the world, that whosoever believeth on me should not abide in darkness."

THE SPIRIT OF MISSIONS



ANGLICANS AT THE MADRAS CONFERENCE

The above photo shows the Anglican group in attendance at the recent International Missionary Council held in Madras, India. It reached New York just as this issue of "The Spirit of Missions" was going to press, coming from the Rev. A. B. Parson, Assistant Secretary of the Department of Foreign Missions of the National Council. Mr. Parson is seen in the photo at the extreme right in the rear row. His article on the conference appears on Page 11. Bishop Hobson of Southern Ohio, author of the article on Page 22 about the consecration of the Dornakal Cathedral, is the third from the right in the front row. In the front row, left to right, are: Bishops Curtis (Chekiang); Sasaki (Japan); Johnson (Assistant, Sierra Leone); Guildford (England); Tarafer (Assistant, Calcutta); Victor Lebombo, Africa; Akinyele, Nigeria (Assistant); Winchester (England); Archbishop Mowll (Sydney, Australia); Bishops Azariah (Dornakal); Bennett (Aotearoa, New Zealand); Thompson (Iran); Tsen (Honan); Mann (Kyushu, Japan); Hobson (Southern Ohio); Bishop-elect Neill (Tinnevelly); The Dean of Worcester, Arthur Davies.

The Voice of the Church

(Continued from Page 7)

me" because we feel utterly incapable of explaining the Christian Gospel. Christ, however, asks us not only to preach the Gospel with words but to bear a witness by our lives.

If we have received from Christ the power to be unselfish, kindly, truthful, and pure in all our contacts with other people, then we will be carrying Him and His Gospel to the world just as truly and effectively as those who are able to express their message in words.

* * *

THE LENTEN OFFERING. What, we may ask, can we do for those who are

far off from us—it is impossible for most of us to get into actual contact with them. St. Paul suggests an answer to this difficulty. He says: "How shall they believe on Him of whom they have not heard? How shall they hear without a preacher? How shall they preach except they be sent?" It may be true that most of us cannot go to the far-off places, but we can help to send someone to bear a witness for Christ.

The Lenten Offering gives even small boys and girls an opportunity to help in the sending of preachers and witnesses, whom we call mis-

sionaries, to the distant places of the earth.

What joy and satisfaction it will give us to know, when we read in *THE SPIRIT OF MISSIONS* accounts of missionary work in Africa, or China, or in the Philippines, that we ourselves have a part in that work! With our Lenten Offering we are helping Christ to cure the lameness of the Church, so that it can obey His command, "Go ye into *all* the world and preach the Gospel to *every* creature."

HENRY ST. GEORGE TUCKER

Oaks and Acorns

(Continued from Page 20)

far away China and Japan; the Philippines and Hawaii; in the country districts of America and the mountain areas—all because the youngsters in Church schools see that coins find their way into the Offering box which thousands are receiving this Lent the same as in the past.

March, 1939

More than half a million of these boxes have gone out from Church Missions House during the past month and most of them are now—or will be shortly—located in homes of all types and descriptions and in all parts of the world.

A memorial tablet in St. John's

Church, Cynwyd, commemorates the founding of the Lenten Offering. It reads:

"The Originator of the Lenten Offering
Mr. JOHN MARSTON
Entered into Rest January 31, 1910
'Their Works Do Follow Them!'"

Call to Aid German Refugees

CHURCH CALLED ON TO SUPPORT OPPRESSED GERMANS • OHIO PLAN

ED. NOTE: *The following statement is a summary of a pamphlet published by the Department of Christian Social Relations in the Diocese of Southern Ohio as a project for 1938-39. The general outline of this project is approved by the National Council for promotion through all the dioceses of the Church. Bishop Paul Jones is chairman of a committee appointed by the Presiding Bishop to work in cooperation with the Department of Christian Social Relations of the National Council. A statement for general distribution will be prepared with the hope that many individuals and parish groups will wish to join in this work. In the meantime anyone wishing copies of the Southern Ohio project can secure them by writing to the Department of Christian Social Relations 412 Sycamore Street, Cincinnati, Ohio.*

MORE than a million of our brothers in Germany have already been or are about to be forced out of all ordinary means of making a living, yet they find it almost impossible, penniless, to go to other countries, and their only outlook is slow starvation unless aid can be brought to them.

Few people realize that the number of Christians in this situation is probably as great, if not greater, than that of Jews. Many of them, both Protestant and Catholic, are people who have a Jewish parent or grandparent or who have married Jews; yet they may have been Christians in their faith for many generations. And although Jewish agencies have been trying to help them as well as members of their own group, it should be our task as Christians to minister to their needs. As a matter of fact our aid should go to any who are victims of the present brutal persecution, no matter what label they may go under.

The gravity of the situation has increased greatly. Even the governments of Britain and the United States are proposing to do something about it; secular agencies have become concerned; surely it is time for the Church to do what it can to meet this need.

A German Refugees Committee

The first thing to be done in the

parish is to set up a German Refugees Committee, which should contain representatives from various organizations, not omitting the vestry and the Church school. Such a committee can best decide in what different ways the parish can help and how the different organizations can effectively take part in the project. The committee, too, should first find out whether there is any community organization for this purpose already set up with which the parish could cooperate, and, if there is not, the committee might properly consider taking steps to get such a community-wide organization initiated. This latter service would be worth much more than any other specific aid that the parish could give.

Relocating Refugee Families

Relocating refugee families is one of the most important pieces of work that can be undertaken. In order to prevent the forming of a great mass of refugees in the city of New York and other ports of entry, steps are being taken to relocate individuals and families in cities and towns throughout the country where, both from an employment and a cultural point of view, they can more readily be absorbed.

The parish committee would be expected to assume responsibility for taking care of an individual German refugee or family until they have been rehabilitated. This would involve finding a place for them to live, helping them obtain employment and in general giving them such support and encouragement as might be necessary until they could provide for themselves. Most of the refugees are capable, self-respecting people, in some cases gifted, and the aid required would be only during the initial period of transition and readjustment. On this project there would be work for a men's organization in locating jobs, for the women in helping clothe the family and establish the home.

To obtain information in regard to

possible individuals and families whom the committees could take on, write directly to Miss Alice Waldo, 165 West 46th Street, New York City. She is Personal Service Secretary of the American Committee for Christian German Refugees.

Where Money is Needed

In view of the thousands who need assistance to emigrate, since they are practically stripped of everything on leaving Germany, and the hundreds of thousands who must be maintained in Germany, tremendous sums of money are needed. The most effective thing to do would be to have the German Refugees Committee of the parish, in cooperation with all available community organizations, organize a community drive for the aid of German refugees, the money to go to the National Coördinating Committee.

Before a German, who can fulfil all the other requirements for entrance to this country, can get a consular visa to come in, he must submit to the consul an affidavit from a financially responsible American citizen guaranteeing to the U. S. Government that the immigrant in question will not be allowed to become a public charge.

Individuals or groups who are able and willing to make such affidavits should write to the National Coördinating Committee.

The problem is not merely one of relief. There has always been a certain amount of anti-Semitism in this country; but with the development of Nazism abroad and, with an increased number of Jews coming to the United States, there are signs of an increasing tension in that direction here. Recognizing that such feelings often arise because of a lack of actual acquaintance with the fine qualities possessed by the group discriminated against, it is recommended that the Parish Committee arrange for joint meetings and common projects between the Jews and Christians of the community.

THE SPIRIT OF MISSIONS

Trailer Home on Mountain Top

MISS REIMAN LIKES IT EVEN IN WINTER

THE story of a year atop a 9,000 foot mountain in a trailer is told by Miss Murial Reiman, United Thank Offering field nurse at the Good Shepherd Mission, Fort Defiance, Arizona. It's a thrilling story of work among the Navajo Indians.

"Silver Cloud" is the trailer in which Miss Reiman works with Miss Anne E. Cady at the peak of Saw Mill Mountain, fourteen miles out of Fort Defiance. The trailer proved a comfortable home even during sub-zero weather, reports this enthusiastic young missionary who gave up the comforts of work in a Chicago hospital to work among the Navajos.

Miss Reiman was a trained nurse working at Garfield Park Hospital, Chicago, a little over a year ago when she heard the Rt. Rev. Walter Mitchell, Missionary Bishop of Arizona, tell of work among the Indians

in the Navajo country. Immediately she volunteered for missionary service, resigned her hospital position and soon was on her way to Arizona to serve the Navajos.

"I wouldn't take anything in the world for my experience," she says happily at the close of a year. "I'm going to devote the rest of my life to the Indians. They are a lovable people and respond readily to teaching when one is acquainted with them."

Miss Reiman is not only a nurse to the Navajos. She is teacher and counselor and dietitian and peacemaker and a lot of other things. Although she had long been a Church school teacher in Trinity parish, Wheaton, Illinois, and a member of the choir, when she got to Arizona she found she had to teach the Indians religion and music.

Miss Reiman can tell many an exciting story of her experiences on her mountain-top home. "We are up among the clouds many times," she says, "surrounded by the beauties of nature. At times we are snow- and mud-bound. However, we manage to have services regularly at the school on Sunday afternoons and Wednesday evenings."

One particularly interesting story which Miss Reiman relates is of a medicine man's family. She went, on request, to the medicine man's home and found little Annie, a daughter, with a temperature of 104 degrees. In due course, little Annie and her brother, Richard, who seemed at the point of death numerous times, recovered. And before Miss Reiman finally left the family, the medicine man asked for "some headache medicine."

Church Unity Primer Issued

Christians must not be afraid of the unfamiliar, particularly if they are to understand and to discover the Christian solution to some of the world's contemporary ills. This is the keynote of *A Primer to Church Unity* just published under the joint auspices of the National Council and the Board of Christian Education of the Presbyterian Church.

The *Primer*, an 80-page booklet, contains six chapters of source material; two study outlines, a simple one of six sessions based entirely on this book, and one of twelve sessions using some other easily available reference material; and the recently proposed Concordat between the Episcopal and Presbyterian Churches.

Planned primarily to provide

young people with program material on a subject of vital current interest, *A Primer on Church Unity* should find a ready acceptance and use in other groups that want to know about the realities of Christian unity. The pamphlet may be secured from the Church Missions House Book Store, 281 Fourth Avenue, New York, for twenty-five cents.

A regular reader of THE SPIRIT OF MISSIONS for more than eighty years—that is the record of Mrs. Effingham Perot of Philadelphia. "Beyond all my magazines, including the *National Geographic*, *The Atlantic Monthly*, the *Reader's Digest* and others, I prize THE SPIRIT OF MISSIONS," writes Mrs. Perot. "My first missionaries were the Hills in Athens, Mrs. Brierly in Africa, and Miss Harriet Conover in China. I recall having seen Miss Conover walk up the middle aisle at St. Andrew's, Philadelphia, and offer herself as a missionary to China." Mrs. Perot has taught a Bible class for seventy years. She is now ninety-four.

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England's religious motion pictures may soon be available to churches in the United States, through an exchange service being set up between the Religious Film Society of England and the division of visual experiment of the Harmon Foundation, New York.

* * *

Two reels of 16mm. motion picture film portraying the work of the Church in Mexico are now available through Church Missions House, New York. These films constitute an interesting answer to the assumption that Mexican laws make Christian work there impossible.

College authorities of two Kansas schools—Teachers' College, Emporia, and Kansas State, Manhattan—have voiced cordial approval of the work of the Episcopal Church among students. The Rev. Edward Moore Mize, rector, St. Andrew's, Emporia, is in charge of the work there, and the Rev. Charles R. Davies, rector, St. Paul's, Manhattan, at Kansas State.

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The printed index to the 103d Volume of THE SPIRIT OF MISSIONS is available at Church Missions House, 281 Fourth Avenue, and may be had on request.

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Thundering Herd Seen In Wyoming

BISHOP VISITS YELLOWSTONE IN WINTER

THE "thundering herd" thundered recently when the Rt. Rev. Winfred H. Ziegler, D.D., Bishop of Wyoming, and the Rev. Walter W. McNeil, headmaster of Sherwood Hall, Laramie, braved the winter storms and went into Yellowstone National Park for a visitation. Telling of visiting St. Cornelius', the Yellowstone National Park Chapel at Mammoth, headquarters of the Park, Bishop Ziegler says:

"Sixty members of the National Park staff were in the pews. A congregation of this character would be impossible in summer when these same people are being pushed around by hundreds of thousands of visitors. After the service, as we returned to

our quarters, deer rose out of the snow, on the alert lest we be hostile. The next morning we saw many big horn mountain sheep and a procession of deer wading across the Yellowstone.

"We saw thousands of elk, cows and bulls, and in one place, bounding before and around a parade of elk, two coyotes anticipating a feast should any elk come to grief. We saw not only the bison chosen for the corral for viewing by our summer visitors but all over the valley hundreds of other bison, denizens of the higher mountains and the wilderness plateaus except when they are driven lower by deep snows and fierce winds. As we drove along a road, the wild herd separated before us and stam-

ped on either side. I now know 'the thundering herd.'"

A never-to-be-forgotten experience, this visit to Yellowstone National Park in winter, adds Bishop Ziegler. Summer or winter, the Church does not forget visitors and regular residents, he points out. St. John's Church, Jackson, and Church of the Transfiguration, Moose, are both centers of large congregations, especially in summer when tourists from all over the nation visit the section. And when the visitors return next summer, they will find still another service available—an eight o'clock Communion Service Sunday mornings at the Yellowstone National Park Chapel, Mammoth Hot Springs.

The Magic of the City

(Continued from Page 9)

in the crowded quarters of our cities, they lose hope and confidence and have no peace of mind.

The Christian Church comes to these people and brings a new hope to them. The message of the loving God saves the souls of men from loneliness and fear. The Church gives friendship to people and enlightens their ignorance with her wonderful teaching.

WE who are Christians are members of a great fellowship which spreads over every land and which has a group of our fellows in every great city in the world. We are building the Empire of Christ out of these groups who name His Name in many tongues. The city will try to crush their lives but the Gospel of Christ will save them from this evil.

We must go and send missionaries

to the cities of the world more freely than we have ever done before. We must fight not only the evils and errors of the old heathen cultures but the evils and errors of this modern Juggernaut, the great city. We must see the millions of persons suffering under the oppression of city life in Asia and in America. We must bring to them the message that the city itself will never bring.

To preach a sermon, pan a movie, plead for the Jews, boost the Sunday school, talk about prisoners, narrate a botanical trip to the desert—these are some of the purposes to which the Rev. Ross Calvin, Silver City, N. M., puts a regular column called "The Parson" which appears in the *Silver City Daily Press*. "When Sunday weather is either too good or too bad," he says in one issue, writing on the Sunday Sermon, "the congregation shrinks. At best no common parson's voice can reach more than a few score of ears on that day. But the printed word multiplied by the press can daily meet thousands of eyes."

* * *

The Episcopal Church's China Emergency Fund, set by General Convention at \$300,000, has reached \$222,771.38.

A new activity at the No. 2 unit of St. Luke's Hospital, Shanghai, the unit that is wholly for civilian refugees, is a workshop to make wooden legs for wounded civilians. It is staffed by other wounded. Dr. Thornton Stearns, one of the doctors now doing relief work in Shanghai, realizing the great and growing demand there would be for artificial legs, organized the workshop. Local relief funds provided \$2,000 Chinese currency to get the place equipped.

* * *

More children are enrolled in the Church (Sunday) schools of South Dakota than ever before, reports the Rt. Rev. W. Blair Roberts, Bishop of South Dakota. No other religious group in the State shows a similar steady increase.

One of the delegates from Brazil to the missionary conference in Madras was the Rev. Egmont V. M. Krischke, assistant at the Church of the Ascension, Porto Alegre. He teaches Old Testament studies at the seminary, is executive secretary of St. Andrew's Brotherhood and of the Forward Movement in Brazil. He and four other delegates were elected and sent to Madras by the "Evangelical Confederation of Brazil."

* * *

With a fine record as a teacher in the Fayetteville (N. C.) High School, Miss Maxine Westphal sailed recently for the Philippine Islands, to undertake work in the School for Moro girls in Zamboanga. She is a member of St. John's Church, Fayetteville, in the Diocese of East Carolina.

THE SPIRIT OF MISSIONS

"A Man's Faith"—New Pamphlet

ISSUED BY FORWARD MOVEMENT

"A Man's Faith—and Why" is the title of a new pamphlet announced by the Forward Movement Commission. It is the result, according to Dr. Arthur M. Sherman of the Commission, of a meeting of twelve Christian laymen, meeting over two week-ends.

These men conferred to discover the essentials of a Christian faith, attitude and action. The statement contained in the pamphlet represents their conclusions.

This publication was prepared especially with a view to helping similar groups of laymen who meet to work out together the essentials of what they believe and its implication in personal and social living. The Forward Movement is convinced that a widespread revival of Christian faith and action demands that many such groups of men and women meet to think through their faith to the point where they can state it in their own words, and then press on to work out its implications for their own lives. The staff of the Commission is ready to help such groups in every way possible.

It is useful for individuals who are seeking a clearer understanding of God and personal relationship to Him. The price of the pamphlet is five cents.

* * *

Even War Can't Stop Forward Movement

Even war doesn't stop the Forward Movement in China and Japan. Scattered congregations, church property destroyed, many Church people formerly prosperous and now in actual want; utter uncertainty ahead—these are dominant notes in reports from the Diocese of Kiangsu and its see-city, Shanghai.

But still no thought of abandoning the Church's work or of seeking safety and comfort. The determination to turn these tragic days to good account led to the creation of a committee of seven to work out a plan for the Forward Movement in the Diocese.

The Rt. Rev. William Payne Roberts, Bishop of the Diocese, reports that while many of the old members

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have moved out of the diocese as war refugees, the number of confirmations is about equal to the number leaving. This is evidence of a new spirit and attitude toward the Christian Church in many parts of China. The unflinching service of missionaries to the Chinese people in their affliction has won many friends. The opportunity for the Church to go forward, says Bishop Roberts, is greater than at any time in the 130 years of modern missionary activity in China.

* * *

Another Picture in Japan

While stories from Japan these days feature primarily the war machine, there's another side to the picture. A total of 100,000 copies of *Zenshin* (*Forward—day by day*) and related Forward Movement literature has been printed and distributed throughout Japan and to Japanese congregations in Hawaii, America, Canada, Brazil, Manchukuo, China, Korea, Formosa, and the South Seas.

The Rev. P. O. Yamagata, editor of the Japanese Forward Movement literature, produced an especially attractive booklet for Advent. It began with Advent Sunday and ran through Shrove Tuesday, February 21. It consisted of 100 pages of Bible readings, meditations, hymns, carols. The hymns and carols were printed with music. The booklet began with an instructive preface, "My Heart Is Ready," with suggestions on preparing for worship.

* * *

"The women here are chronic bridge players," writes a United Thank Offering worker in a western field, "but I discovered that a lot of them have become very tired of it. Our Hobby Art Craft Club is the outcome. It is sponsored by the Church. Later they will give a hobby show in the parish hall, the proceeds to go to some project they will choose."

* * *

Mr. James M. Wilson, for eighteen years a member of the Southern Presbyterian Mission in Eastern China and for the past several years business manager of St. Luke's Hospital, Shanghai, has become a candidate for Holy Orders. Mr. Wilson, with his family, arrived in this country recently on furlough. While here he will take a brief course in one of the American seminaries prior to completing his preparation for ordination.

Rural Workers to Meet

Specialized training for rural workers, organized recreation for mountain communities, and rural church music will be subjects discussed by the annual Conference of Episcopal Missionaries in the Southern Mountains, to be held in Knoxville, Tenn., March 6 and 7. The session will precede the General Conference of Southern Mountain Workers.

The Rev. E. Dargan Butt of Valle Crucis, N. C., will lead discussions on the first topic, and Mrs. John C. Campbell, of the John C. Campbell Folk School, Brasstown, N. C., the second, and the Rt. Rev. Robert E. Gribbin, S. T. D., Bishop of Western North Carolina, the third.

The Rev. A. Rufus Morgan, rector, St. John's Church, Columbia, S. C., will be the preacher at the opening conference service, to be held in St. John's Church, Knoxville, the evening of March 6. Deaconess Edith A. Booth will conduct a Quiet Hour at the beginning of the program on March 7.

* * *

Mr. James H. Pott, superintendent of Day School in the Diocese of Shanghai, sailed recently, returning to his work in China after furlough, during which time he has been taking a course in Education at the University of Michigan.

* * *

Broadcasts You Should Hear

MAR. 19, 10 TO 10:30 A.M. (E.S.T.), over the Columbia Broadcasting System from Station WCAU, Philadelphia, the Rt. Rev. Francis M. Taitt, S.T.D., Bishop of Pennsylvania.
APRIL 9 (EASTER), 10 TO 10:30 A.M. (E.S.T.), over the Columbia Broadcasting System from Station WABC, New York, directly from the Cathedral of St. John the Divine, the Rt. Rev. William T. Manning, D.D., Bishop of New York, speaking.

These broadcasts are part of the "Church of the Air" Series of the Columbia System. Tune in on them.

Auxiliary Plans For 1940 Triennial

PROGRAM MATERIAL—BOOKS RECOMMENDED

PLANS for the 1940 Triennial in Kansas City already are under way by the Executive Board of the Woman's Auxiliary, according to Miss Grace Lindley, executive secretary of the Auxiliary. Reports indicate that more dioceses than ever before have incorporated into their programs the emphases, the findings, and the resolutions of the 1937 Triennial.

The resolutions on the United Thank Offering and the Supply Work are being carried out and a special committee is working on the Girls' Friendly Society and the Woman's Auxiliary, "with the object of devising a plan looking toward a united program for the women and girls of our Church."

In this connection how many parishes and dioceses have acted on the resolution that every diocese seek to form branches or groups in the evening for Churchwomen who cannot attend meetings in the daytime because of business, professional, or home duties? Every diocese should seek to form these branches and to secure the coöperation of all such new groups in the diocesan program.

If you are looking for program help you will find useful a set of six programs on *Christianity and Our World* published by the Foreign Missions Conference of North America at 15 cents. There is an accompanying set of devotional programs, *God's Family*, for 10 cents. These may be secured from The Book Store, Church Missions House.

* * *

A set of four programs, each on World Peace, Christian Unity, Supply Work, and India, are in preparation in mimeograph form. There will be a nominal charge for these to cover the postage. Orders should be sent to the Woman's Auxiliary, 281 Fourth Avenue, New York.

Three additional booklets of significance at the present time for study are:

Needed: Christian World Citizens by T. H. P. Sailer (15c) gives brief statements of fact about the present world situation and the relation of the Church to it, with suggested questions at the close of each chapter.

China Marches Toward the Cross by Earl Cressy (25c) contains some

of the best material available upon the present situation in China, especially as it affects our missions.

They Starve That We May Eat: Migrants of the Crops (35c), compiled by Edith Lowry, with Leader's Guide to accompany by Mary Jenness, 10 cents. One of the greatest sore spots on our national life which the Christian Church is tackling cooperatively is this migrant problem, set forth so vividly here.

* * *

The World Day of Prayer was observed on the first Friday in Lent, February 24. The theme this year was "Let us put our love into deeds—and make it real."

For a number of years the offerings from the *World Day of Prayer* services have helped in large measure in the development of the four interdenominational missionary projects—Women's Union Christian Colleges in the Orient, Directors of Religious Work in United States Indian Schools, Christian Literature for use in mission areas and the Christian Service in Migrant Labor Camps in the United States.

A Message to All Peoples

(Continued from Page 10)

but in its place He causes a new quality to grow—good will—a good will which is wider than national or cultural loyalties and corresponds to the largeness of God's love.

In our midst we have seen anew that devotion to the things of Christ will work a miracle among men and women. We have prayed, and as we prayed the barriers of nationality and race and class have melted. Knit by the Holy Spirit the one to the other and all to God, we have known the meaning of fellowship. We feel this to be a promise of what may be in all the earth.

A NEW DEDICATION. We call upon our fellow Christians throughout the world to join us in a new

dedication. Surely God is summoning us in these times to let go our self-sufficiency, to frequent His altars, to learn of Him, and to make His ways known in all the relationships of life. To make Him known in the State involves labor for the establishment of justice among all the people. In the world of commerce it involves the ending of competition for private gain and the beginning of emulation for the public good. Everywhere it involves self-sacrificial service.

God grant to His Church to take the story of His love to all mankind, till that love surround the earth, binding the nations, the races, and the classes into a community of sympathy for one another undergirded by a deathless faith in Christ.

China Medical Work Recognized

OTHER MISSIONARY NEWS REPORTED

The Medical Work in China under the auspices of the Church is being done so effectively in meeting Chinese needs at this time that the International Committee of the Red Cross has given aid to St. Luke's Hospital No. 2 and St. Elizabeth's Hospital, both in Shanghai, and to the True Light Dispensary in Wuhu. The Advisory Committee which allocates funds has been receiving requests for aid from all parts of China. This is the method followed by the Committee:

The American Ambassador notified the American Consuls in various parts of China that they should report on conditions in their areas and notify the American institutions doing relief work or medical work in those areas that they will consider requests for aid. The requests for financial aid are made to the local Consul. If he feels that he can endorse the request he does so and transfers it to the Advisory Committee in Shanghai. The Committee then takes such action as the circumstances, in its judgment, justify. Help from this source has been of the greatest value in supplementing the China Emergency Relief.

A Book Worth Having

The Society for the Propagation of the Gospel has put us all in its debt once again by publishing *The Life of Christ: By Chinese Artists*. This slender 12mo volume contains the reproductions of twenty-four exquisite paintings, portraying the life of our Lord. It brings to the West the Oriental conception of what the Evangelists have told in narrative.

The Chinese are masters of impressionism and these artists have given us pictures that are suggestive, straightforward in their appeal and utterly devoid of the sentimentality that has marred so many of our Western portrayals of the Gospel stories. The scenes are typically Chinese; the figures are Chinese in feature and costume. The photographs are copied from silk paintings. The identity of the artists is not revealed. A careful study of the pic-

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tures shows that they did their work in a spirit of reverence.

Here is a book you will not want to part with, but once you have felt its charm you will want to pass copies on to your friends. It can be obtained from the Book Store, 281 Fourth Avenue, at \$.50 per copy, postpaid, and at \$.40 per copy postpaid if purchased in quantities of ten or more. Profits from sales of this book will be applied to China Relief.

Remember Ellen Hicks

If being remembered for good deeds done in the past makes one happy, Miss Ellen T. Hicks, now living in Ponce, Puerto Rico, must be a very happy person. She retired recently as Superintendent of St. Luke's Hospital, Ponce, after more than twenty years of service there.

Prior to that she gave thirteen years to the Philippine Islands. Her name and her devotion to the highest ideals of Christian medical service are known from one end of Puerto Rico to the other. Even though she left the Philippines in 1918 the memory of her great service there is cherished and is a constant inspiration.

A letter to Dr. John W. Wood from Bishop Mosher says that many of the Filipino nurses at St. Luke's, Manila, frequently refer to her example, even though they may not have been at St. Luke's when she was superintendent there. Speakers at the graduation exercises of the School for Nurses remind their hearers of the standard she set in the years of her Philippine service.

It is because of her standards and her fine personality that St. Luke's, Manila, today has a reliable and an efficient staff of older nurses upon whom heavy responsibilities can be placed. It would be impossible to keep St. Luke's going on its present basis if the Church had to depend wholly upon the service of American nurses from the United States. Many people are contributing to the effective service of St. Luke's. Most of them would say that the St. Luke's of today is a result in large measure of Miss Hicks' life and work in the past.

Alaska Always Pays

There is one thing the Missionary District of Alaska can always be depended upon to do; that is, to assume a generous quota and give it. For 1938, the quota taken by Alaska was \$2,600. The November issue of the *Alaska Churchman* shows that to September 30, \$2,119 had been given. From seven stations with no resident clergy, there have come gifts totaling \$312 in amounts varying from \$4 to \$107. The \$107 comes from St. John's-in-the-Wilderness at Allakaket where the members of the Church are all either Indian or Eskimo with the exception of the two devoted women workers, Miss Amelia Hill and Miss Bessie Kay.

What About Salaries?

Bishop Binsted, commenting upon the high cost of living in Japan and the low salaries of Japanese Christian workers connected with our Mission, says:

"The average Japanese priest gets about 85 yen a month, while young men graduating from college and technical schools are drawing salaries today of from 400 yen to 600 yen a month. The result is that our best men cannot afford to offer themselves for the ministry. They know that they cannot support themselves and their families on the salary the Church is offering. The result of this situation will be sorely felt in the Church in Japan in the years to come."

Here's a Suggestion

Many good friends continue to make real sacrifices for the relief of China's needy people. In a recent letter, one of the Deaconesses of the Church expressed her anxiety because the Emergency Fund at that time was still more than \$80,000 short of the amount asked for by the General Convention. With her letter she enclosed a check for \$100 in memory of a dear brother. She also made this suggestion as a way by which the Fund could be speedily completed: "Surely there must be eight hundred other members of our Church who are better able to send one hundred dollars than I am."

DR. JOHN W. WOOD

29

Take Stock of Youth Program

UNIFIED PROGRAM IS RECOMMENDED

"Take stock and make sure that a really adequate youth program is being provided in your parish." That is the suggestion of Miss Cynthia Clark, secretary of young people's work of the National Council.

"In an ideal situation," adds Miss Clark, "this would be a unified program for all the youth of the parish. Occasional meetings, services, social events and projects would be shared by all. Within this inclusive program, special activities would be provided for each age-group, in order that each might have a well-rounded program.

"The junior high group, those from twelve to fourteen, would ideally find most of their worship and study activities in the program of the Church school. In many parishes a careful survey would show that these young people also need a club or other organization of their own in which they can begin to develop leadership ability, carry on service projects, and find wholesome fellowship. Several of the national youth organizations have excellent programs for boys and girls of this age. It is during this period, often immediately following confirmation, that so many young people are lost to active Church life. Only an attractive, interesting, worth while program, planned especially for them, can hold them.

"In a large parish it may be found wise

to divide the next two groups, the senior high school and older young people, for at least part of their activities. One parish reports excellent results with this plan. All young people between the ages of fifteen and twenty-five gather for Evening Prayer in the church at five. The young people take as much part as possible in the service, helping to plan it, acting as ushers and lay readers, and singing in the choir.

* * *

"After the service they gather in the parish house for a social period and supper. At seven o'clock the group is divided for the study program. Those in high school have their own group where, under the leadership of an adviser, they study topics which they have themselves chosen. During the past year they have spent eight or ten weeks each on the Prayer Book, St. Paul, Our Community, and Growing Up.

"At the same time, the members of the group who are above high school age—some in college and some at work—meet for a forum. They have speakers, discussions, and book reviews on topics of interest to them as young Churchmen. The members of both of these groups cooperate in service activities and social events. In a very small parish such division might not be possible, although surprisingly good work can be done in study groups that

have only four or five members in them.

"The fourth group of young people are the young adults, those between the ages of twenty-five and thirty-five. They should, of course, be encouraged in every way to take their places in the normal adult activities of the parish, such as the Woman's Auxiliary and the Men's Clubs. Some parishes find it wise to encourage such participation by the formation of junior groups of the adult organizations. Often, too, young people in this age-group want an organization in which men and women meet together. This may be a service guild, to do things for the parish and community; a study group or forum; or a social club which encourages its members to take part in other Church activities.

"More and more people are beginning to feel that if the Church is to be a real influence in the lives of people it must work through small groups centered around common interests, rather than emphasizing large and formal organizations. While a certain amount of unity is desirable in the parish youth program, it can usually be achieved through corporate communions for all the youth of the parish, occasional special services, and cooperative activities. A program with plenty of diversity is sure to bring more young people into active Church life."

G.F.S. Helps German Refugees

FUND FOR COLLEGE STUDENTS SET UP

The Girls' Friendly Society, wishing to show in a practical way its sympathy with the Jewish and Christian refugees who are fleeing persecution in Germany and certain other European countries, has voted to give one-half its 1939 missions gift to assist refugee college students to carry on their studies in this country under the auspices of the International Student Service.

This organization, founded under the World Student Christian Federation after the World War to assist starving and homeless students in Central Europe, has had almost twenty years of experience in carrying on an exchange of students of all countries. In the present emergency it is working directly with the colleges, many of which are waiving tuition fees or giving scholarships for refugee students. On campuses where funds for room, board, and incidental expenses are not available,

the I.S.S. estimates that a minimum of \$300 per student is needed. The Girls' Friendly Society expects to raise about \$1,000 which will help to maintain three students in American colleges for one year.

* * *

G.F.S. branches are also being urged to cooperate with their parishes in carrying out the program for refugee aid planned by the Committee on Aid to German Refugees of the National Council of the Church. Miss Harriett A. Dunn, Executive Secretary of the Girls' Friendly Society, is a member of this committee of which the Rt. Rev. Paul Jones is chairman.

The society will also make a gift to Bishop V. Z. Azariah to help provide additional Indian lay workers in his diocese of Dornakal, India. This gift to the work in Dornakal was chosen because the G.F.S., together with the Woman's Auxiliary and many of the Church young people's

organizations, is studying India this year.

* * *

Good material for use in classes or organizations of young people of junior high school age is not easy to find. Therefore the excellent workbook entitled "The City I Would Build" is especially valuable. Written by Emily Gaither, the book is published by the Friendship Press and costs thirty-five cents.

It is written in young people's language and contains practical suggestions for planning a model city, while studying actual conditions of city life and what the Church is doing in the city. A group of young people, or Church school class, will find it full of interesting information, new ideas, and many suggestions for activities. If the women of the parish are studying the City during Lent, the young people might be permitted to share their discoveries and their plans for a model city with them.

THE SPIRIT OF MISSIONS

Teacher Training

AT OKOLONA SCHOOL



(Above) Group of students at Okolona

One of the major projects at the Okolona Industrial School, Okolona, Mississippi, has been to develop a teacher-training department which not only trains teachers-to-be but provides training for public school teachers already in the field, many of whom in northeastern Mississippi have had insufficient education. Reporting on the project, the Rev. Robert W. Patton, D.D., director of the American Church Institute for Negroes, says:

"The State Department of Education has been greatly interested in this work and Dr. P. H. Eason, State Agent, has helped the school in every way possible to succeed in this important branch of its work. The same can be said for Mrs. J. C. Beasley, the County Superintendent of Education, so that after six years of hard, coöperative effort Okolona is rendering an invaluable service in this field.

"The most recent developments of this plan have been an organization of the rural school teachers which is really a professional institute and

meets monthly for the improvement of the teachers and for which they receive credit. With this organization as a background, Okolona has inaugurated a successful summer school which operates for six weeks and now teachers not only attend this school but also the regular spring term at Okolona, after the rural schools close, so that they are at present pursuing work, in both spring and summer, which will eventually entitle them to high school and college diplomas. They are thrown into contact with actual conditions daily and the Okolona Public School and the rural schools in Chickasaw County provide a laboratory experience for them.

"These teachers and teachers-to-be are not only taught how to teach but how to provide their own buildings, their own school furniture, their own libraries, their own textbooks, their own stoves, their own fuel. Such initiative and ingenuity is grafted into them, in fact, that the demand for their services often comes before they complete their studies at Okolona and we find large numbers of

them already placed in positions before their graduation.

"The Okolona School has lent the full facilities of its department of building trades to the teachers and so far, working with the Jeanes Supervisor in the district, three school buildings have been planned and erected and many other buildings have been repaired and equipment provided for rural schools.

"Okolona has also encouraged farmers to provide themselves with better buildings and they are doing this as well as following the advice of the school's department of vocational agriculture from which they not only learn better farming but what subsidies and help the Federal Government is willing to give them to better their living and farming conditions. These farmers are organized also and expect to sponsor an agricultural fair this coming fall in the community."

Government Of and By The People. "As citizens of a community," says Mr. Austin J. Lindstrom, Chicago banker and member of the National Council, "we elect our representatives in the local government. In the Church, we as communicants elect representatives to act for us in the parish in all matters of administration, to provide services, Church school, etc. At least once a year we elect delegates to the Diocesan Convention.

"If we are not sufficiently interested to keep informed and do not cast our ballots intelligently in either government or Church, we have no one to blame but ourselves if unhappy conditions result. We as individuals cannot be taxed for either parochial or diocesan support but the Christian responsibility to support the Church outside the parish with our money and personal interest cannot be avoided and

is just as real as though the power of taxing existed."

From St. Andrew's (Negro) Mission, Wichita, Kansas, comes good news. The congregation has assured the Bishop Coadjutor, the Rt. Rev. Goodrich R. Fenner, that at the end of the year he may use some of its annual appropriation to assist similar work established recently at Leavenworth and Atchison. St. Andrew's has good equipment which is a large factor in its successful work. The Rev. James W. Temple is priest-in-charge.

Dr. Logan H. Roots, second son of the retired Bishop of Hankow, arrived in San Francisco recently on furlough, to rejoin his family, who preceded him by a year. Dr. Roots has been stationed at the Church General Hospital in Wuchang.

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Church and City Life

SIX BOOKLETS STUDY SUCH

The Church is the essential element in the life of the great city and the city church must be one of reconciliation and consolation. Thus declares the Rev. Niles Carpenter, Ph.D., dean, School of Social Work, University of Buffalo, in "The City and Its People." This is one of a series of six pamphlets published by the National Council in connection with studies this year on the Church in Urban America.

"The foundations of the city seem to be material, civilizational, economic, and governmental," says Dr. Carpenter. "But without the upbuilding and maintaining of high spiritual standards, which in turn rest upon religious ideals and motives, these factors and the city which they support cannot stand. The city without God is built upon sand."

Other booklets in the series deal with equally important phases of the Church in Urban America. They include: "Religious Needs of City People," by the Rev. Elmore McNeil McKee, rector, St. George's Church, New York; "City Churches and Their Problems," by the Rev. Harold Holt, S.T.D., rector, Grace Church, Oak Park, Illinois; "The Church and Its Community," by the Rev. Joseph F. Fletcher, S.T.D., director, Graduate School of Applied Religion, Cincinnati; "Some Developing Pro-

grams," by the Rev. Almon R. Pepper, executive secretary, Department of Christian Social Relations, National Council, and "The City's Challenge to the Church," by the Rt. Rev. W. Appleton Lawrence, D.D., Bishop of Western Massachusetts. This whole series may be obtained from The Book Store at Church Missions House, 281 Fourth Avenue, New York, for fifty cents.

Child Marriage in India

Five million "wives" under the age of ten and 800,000 under five—those are startling facts about India brought out by Bishop Azariah in his book, "India and the Christian Movement," published by the National Council. (Price, 25c.) Bishop Azariah, it will be recalled, visited this country two years ago and made a deep impression.

"Every Christian is a witness, a missionary to those with whom in his daily walk of life he comes into contact," says the Bishop. "But the needs of the Indian Church and of the unevangelized millions can be met only by men and women who will surrender their entire lives."

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Dr. C. L. Street to Laramie, Wyoming

The Rev. Charles L. Street, Ph.D., formerly headmaster of St. Alban's School, Sycamore, Ill. (Diocese of Chicago), has accepted appointment as headmaster of Sherwood Hall, school for boys, at Laramie, Wyo. Bishop Winfred H. Ziegler made the appointment.

Dr. Street is well-equipped for the position, having been for a number of years headmaster of St. Alban's, Sycamore, and student chaplain at the University of Chicago. He is a graduate of St. Mark's School, Southborough, Mass., Yale, General Theological Seminary, and Columbia University. He succeeds the Rev. Walter W. McNeil who is entering the mission field in Wyoming.

Compensations in China

"We haven't heard a motor horn nor seen an advertisement in five months." That, according to word from a member of the Church's Mission at Kuling, mountain resort in Central China, is one of the compensations in being marooned and away from warfare. Four thousand Chinese civilians and 100 American and British residents are at Kuling, says the report.

The writer adds: "Shoes are one of our great needs. There is no leather on the mountain. A robber got away with my two best pairs of shoes and an overcoat. Now I travel about in a sheepskin."

Fifteen years ago when the late Dr. Grafton Burke was to take one of his occasional furloughs after a hard period of service at Fort Yukon, Alaska, the Department of Foreign Missions was able to secure Dr. Floyd J. O'Hara as his relief for a year. Dr. O'Hara's work at Fort Yukon was so efficient that when a vacancy occurred in the staff at St. Luke's Hospital, Shanghai, the Department turned to him, found he was willing to consider overseas service. Bishop Graves asked for his appointment to fill the vacant post. For the past five years Dr. O'Hara has been on the staff of St. Luke's Hospital, Shanghai. He arrived in this country recently on his first furlough.

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A GREAT CATHEDRAL

(Continued from Page 15)

tical Origins Bay, Historical and Patriotic Societies' Bay, All Souls' Bay; the Missionary Bay which symbolizes missionary influences which have



The Baptistry at the Cathedral of St. John the Divine, New York

spread throughout the world from early Christianity to modern times; Labor Bay, Press Bay, Medical Bay, the Religious Life Bay, and the Army and Navy Bay.

The Pilgrims' Pavement in the Nave is an interesting feature, symbolizing as it does the places of pilgrimage in Christian history. These are designated by bronze medallions, embedded in the floor at intervals in the main and center aisles. Funds for this pavement were collected by the Laymen's Club of the Cathedral, largely from givings of visitors.

The eight columns standing in a semi-circle around the Sanctuary

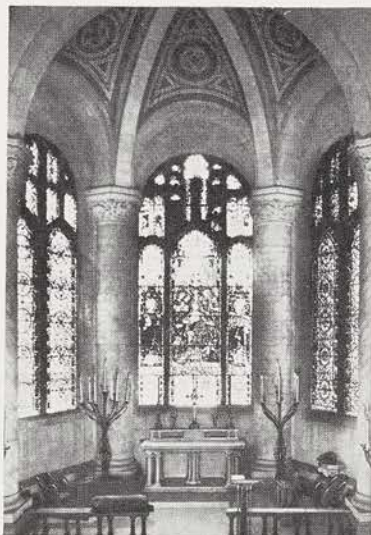
bear special note. The shafts of light gray Maine granite were quarried as monoliths. When the first two were subjected to the pressure of polishing they broke and hence all were completed in two pieces. Each column is fifty-five feet high and weighs 130 tons.

The Cathedral up to the present time has been building more than forty years. Its total cost, when completed, is estimated at forty million dollars. More than half a million persons have contributed toward its building. It is estimated that 200,000 persons visit it each year, representing every faith and creed, every state in the United States and every nation in the world.

The Cathedral, according to Bishop Manning, is intended to symbolize the place of religion in life; it is a House of Prayer for all people; it is a great center for the expression of civic life; in it, vast assemblies gather on national and civic occasions; people of all kinds and creeds attend and ministers of all Churches speak from its pulpit.

"This Cathedral," added Bishop Manning, "stands for the presence of Almighty God and for the place which belongs to Him in our life as a people. Its message is 'the Lord God omnipotent reigneth.' It is one of the greatest missionary influences and one of the greatest agencies for evangelism in the world today."

(Below) One of seven beautiful Chapels which radiate from the Cathedral Apse



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The late Elihu Root once said of the Cathedral: "Build it as a protest against brutality and hatred and wrong. Build it for all our brethren living in the world. Build it as a testimony that the lessons which came to us from our God-fearing fathers have not been forgotten. Build it as a contribution of America to the spiritual life of mankind."

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Youth to Amsterdam

Ten young leaders have been appointed by the Presiding Bishop as the Episcopal Church's representatives to the World Conference of Christian Youth, to be held in Amsterdam, Holland, July 24-August 3. The appointments were on nomination of the Council of Representatives of Youth Organizations.

They are: Peter Boes, Berkeley, Cal.; William Davidson, Bozeman, Mont.; Peter Day, Milwaukee, Wis.; Margaret Jefferson, New York City; Florence Carter Lerch, Charlotte, N. C.; the Rev. Charles W. Lowry, Jr., Alexandria, Va.; Mrs. Ernestine Postles, Detroit, Mich.; Frank Rowley, Morgantown, W. Va.; Mary Sharpe, Port Arthur, Tex.; the Rev. John Page Williams, Groton, Mass.

* * *

Mr. Charles E. Hotchkiss, 78, New York attorney who served for many years as counsel to the Domestic and Foreign Missionary Society of the Episcopal Church, died recently. Some member of his firm has served the Society since 1846.

Hope Replaces Pessimism

(Continued from Page 11)

gether into a small foretaste of the unity of brothers such as the Master and His men envisaged.

The Keynote of the Conference is embodied in "A Message to all Peoples." The Bishop of Winchester read this pronouncement at the closing session: "We are forced back upon our Faith and rescued from pessimism to a glorious hope" . . . is the central affirmation of this Conference message.

That hopefulness was the dominating quality of Tambaram. It increased day by day in the face of growing world paralysis. We felt that some great ruling powers were intent on destruction and death: but the only creative life that can bless mankind lies in the revealed purpose of God's Holy Will. "Man is the child of God, made in His image, designed for life in fellowship with Himself and with his fellowmen" was a basic spiritual belief of this our group.

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