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The Spirit of Missions

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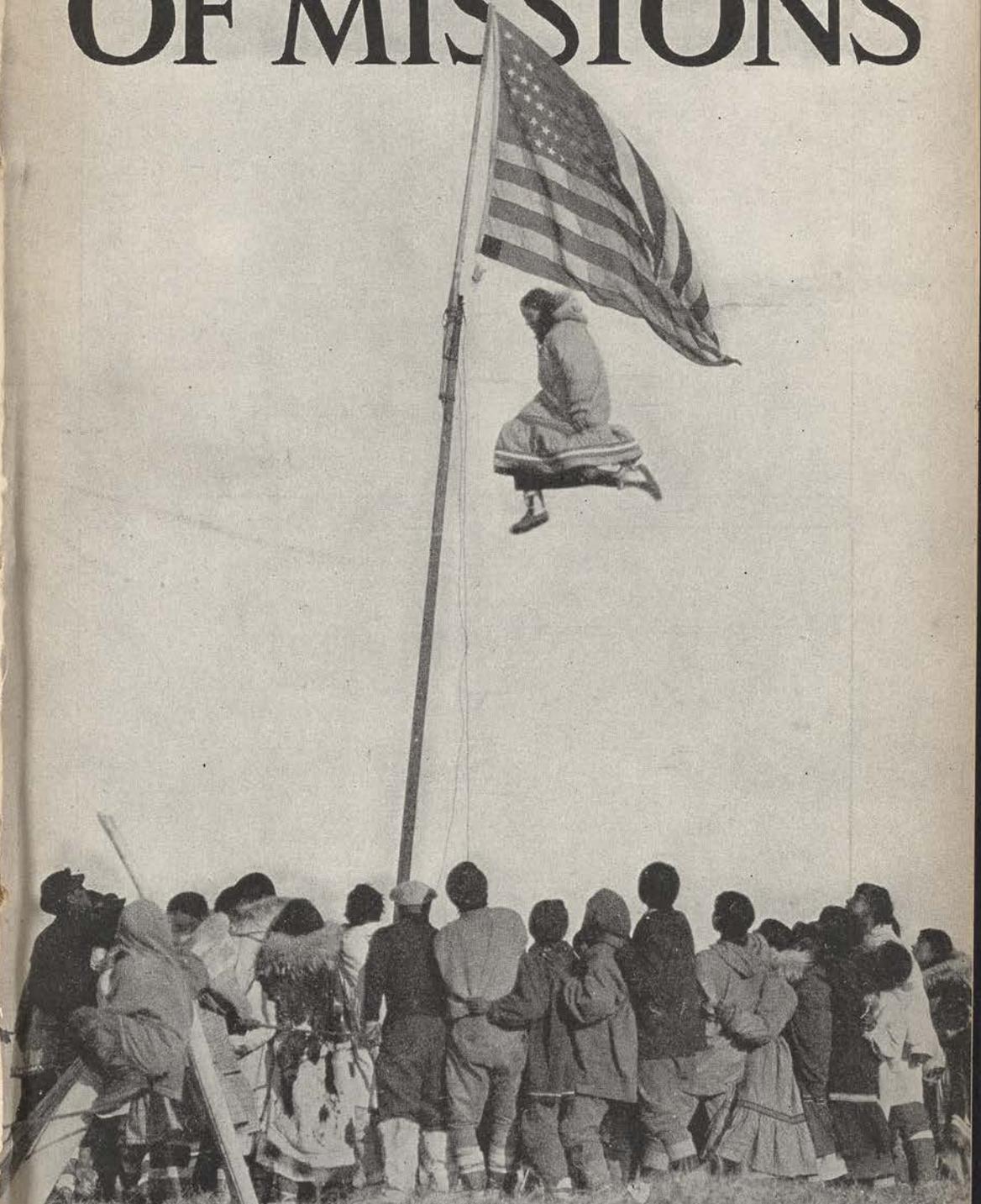
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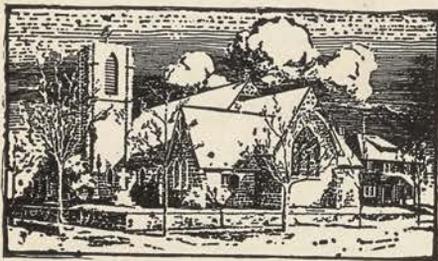
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The Spirit of Missions

G. WARFIELD HOBBS
Editor

KATHLEEN HORE
Assistant Editor

Vol. XC

JULY, 1925

No. 7

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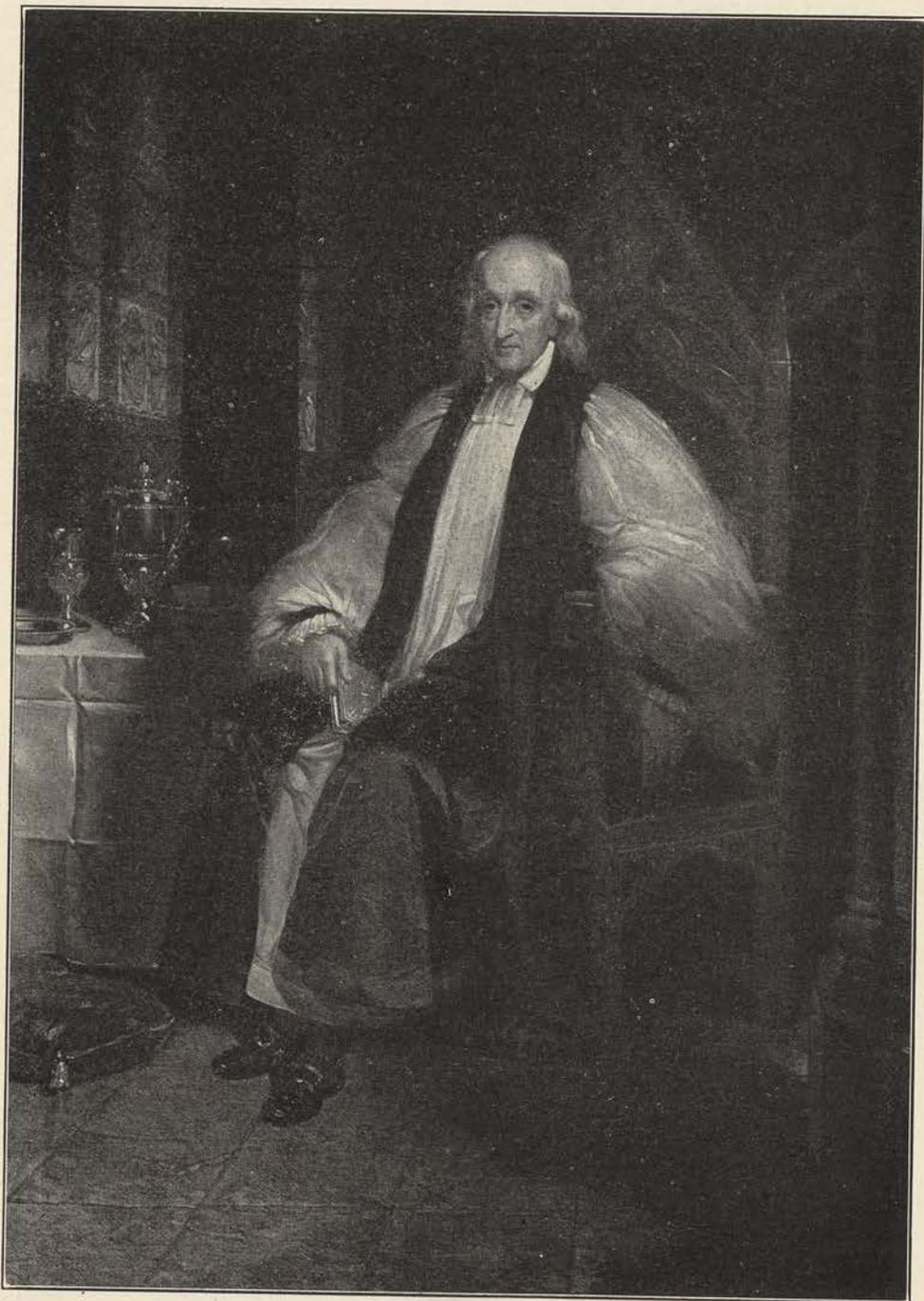
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THE RIGHT REVEREND WILLIAM WHITE, D. D.

First Bishop of the Commonwealth of Pennsylvania. Consecrated February 4, 1787. Died July 17, 1836. First Presiding Bishop of the American Church

The Marching Orders of Our First Missionaries to China

Bishop White Urges Cooperative Effort in Letter of Fatherly Instruction

Our first missionaries to China, the Rev. Henry Lockwood and the Rev. Francis R. Hanson, sailed from New York on June second, 1835, by appointment of the Board of Directors of the Domestic and Foreign Missionary Society. They arrived in Canton in October but found that Christianity was interdicted in China and it was not possible to enter that Kingdom. They therefore took up a strategic position, first at Singapore and then at Batavia on the island of Java, where they studied the Chinese language and sought to make converts among the Chinamen with whom they came in contact.

They entered upon this foreign enterprise with the missionary zeal which was to inspire the Convention of 1835 to declare that every member of the Church was, by virtue of baptism, a member of the Domestic and Foreign Missionary Society.

Bishop White, of Pennsylvania, the first Presiding Bishop of the Church, added to the official instructions they had received a fatherly message which, in the Bishop's own handwriting, survives and is published here just as he penned it.

Additional Instructions for the Missionaries to China

May 23, 1835

REVD. and Dear Brethren,
With this there will be delivered to you pointed Letters of instruction, which it is the Duty of your Bishop as President of the Executive Committee of the Domestic and Foreign Missionary Society to deliver to each of their missionaries, before his Departure to the place of his intended labours. So far as personal piety, a correspondent courage of Christian Conduct, and an enlightened Zeal, are exacted of every Labourer in the Field before us, there shall be no Addition to the Document referred to. But, as in the Land of your Destination, there are some strong peculiarities distinguishing it from the rest of the unconverted world, there may be Propriety in bringing those local circumstances into view.

You are aware that during some ages past, the spiritual condition of China has resembled an iron bound coast, the one forbidding the approach of ships and the other excluding all religious Improvement; especially that to be brought about by publishing the contents of the ever blessed Gospel. The greater is our cause of Joy occasioned by late well authenticated accounts of Decrease of Prejudice, of Willingness in very many to listen to Gospel Truth,

and of this as predicable not only of Provinces near to the ocean, and accessible to Europeans but extending into the Interior. There are Symptoms of Preparation for a Change in which the worship of mortal Men (The Grand Lamas) and of Gods made with Hands, shall be superseded by the acknowledgment of the one true God; and of the revelation which he has made of himself in the Person of his adorable Son.

It is to be hoped that you will derive aid from the labours of the late Dr. Morrison, who has translated the whole of the Bible into the Chinese language. He has also composed a Grammar and a Dictionary which will be Helps to you in making yourselves acquainted with the Language. This will be an Object of your concern and not the least difficult Part of it. You cannot too soon attain to this Preparation for your Work, especially as it is essential to your identifying of yourselves with the Inhabitants, as much as is proper in their Habits and Manners which is said to be of Importance toward the acquiring of their confidence.

Our Prospect of success has been very much brightened by what has been given to the world on the testimony of the Rev. Ch. Gutzlaff, whose unwearied Endeavours and the success of them,

THE SPIRIT OF MISSIONS

have offered greater encouragement than any before imagined to the preaching of the Gospel to the Chinese. The Achievements of this zealous Herald of the Cross have had no small share in inciting the present effort of the managers of the Missionary Society, and of their Executive Committee, and may be supposed to have contributed to the engaging of the two missionaries who have offered themselves to the Work.

There might be introduced the names of sundry Men, who have been successfully employed in the same, but the enumeration of their services would be inconsistent with the desired Brevity. Their Names and their Services, however, ought to be familiar to you as found in our Missionary Record, in order that in your Intercourses with them, you may be prepared to show them the respect due in Proportion to their several Merits.

In the Tie which binds you to the Episcopal Church there is nothing which places you in the attitude of Hostility to Men of any other Christian Denomination, and much that should unite you in affection, to those occupied in the same cause with yourselves. You should rejoice at their successes, and should avoid, as much as possible, all controversy, and all dissensions which may provoke it, on Points on which they may differ from our Communion, without conforming on any Point to what we consider as erroneous. If controversy should be unavoidable, let it be conducted with entire Freedom from that Bitterness of Spirit and that Severity of Language, which cannot serve the cause of God under any circumstances; while, in the Sphere which you will occupy they will be repulsive from a Religion which produces no better Fruit on the Tempers of its Teachers.

In the vicinities of European Commerce and especially in that of Canton, you will find many who speak your Language and whose Object is the Pursuit of commerce. It is to be lamented that no European Government has sus-

tained even the appearances of Divine Worship among these its Distant Subjects. Perhaps they may show themselves indifferent or even hostile to your Design. In either case, you will keep the even Tenor of your Way, not moved by the Fear, or by expectation of the Favour of Men. It may happen incidentally to your Ministry that some of these temporary residents shall be brought by it to a better Mind, in regard to "the Things which belong to their Peace". Especially they ought to be cautioned of the Responsibility which they would incur by Discouragement of Endeavours for the conversion of the Heathen, while, under notice of missionaries employed for that purpose there are so many professing the same Faith, yet living "without God in the World".

You cannot be ignorant that in a former age the Christian Religion was extensively propagated in China, being countenanced by successive Emperors, and by others of high Rank in the Empire. Neither can it be unknown to you that this was succeeded by a most extensive Persecution of all who owned the Name of Christ. It is certain that the change arose from the Interference of the Decrees of a foreign Jurisdiction with immemorial Usages of the Chinese. It is an old subject of Debate, whether those Decrees were called for by the Integrity of Christian Truth. Without discussing the question of them the reason of noticing them is to remark, that in reference to foreign Jurisdiction there can be no Room for any Difficulty concerning it within our Communion, which holds the Church in every country to be competent to self-government, in all matters left to human Discretion. No faithful minister of our Church will, in any Instance, relax a Requisition of the Gospel in accommodation to unscriptural Prejudices of his converts, but he will not bind them in any chain, not bound on them by his Master. It has even been said that the court of Pekin found itself in Danger of being brought under subjec-

MARCHING ORDERS OF OUR FIRST MISSIONARIES

tion to a foreign Prelate. In proportion to the Odium of such a charge, the converted Chinese should be assured of safety in the enjoyment of the Liberty "wherewith Christ has made them Free."

In proposing the evidences of the Christian Religion to the Chinese, and indeed to Heathen of any Description there is to be avoided the alternate Dangers, on the one Hand of the measuring of success by any excitement of sensibility, which may be shortlived, and on the other Hand the not exhibiting of the subject in such a Point of View as shall show it to be congenial with the best sensibilities of our Nature. The ground taken by the Apostles must certainly be that which may the most safely be taken by all ministers of the Gospel. When St. Peter addressed a Jewish audience, as in the 2d chapter of the Acts, he laid the stress on ancient Prophecy. And when St. Paul addressed heathen audiences, as in sundry Passages of the same Book, the argument used by him was the recent Miracle of the Resurrection. These are Points which associate themselves with the liveliest of our Hopes, and tend to the excitement of our best affections, yet it is through the door of the Understanding that Truth enters, in order to the taking of Possession of the heart. It is still the ground of Prophecy and of miracle, on which the Truth of Christianity might be advocated, although not without their connexion with that sinfulness of human Nature, to which the contents of the Gospel are so admirably adapted, laying in it the only Foundation of Trust in the Pardon of Sin, and of claim of Deliverance from its Thralldom and in Addition, being fruitful of consolation, and a sure guide through Life, and a stay of Dependence in the Hour of Death and in the Day of Judgment. Let but these interesting subjects take Possession of the mind, and its natural Language will be "What shall I do to be saved?"

When the Gospel is preached to a Heathen at the present Day, we ought

not to forget to extend to his case that Forbearance of Divine Mercy which St. Paul disclosed when he said to the Athenians "The Times of this Ignorance God winked at". Even when we have arrested his attention but without reaching the Point of his conviction we ought not to be hasty in assuring ourselves that there may not be wanting something conciliatory in manner, or perhaps that there may be something repulsive in it. We ought therefore to wait in Patience for more auspicious moments, and not rashly conclude that there is "a hating of the Light lest his Deeds should be reprov'd".

When there is contemplated the Aggregate of Christian Evidence, when there is seen that through the long Tract of four thousand years there was a chain of History, of Prophecy, of Miracle, and of Prefiguration, looking forward to a dispensation to be developed at the end of that Portion of Time, when it is seen that there was then manifested the great Sacrifice which fulfilled all that had gone before, and when there is read the Record of a Sacrifice commemorative of the same to be perpetuated until the 2d coming of the Divine Ordainer, to sit in Judgment on the World, it is a Mass of Proof which properly presented will command the assent of unbiased man in all Times and Places: progressing in its Influence to the promised Issue when "All the Kingdoms of the World shall have become the Kingdoms of our Lord and of his Christ".

These suggestions, our missionary Brethren, might be carried to an indefinite Extent. But they shall be concluded with Prayer for your Prosperity and for your Success in the great Work before you, and with the Hope that now is the Time when there is the Beginning of the verifying of the Promise "From the rising of the Sun unto the going down of the same, my Name shall be great among the Gentiles." There seem indications of this in the efforts lately put forth for the evangelizing of the World, very different from those of

THE SPIRIT OF MISSIONS

former Days, which were by War and by Persecution.

Those now employed are in the Spirit of what we read in the 14 Chapter of the Apocalypse (v.6) of "an angel flying in the midst of Heaven having the everlasting Gospel to preach unto them that dwell on the earth and to every Nation and Kindred and Tongue and People". This splendid Image is introduced immediately before the Denunciation of the Fall of Mystic Babylon and as there are signs of the Time pointing to that crisis the Passage may reasonably be interpreted of what is immediately to precede, rather than as is done by some of the Reformation, a blessed Event, but in the estimation of him who addresses you not of so great

extent nor so happily answering in Point of Time to the terms of the Passage as the interpretation which has been long entertained by him who now presents it with Diffidence, and with submission to mature Judgments. (It seems further from St. Mark to interpret the Passages of the Waldenses and the Albigenes and of other early witnesses so different in Point of Time).

Once more, Rev. and dear Brethren, with Prayer for the Divine Blessing on your missionary Labours, I am your affte. Brother

WM. WHITE,

Bishop of the Protnt. Ep. Church in the Commth. of Pennsylvania.

Additional Instructions, for y^e Missionaries to China.

2^d & Dear
Rev. Brethren,

May 29. 1835

With this, there will be delivered to you printed Letters of Instruction; which it is y^e Duty of y^e

Once more, rev^d & dear Brethren, with Prayer for y^e Divine Blessing on your missⁿary Labours, I am your affte Brother

Wm. White, Bishop of y^e
Prot^t Epⁱ Church in y^e
Commth of Pennsylvania.

Bishop Motoda Will Visit the Convention

The Gathering in New Orleans to Be Unique in Some of Its Aspects—
A Distinguished Visitor From the Orient

WHEN the long line of Bishops wends its way through the beautiful avenues of Audubon Park, New Orleans, where the opening service of General Convention will be held next October, a notable figure will be that of the Right Rev. Joseph S. Motoda, D.D., Bishop of the diocese of Tokyo in the *Nippon Sei Ko Kwai*, the Holy Catholic Church in Japan. As an authority on educational matters, Bishop Motoda will be one of the invited guests at the Christian Conference to be held in Sweden during August. Some of his friends in this country have made it possible for him to take in New Orleans on his way back to Japan. This will be the first time that a Bishop of any national church in the Orient has been a visitor to General Convention in the United States.

This new member of the Episcopate has long been one of the outstanding figures in our Japan Mission. As a boy he entered St. Paul's College—now St. Paul's University—Tokyo. After graduation he came to this country and entered Kenyon College. From there he went to the University of Pennsylvania and the Philadelphia Divinity School, graduating from each with high honors. In 1896 he was ordained by the late Bishop Whitaker and returned

to Japan, where he became headmaster of St. Paul's University.

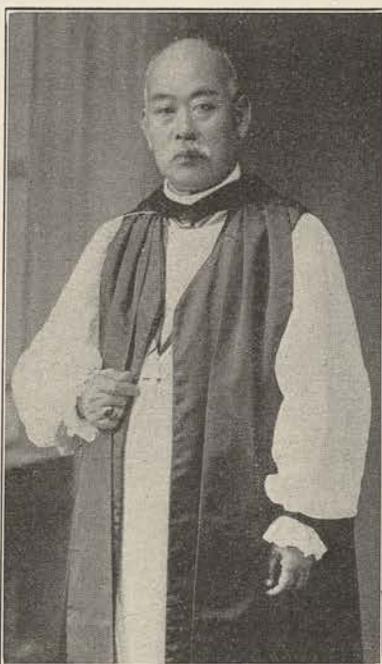
Bishop Motoda is one of the recognized authorities on educational matters in Japan. His work at St. Paul's attracted so much attention that the

Japanese Department of Education sent him to the United States three years ago to attend a conference of educators as their representative. His influence among his fellow-countrymen has lain in the fact that he has always endeavored to impress on them the truth—to use his own words—“that behind education there must be a spiritual force, namely, religion.” His consecration in December, 1923, marked a new era in the history of Christianity in Japan.

For the first time in the history of the American Church, the opening service

of General Convention, as noted above, will be held in the open air. It is many years since any ordinary church building could accommodate the throngs which attend this service, and the happy thought occurred to the New Orleans committee in charge of arrangements for the Convention that this service might be held under the oaks of Audubon Park.

Audubon Park, which covers some 250 acres, is beautifully situated in the



THE RIGHT REV. JOSEPH S.
MOTODA, D.D.
First Japanese Bishop of Tokyo

southwestern part of the city, between the campus of Tulane University and the Mississippi River. It was once the sugar plantation of Etienne de Boré, the first man to be successful in the manufacture of granulated sugar, and contains today the State Sugar Experiment Station. In 1884 the Cotton Centennial Exposition was held in this park. The only one of the Exposition buildings still standing is Horticultural Hall, with a fine display of tropical trees and plants.

Through the courtesy of the Park Commission and the active coöperation of the superintendent, Mr. Neale, arrangements have been perfected for a

service which will be unique in the history of General Conventions. Seats will be provided for many thousands of people and amplifiers will be installed to carry the voices of those conducting the service to the limits of the grounds. The Weather Man of New Orleans assures the committee that such a thing as a shower on October 7th is practically unknown, and the last mosquito has been ordered into winter quarters on or before the opening day. As a precautionary measure, however, the Athenaeum, where the sessions of General Convention will be held, will be in readiness in case the record of the weather bureau is broken.

Will Visit Missions in Mexico

Tours Before and After Convention Have the Hooker School as Their Ultimate Goal

A GROUP of friends of Hooker School and of the missions of the Church in Mexico generally is actively promoting two interesting tours to that country, one to precede and the other to follow General Convention.

The Department of Missions, with the particular coöperation of the Rev. Arthur R. Gray, D.D., Secretary for Latin America, together with various Bishops of the Church with particular interest in this work, has given cordial approval to this plan.

The first tour will start from New York by steamer about September 16.

From Havana the tourists will proceed to Vera Cruz and thence by rail to Mexico City. Seven days will be spent here, visiting points of historical scenic and missionary interest.

After leaving Mexico City the trip will be made to New Orleans by way of San Antonio, Texas.

The pre-Convention tour will reach New Orleans on the morning of the day before the General Convention. The post-Convention tour, identical with the other, will begin at New Orleans on October 26.

Political unrest in Mexico and the fact that our work there has had no permanent Episcopal oversight, have resulted, except in the case of the Hooker School, in some demoralization. We except the Hooker School from this generalization since the work there has proceeded with increasing success and effectiveness until the school today enjoys patronage never before equalled.

Deaconess Newell, therefore, will proudly greet her visitors and show to them one of the genuinely successful missionary educational enterprises of the whole Church. The committee in charge includes Miss Laura F. Boyer, Mrs. Charles H. Boynton, Miss Josephine F. Bumstead, Mrs. Earl Harding, Mrs. Henry Goddard Leach, Miss Esther G. Ogden, Miss Grace Lindley, Mrs. Ralph Putman, Mrs. George Zabriskie.

The Honorable Alexander W. Weddell, American Consul General at Mexico City, is acting in advisory capacity and the visit has received the endorsement of high government officials.

Further information may be had from Mrs. Earl Harding, 34 Gramercy Park, New York City, N. Y.



Along Wyoming Trails

How Our Church Is Meeting Its
Opportunities in the Green River Deanery—
Where Romance Lingers But New
Problems Are Forcing Them-
selves to the Front

By the Rev. Franklin C. Smith

Chairman of Publicity Department of the Executive
Council of the District of Wyoming

WYOMING is a huge state in area and the Green River Deanery is not small in size. However, we have something out here besides distances and that is, souls to minister to. Located on the map, this field roughly speaking is the western third of the state. Its eastern limit is the Wind River range, the backbone of the continent. It is bounded on the south by Utah and Colorado, on the west by Idaho and on the north by Montana. It includes in its confines Yellowstone Park.

Historically, the Green River Deanery is one of the most interesting regions in the West. The Green River valley means little to the world now, but it meant much to the early trappers from 1807 on. Their annual rendezvous was held in it. All the early pioneer trappers, traders and explorers traversed it. In 1842 old Jim Bridger established at Fort Bridger the best-known post in the West, through which nearly all the westward immigration passed. The old trails are still to be traced over plain and mountain.

However, to delve into the history of this portion of Wyoming would carry one back to the Eocene age, for a large portion of this area, explored by Hayden and Marsh in 1869, was a tropical lake and the Great Salt Lake is said to be the last stand of this enormous sheet of water. Along the shores

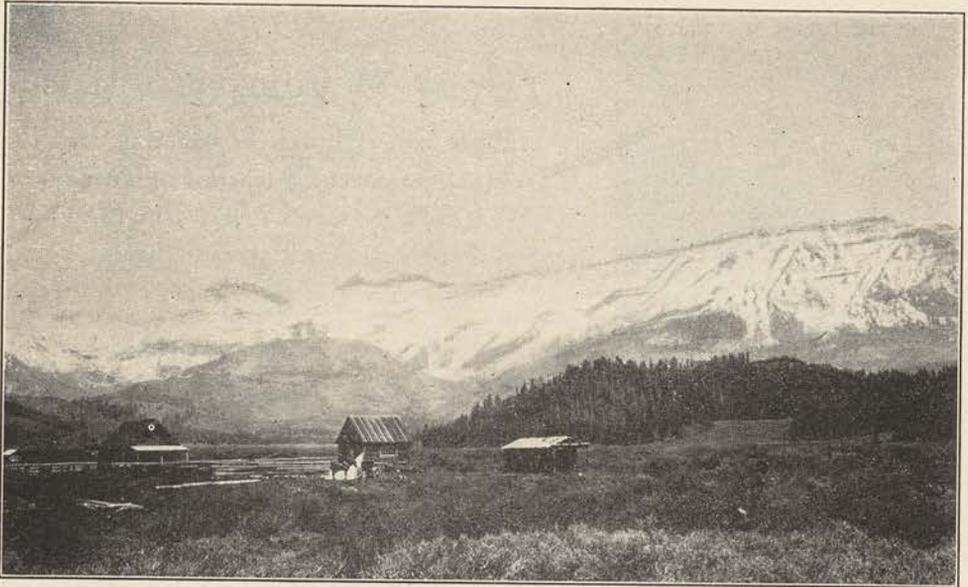
of this lake roamed huge mammals of the order Dinocerata, among which were the ancestors of the present-day horse and pig. As you look upon their rehabilitated skeletons in the museums, kindly remember that they had their home in the Green River Deanery!

But the purpose of this sketch is not to catalogue fossils nor to review the past, save to show how the Church met its problems in this portion of the West and how we plan to serve the present. For missionary and administrative purposes the Missionary District of Wyoming is divided into six Deaneries. The population of this particular Deanery is 32,729. How effectively are we meeting the needs of this field and grasping our opportunity?

In this Deanery we have two parishes, eight organized missions and fifteen preaching stations, which are served, when all the points are filled, by eight clergy. In this same territory the Methodists have three men at work, the Congregationalists three, the Baptists two, the Roman Catholics four and the Greek Orthodox one. Our industries are coal mining, sheep and cattle raising, some agriculture and some oil. Then there are the railroad employes, and business and professional men.

The vast expanse of unsettled public domain, common to Wyoming, affords range for cattle and sheep. The tourist who crosses the state sees large

THE SPIRIT OF MISSIONS



A RANCH IN THE GREEN RIVER DEANERY OF WYOMING

This beautiful region, formerly known only to trappers and explorers who crossed its trails, is now a favorite hunting ground for sportsmen

areas of seemingly barren country covered with sage brush. But these plains afford excellent grazing for stock and the wide extent of public range makes possible this industry. In this part of the state there are perhaps 75,000 head of cattle in the north country in herds of from 800 to 5,000. The cowboy of fiction still rides the range and acquaintance with him discovers no particular variation from the established type. Perhaps he wears overalls and jumper, but the three-gallon hat and the chaps are as much in evidence as formerly. The shepherd is not so picturesque, but fully as useful. One sees his lonely wagon crowning a butte, his band of sheep, from 2,500 to 3,500 head, grazing among the sage brush with the faithful sheep collies near at hand.

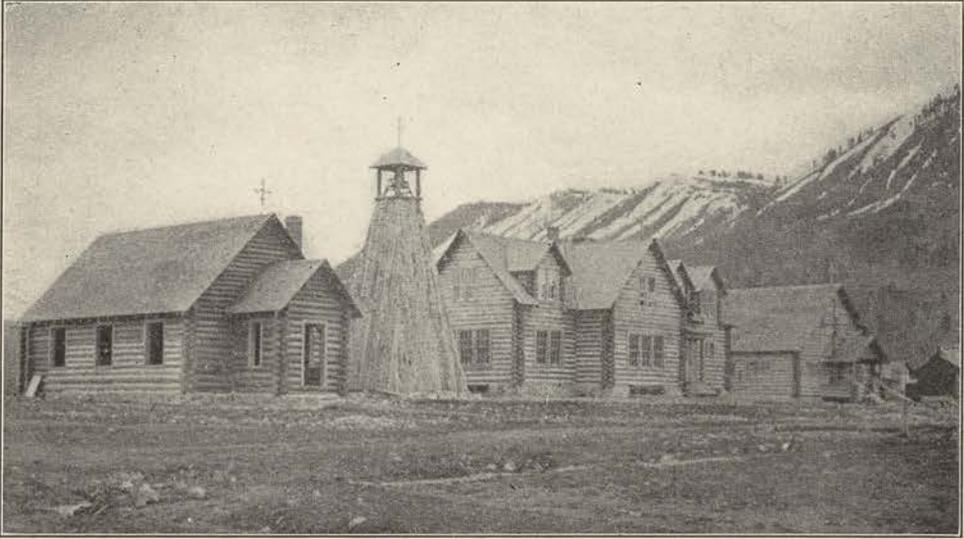
These bands of sheep range over a vast stretch of country, winter range and summer range, working down to the railroad in shearing time where the bands gather at the shearing pens and the little towns are full to overflowing. The shepherd is radically different in temperament from the cowboy. He

is a quiet, contemplative individual, given to reflection and original ideas in theology and always ready for a chat. The cowboy, on the other hand, is more inclined to reserve with strangers, and preachers he only knows from reputation and not from personal contact. However, one gets a surprise sometimes. I was riding over the Bad Lands and stopped to give passage to a very fine herd of stock being driven to market and to chat with the men. "When are you going to build us that parish house at ——?" was an abrupt question.

In the southwestern part of the Deanery and state the population is largely Mormon, an overflow from Utah. Their hegira to the West is one of the romances of religious movements. Evanston, with a population of 3,500, is seventy-five per cent Mormon. They form a class by themselves. They are industrious, moral folk with a marked religious bigotry.

The proper care and working of this large field presents several distinct types of effort. There are, first, the towns on the railroads. Rock Springs

ALONG WYOMING TRAILS



THE COMPOUND OF ST. JOHN'S MISSION IN JACKSON, WYOMING

Church, rectory and hospital make this a center of comfort and health for the isolated people living all up and down this valley

with a population of some 5,000, Green River with 2,500, Kemmerer with 1,500 and Evanston with 3,500 are points where the Church has been established for some years and the type of work in these places is the same as in all town parishes. Green River has as its Vicar the Rev. James MacLaughlin and Evanston is under the charge of the Rural Dean.

Next the coal camps: The Deanery has two great bituminous centers: the Rock Springs district and the Kemmerer district. The former has six camps operated by the Union Pacific Coal Company with a combined population of some ten thousand people. Rock Springs has a strong and prosperous parish under charge of the Rev. R. Emmet Abraham, whose membership includes many English and Welsh coal miners. At Superior, a camp of 1,500 people, we have placed the Rev. F. M. Bacon, who is the sole resident minister in the camp. His work is a community work and the congregation worships in a hall. Kemmerer is the other bituminous center. Kemmerer itself has a population of 1,500 and is the center of a string of seven large camps, the total

population of this district being 5,000 souls. Besides maintaining the work at Kemmerer the missionary in the field, Mr. E. P. Baker, candidate for Orders, holds services and Sunday schools in the outlying camps.

The third feature of the field comprises the ranches. There are three of these fields in the Deanery: the Burnt Fork field, the Big Piney field and the Jackson Hole field. The Big Piney field illustrates one pressing phase of the needs of Wyoming. In this field are fifteen different ranch sections. Each one is a group of ranches along river or creek with a post office and a schoolhouse, covering an area of one hundred miles square. There are in this section several tiny towns of from twenty-five to one hundred and fifty inhabitants. In this entire stretch of country there are but two church buildings and two resident ministers, one of which is our own. This is one of the real problems of Wyoming, to reach the ranch population. It is an undeniable fact that as a class the ranchers are living without religious ministrations; children have grown up without attending Sunday school or religious services,

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a most vital problem of evangelization.

The fourth feature, incidental in a way, is the small town. One might smile when a settlement of forty, fifty, seventy-five or a hundred people is called a town. And yet it is a town here in Wyoming. When it is considered that the total population of the state is but two hundred thousand, then a town of one hundred people has the same relative importance in the state of Wyoming as a town of four thousand in the state of Pennsylvania, and it is not to be overlooked in any scheme for reaching the people. These little settlements number people of education and ability. The tourist gives them a bored glance as he rushes through and his conclusion is that life in such a place is barren indeed as he looks on their unpainted shacks in a cloud of Wyoming dust. But there are souls there.

These places reek with local color of true Western type. I visited one of these tiny places during shearing time. The student in charge and I made the rounds of the camps and ate an excellent meal in the dining tent. That night the little schoolhouse was filled with the sheep men, in from the range. I never had a more attentive audience. Life in these tiny places may be sordid and pathetic and limited to a degree, but there are scores of these towns in Wyoming and any plan of covering the territory cannot ignore them.

The ranchers are the bone and sinew

of this great state and the Church is reaching them. Bishop Thomas's wise plans of evangelization have by no means overlooked the ranch sections, of which there are in this Deanery two examples, one of new work undertaken and one of work long established.

Burnt Fork is a picturesque ranch section near the Utah border of the state, sixty miles from the railroad. It is not particularly different from other ranch sections but came into the limelight through being a literary center, so to speak. Here is the home of Mrs. Stewart, whose charming *Letters of a Homesteader's Wife*, published by the Houghton, Mifflin Company, present such a true picture of frontier ranch life.



TWO LITERARY LIGHTS OF JACKSON'S HOLE

Mrs. Stewart, author of "Letters of a Homesteader's Wife", and Mary Antin, who wrote "The Promised Land", are seated in front of Mrs. Stewart's cabin

The people of this ranch district are of the pioneer type, vigorous and virile, with the virtues and the faults of human nature. Here was a typical Western frontier ranch community, developing along all lines but without religious ministrations. We placed a missionary in this field two years ago and the response has been gratifying. The historic two-story log building, some fifty years old and identified with the history of the valley, and the scene of events portrayed in the literary history of the place, served as church, parish house and residence of the missionary. Soon we will erect a log rectory and a log church on the highway overlooking the valley. Mr. J. A. Roeschlaub, candidate for Orders, is the missionary. North of Burnt Fork and in the same

ALONG WYOMING TRAILS



OLD FORT BRIDGER, NEAR BURNT FORK, WYOMING

If these walls could speak they would tell a thrilling story of Indian Wars, Mormon Massacres and dreadful hardships of pioneers

field is old Fort Bridger, one of the two historic posts of the early days of Wyoming, founded by Jim Bridger in 1842. It has had a long history as one of the centers of the early trappers, the overland emigration, the Indian wars, the Mormon troubles of 1857, the overland stage and the pony express. It is a venerable and picturesque pioneer relic whose glory has departed. Here we have a mission to minister to the people of the little settlement.

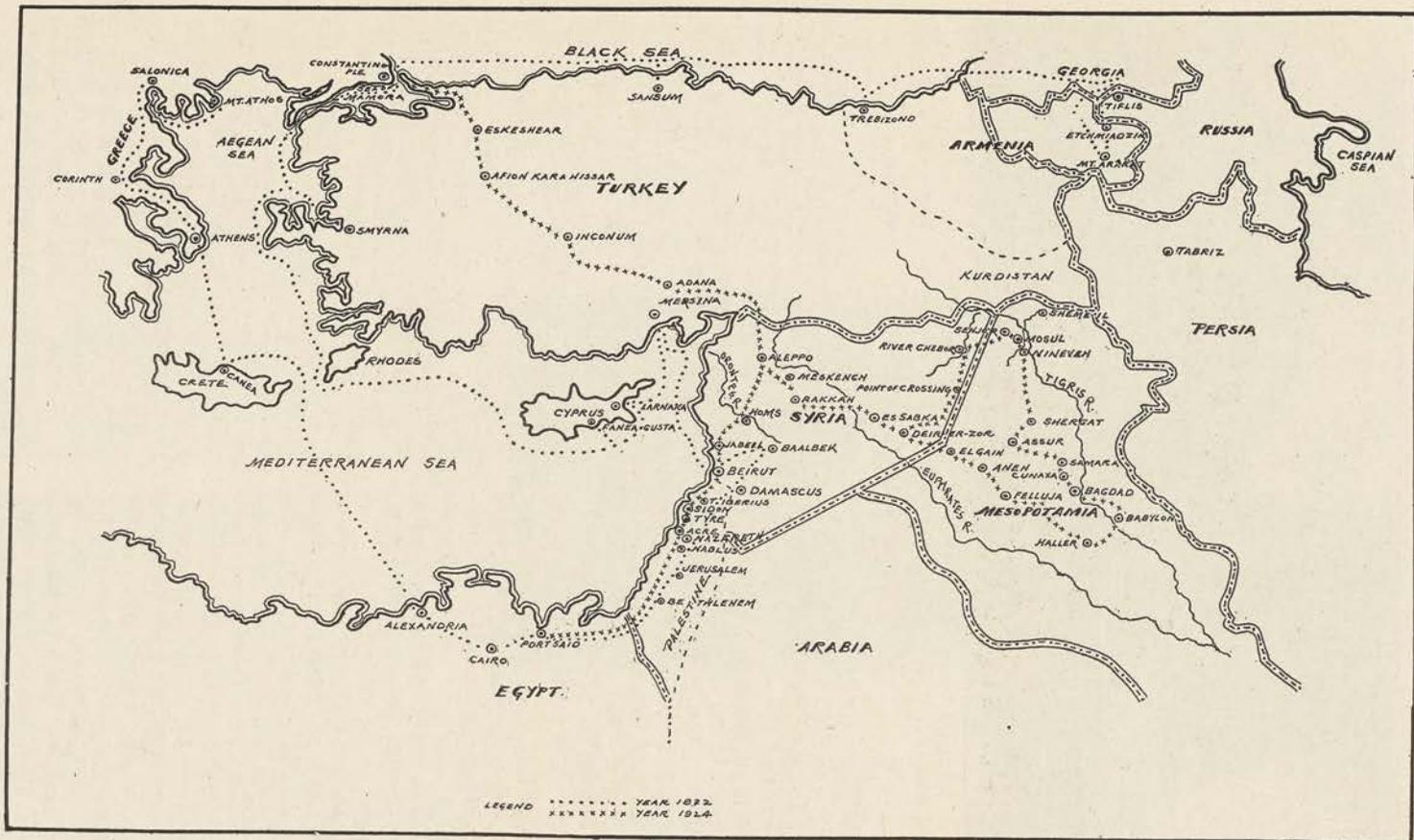
Jackson's Hole is an example of long-continued effort in reaching a pioneer section. Everyone has heard of Jackson's Hole. Here again we are on historic ground.* The early trappers, Ashley, Fontinelle, Smith, Wyeth and Bonneville, camped in this country. Dr. Parker held a service here while *en route* to Oregon. Later the outlaws and cattle rustlers made it a rendezvous. Today the "dude rancher" has captured it. Perhaps it is the best-known frontier tourist resort in the world. "Dude wrangling" is one of its main industries and hundreds of tourists throng the region in the season and fill the "dude ranches". The Hole is also the last stand of the wapiti, or elk, the condition of these herds having occupied public attention for several years.

The story of the Church's work in

ministering to this isolated frontier section is one of continuity and generous provision. We have Church property in Jackson valued at over \$28,000, consisting of church, hostel and hospital. The hostel serves as a community house. The latest Jackson paper schedules the meetings in it for the week: the Men's Club, the Guild, the American Legion, the Izaak Walton League, and community rest house. Some years ago, recognizing the needs of this region shut off from the rest of the world by mountain ranges with difficult communication in winter, Bishop Thomas built St. John's Hospital. Only last summer an Eastern visitor, impressed with the excellent care given a disabled friend, made a generous donation for improvements.

The missionary in charge of the Jackson Hole country covers the entire district in his ministrations, serving another chapel at Kelly. A new log chapel is soon to be built at Menor's Ferry. Archdeacon Balcom is in temporary charge of this field.

Nearly every tourist who goes West visits Yellowstone Park, now a part of the Green River Deanery. Some effort is to be made to hold regular services at Old Faithful Inn during the present season.



MAP OF THE NEAR EAST SHOWING THE ROUTE OF DR. EMHARDT'S JOURNEYS DURING 1922 AND 1924
 In the first article of this series (in the June SPIRIT OF MISSIONS) Dr. Emhardt told of making his way from Port Said to Beirut.
 The installment in this number takes him from Beirut to Homs.

NOTE: This map should be preserved for reference in connection with future articles of the series
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Travels of a Secretary in the Near East

From Beirut to Aleppo Over an Ancient Highway on Which the Footsteps of Countless Orphans Replace the Tramp of Pharaoh's and Caesar's Hosts

By the Rev. W. C. Emhardt, Ph.D.

Field Secretary Foreign-Born Americans Division
Department of Missions

Part II

This is the second of a series of five articles describing a journey taken last summer by Dr. Emhardt for the purpose of establishing better contacts with the Eastern Churches. The trip was made with official sanction but entirely at the Secretary's own expense. The first chapter left Dr. Emhardt at Beirut preparing to start for Homs to investigate a rumor of the murder of the Patriarch of the Syrian (Jacobite) Church.

THROUGH the courtesy of the Near East Relief, I was able to leave Beirut for Homs in the afternoon.



This happened to be Sunday. My baggage was left behind with the assurance that I would return in time to catch a vessel sailing for Constantinople July 3. The greater part of the road was familiar. We leave Beirut by the seashore, passing the hovels of the Armenian refugees.

Here one begins to learn to what uses American oil cans can be put. They form shelters for these unfortunate victims of Turkish misrule and European stupidity; they serve as water pails; in some cases they are converted into small ovens. The condensed milk can also is made to serve many purposes. Under skillful treatment by these clever artisans it makes an admirable coffee cup.

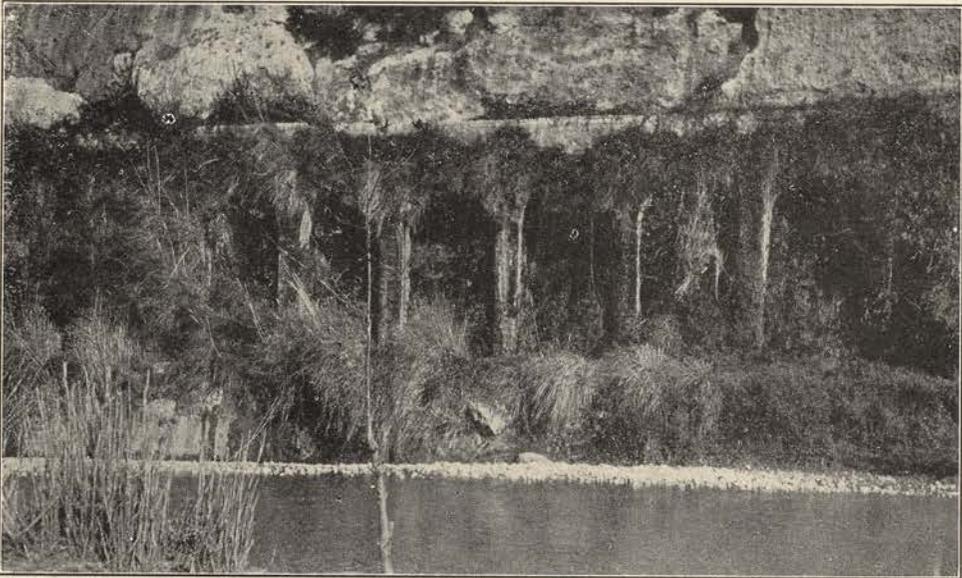
In this trip there is no place for pause or close observation. We dash out of the city, passing the base of Mt. Dimitri and the ruins of the chapel marking the traditional spot of the con-

flict between St. George and the Dragon. Again we are in the fruitful valley of Phoenicia. Fortunately, a flat tire causes us to pause for a moment at the *khan* (inn) on the Nahr-el-Kelb (Dog River), a beautiful stream rushing out of the wooded mountains and here entering the sea. There is not time to scale the hillside for a hundred feet and tread again the old Roman road, built by Marcus Aurelius of slabs of paving stone.

Just a little higher on an older road are a number of ancient inscriptions beginning with one in Egyptian, dedicated to Ptah. Near this are tablets in Assyrian, figures of Assur-bani-pal, Shalmaneser II, and Adad-mir-ari. Then one in Latin and one in Greek. Still further are Assyrian inscriptions of Tiglath-Pileser III and Sennacherib, and lastly of Esarhaddon, commemorating the defeat of the Egyptians and the expulsion of King Tirhaka. Interspersed with these are Egyptian tablets of Rameses II, in one of which he is offering sacrifice to the Sun God Re, and in another large panel the same Pharaoh is seen with Ammon, the Theban God of upper Egypt. Is there anywhere another such grouping of the prominent figures of the time of the Greater Prophets?

We had to pass them by this trip and are soon rounding the beautiful bay of Juneh, on the far end of which still

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ANCIENT AQUEDUCT BESIDE THE NAHR-EL-KELB (DOG RIVER) IN SYRIA

Just as this age-old pathway echoed to the marching hosts of Caesar, so today it has heard the footsteps of an endless stream of orphans seeking refuge

stands an old watchtower built by St. Helena as one of the chain of towers by which news of the discovery of the true cross was flashed to Constantinople.

Twilight finds us passing Jabeel, the Bible town of Gebal, the birthplace of Philo, whence came the "hewers of stone" (1 Kings v:18). An ancient crusader's castle still stands. Behind this are ruins of Phoenician days, recently discovered by children of the nearby orphanage of the Near East Relief. We knew that tea was awaiting us at the orphanage but the evening shadows were lengthening and the chauffeur was duly impressed by reports of the extreme danger of the road after nightfall. It is just as well, because beautiful and interesting country is to be passed before darkness closes down. The mountains keep edging toward the sea, so that we must hug the shore line. We pass attractive gardens of palms, quaint khans and many rock tombs which long since have surrendered their sarcophagi to the persistent archaeologist.

Night envelops us with Oriental sud-

denness and positiveness when within an hour's run of Tripoli, the end of our sixty-mile dash. Here in Tripoli we find a good hotel with a fine meal and a comfortable resting place. Ripe almonds, late apricots and ripe plantains prepare one for pleasant sleep.

Tripoli is apparently a well-kept place. Some streets are arcaded as in Jerusalem. The only incident worthy of mentioning was a procession of Syrian Christians with lanterns and music escorting a bride to the home of the groom.

Early next morning we were *en route* to Homs by rail. The railroad cuts through the upper Lebanon and passes some miles to the north of the last foothills of the Anti-Lebanons. The country is fairly fertile and seems to be the haunt of many tribes of Bedouins.

Archbishop Barsaum had been advised by telegram of my visit. His chaplain met me at the station in what was evidently an *arabah* of state. In this splendor I was conducted to the best hotel in the city. *Fleur des Homs* was its fascinating name. The only

TRAVELS IN THE NEAR EAST



ENCAMPMENT OF ARABS ON THE SYRIAN DESERT NEAR TRIPOLI

This country is the haunt of many tribes of Bedouins, whose mysterious-looking black tents dot the sandy waste one day and are gone on the next

resemblance to a flower is linked with the fact that it seems to thrive on dirt and is frequented by insects.

Homs, the ancient Emesa, is a town of sixty thousand souls, about one-fourth of whom are Christians. It is a clean city with many basalt buildings and well-paved streets. It seems to be the rendezvous of Bedouins, who throng the streets and bazaar.

I found the Archbishop at the Jacobite Monastery. He is an attractive young man of fine appearance. In 1923 he had visited London and was highly respected for his scholarship. He speaks little English, but excellent Levantine French. As Archbishop of Syria and Palestine he is quite conversant with affairs of the Near East. He was the actual author of the statement of faith put forth by leading Jacobites which completely absolves the present Jacobite Church of any charge of Monophysitism.

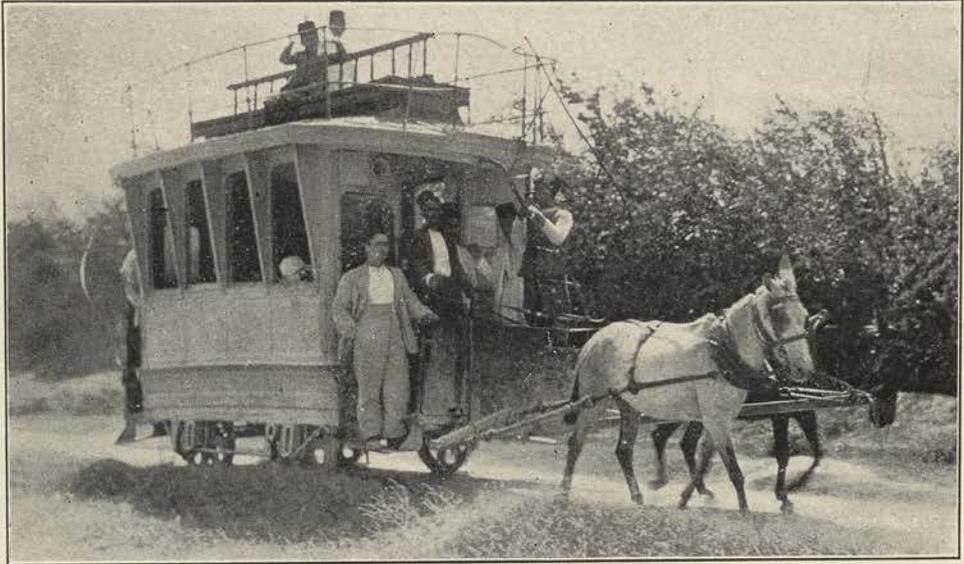
From the Archbishop I learned that the Patriarch was still in Mardin, but so closely watched that communication with him was most difficult. The Archbishop strongly advised against my go-

ing to see him. While the Patriarch was highly esteemed by the Angora Government, and his people highly respected and practically unmolested by the Moslems, any effort of a foreigner to reach him might result in serious consequences to him and his people. The actual purpose of my mission was thus accomplished. I knew that Mar Ignatius was safe and enjoying comparative freedom, absolute freedom as far as his office of Patriarch was concerned. I also learned that his convictions made him look forward to closer relation with the Anglican Communion.

While direct communication could not be attained, the Archbishop promised to convey important messages to him as soon as conditions made intercourse possible. Trouble was then brewing between the Turks and Kurds near Mardin. This has now developed into open warfare so that I feel it will be long before we are in direct communication with the Patriarch.

Between conferences the Archbishop drove me in the late afternoon to the home of a leading layman on the banks of the Orontes. It was one of those

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MODERN RAPID TRANSIT IN TRIPOLI, NORTHERN SYRIA

Less picturesque but more efficient than the camels which formerly plodded along this road, this horsecar will, no doubt, some day in turn give place to the electric tram

occasions which become indelibly impressed on the memory. We had hardly reached the house before our host had dragged his best rugs under the trees on the brink of the river. The men were soon puffing their narghiles, coffee was set before us with fresh pistachio nuts and ripe figs. The women gathered around at a respectful distance to hear the talk of the men. Across the stream ran the caravan route, while near by laborers winnowed their grain, casting it in the air with a shovel. A few rods down stream was a Bedouin camp with the atmosphere of deep mystery that always seems to surround their black tents.

A ride home over the plains 'mid the glory of a Syrian sunset, inspection of the Monastic Church, another conference, and then the sadness of parting.

A good night's rest despite noisome surroundings and smells. Early next morning the stately *arabah* was at the door. I was supplied with native bread, fresh fruit and cold baked meats as provision on the way and escorted to the station. Had the journey ended here it would have been amply justified,

and the trouble taken well repaid, because of the new courage which came to the Archbishop and his people when they realized the interest displayed by the Episcopal Church in the time of their need. Up to this time they had been receiving every attention from the Roman Communion with absorption in view.

Having a few days to spare, I felt that I ought to go to Aleppo to study the condition of Armenian refugees at this border city. Hence, leaving Homs by train, we traversed a treeless fertile plain, well watered by the Orontes. Picturesque villages with houses of clay-covered unbaked brick, no windows and conical roofs are frequent. A couple of hours brings us to Hama ("Hamath the Great" of Amos VI:2). We spend but a short time more in the land of plenty and are soon beginning our weary hours on the uncultivated steppes of upper Syria. As we near Aleppo signs of cultivation again appear. At last we descend into the valley of Konoëik (the Chalus of Zenophon). Through orchards of olives, pistachio, walnut and quince we ap-

TRAVELS IN THE NEAR EAST



PART OF THE CITY OF ALEPPO IN NORTHERN SYRIA

Although two thousand years old, Aleppo is today a modern city. The picture shows only a portion of the Armenian refugee camp

proach the river which we cross and are in Aleppo.

What a relief! I felt at that time I had passed safely through the greatest physical torture of my life and only dreaded its repetition by a longer route two days later. Can you picture what it is to be shut up for eight hours in a small compartment, with intense heat, a glaring Syrian sun, breathing alkaline dust and no water? A few days more and I will be back amid the sultry but livable conditions of Beirut.

Aleppo (Haleb) is the ancient Boraca. It is mentioned in Egyptian inscriptions two thousand years B. C. Its history is one of repeated destructions and rapid recovery. Its situation at the crossroads of the caravan route from the west to Persia and India, naturally explains this. Today it is a modern unfortified city, with many signs of prosperity. Like most Near Eastern cities, it is dominated by a citadel which once comprised the whole of ancient Boraca and is said to rest upon eight thousand pillars. The bazaar, unlike those of other Eastern cities, is not only large but airy, with

clean streets, plenty of air, generally paved and roofed with stone.

Under normal conditions Aleppo contains about 250,000 people, mostly Moslem. Today it harbors at least half that many refugees, most of whom have arrived since the French evacuated the Cilicia. The result of my investigation of the relief work here consumes many pages in my official report. It is sufficient for the moment to state that the industrial work of the refugee population has been brought to a higher stage of perfection than elsewhere in the whole Near East. The problems arising from the sudden influx of so many people have caused many serious complications. Too much praise cannot be given to Mr. Applegate and our American consul, Mr. Fuhrman, for the skillful manner in which they have piloted the refugees and the relief program through conditions which seemed to lead to inevitable disaster.

It was while here that I learned again how many things that man imagines he has planned may be ordered providentially. A critical stage had been reached in the relation of the refugee

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to the French Government. A mistaken policy threatened dire disaster to the welfare of the Armenians. Guidance from the outside was greatly needed. Circumstances made it possible to point out the danger of a rather wilful policy and give the advice which the occasion demanded.

At last, my work seemed finished. Tomorrow was the dreaded train ride and then the pleasant sail to Constantinople. So man proposes, but—

In my supposedly farewell visit to Mr. Fuhrman, the American Consul, we discussed in a general way travel between Aleppo and Mosul. It appeared that it might be possible to obtain a *visé* from the British consul. A more intimate knowledge of the conditions of the Assyrians was greatly needed at home. We knew that no relief work was being done but no exact statement of the condition of these valiant victims of the war was obtainable. The opportunity was too great to miss.

The consul after learning the purpose of my visit was willing to grant a *visé*, but when we came to discuss

the details of the trip it seemed necessary to have the approval of the High Commissioner for Mesopotamia. Three courses were open. I could make the journey and report later. I could get the consent of the High Commissioner by telegraph or I could go to Bagdad and obtain consent in person.

The first two methods presented a great temptation. Mosul could be reached in a two days' trip across the desert and at comparatively small expense. Bagdad was a long way off and could be reached only over caravan trails but seldom used. I learned enough of the difficulties to know that it would not be a luxurious jaunt. There was, however, but one courteous and diplomatic thing to do. In an hour I had engaged a Ford car, described as comparatively new, to meet me at day-break next morning. Later in the day I was able to arrange with Mr. Hogeland, a Near East Relief worker on furlough, to accompany me on the trip to Bagdad. Our adventures *en route* will be told in the next instalment of this story, which will appear in the August number of this magazine.

What Tokyo Thinks About St. Luke's Hospital

COMMENTING editorially upon the need for speedily rebuilding St. Luke's Hospital, Tokyo, in permanent form *The Japan Advertiser* says that the existence of St. Luke's "has enabled the foreign residents of this section of Japan to rest assured through the days of health that should the need arise and illness come, they would be adequately cared for."

The Advertiser proceeds to point out that the service of St. Luke's Hospital is not confined to the one field of caring for the sick, great as that is.

"The Japanese medical world today, following in large measure the lead of German medicine, compares in quality with the medical circles of the nations of the West. Less progress has been made, however, in what might well be termed hospital science. St. Luke's In-

ternational Hospital is a tangible link between the medical circles of Japan and the hospital science of the United States, is a channel through which the fruits of that science are made available to this country. As an outpost in the Far East of American hospital methods, it is of value to the whole Japanese nation.

"Its destruction in the great earthquake was a distinct blow not only to the foreign community but to a vastly wider circle, as was also the fire which later wiped out most of the temporary buildings which had been erected on the old site in Tsukiji. Its reconstruction on a larger scale, on a scale that had already become necessary before the earthquake and plans for which were under way at that time, will come as an equally distinct gain."

Refugees From Tokyo Find a New Home

A Bird's-Eye View of Our Church in Ise—Temples and Shrines Over-shadow Our Little "Preaching Places"

By the Rev. J. Armistead Welbourn

Rector of St. Timothy's Church, Tokyo

REFUGEES all the world over must expect to be sent about-as convenience dictates, so it was natural that the Welbourn family on their return to Japan from furlough in September, 1923, soon after the great earthquake, being homeless and furnitureless, should have been asked to go to Tsu in the Province of Ise, because there they would find a house furnished, even to servants. I had heard of Tsu, where Dr. Cornell had built a church and residence, and, up to now being a Tokyo person with the capital's ignorance of the provinces, had doubtless imaged that there might be also other "mission stations" thereabouts.

There is nothing like living in a place, however, for giving one an interest in it, so a residence of several months at Tsu has given me a new insight into Ise and the Church there that could never have been obtained otherwise.

Tsu is the capital of what is now Mie Prefecture, combining several sections of the general district of Ise. It is about in the centre of the railway line which extends from Nagoya, a big commercial city noted for its wonderful castle with the golden dolphins, to

Toba, at the very end of the peninsula.

The railway is all along practically in sight of the Bay of Ise. At Toba one gets a wide view of the entrance to the bay with its picturesque islands. Nearby are the pearl fisheries of Mr.

Mikimoto, of culture-pearl fame. The pearl divers are, properly enough, women. While Mr. Mikimoto has commercialized these Japanese culture-pearls, now so well-known, the process was really discovered by Prof. Mitsukuri of the Imperial University, who studied at Johns Hopkins University under Prof. Brooks, the specialist in oysters.

Of the five mission stations in Ise four are on this railway line:

Kuwana, near Nagoya, then Yokkaichi, Tsu and Yamada, where the Shrines of Ise are. One place, Ueno, is on the line that branches off to Nara. Kuwana has a population of 30,000; Yokkaichi, 42,000; Tsu, 50,000 and Yamada, 40,000. Ueno is of about the same size. Most of these towns were castle towns under small daimyos and they have each their own characteristics; the work of the Church, too, differs in each.

We have in the district two Japanese



PARISH HOUSE, RECTORY AND CHAPEL
ALL IN ONE AT YOKKAICHI

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INTERIOR OF OUR CHAPEL IN KUWANA, KYOTO, JAPAN

Work in this pathetic little "preaching place" is carried on by a devoted Japanese deacon who lives in three small rooms adjoining

priests, at Yamada and Ueno; Mr. Nagata, after his many years of service has been made a deacon, as has the young catechist at Kuwana. During my residence at Tsu we had also a Japanese priest there, but now the Rev. J. J. Chapman, on his return from furlough, has been sent to Tsu to be priest in charge there and of Yokkaichi and Kuwana.

To Ueno I haven't yet been but it was the first place in the section opened to Christian work, Mr. Nagata going there thirty-five years ago, before the railroad was extended so far, the work being under the Rev. John McKim, at that time living in Osaka.

Mr. Nagata also began the work in Kuwana and Tsu more than thirty years ago, and at seventy he is still more active than many much younger men and is carrying on a vigorous work at Yokkaichi, a work only ten years old. Yokkaichi is itself a new place, destined to become a rather big port as the government has expended 3,000,000 *yen* on docks and a harbor into which the larg-

est trans-Pacific vessels can come.

Bishop Lloyd when in Japan saw the possibilities of Yokkaichi and obtained \$5,000 for Mr. Nagata, which with local contributions of 3,000 *yen* bought a lot and put up a parish building and rectory combined. In this building services are held, with good congregations. There is a nice altar, with a beautiful gold lacquer cross, and the congregation sits around in Japanese style on gay red cushions, while the children run about happily, seeming to disturb nobody.

Very different from Yokkaichi is Kuwana, a well-to-do but unattractive place with narrow, dirty streets, the people conservative and hating Christianity. The deacon, whose name translated is Mr. Monkey Bridge (meaning a narrow suspension bridge over a mountain stream), has a hard time. Kuwana is a stronghold of a Buddhist sect spread all over this district with the head temple just out of Tsu. This temple is a beautiful place. One day when they were having their

REFUGEES FROM TOKYO FIND A NEW HOME



THE PARISH HALL AND CHURCH OF ST. JAMES AT TSU

The parish house in the foreground almost hides the church. This is the best church equipment in the province of Ise

annual festival I saw a special train of thirteen cars full of people on their way there. In Kuwana this sect has a Sunday School of 5,000; no more can get in. They take the children on excursions, give them presents, and imitate the Christians in every way they can. Some young men are sent to America to study Sunday School methods, they get the form of every thing; even hymns, called *sambika*, they rename *sanbutsuka* (Butsu-Buddha), and they have a Buddha's birthday in April to rival Christmas.

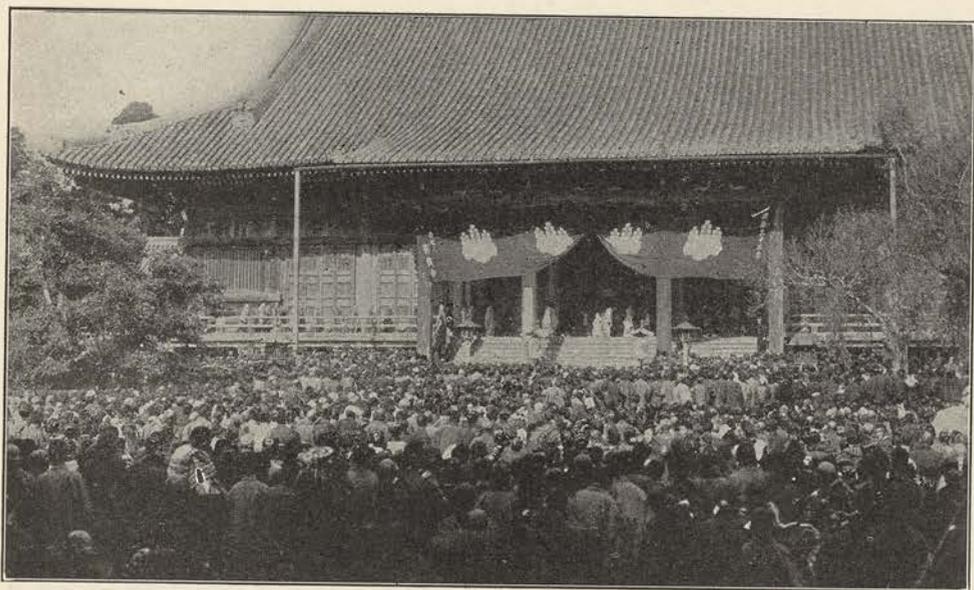
One can see what a Christian worker in Kuwana is "up against", with a pathetic little "preaching place" or chapel, no funds, his wife just dead and not anybody even to play the organ. Yet when the young people are grown Buddhism doesn't satisfy them and they come by ones and twos to learn the True Way. So great is the opposition at home they have to sneak off, some young girls pretending they are going to school. The father of one young man who came often thought he was

going to a place of amusement and when he found out was very angry and prohibited his going any more. When the son asked what was wrong the father said it wasn't a question of right and wrong; he could go to prostitute houses or drink, he didn't care, all young men did these things, but it was not the thing to go to church, people would laugh. But the young man still comes; he is married now and his wife comes, too, and a friend he brought has already been baptized.

For Christmas one of the young men in Kuwana copied from somewhere a really beautiful head of our Lord. It looked like one of the Raphael drawings in sepia, and he set it in the central panel of the simple reredos. After evening service on the day after Christmas the handful of children had their entertainment, a simple little entertainment of dialogues and songs, all in the Christmas spirit and nicely done, on the platform just outside the chancel rail.

Somehow it touched one's heart, for it seemed as if the loving Jesus in this

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A BUDDHIST TEMPLE IN THE PROVINCE OF ISE ON A FESTIVAL DAY
Contrast this picture with the one on the first page of this article. Scenes like this are not uncommon in Kuwana, which is a stronghold of Buddhism

life-like form had come Himself to honor His birthday celebration among these few lowly children.

So this deacon in his hard place goes bravely on. There is only one Christian family now but in ten years he says he will have a foundation. I wonder how many of us foreigners would put up with the place which the mission gives him to live in, three rooms set on the north side of the chapel? In two of the rooms the sun never shines in winter. Japan can be pretty cold and cheerless, and when there are very inadequate means of heating the sun makes a lot of difference.

Tsu is the strongest place in the district as far as the Church is concerned. There is a nice-looking church building seating 300, full at preaching meetings, with well-appointed chancel. Next door in the parish house is the flourishing kindergarten which the wife of the rector runs. There is also a successful English night school, which is an excellent piece of social service for young apprentices and students in a town where amusement is scarce.

The church property is admirably situated near the Normal School and the Court House, and the yard looks out across the moat to the fine old castle wall of feudal days.

Tsu is the only place of the five that is adequately provided with buildings. The clergyman at Ueno asks how we can expect to do evangelistic work without some property or material equipment. We have had a kindergarten there for seven or eight years and there are now over 200 graduates. The effect of this work will be seen soon.

At Yamada we have a nice house, that of a samurai of old, yet dark as old houses are apt to be, but it is only rented. It is used as chapel and residence for the clergyman, but there is no kindergarten or anything to draw people or introduce the Church to them.

There is indeed a great contrast between our little preaching places and the gorgeous Buddhist temples and Shinto shrines for which this district is famous. But, as I said in a previous article, we must with patience await the promised dawn of a better day.

An Archdeacon for Arctic Alaska

The Mission at Point Hope Will Celebrate Its Twenty-fifth Anniversary
by Acquiring a Hospital and an Archdeacon

FOR the first time in the history of the Alaska Mission an Archdeacon has been appointed for the immense area north of the Arctic Circle in the person of the Rev. Frederic W. Goodman, formerly rector of St. Mary's Church, Newport, R. I., and recently one of the assistants at Old Trinity, New York. Mr. Goodman has on two separate occasions spent a year at Point Hope, while the missionary in charge took a needed furlough.

The story of the Point Hope mission is one of the romances of our missionary history. Begun in 1890 at the earnest plea of Commander Stockton, U. S. A., of the *Thetis*, whose heart had been moved by the deplorable condition of the Eskimos at this place, it was carried on for nearly twenty years by a devoted layman of Baltimore, Dr. John B. Driggs.

Dr. Driggs was succeeded by the Rev. A. R. Hoare, who labored alone for ten years until his tragic death at the hands of a demented man in 1920.

The Rev. W. A. Thomas next took charge of the mission. Mrs. Thomas, who writes R. N. after her name, has ably seconded her husband's work and the condition of the Point Hope Community of today is as far from that seen by Commander Stockton as pole is from pole.

Mr. and Mrs. Thomas are now to be

stationed at Anchorage on the southern coast, on account of Mrs. Thomas's health, and Archdeacon Goodman will make his headquarters at Point Hope. From there he can reach a number of scattered outposts with none to dispute his sway. The only other mission in Arctic Alaska is the Presbyterian station at Point Barrow.



THE VEN. FREDERIC W. GOODMAN
Archdeacon of Arctic Alaska

Archdeacon Goodman is inaugurating his work at Point Hope by the erection of a hospital. Money for this purpose has been given by his personal friends and by members of Trinity Congregation, New York. A nucleus for the endowment of a hospital at this point was already in hand consisting of \$10,000 given by Pacific Coast friends in memory of the late Rev. A. R. Hoare.

One is reminded by this appointment

of a story told of the time when Bishop Hare was consecrated for the Indian field. Some one objecting to a refined and highly-educated man being sent to waste his talents on such a primitive field, said "The Church is always taking a razor to split her kindlings!" The Church's choice of a bishop for her neglected Indians was fully justified, and we do not doubt that Archdeacon Goodman will once more prove the truth of the adage that "The best is none too good for the mission field."

Missionaries Meet for Conference

The "Parish House of the Church" the Scene of an Inspiring Gathering of Veterans and Newcomers

THE second annual Conference of Outgoing Missionaries was held at the Church Mission House, New York, June 13 to 16, and brought together a group of more than forty of those who soon will begin their work in distant places or are about to return to former fields of effort after furlough in this country.

The Conference continued a plan which was inaugurated a year ago and proved eminently successful. A smaller group then had the whole program of the Church unfolded to them by secretaries of the National Council and enjoyed that fellowship which can be known only by kindred minds.

Beginning with a celebration of the Holy Communion on Saturday morning, June 13, the missionaries were engrossed in a program of wide variety and value throughout Saturday, Sunday, Monday and Tuesday. On Sunday morning the Rev. Dr. H. Percy Silver preached an inspiring sermon to the group at the Church of the Incarnation. Daily intercession for missions, an address on the missionary's spiritual life by Bishop Lloyd, together with continual discussions of devotional and inspirational aspects of missionary responsibility, gave to the whole gathering a highly spiritual tone.

Of utmost value to those who were facing the difficult task of mastering strange tongues was an intensive course in phonetics given by Professor Thomas F. Cummings at the Biblical Seminary, New York, during the week following the days of actual conference.

The Department of Missions was host to the gathering and details were ably managed by the Rev. A. P. Parson, Assistant Foreign Secretary.

The missionaries participating were as follows:

Missionaries Under Appointment

To Alaska: Miss Agnes R. Bradley, R. N., New York, N. Y.; Miss Beulah C. Dobbin, Legerwood, N. C.; the Ven. Frederic W. Goodman, New York, N. Y.; the Rev. Leicester F. Kent, Leaksville, N. C.; Mrs. Beatrice Wood, New York, N. Y.

To China: Miss Charlotte C. Anderson, Chicago, Ill.; Miss Catherine C. Barnaby, Brooklyn, N. Y.; Miss Grace W. Brady, San Diego, Calif.; the Rev. F. Craighill Brown, Louisville, Ky.; Miss Hazel F. Gosline, Baltimore, Md.; the Rev. David R. Haupt, St. Paul, Minn.; Miss Pauline Hill, Brookline, Mass.; the Rev. A. C. Lichtenberger and Mrs. Lichtenberger, Cambridge, Mass.; Miss Laliah B. Pingree, Brookline, Mass.; Miss Margaret Roberts, Boston, Mass.; Miss Lila S. Stroman, Charleston, S. C.; the Rev. Joseph C. Wood, Wilmington, Del.

To Japan: Mabel E. Elliott, M.D., Philadelphia, Pa.; the Rev. J. Kenneth Morris, Tuscaloosa, Ala.; Miss Esther V. Jones, Marianna, Fla.; Miss Christine M. Nuno, R. N., Long Island, N. Y.

To Liberia: The Rev. Edward F. Kroman, Salisbury, Md.; Miss Florence G. Knight, R. N., Framingham, Mass.; Miss Maryland B. Nichols, Staten Island, N. Y.; the Rev. W. Josselyn Reed, Germantown, Pa.

To the Philippines: Miss Gracie Baggarly, R. N., San Mateo, Calif.; Deaconess Kate Sibley Shaw, Buffalo, N. Y.

Missionaries on Furlough

From China: Miss Elise G. Dexter, Deaconess E. Fueller, the Rev. A. G. Goddard, the Rev. Clarence H. Horner, Miss Margaret K. Monteiro, Miss Olive Pott, Miss Mabel Sibson.

From Japan: Miss Helen J. Disbrow, the Rev. J. H. Lloyd, Miss Bessie Mead, Deaconess Anna L. Ranson, Miss Anna Van Kirk.

From Liberia: Miss Margaretta T. Ridgely.

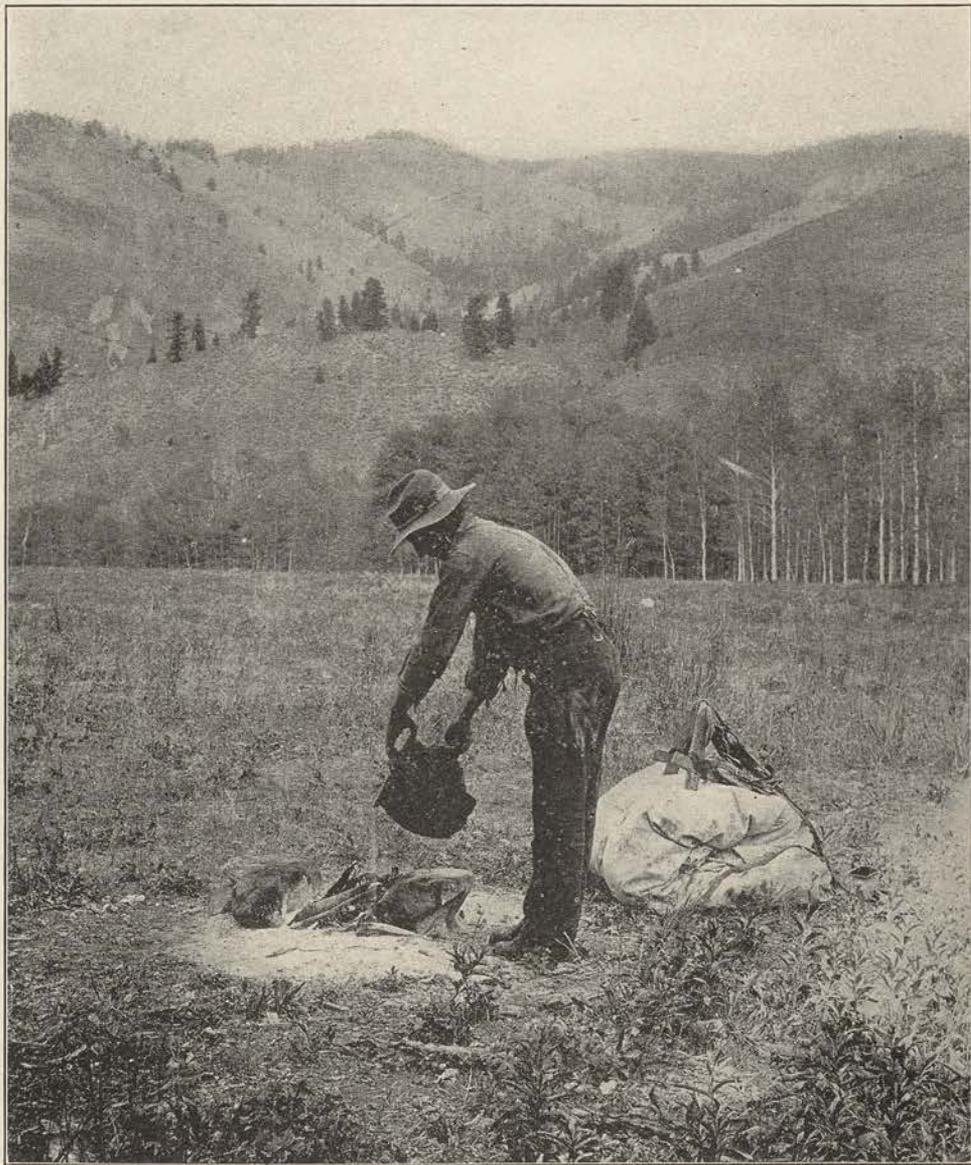
From Porto Rico: The Right Rev. Manuel Ferrando.

Appointments Pending

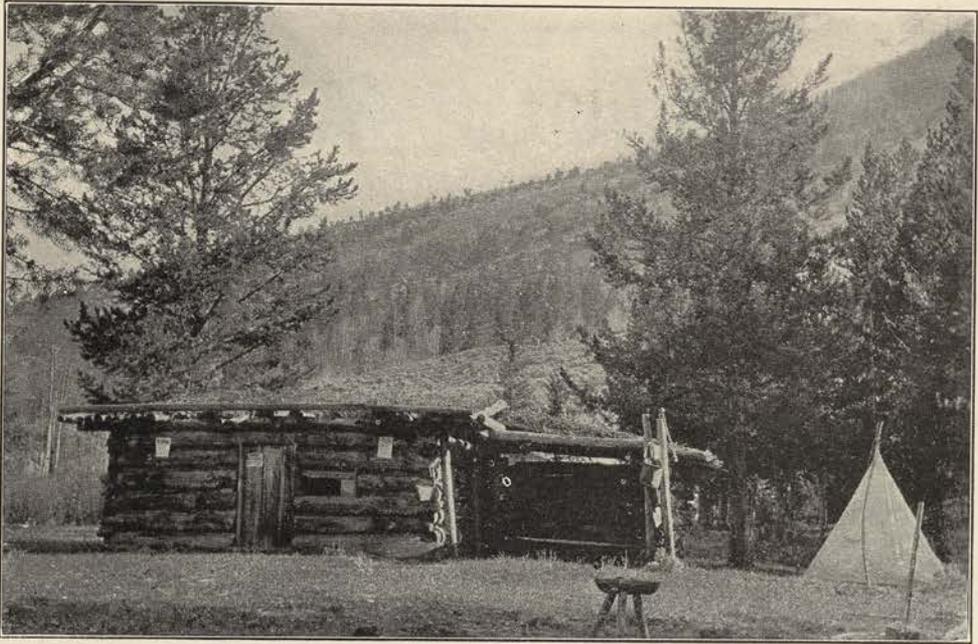
Miss Rosamond Coney, New York, N. Y.; Miss Helen Haight, Fairfax, Va.; Miss Winifred E. Steward, R.N., Boston, Mass.

The Spirit of Missions

PICTORIAL SECTION
Eight Pages of Pictures From the Field

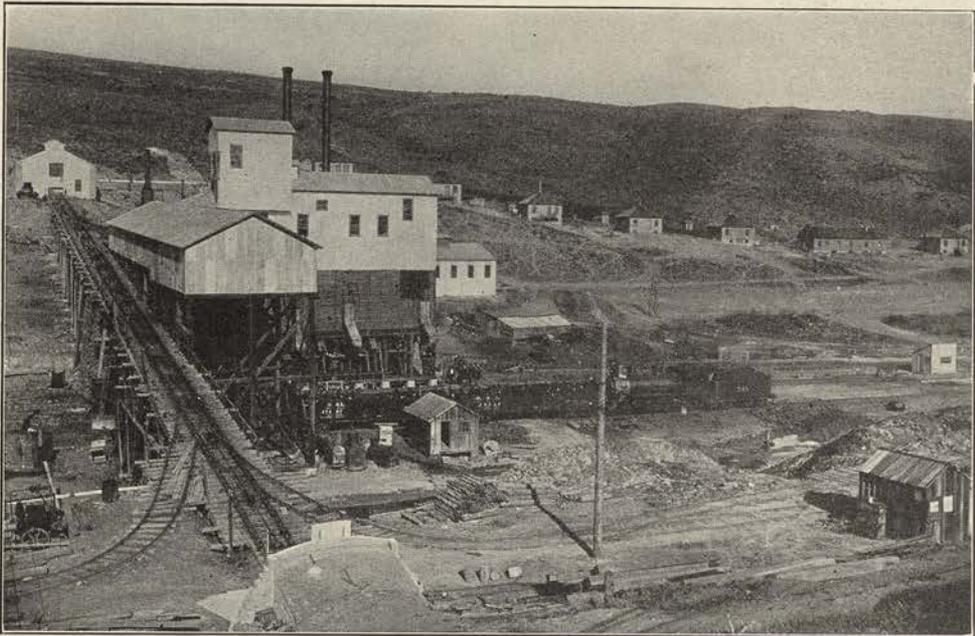


A LONELY CAMPER IN WYOMING MAKING READY TO MOVE ON
To leave the ashes of a fire without making sure that every spark is extinguished is a cardinal sin among campers. Only amateurs are ever guilty of such a crime



A TRAPPER'S CABIN IN THE GREEN RIVER DEANERY

This region of Wyoming is a paradise for the sportsman. Besides smaller game it contains numerous bands of elk, or wapiti, which the government is trying to protect



ONE OF THE BITUMINOUS COAL CAMPS IN THE GREEN RIVER DEANERY
Mining and stock raising are two of the main industries of Wyoming, the former in particular employing many thousands of men



THE SILVER PAVILION, A PRINCELY PLEASURE HOUSE IN JAPAN
The Province of Ise, in the district of Kyoto, abounds in such beautiful resorts for the wealthy. The building shown dates from 1479



A STREET IN UENO IN THE PROVINCE OF ISE, JAPAN
Ueno was the first place in this section to be opened up for Christian work. It is off the main line of the railroad and shows very little influence of the West



A GROUP OF MISSIONARIES AT HOME ON FURLOUGH AND A NUMBER WHO ARE GOING OUT FOR THE FIRST TIME, TOGETHER WITH SOME OF THEIR FRIENDS AT THE CHURCH MISSIONS HOUSE, NEW YORK

This picture was taken in Gramercy Park during the annual conference of missionaries held in New York on June 13-16. Dr. Wood, Executive Secretary of the Department of Missions, and Mr. G. Warfield Hobbs, editor of THE SPIRIT OF MISSIONS, stand at the extreme right. Mr. Lewis B. Franklin, Vice-president and Treasurer of the National Council, is seated next to the end at the left. An account of this conference with the names of all those present will be found on page 431 of this issue



EXECUTIVE COUNCIL OF THE VOORHEES SCHOOL, DENMARK,
SOUTH CAROLINA

One of the most successful schools for negro youth. The principal, Mr. J. R. Blanton, sits fourth from the left, next to him is Mr. Menafee and beside him is Mrs. Blanton



BASKET BALL TEAM AT VOORHEES SCHOOL

The curriculum at Voorhees School is nicely balanced between academic work, industrial training and recreation. The school has made a good reputation in athletics



COURTYARD OF THE ARTS AND CRAFTS CLUB,
ROYAL STREET, NEW ORLEANS

Visitors to General Convention next October will delight in exploring the old city with its quaint remains of Spanish and French architecture



"FIVE RESULTS OF PRAYER AND WORK AT BONTOC"

These young Igorot people have all been educated in our mission schools and have made their mark in the community. In the center is Dr. Hilary Clapp, one of the physicians in charge of the Bontoc Hospital. At his right and left are Geraldine and Adela, nurses who were trained at St. Luke's Hospital, Manila. At the extreme right is Stanley, superintendent of the Bontoc Hospital. At the left is Clement, a friend and helper of the late Deaconess Hargreaves

Five Results of Prayer and Work in Bontoc

Seed Sown Twenty Years Ago Has Borne Abundant Fruit
in the Mountain Province of the Philippines

By Fanny S. Mosher

Wife of the Bishop of the Philippines

THE Bishop and myself and the Bishop's secretary, Mrs. Eaton, have been living in Bontoc over a month and will be here some time longer. The Bishop is doing Father Sibley's work until he returns from furlough and recovers from the operation which he had to undergo immediately upon his return to Manila. We are very sorry for him and thankful that he is making "rapid recovery."

This infant mission has begun to grow up and come into its own. We look longingly for the arrival of Deaconess Shaw, our new friend, and much beloved Deaconess Routledge, our old friend, and we need another woman for school work. We found Deaconess Massey had moved here from Alab and taken charge as the Bishop asked her to, and valiant work she is doing.

The sixty girls and forty boys of the schools here are as interesting and appealing a group of young people as I have ever seen. I quite long to stay here longer. The Bishop finds them all, teachers and children, so responsive and eager and I am enjoying the English classes I have with the teachers. They are thirsty for knowledge and for a little sympathy—which they have missed since Father Sibley's departure on furlough last June.

After a sermon by the Bishop on "Feeding the Five Thousand" and the ability to do much good with only a little means, two young men came to me separately, both alumni of our Boys' School here, and said they had all talked it over together and those who are earning good salaries and work with their hands wished to give a sum of money to help those who are poor to enlarge their little church here, which is so badly needed. It is over-

crowded every Sunday and people turn away disappointed.

On Good Friday morning Deaconess Massey heard the astonishing news that a motor car had arrived in Bontoc from Cerventes over these narrow mountain trails. In Easter week Deaconess invited us to drive to Alab in it and we did!

The Alab Christians were decidedly surprised to see Bishop Mosher and Deaconess Massey and two others come in a motor car to hold service and worship with them. There were places where we three ladies preferred to walk a little and one corner of the trail where the Bishop had to help lift the back of the car around the sharp turn!

Deaconess Massey has made and is making great repairs in house and compound. Soon we hope the church will be enlarged. The new benches were put in before Easter and the people overflowed on the porch every Sunday. Such interesting young people! Come over and help us!

Such goods news as has come to cheer all our hearts! Our Christians in Bontoc have raised 200 pesos for their Easter offering with *no* American contribution included; and those who had little money to give are giving their offering of promises of hand work on the addition to the Church when the stones are to be carried and the lumber nailed. Then Governor General Wood has appointed Mr. John C. Early acting Governor of Mountain Province. He is also the school superintendent and knows and cares for the Igorot people in a way that no one else does—and it is just an answer to many prayers that he has been appointed. Oh! how thankful we all are!

Working Together in Harmony

A Practical Example of Christian Unity

By the Rev. H. O. Nash

Missionary in Pachuca, Mexico

YOU will be glad to know that the work is going along very well in Pachuca. The congregations, while not increasing in size as rapidly as I would like—though they are still growing—are nevertheless showing much earnestness. The number of communicants is very much larger, and a visitor remarked the other day that what impressed her most about the service was the number of men and their attention.

One has every opportunity here of realizing that God has made of one blood all men. A few Sundays ago I baptized a Mexican child, the next Sunday the child of an Armenian, a couple of weeks ago the child of a Frenchman, and I now have two English children to take care of. The denominational affiliations are as varied as the nationalities and we have in Pachuca a practical example of real Christian unity. Methodists, Baptists, Presbyterians, Quakers, all are working in harmony.

I found that there is absolutely nothing being done for the children in the way of recreation, so have organized the boys and girls into two troops. The boys are called St. George's Scouts. We could not affiliate with the Boy Scouts of America as they only admit American children, while I have English, American, Canadian, Australian, Mexican, etc. The girls, however, are affiliated with the Camp Fire Girls. I got the mining companies to fit up the Methodist Parish Hall which we have

the use of, as a gymnasium, and was very fortunate in securing the services of a young lady recently out from England, who was very fond of such work to take the girls' "gym" class. A month after organizing, she had to leave for the city and I had to take her work in addition to my own. This

meant four drill classes a week, and then on Saturdays we would play baseball or go on a hike.

You would have been much amused to have seen the first game of baseball. I had only seen two games as far as I can remember, and knew nothing about the rules. On arriving at the field there was a general chorus: "Mr. Nash, you'll umpire for us, won't you?"

Of course, it would never have done to have said no, so with cold shivers running down my spine I agreed. But I was glad when the game was over, and straightway made tracks for someone to instruct me. I shall advocate a course in baseball as obligatory in every seminary course.

Last Saturday I took all of the boys and girls for a hike up Mt. Cristobal, 9,000 feet nearly, and we had a splendid time. What with vaulting horses, turning somersaults on the rings, the parallel bars, etc., I am getting back into second childhood and enjoy it immensely.

We are all in the best of health, and I do not think anyone could be happier in their work than we are in ours, and we are so grateful we are here.



ON TOP OF MT. CRISTOBAL



THE STAFF OF THE LOW LIBRARY, ST. JOHN'S UNIVERSITY, SHANGHAI
Miss Florence C. Hays, who stands at the left, gave up a post in the library of the University of Wisconsin to take charge of the work at St. John's

Happenings in St. John's University, Shanghai

By Maurice Votaw

Editorial Correspondent of THE SPIRIT OF MISSIONS

TWO members of the American Church Mission in China are leaders in the library movement in China, which movement has recently been investigated by Dr. Arthur E. Bostwick, librarian of the St. Louis Public Library and a former president of the American Library Association. Miss M. E. Wood, librarian of Boone College, Wuchang, was instrumental in having Dr. Bostwick sent to China, and Miss F. C. Hays, librarian of St. John's University, Shanghai, was on the Shanghai committee which provided for the public speeches, conferences and entertainment of the visitor.

Miss Hays, since her arrival in China in 1922, has not only built up the Low Library of St. John's to a state of efficiency comparable with that of American libraries, but has been instrumen-

tal in making the Shanghai Library Association a live organization. She is the only foreign member of the Shanghai association.

About 1,000 volumes of English books and an equal number of Chinese have been added to the Low Library in the last four years. The large increase in the number of English books is due partly to a yearly gift, for three years, from the Church Periodical Club of New York.

THE enrollment in St. John's University, Shanghai, is larger this year than ever before, with a grand total of 751 students in all the divisions. Of this number 447 are of collegiate rank and 304 are in the Middle School.

The collegiate divisions include the School of Arts and Science, the School

THE SPIRIT OF MISSIONS

of Theology and the School of Medicine. At present the undergraduate engineering students are classified in the School of Arts, but next year they will be in the Sze Sao-tseng School of Engineering.

Such a large enrollment means serious overcrowding in dormitories and classes, especially in the first two classes in the college. In some rooms where two students normally live three and sometimes four have been placed this year. If it had not been for the wars all over China right at the opening of the university last September, the overcrowding would have been even more serious, since many students could not get to Shanghai because of disrupted transportation facilities.

This large enrollment means much more work for members of the faculty. The limit of sixteen hours' college teaching, said to be the ideal for efficiency, has often had to be stretched to twenty-one or twenty-two. Perhaps the department which has suffered most is that of English composition, which has had to call upon the departments of history, literature, government and mathematics to assist by taking classes in composition.

TWO flags will be flying from the new flagstuffs of St. John's University, Shanghai, at the Forty-sixth Annual Commencement on June 25. One will be the five-striped emblem of the Chinese Republic, the other the Stars and Stripes of the United States.

Until this year St. John's has had no flagpole. Frequently members of the university have wished for one, especially during the hostilities of the Kiangsu-Chekiang war last fall, when the fighting and looting came so near.

At the 1924 Commencement it was announced that Mr. Uy Bico of Manila, father of one of the students, wished to present a flagpole. During the winter the pole arrived at a Shanghai wharf, but "it" had turned into three large trees of "ironwood", from the dense Philippine forests. The trees

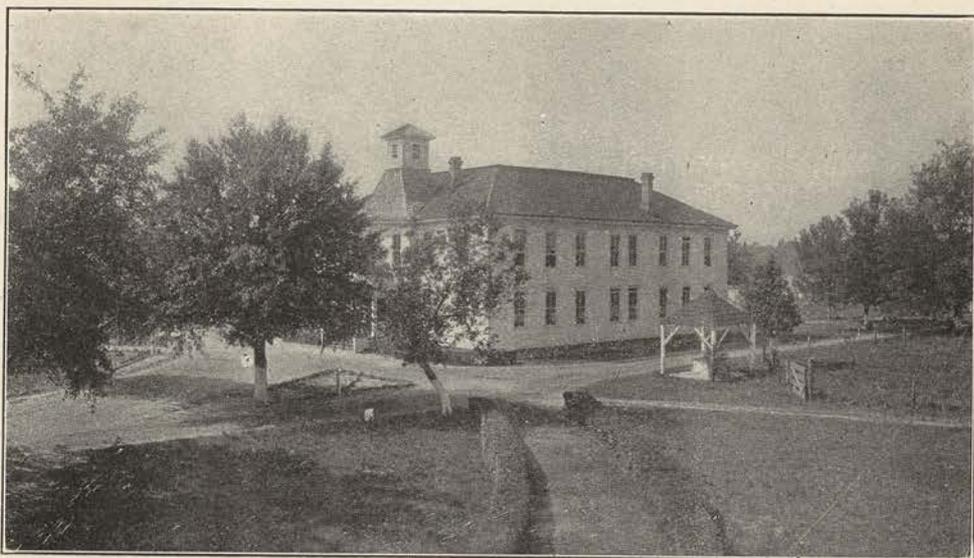
were so heavy they could not be floated up the canal to the campus, so special permission had to be obtained from the Shanghai municipal authorities to transport them through the streets of Shanghai between midnight and dawn.

It was then found that it would cost at least seven hundred taels to prepare and erect two poles. Dr. Pott, president of the university, gave a purse presented to him on his sixtieth birthday, the University Coöperative Store gave \$200 and Mr. O. S. Lieu, an alumnus, and a prominent Shanghai business man, offered the cement needed for the foundations.

FIFTY-EIGHT students expect to receive degrees at the Forty-sixth Annual Commencement of St. John's University, Shanghai, on Thursday, June 25. They come from all parts of China, but Shanghai and Kiangsu Province lead in numbers. About twenty expect to come to America to take advanced study, mainly in colleges in the eastern part of the United States.

The speakers at the Commencement exercises this year will be Mr. J. B. Powell, editor of *The China Press*, an American-edited daily newspaper in Shanghai, and Mr. King Chu, of the Commercial Press, the largest publishing firm in the Far East, who will speak in Chinese. Mr. Chu's speech will be on a subject very much talked of in China, *The Relation Between Chinese Culture and Missionary Schools*. The Baccalaureate address will be given by the Very Rev. B. C. Mather of the Central Union Theological School at Nanking.

ABOUT fifty alumni and former students of St. John's University, Shanghai, are now studying in the United States. St. John's men are attending, among other schools, the following: Harvard, Yale, Princeton, Columbia, Pennsylvania, New York University, Cornell, Amherst, Dartmouth, Wisconsin, Illinois, Missouri, and Purdue.



THE MAIN BUILDING OF VOORHEES SCHOOL, DENMARK, SOUTH CAROLINA
This is only one of the nineteen buildings large and small which represent the twenty-seven years of work done by the founders of this institution

Looking to the Future of the Negro Race

Training Along Hand-Line, Head-Line and Heart-Line

Results in Lives of Effective Service

By J. E. Blanton

Principal of Voorhees School, Denmark, South Carolina

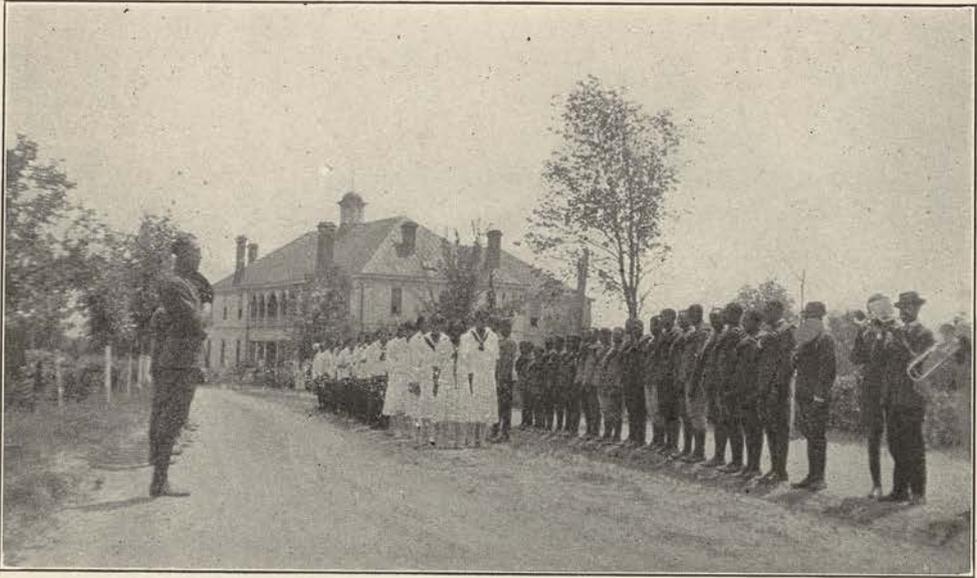
AMONG the miracles of modern times there are few, to my mind, that stand out more plainly than the Voorhees School, started twenty-seven years ago by a mere slip of a girl, Elizabeth Evelyn Wright, who had been trained at Tuskegee. Her first attempts in South Carolina were unsuccessful, and two buildings where she had taught during the day were burned during the night. She was further threatened with bodily harm, so she left that community and came northward to the town of Denmark.

A splendid southern white gentleman, the Hon. S. G. Mayfield, befriended Miss Wright and she started her school at Denmark with fourteen students and two teachers. Such a small beginning as the school had and the wonderful

work that it is now doing speak volumes for the patient, persevering nature of Miss Wright and for those who have tried to carry on since her lamented death.

When we look back on the past, when we inspect the school at present, and when we plan for the future, we cannot help but feel that Miss Wright, because of her desire to help somebody else, was especially blessed by her Heavenly Father. The miracle has been brought to pass by money from Mrs. Voorhees, by hard honest toil by the founder, and by the keen wit and wisdom of Mr. M. A. Menafee, the treasurer. This combination of three distinct elements has been apparently used by our Heavenly Father in bringing to pass what we now see. The

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GRADUATION DAY AT VOORHEES SCHOOL

The boys and young men drawn up in line salute the young women as they march to the final exercises before they go out to take their place in the world

school owns nineteen buildings, large and small. Among that number are five substantial ones of brick, and six or eight pretty good frame buildings, the rest being small cottages for teachers' families.

The fact that students come from six states to this school makes it evident that the ideas taught here will be carried to many sections of the South. We are trying to fit young people with a twelfth grade education, coupled with a thorough knowledge of some trade, in the belief that the individual so trained becomes a mighty effective community builder. Our enrollment today is 602 in all departments, with thirty-four teachers, coming from fifteen of the best schools and colleges in the South.

The development of Christian character is, without question, the most serious part of education for any people, especially for colored people, because of our past history. With the various problems that the race has to meet, patience, fortitude and careful thought are prerequisites for any permanent advancement. These qualities are usually

found with true Christian character.

I am emphasizing trades in this article not because I insist on them more than I do on our academic work, but because it seems to me that perfect correlation is desired between the industrial and academic departments, making a man fairly well fitted from both the brain and the hand angles.

We do not attempt to influence all our students to follow trades, but we insist that each student must learn some trade before graduating here. The skilled mechanic usually finds work, other things being equal; a professional man who has once been a skilled mechanic is thereby much better qualified to deal with the matters of his profession.

Our blacksmith and wheelwright are a connecting link between the people of the community through their repair work on wagons, buggies, carts, horse-shoeing, etc. Our farmers supply a very urgent need, producing vegetables, grain crops and meat for our boarding department, and through this department we buy and sell for the farm.

LOOKING TO THE FUTURE



THE TEACHING FORCE—LESS TWO—OF VORHEES SCHOOL

Besides the academic department this school teaches printing, plumbing, carpentry, cooking, dressmaking, nursing, and other trades and professions

Through our carpentry and brick laying departments, we are sending out young men who can help build homes; and what is better than a young man who is a good builder? This type of individual is urgently needed in any race, especially in a race whose history until fifty years ago has been largely one of log cabins with dirt floors.

Through our printing department, we reach the merchants by making letterheads and billheads, and we reach the general public by printing circulars. We also publish our own catalogues, circulars, etc. Our plumbing department also does very effective work.

Our girls, through our dressmaking department, are taught to fit themselves with simple, inexpensive undergarments and dresses. A limited number are given special training in dressmaking to qualify them for that particular work in life. Through our hospital, a number of girls have been trained to care for the sick, bringing comfort into homes at the time when it is most needed. This work has not been as extensive as it might have been, because

of the lack of patients, inasmuch as we have not been equipped to give the same comforts that a city hospital can supply.

Every girl here is taught how to prepare a decent meal and how to serve it through our cooking department. A reasonable amount of knowledge is given in the purchasing of supplies, the equipping of a home and general cleanliness of both the home and those who live in the home.

The knowledge gained in these trades comes at the same time that the individual is doing his academic work; so many days are given to the academic department and so many days to the various trades.

Each student during the senior years is required to devote sixty days or more to the art of teaching. We use our model school in this capacity, where the students of the senior class get practical experience in handling children under the direction of experienced teachers.

A careful checking of our records show that 83 per cent of the students

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DISCUSSING ONIONS AND HOW TO GROW THEM

At the left is Principal Blanton; at right Mr. J. N. Brooks, teacher of agriculture

who have graduated at the Voorhees School are today working at the trades they took while here.

A large number of the young men and women from the school have obtained work in various parts of the country during the summer since 1922. I am glad to say that wherever they have gone, they have had an invitation to return. We try to secure positions for these young people during the summer in order that they may come back to school in the fall, having saved money during the summer for their schooling the following winter.

Students at Voorhees pay about \$12,000 per year towards their expenses. As the total cash budget for last year was \$46,000 it will be seen that the student body paid a pretty large portion of the budget.

The Negro race, with 600,000 home

owners (controlling as much land as the states of New Hampshire, Vermont, Rhode Island and Connecticut), needs skilled mechanics, well-qualified teachers and professional men of all kinds just as other races need them. Nothing is more important than teaching the people how to live decent, God-fearing lives.

We hope that with our recent affiliation with the American Church Institute for Negroes and the dioceses of South Carolina that matters of finance may not demand quite so large a part of the time of those trying to run the school. Our money comes in small amounts, a great many individuals giving us \$5 and \$10 per year. These small gifts represent the earnest desire of those who send them that the boys and girls entrusted in our care may be properly trained. There is no more important work in the nation today than proper training for young people. The Negro student of America has his peculiar contribution to make to American civilization. Training young men and women to live lives that are mutually helpful to both the white and black races is our great job at Voorhees. It is the greatest job today in all human relations in the United States.

To me, this is what the Voorhees School must do if it is to be really successful. The harmonious working together of the white and black races in the South and indeed in the nation, is a proper object for any school. Therefore, at Voorhees, we are not trying to give colored education as such, but we are trying to develop level-headed, sane, qualified men and women who love their country and are trained along three lines, the hand-line, the head-line and last, but most important of all, the heart-line.

TWO students in the St. John's University Middle School were included in the representatives of China to the international meeting of Boy Scouts, which was held last year in Denmark.

Life in the "City of Everlasting Virtue"

Soldiers Impose Huge Burdens on the People of Changteh—Bolshevik Propaganda Threatens Our Mission Schools

By Bonnie Crawford Brown

Wife of a newly-appointed missionary in the district of Hankow

CHRISTMAS memories are fresh for a long time in Changteh, the Chinese city whose name means "Everlasting Virtue", for the Christmas decorations of the church are in place until the Chinese New Year time, more than a month after Christmas. But at midnight on New Year's Eve, the drying leaves of the greens rustled a sad dirge for the old year. It was the most solemn night of the year, our host told us. Many important pieces of business had to be settled before this date, and lively preparations had to be made in every household, preparations that included respectful offerings to the ancestors and the gods. So it was well that our Christians had the solace of the Holy Communion at this time, and that the Retreat for Christian Workers had occurred earlier in the week.

We arrived from Changsha to spend our New Year holiday here, just in time for the last two days of the Retreat. These were typical winter days, cold and wet, with dull grey clouds above and cold grey stones below. The blazing charcoal fire in the brass pan, set in the middle of the church, did little to warm the air during the celebration of Holy Communion. But when that small pan of coals was transferred to the vestry, where we met for break-

fast, it made a circle of warmth almost as big as the room. The table came in in pieces and was set up over the stove. Then while we toasted our toes under the table we warmed our blood with the hot rice and vegetables that came in through the window from a kitchen

across the way. It was easy, after that, to settle down for a morning of meditation, prayer and Scripture reading. We had no sense of the pressure of time, nor of the necessity of speaking.

For one-half hour we meditated as we walked about the churchyard. The priests in their long black cassocks, pacing up and down, with a background of grey brick wall, and little grey church, made a picture almost medieval.

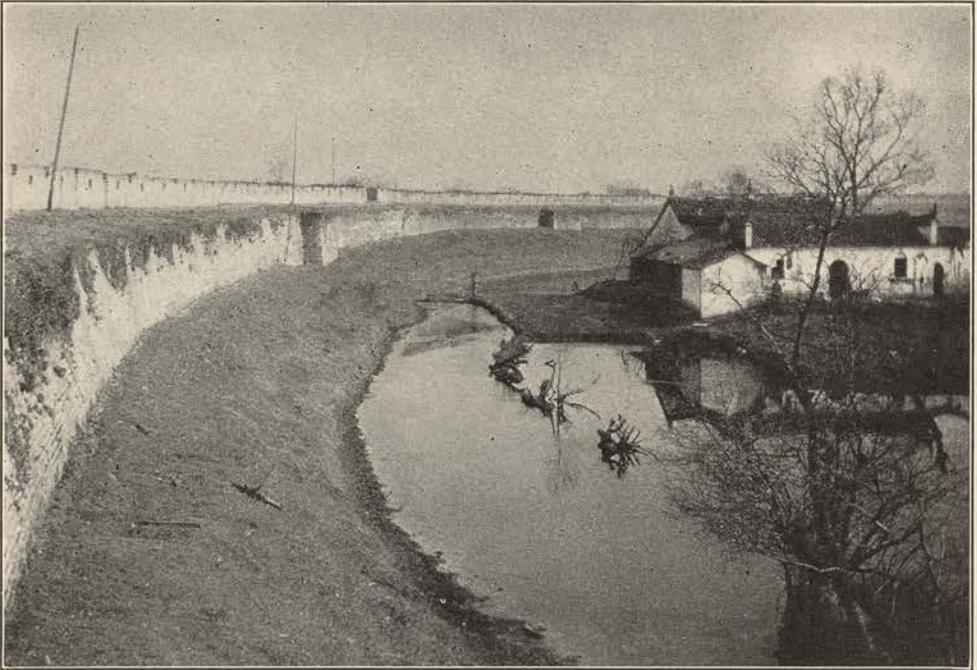
But when we were back in the vestry again, and girls as well as men were taking part in the service that followed, we felt that we had leaped into the twentieth century. The Bible Woman and the girl teachers of Changteh are the surest evidence that Christianity is working its transformation here.

We all had lunch together, in a vestry suddenly transformed into a dining room, and then, after a little siesta, we went for a long walk, out through the Great North Gate, across open fields, past shrines of local gods and graves of ancestors, to the tea house at the cross-



OUR CHURCH IN CHANGTEH
Bible women, girl teachers and women communicants coming out of the women's entrance

THE SPIRIT OF MISSIONS



INSIDE VIEW OF THE WALL AROUND CHANGTEH

The wide walk near the top is the city's best promenade, but the view is sometimes obstructed by the fluttering lines of clothes that thoughtful laundrymen have brought up there to dry

roads. We sat down at tables open to the roadway, as one does in France, and tried to quench our thirst by eating water chestnuts. The tea of the place was not fit to drink, our Chinese clergyman told us.

While we sat there some bearers passed us, almost brushing our clothes as they went, carrying a white-bound dead body. The man had been beaten to death by his neighbors, they told us, in punishment for adultery. Such summary justice or injustice is often administered by the people because of the failure of the courts. In the old days local magistrates lived in fear of a higher authority, and what their consciences didn't prohibit was often prohibited by the powers above. But now that not only every province, but sometimes every considerable city, is a law unto itself, there is little hope of justice for the Chinese citizen. He may die guiltlessly at the hands of men who hate him, or he may be killed for a trifling

offense, if the military official has sold his sense of justice.

We had come to Changteh to protect our school from the soldiers. The American flag should be protection enough, and the governor's proclamation that this building was devoted to school purposes and not to be molested should have been protection enough. But in spite of these things the soldiers had been making repeated attempts to get in. To them a big empty school building, at holiday time, seemed a sinful waste. And enthusiastic as we might be about the theory of efficient use of school buildings in vacation time, we were not ready to devote this building to the soldiers. We knew too well their habit of staying on indefinitely in any comfortable quarters they had come upon.

Changteh has been overrun with soldiers for many weeks. Since November the Government middle schools have been closed, and the two mission

LIFE IN THE "CITY OF EVERLASTING VIRTUE"



THE STREET ENTRANCE TO OUR CHURCH IN CHANGTEH

Soldiers and merchants and carrying coolies are all crowded around the little stands of hot food that waft their steaming odors in the faces of our churchgoers as they come out onto the street

schools, our own in the city, and the Presbyterian school in a suburb ten li away, have offered the only chance for high school education. The soldiers live in the schools, rob the youth of their chance to study, and rob age of its hope in life by the fearful taxes they impose. It is difficult to believe the stories reliable people tell about the taxes. Eight thousand dollars a day, even in Mexican currency, seems tremendous for a city of two hundred thousand to produce. Some of the wealthiest people have closed their big shops and gone to the foreign concessions in Hankow to live. Others are staying on, shops half open, hoping that the soldiers will depart before the citizens' money is all gone.

The soldiers appreciate Changteh greatly. They have all had new uniforms since they came, and they have a well-fed look that is not common among Chinese soldiers. Their officers are a decent enough lot, keeping good

discipline of a sort. But all the Christians speak sadly of the contrast between the city as it now is, and the city as it was under General Feng Yu Hsiang. Even the non-Christian business men can think of nothing worse to say about General Feng's regime than this: "He wouldn't allow his men to smoke and every one of them had to carry a Bible."

One of General Feng's monuments in the city is the Changteh city wall. Tearing down a wall is a sign of progress in many cities, but rebuilding a wall is the sign of progress here. From without, with its high wall and moat, Changteh may look as though it were unmoved by time's changes, but within it is alive to the need of change and advancement. The wall that can do nothing to keep out modern soldiers can help to keep out the floods. In summer the gates along the river bank are closed, and the people feel safe behind their walls, in spite of the water that

THE SPIRIT OF MISSIONS

banks up within the city itself.

These recurring floods are one of the causes of the discouragement and distress of the people. Working and saving, only to have one's savings ravaged by soldiers, or lost in the annual flood, is not encouraging to ambition. The poverty of the people in the small villages around Changteh, where the floods work their havoc unprevented, is pitiful. It was a relief, after our five-day overland journey, to get into Changteh, to the home of our Christian schoolmaster, the Rev. Albert Tsang, and see the cheer and hope and ambition that Christianity has brought to those who have received it.

Our work is still young in Changteh, our school housed in a big, picturesque Chinese building, airy in winter, and guiltless of breezes in summer, but nevertheless the center of effective, happy Christian work. With meager equipment and no help from foreigners except occasional visits, our Chinese clergy and teaching staff here are doing a work that commands the respect, not only of the Chinese of the city, but of the foreign missionaries as well. They themselves are missionaries, for they have come from our well-established centers of Christian work in Hupeh to the new and difficult work in Hunan. Hunan has always been a proud and remote province. Its people speak a language that is not the language of Hupeh, and its smaller cities are as far from Hankow, in travel-time and in development, as Montana settlements are from Chicago.

The phase of bitter opposition to everything Western, and especially to Christianity, was well-nigh passed in many parts of China before Hunan was opened. When once the influences of westernism and Christianity got a foothold there was a strong demand for Western education. Nobody worried unduly about the Christianity that was a part of the mission school curriculum. But now a new spirit has come over the student body. They are filled with ideas of the superiority of Eastern over

Western culture—and the uselessness of religion of any kind. They are busy promoting a patriotism, inspired by Bolshevik propaganda, that will oust the imperialistic foreigner and allow China to return to her ancient and honorable ways, in so far as the students see fit.

In matters of reverence for age and obedience to school masters and parents, the young patriots are more iconoclastic than their most advanced Western teachers. Our Chinese clergymen and teachers, trained in Western schools, and hired by an organization that has foreigners in places of authority, are criticized harshly by the zealots. Sometimes on the street they are hailed as "Foreign slaves, selling our country to the foreigner!" Non-Christian students do not readily enter the mission schools and when they come by their parents' orders, their spirit is not good. They are rebellious against religious instruction, and eager to overthrow all authority.

Government schools allow students a type of freedom that makes real mental growth impossible. Discipline in those schools seems unknown, and the parents groan over the degeneration of the teaching profession and, if they still preserve any of their ancient authority, send their boys and girls to mission schools, where they know that order will be maintained, where teachers are not dismissed on the whim of a student, and where examinations occur at stated intervals for rich and poor alike.

But the appreciation of parents does not make the way of the school teacher a flowery bed of ease. Neither does it fill up the ranks of our students. The schools are making a struggle for their very existence. And yet they were never more needed than they are at the present time. If China is to emerge from her awful welter of militarism she must spend her energy to train this generation for daring but disciplined Christian citizenship. And our Chinese missionaries to Changteh are doing just this.

The Hope of Fifty Years Realized

DuQuoin, Illinois, Has a Church at Last Because of the Faith and Devotion of Two Servants of God

By the Rev. C. B. Cromwell, S. T. B.

Missionary in Southern Illinois

THE little Church of St. Katharine in Du Quoin, Illinois, has at last been opened. Du Quoin is one of the larger cities in the southern Illinois mission field, and never in its history of a hundred years has it had a church of its own until now. Years ago it, or rather its environs, gave Bishop Roots and his brother, the Rev. W. H. Roots, to the Church, yet because of neglect the Church failed to find a permanent footing there.

But there were a few loyal souls in Du Quoin who could not forget the Church of their childhood. For over fifty years, two good women had lived there, waiting, hoping, praying for the day when the Church would again come and care for them. Occasionally during these many years, a priest would come and give them a service, but no organized work was attempted until last year.

Three years ago one of these old ladies wrote to Bishop Sherwood and complained, just a little, because no priest had visited them for a long, long time. She said that she had literally read her Prayer Book to pieces in order that she might not wholly forget, and her appeal, touching the great heart of the bishop, was given to the newly-appointed missionary in southern Illinois, who went immediately to call upon the writer.

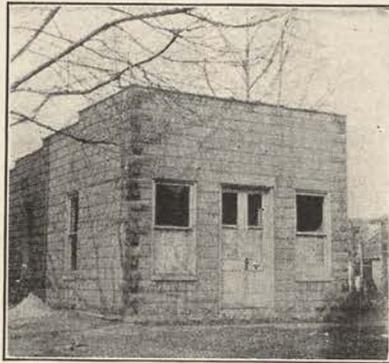
Loyalty to the Church gladdens the heart of every priest, and the joyous welcome which the missionary received from these old ladies, both over eighty years of age, was an experience never to be forgotten. It was literally true that their Prayer Books were worn out from constant use, and it was an inspiration instantly to try and get them the church for which they had prayed and longed these many years.

It's a long and discouraging story—this starting out with nothing but faith in God and the enthusiastic, prayerful cooperation of these dear old souls. But never was missionary better armed and at last we have a church in Du Quoin, which though a rented building,

we can call our own; we have an altar before which we can pray, and God has been thanked daily by these old ladies, for answering their prayers.

But sorrow has tempered our joy in recent days. One of these saints of God, born in England eighty-five years ago, for over fifty years a resident of Du Quoin, now worships in the Church Expectant. Only a few weeks before the church was opened, she told her priest, who did not realize that she was quietly suffering from a cancer which none of us suspected, that she wanted to live until she could go to "our little church" as she called it.

How interested she was in all we



ST. KATHERINE'S CHURCH,
DU QUOIN, ILLINOIS

tried to do! The painting of the floors, the papering of the walls, the stained-glass paper on the windows, each was a part of her interest. But how slow we were in acquiring what we did! Yet she patiently waited, and, thank God! she was with us at the answering of her prayers. But she never came again. When the next service was held, she was dying,—but even to the last her prayer and interest was for her priest and for the Church and she passed on satisfied. We took her body to the Church, where it rested upon the car-

pet for the aisle which she had given yet never seen, and there, after a celebration of the Holy Eucharist, it was left, lovingly and tenderly guarded by those who had loved her, until the afternoon when the Burial Service was read at the Presbyterian Church, because the chapel could not accommodate her friends.

So this little Church at Du Quoin is now functioning as a part of the religious life of the community largely because of the prayer and devotion of Maria Hickman.

Brief Items of Interest From the Field

OUR Fourth of July cover shows the celebration of that day at Point Hope, Alaska, a mission whose history is noted on another page of this issue. The old sport of tossing from a blanket is much enjoyed by these Eskimos, the women as well as the men taking part.

WE are gratified at being able to announce that the Rev. John W. Suter, Jr., has accepted his appointment to the post of Secretary of the Department of Religious Education made vacant by the resignation of the Rev. Dr. W. E. Gardner. Mr. Suter has given notable service as educational secretary of the diocese of Massachusetts. He will start active work at "281" on October 1.

THE entire Anglican missionary family in China is interested in the recent retirement of the Venerable Archdeacon W. S. Moule who, after thirty-seven years of fruitful service in China, has reached the age limit and has returned to England.

He came to Ningpo in 1888, and as principal of Trinity College showed himself a born teacher with great force of character, abounding humility, magnetic personality, hospitable, enthusiastic. One hundred and seventy-five boys who passed through his classes have become schoolmasters. Forty-two of his

students have been ordained to the Christian ministry.

He is one of five members of the Moule family who have served the Church in China with conspicuous success. His father was Archdeacon before him and completed fifty-five years of missionary service in China; his uncle was the first Bishop in "Mid China" as the Diocese of Chekiang was then called, and worked just over half a century in this land; two other Moules were missionary laymen, both effective educators, one of whom is now librarian of Cambridge University, in England. Archdeacon Moule is a nephew of the late Bishop of Durham, Dr. Handley Moule.

THE little free clinic at St. Andrew's Hospital in Wusih, Shanghai, in which a number of people became interested two or three years ago, continues to be a charge in the hospital funds almost impossible to carry, yet the suffering poverty-stricken people who turn to it are so pitiful that the hospital staff does not want to turn them away.

St. Andrew's, with seventy beds, is the only American Mission hospital in that great industrial city of 300,000. Mission hospitals without endowment must as nearly as possible be self-supporting, and so are unable to do as

BRIEF ITEMS OF INTEREST

much as they would like of the free work that would overwhelm them if they could open their doors to it. This means that the religious work of the hospital is correspondingly limited.

St. Andrew's started a free clinic, open one afternoon a week, to which came 250 patients a day, of the poorest people, men and women, children, babies, from city and countryside, unable to pay even the small fee otherwise required by the hospital; treatment, medicine and bandages, free.

Dr. Claude M. Lee is in charge. When Mrs. Lee wrote about it in *THE SPIRIT OF MISSIONS* two or three years ago, friends responded with over \$100. That amount, supplemented by gifts from Chinese in Wusih, has been stretched to the utmost limit. But it could not last forever even though the cost of maintaining the clinic is only about one dollar per day. The hospital funds are exhausted, but the crowds of suffering people still come hoping that they will not be turned away. Surely there are people here in America who will say, "The clinic shall not close." The Department of Missions, 281 Fourth Avenue, New York, will give any further information desired.

SUMMARIZING some of the present needs of St. John's University, Shanghai, President Pott says that unmarried American college graduates are needed as instructors in the Departments of Philosophy, Sociology, Science and English.

In regard to additional plant, the following needs are important:

(a) More residences for our Chinese teachers.

(b) Additional property for athletic field.

(c) A small dormitory and classroom building for the School of Theology.

(d) A new lecture hall for the College.

(e) A new recitation building for the Middle School.

We should also aim at the building of a new Chapel, a building that would

symbolize the central place of the spiritual side of the work.

THE Presbyterian Church reports 1,600 Missionaries, 8,960 Native Workers, 159 Stations, 2,911 Out-stations, 5,777 Churches and Other Groups of Christians, 210,325 Church Members, 4,528 Sunday Schools, 129,675 in Training for Membership, 347,087 Pupils, 19,693 Persons United with the Church Last Year, 2,711 Schools, 7 Printing Plants, 121,179 Pupils, 122,043,371 Pages Printed last Year, 85 Hospitals, 41,731 In-Patients, 116 Dispensaries, 371,917 Out-patients. The people for whom the missionaries are working provided, in gifts and fees, for all purposes, the sum of \$2,264,633.

PROFESSOR Frederick M. Pedersen of the College of the City of New York and Mrs. Pedersen, who have been traveling around the world, passed through Shanghai on March 27. It is hoped that Professor Pedersen may return to China next year to teach in the Department of Mathematics at St. John's University.

ST. AGNES SCHOOL, Kyoto, has developed wonderfully in the last six months. During that time there have been seventy-five baptisms and thirty-five confirmations, a record for our Church which exceeds that of any other communion in Japan, so far as Bishop Reifsnider knows.

THE Bureau of Education is planning to open three industrial schools at central points in Alaska. This is the first effort ever made by the government to give the natives of Alaska an opportunity to obtain vocational education.

THAT good little magazine *Indian Truth* says that juvenile agricultural clubs have been organized on forty Indian reservations, with an enrolment of over 1,200 boys and girls.

Sanctuary of the Church's Mission

O GOD Triune, Thy Church today
In penitence before Thee kneels,
Mourning her years of slothful ease,
Her deafness to the world's appeals;
Divided where she should be one,
Enamored of a lesser strife,
Tithing the mint and cummin while
Men perish for the Bread of Life;
Hasten the time of our release,
Bring in Thy reign of truth and
peace.

Restore to us the vision, Lord,
Descend with fires of Pentecost;
Our tongues unloose, our hearts in-
flame,
To preach the Gospel to the lost;
Here at Thy feet our prayer is made,
Here life and wealth we dedicate;
Thy Kingdom come, Thy will be done,
Lord, Thy anointing we await;
Hasten the time of our release,
Bring in Thy reign of truth and
peace.—*Amen.*

FREDERICK EDWARDS, 1906.

CENTO FOR INDEPENDENCE DAY

FOR the kingdom is the Lord's, and he is the Governor among the people.
Blessed are the people whose God is the Lord; and blessed are the folk
that He hath chosen to Him, to be His inheritance.

Hearken, O Israel, unto the statutes and unto the judgments, which I
teach you, for to do them.

If thou shalt hearken diligently unto the voice of the Lord thy God,
to observe to do all His commandments which I command thee this day:

The Lord thy God will set thee on high above all the nations of the
earth.

FOR THE NATION

ALmighty God, ruler of all nations; forgive, we beseech Thee, our
shortcomings as a people. Purify our hearts to love and see the truth;
give wisdom to our counsellors, and steadfastness to our people; and bring
us at last to that fair city of peace whose foundations are mercy, justice
and goodwill, and whose builder and maker is God; through Thy son, Jesus
Christ our Lord. *Amen.*

FOR THE UNITED STATES

ALmighty God, we make our earnest prayer that Thou wilt keep the
United States in Thy Holy protection; that Thou wilt incline the hearts
of the citizens to cultivate a spirit of subordination and obedience to govern-
ment; to entertain a brotherly affection and love for one another and for
their fellow citizens of the United States at large. And finally that Thou
wilt most graciously be pleased to dispose us all to do justice, to love
mercy, and to demean ourselves with that charity, humility and pacific tem-
per of mind, which were the characteristics of the Divine Author of our
blessed religion, and without an humble imitation of whose example in these
things we can never hope to be a happy nation. Grant our supplication, we
beseech Thee, through Jesus Christ our Lord. *Amen.*

GEORGE WASHINGTON.

OUR Father, Who are in heaven, Hallowed be Thy Name. Thy King-
dom come. Thy will be done on earth, As it is in Heaven. Give
us this day our daily bread. And forgive us our trespasses, As we for-
give those who trespass against us. And lead us not into temptation;
But deliver us from evil: For Thine is the kingdom, and the power, and
the glory, for ever and ever. **AMEN.**

*PRAYER clears the vision; quiets the nerves; defines duty; strengthens
purpose; sweetens the spirit and fortifies the soul. The used forces
of nature are great; the unused forces of nature are still greater. Prayer
relates the soul to the infinite resources of the Divine. Jesus knew the
secret of strength. From prayer he went to face the great crisis; through
prayer He gained the victory. Can man do better than follow His example?*

CHARLES L. GOODELL.

Progress of the Kingdom

Our Missionaries in China Safe

CABLES to the Department of Missions give positive assurance that all our missionaries in China are safe. The Bishops are taking every reasonable precaution. They may be trusted absolutely to do everything necessary. Bishops Roots and Huntington had already started for this country when the situation became acute. Bishops Graves and Gilman will give up plans for attending the General Convention unless there is a decided improvement in the outlook. Meanwhile the women and children have been brought in to Hankow and Shanghai from some of the more distant stations. Our schools in Shanghai, Yangchow and a few other places have been closed and the students sent home. Thus responsibility for their welfare rests on parents rather than on the schools.

So far as the Chinese nation is concerned, internal disorganization and external aggression have produced a condition in which the popular mind reacts rapidly to Russian soviet propoganda on one hand and to violent statements from irresponsible hot-heads on the other. China has grievances, undoubtedly. They must have calm and sympathetic international consideration.

JOHN W. WOOD

CONVINCING evidence that the call to missionary effort is still potent in the hearts of the youth of the Church was given

**On the Way to
All the World** in the Church Missions House during most of mid-June

week. A splendid company of young men and young women—thirty-one of them to be exact—was assembled under the auspices of the Department of Missions to meet each other, to discuss common problems, to glean a vision of the whole Church at its task and then in a chorus of "God-Bless-You's" to start for distant and difficult fields of endeavor, there to consecrate time and strength and talent to spreading the Good News of Christ and of His Kingdom.

Mingling with these newcomers so

keen-eyed and eager for the great adventure, were veterans, home for furlough, all of them keen to encourage these recruits for the Church's army.

Here and there a pessimist may despair, here and there a loyal son or daughter of the Church may grow discouraged at the slow progress of Christian missions toward the conquest of the world. Here and there one may proclaim this an age too steeped in materialism and worldly ambition and cynicism ever to hope to keep alive so idealistic a dream as the actual conquest of all of earth's non-Christian peoples in the name of Christ the King. What a pity that all of these might not have mingled with this group so vital, so vibrant with the fine high spirits of youth, so eager for the task, so sure of success! Surely, amid the ma-

THE SPIRIT OF MISSIONS

terialism and in defiance of all the cynicism of the age, youth still waits in Upper Chambers and still is visited by Tongues of Fire, and still sweeps into hostile streets to proclaim the message of Resurrection and Redemption.

What a joy that after nineteen centuries the same fine courage that enabled the youth of that Pentecostal group to fling life away even in a holy cause still inspires the youth of the Church!

Can the whole Church do less than rally behind these gallant young adventurers? May they not feel as they reach distant scenes of labor that here at home stand eager and loyal ranks of us praying for them and giving of our stores that their hands may be strengthened for the glorious tasks they have undertaken in the name of Christ.

ONLY three months separate us from General Convention. The people of the Diocese of Louisiana and

especially our
Looking Toward people in New
General Convention Orleans are busy

as the proverbial bee. Providing for the entertainment of the five thousand men and women who flock to General Convention is a difficult matter. Arranging the mere mechanical details of meetings of every sort and kind and facing a world of other problems involved in seeing to the wants of the Convention itself has taxed even the greatest cities.

Indications at this time are that New Orleans will distinguish itself. Committees there are composed of the leading business men of the community, accustomed to large affairs. Practical problems are safe with them. Social problems and the sort of hospitality for which the Crescent City is famous are safely left to the women of the diocese and they have been busy for many months in a fashion that insures the utmost of comfort and pleasure for all concerned in this great gathering.

Personalities of particular interest invariably give distinction to each recur-

ring Convention. Two of these will contribute peaks of interest at New Orleans.

First will come Bishop Motoda of the Diocese of Tokyo, in the Holy Catholic Church of Japan. As all the Church knows, Bishop Motoda and then Bishop Naide of Osaka were consecrated on the heels of the great disaster that so tremendously affected the fortunes of the Church in Tokyo. The bishop will be in Europe upon an educational mission in September and will return to Japan via the United States, visiting New Orleans en route. His coming to this country cannot fail to rally in a particular way the loyalty of our people to this new and independent Church, the child of our own missionary enterprise. It requires no seer to predict for Bishop Motoda a greeting at New Orleans of extraordinary enthusiasm. His message—for surely he will bring one—will bring us face to face with the problems that confront him there, and certainly a new high peak of sympathy and cooperation will be the result of such presentation.

A second visitor in all probability will be Mar Shimun, Patriarch and Catholicos of the East, a seventeen-year-old lad of rare political and ecclesiastical distinction, now being educated in England as the result of very practical interest in his welfare taken by the Rev. Dr. William C. Emhardt, secretary in the Foreign-Born Americans Division of the Department of Missions of our Church.

Readers who may be interested to learn more of this lad and of the Church he represents will do well to follow the series of articles by Dr. Emhardt in *Travels of a Secretary in the Near East*, now appearing in THE SPIRIT OF MISSIONS. Our increasingly important contacts with the various ancient Churches of the Near East open a field of eminent responsibility. This young visitor will serve to make this fact more apparent. Beyond doubt a cordial welcome awaits him, to be succeeded in all probability by an era of

greater helpfulness toward his stricken people.

Many other "high lights" will dignify the Convention, but with New Orleans and its people as hosts and with these two as guests against a background of the serious legislative tasks confronting the Convention, this promises to be among the most notable gatherings in recent trienniums.

HUDSON STUCK won an abiding place in the heart of the Church as a missionary of exceptional courage and consecration.

A Tribute to Hudson Stuck The story of his achievements in Alaska not only insured to him a niche among our lesser saints, shall we say, but won for the whole Alaskan missionary enterprise the sustained devotion of the Church.

In thinking of him in these terms, however, we are apt to overlook the fact that this exceptional servant of God made his mark as well in other realms. In the literary realm he won high distinction and his books have become classics of Alaskan exploration. As an explorer he won fame as well, and to this day and for many a day to come those who proclaim red-blooded achievement will celebrate the conquest of Denali by Hudson Stuck as among the very rarest of achievements accredited to man's intrepidity. On June 7 last occurred the twelfth anniversary of this event. Churchmen will read with interest the following which appeared in the editorial columns of the *Washington Star*:

This day, June 7, is the twelfth anniversary of an event that is not kept on record on the tablets of the memory of many people, and yet an event that should be commemorated as one of the notable achievements of man. On this day twelve years ago, June 7, 1913, Hudson Stuck, archdeacon of the Yukon, made the first known ascent by man of that great mountain mass in Alaska known by the Indians as Denali, but named, in honor of an American President, Mount McKinley. Archdeacon Stuck had been sent to the Far North for missionary work by his

church, a service which he rendered eagerly and effectively. The climbing of Mount McKinley was not in line of his missionary labors. It was in pursuit of a hobby, a form of recreation. He was granted permission by his bishop to use a part of his vacation during the summer of 1913 in this endeavor. He organized a party of four, taking a month in going from the camp at the base of the mountain to the summit, 21,000 feet above the sea, the highest point on the North American continent. Others had tried to climb Mount McKinley but had failed. One man had claimed its conquest, and had shown photographs to prove his claim. Later, when he was detected in an even greater fraud, it was demonstrated that he had not achieved the summit of Denali. To Archdeacon Stuck, who died in 1920, has been given the honor of being the first to reach the apex of North America, and it is well on this day of anniversary to recall his achievement as one of intrepid courage and great skill.

A PERSONAL preoccupation suggests this comment. Thousands of us between July and September must choose a college for

Concerning Choice of a College son or daughter. Here is a serious problem and those who face it will find judgment

severely taxed amid the stress of conflicting appeal and opinion. So far as the boy is concerned may we urge that serious consideration be given to the claims of our Church colleges. Small groups, more intimate contacts, more wholesome personal influences exerted by spiritual as well as intellectual leaders, an atmosphere of sincerity, promise sound character building and preparation for lives of dignity and worth.

All of this applies to St. Stephen's, Trinity College, Hobart College, Kenyon College and the University of the South.

At the same time preparatory schools are being chosen. We speak a word for Church schools for girls and boys—ninety of them scattered throughout the country.

The Department of Religious Education at 281 Fourth Avenue, New York, will gladly provide information for those now facing this problem.

The National Council

Is the Board of Directors of the

DOMESTIC AND FOREIGN MISSIONARY SOCIETY

Which Is Composed of All the Members of the

Protestant Episcopal Church in the United States of America

Presiding Bishop, The Rt. Rev. Ethelbert Talbot, D.D.

and is also the Executive Board which carries into execution the general lines of work prescribed by

THE GENERAL CONVENTION

Whose membership includes all the Bishops of the Church, four clerical and four lay deputies from each diocese, and one clerical and one lay deputy from each missionary district. The General Convention meets triennially, the next session being in New Orleans in October, 1925

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Address all communications to the Church Missions House, 281 Fourth Avenue, New York, N. Y.
Telephone number for all Departments, 3012 Gramercy

The National Council

The National Council meets regularly five times a year. Its work is conducted and promoted through the Departments of Missions and Church Extension, Religious Education, Christian Social Service, Finance, Publicity and Field, and the Woman's Auxiliary. Under the Departments there are Divisions, Bureaus and Commissions.

All communications for the Council, or for any Department, Auxiliary Division, Bureau, Commission or officer should be addressed to the Church Missions House, 281 Fourth Ave., New York, N. Y.

All remittances should be made payable to Lewis B. Franklin, Treasurer.

Missions and Church Extension

John W. Wood, D.C.L., Secretary

Across the Secretary's Desk

IF Alaska has a center, it is Tanana where the Tanana River flows into the Yukon. "Look at the map and see for yourself," as Archdeacon Stuck used to say.

Our Church carries on work in two centers, one in the white town and one in the Indian village, three miles away. Mr. A. G. Fullerton, our lay missionary, sends from this remote outpost of the Church, an Easter offering of \$76.75, \$15 from the white mission and \$61.75 from the Indian mission and its Sunday School. Mr. Fullerton apologises for the smallness of the Indian offering, but explains that, "the Indians have had poor luck trapping this winter. I think," he continues, "our worst enemies and hardest to fight are the 'bootleggers'. Many of the Indians will drink and won't tell where they get it."

It is a shame to have a "rum row" on the Yukon as well as on the Atlantic Coast.

ALL the world has its eyes on the international settlement at Shanghai at present. It is one of the best governed municipalities in the world. This letter, published in one of its English language daily papers, explains in part why it is sometimes not difficult to arouse the indignation of students towards foreigners.

Sir.—Knowing that your paper publishes letters of interest to the public, I take the liberty to address you the following. Last night, December 25, the greatest of the great festivals, Christmas Day, I accompanied my friend on a walk in the public garden. It is unfortunate that such a public place was occupied entirely by poorly-dressed foreigners, women and men. Besides, there were groups of sailors. Judging from their appearance many of them had been drinking. While I

was walking, a sailor, all of a sudden, stretched his hand and tried to catch my hat by force. At that moment, I neither looked at them, nor did I speak anything about them. Had I not been a little nimble, I think, my hat would probably have been lost. I see no reason why that blue-jacket should do such an act in front of a student without any cause. It is a matter of common knowledge that sailors, intoxicated, could easily do harm to not only to Chinese but also to foreigners. By means of this letter, it is the writer's sincere hope that the so-called blue-jackets will behave nicely the next time.

A Young Student.

One of our veteran missionaries in Hawaii is about to start on a furlough after several years' service on one of the smaller islands. A daughter has been in this country for education. From his ocean-girt home he writes, "We are looking forward so eagerly to seeing our daughter and having her with us this summer. It will be an almost indescribable pleasure to see and be on the mainland again after an absence of ten years." Such an experience helps one to understand something of what must have been in the thought of St. John on Patmos when he wrote, "And there was no more sea."

DURING his spring visitations Bishop Graves confirmed in the single month of May 190 persons. He also consecrated two new churches in Daung-Kheu and Koen-loo, stations where no foreign workers are resident. In both instances almost all the money for the new buildings was given by the Chinese.

THE SPIRIT OF MISSIONS

Foreign-Born Americans Division

The Rev. Thomas Burgess, Secretary

A Questionnaire

THE following questionnaire has been sent out by the General Convention Commission on the Study of Alien Races with a letter signed by Bishop Talbot, as Chairman, requesting that the recipients fill out and return the blanks to 281 Fourth avenue.

By June 10th over a thousand replies had been received, graphically showing the remarkable work that is being done by rec-

tors in our parishes all over the Church.

There is great need that the General Convention have as complete a report as possible, and the Commission earnestly requests that those clergy who have not had opportunity to fill in and return these blanks, do so now.

We suggest that the following blank be filled out and sent in by those who have not already done so:

Diocese
City or Town.....
Parish
Rector

HOW EACH PARISH IS REACHING THE FOREIGN-BORN AND THEIR CHILDREN

Please mail at once to Commission to Study Alien Races, 281 Fourth Avenue, New York. Answer Yes or No.

- 1. Is your parish or any of its members in any way in touch with the adults or children of foreign birth or parentage?
a. By pastoral ministrations?
b. By friendly contact or service?
c. Any attending your services?
d. Any who have become regular communicants?
e. Any in your parish organization?
f. Other ways?
2. Are there any American children whose parents or one parent are foreign-born or children of foreign birth in your Church school?
3. Have you friendly relations with foreign race clergy or parishes?
4. Is your church or parish house used by any visiting foreign clergy?
5. What is the predominant attitude in your parish toward the foreign-born and their children? Antagonistic? Indifferent? Patronizing? Friendly?
6. What races are you reaching?

Educational Division

William C. Sturgis, Ph.D., Secretary

Sore Muscles and the Remedy

THE Church has recently picked up in the street or somewhere a most deplorable phrase—"slogan," I believe, is its popular name in some quarters—Give till it hurts. The phrase is a pernicious one. It is subversive of the very first principles of Christian giving.

The desire to get money is a natural and inherent quality of human nature, but the desire to give away money is not natural. St. Paul insists that the spirit of liberality is a grace, that is a direct gift of God like purity or faith or any other Christian virtue, to be had for the asking and to be developed by exercise, but not to be looked for in human beings by nature.

I was recently present at a Diocesan Convention when the clergy and laity alike seem-

ed to be suffering acute pain. They had been hit by the Budget and Apportionment, those two missiles of General Convention which always seem to find tender spots in the parochial body. As a listener to the complaining discussion, I couldn't help feeling that if God Almighty loves a cheerful giver, even His love must be undergoing a pretty severe strain. Evidently the trouble here was that an unused and inert spiritual muscle was being called into action, and the result was naturally painful.

For years, I have practiced the famous exercises known as "The Daily Dozen". I well remember how sore I was the second or third day after I began. Even though I started carefully, I became aware of the painful presence of certain muscles, of the

THE NATIONAL COUNCIL

very existence of which I had not previously been conscious. I was exercising "till it hurt". But common sense told me that that wasn't the aim. The aim was to go on exercising regularly till it stopped hurting and I had the full, painless, and cheerful co-operation of those muscles to the healthful advantage of my whole body. And that result came as I stuck to the job of exercising moderately, regularly, and daily. I gained in general health, and my body, though somewhat ancient, is proving capable of a considerable degree of steady strain.

The same is true of the spiritual muscle of liberality. The constant money "drives" to which we are being subjected now-a-days, hurt like fury. We are constantly being "touched", and we naturally squeal—quite naturally, because we are being touched on a muscle which has never been exercised properly. I doubt whether the majority of Church people have ever prayed seriously for the grace of easy and cheerful giving; that particular muscle is inert and unresponsive; it shrinks from a punch or a drive; the spasmodic Every-Member Canvass is a cruel stroke, and the red side of the envelope an unbearable pressure. So the man gives (perhaps) till it hurts, and then composes his features until the next punch comes. As a matter of fact it is exceedingly rare to find a rich man who really does "give till it hurts"—who, by reason of his giving, is obliged to alter his manner of living to any material and observable degree. But the common-sense principle for all Christians, rich and poor alike, whose liberality is undeveloped or exercised painfully, is obviously not "Give till it hurts", but "Give till it stops hurting". Exercise will do it.

Now I would make the following suggestions in the matter of exercising, and gradually bringing into play, this unused muscle of liberality. *These are for beginners only.*

First. Begin with great moderation so as to avoid any strain. *One cent a day—no more, whatever your ability or desire.* The amount is not the important thing; the object is the establishing of a habit; and it is more effectively established if the sum set aside daily is a trivial one and, therefore, is not a serious factor at first.

Secondly. Make this daily setting-aside of one cent an *absolute rule* permitting no deviation. If at home, put the cent in a convenient box where you see it as a reminder when dressing. If traveling, put it in a separate purse. If you forget a day, begin over again. On Sunday put the seven accumulated coppers in a duplex envelope, dividing them between the two sides as you will.

Thirdly. Continue this regular process of a cent a day as long as proves necessary to confirm it as a habit. A month may be sufficient; but it must be a month of con-

secutive days without the break of a single day. Two coppers on one day to make up for a forgotten day are fatal to the scheme.

Fourthly. Having established the *habit* of giving, very gradually increase the *amount*. Again, avoid straining the muscle. There will be a temptation to increase too rapidly. Avoid it. I would not advise, for the second period of a month or more, an increase of more than one cent. Make it a daily two cents, regularly and diligently set aside. You will find the process burdensome and irksome. So is all practice. But it pays in the end; especially when, as in this case, it is practice in acquiring a Christian virtue. Moreover you may get some small degree of satisfaction from recalling that, when you reach two cents a day, in case you divide equally in your envelope you are contributing exactly the average amount per communicant which is contributed by the Church to the whole work of the National Council. This is really an accomplishment, even though you are still far short of the average weekly gift of our communicants for all Church purposes. That amount is about 65 cents; in time, you might reach this without discomfort.

Fifthly. After the first three or four periods of this regular and slowly increasing exercise of the muscle of liberality, you will find that the eagerness to exercise it more fully is also increasing, to such an extent, perhaps, that, weighing one thing against another, you may decide with cheerfulness that some comparatively less important luxury of a merely personal nature can be given up, so that you may more freely indulge in the luxury of giving. I say "merely personal", because you have no right to indulge yourself in giving to an extent which entails unwise or unwilling sacrifice on the part of those dependent on or associated with you. This is important. The limit of the regular and systematic exercise of the muscle of giving, must be how much can be done with cheerfulness and without causing discomfort to others.

It should be noted that the system of habitual giving, here proposed, is not to be applied immediately as a substitute for the prevailing system of occasional giving. While the one is in process of adoption and is still on a small though increasing scale, the other must be continued, though possibly on a correspondingly decreasing scale. Eventually, when the new system is established, the old practice of occasional giving will be found to be unnecessary except in some special emergency. Moreover, the new system will produce more than the old, and will require less effort and no resulting pain.

I am not forgetting the fact that all of us are, from time to time, put to the strain of extraordinary giving for special aims. This will do no great harm provided we make absolutely certain that such extra ef-

THE SPIRIT OF MISSIONS

fort affects, in no wise, our regular exercise. If we can do both without pain, so much the better, but the spasmodic effort must not be of so excessive a nature as to interfere with our regular exercise. This is fundamental. And the beauty of it is that regular exercise does enable a man to do extraordinary feats with comparative ease, at least without its hurting unduly. Moreover the occasional great effort does react helpfully on the general muscular condition if the two are coördinated.

Finally, I exercise a muscle in order that it may be of more use in the economy of my whole body. To develop a muscle which is of no particular use anyway, is a sheer waste of time. I have no doubt that, by practice, I could train muscles which would move my ears. But what's the use? I want to develop a useful muscle, and to that end I must know what special service that muscle is to be put to. So with Christian giving. I want to know the precise things which my trained muscle of liberality is going to enable the Body of Christ to accomplish. There is too much loose generosity in the Church—unintelligent giving—money handed in because the rector asks

for it, or because a certain Sunday or a certain Season has come around again, etc., etc. This is not evidence of a well-trained spirit of Christian liberality. Our people need to inform themselves precisely and fully as to just what multitudinous tasks the Church has on her hands, the world over, near and far. Only on the basis of such information can I place my spiritual muscular energy where it will best serve a particular or general purpose of the Body. One learns how to give in order to give intelligently; and in these days of surveys and textbooks and programs and conferences and Christian nurture and study classes, no man, woman or child in the Church has the smallest excuse for the possession of a spiritual muscle so untrained that a touch makes it hurt, or so ill-adjusted that it remains uncorrelated with its proper use.

When Christian people realize that liberality is a Christian virtue to be acquired by asking for it and to be developed by regular and systematic exercise, then there will be no further need for campaigns and drives with a punch to them. Then there will be no talk of "giving till it hurts", because the stage of hurting will have been passed.

Field Department

The Rev. R. Bland Mitchell, Executive Secretary

To Hold Conference on Church Work at General Convention

TO meet the many demands from the field, the National Council has authorized the Field Department to call a Conference on Church Work at New Orleans, at the time and place of General Convention. This Conference will serve as an opportunity for the exchange and improvement of methods of work employed in dioceses and, in particular, parishes. The sessions of the Conference will be held at a time when they will not seriously conflict with the sessions of General Convention.

This does not mean that the dioceses will be asked to send additional delegates to attend the Conference for it is not expected that the Bishops will feel it necessary to do more than appoint a man and woman from those who are already elected or appointed by the dioceses to represent the dioceses at the Convention. In other words, the Field Department is anxious to have two authorized representatives from each Diocese and Missionary District, a man and woman, who will represent the "working forces" of the Diocese with a view to bringing back to those forces in the diocesan and parochial organizations any benefit they may have de-

rived from the Conference on Church Work. This, however, does not exclude any other deputies or delegates from the dioceses for, of course, everyone will be welcome and it is hoped the sessions of this Conference will appeal to a great number of men and women interested in the work the Church.

The program has not been entirely worked out but there follows a tentative program which gives the names of the presiding officers and the subjects to be discussed. The leaders of the topics will be mentioned in the next issue of THE SPIRIT OF MISSIONS. It is hoped that many of the readers will call this Conference to the attention of those in the diocese who are planning to attend General Convention.

"I saw in the *Alabama Churchman* that our parish is behind in paying its quota. Enclosed find check for \$10.00 to help pay up."

This man is a wage-earner in one of our large steel mills. He does not receive a large salary, but he tithes, and so he is able to pay not only what he pledges but also to make up for those who fail to do so.

THE NATIONAL COUNCIL

Tentative Program for Conference on Church Work

To be Held Under the Auspices of the Field Department of the National Council

Place: Auxiliary Hall (Jerusalem Temple), General Convention, New Orleans.

Sessions: There will be two, and perhaps three, sessions.

I. Saturday morning, October 10, 11:00 to 1:00.

Subject:

Coöperation in the Church.

Chairman: Mr. Lewis B. Franklin, Vice-President of the National Council.

Mr. Franklin will speak on the subject of coöperation among organizations and agencies of the Church from the national point of view. Two other speakers will lead the discussion on (1) coöperation in the diocese, and (2) in the parish.

II. Saturday morning, October 17, 11:00 to 1:00.

Subject:

Building a Parish Program of Work in the Five Fields of Service.

Chairman: Miss Elizabeth Matthews.

There will be two other leaders of the discussion who have had wide practical experience in building programs of work for dioceses and parishes.

III. The third conference will be called if and when necessary on any subject decided by those in conference. The following topic is suggested:

The Parish Council, Its Purpose, Value and Organization.

Ample opportunity will be given at all sessions for free and frank discussion from the floor. Every effort will be made to avoid having a "set program."

What Another Bishop Thinks of the Church's Mission

Excerpt from first Diocesan Convention Address of the Rt. Rev. F. A. Juhan, D.D., Bishop of Florida

AS I see it, the Church's Program is nothing less than the determination on the part of our Christian leaders to use the power of God—which the Church has—to fulfill the purposes and realize the promises of God. Our religion is not a Christian religion unless it is setting itself squarely before the task of saving the world from fear and sin and death. Jesus stood in the midst of that little, contracted, out-of-the-way province of Palestine. He had an obscure company of rough fishermen and peasants around Him. But they were loyal and they were obedient. He looked out over them into the immeasurable stretches of time and space and His parting injunction to them, which we commemorate at this season, was this, "The field is the world. Go preach the Gospel to all." Not Palestine, not Jerusalem, but the world, and "Lo, I am with you always even unto the end of the world." I am depending on you and men like you who will not fail. Because I am with you, therefore all power is given unto you. There He stood, the only man of his time that looked out over the dividing fences of home and family and business and country into all the world and proclaimed that the world was God's and that God wanted the lives and souls of men regardless of race, and color, or condition, and that as sons of God, each and all are entitled to His love and salvation and guidance.

From that time to this, it has been the Christian Church's responsibility to bring

the world to Him. That was His command and it is the command that the Christian Church must obey and not argue about. We as individuals may choose whether or not we will be Christians, but once having chosen to follow Him, once having realized that Christ is man's greatest need and helper, we have no alternative with regard to our missionary responsibility. Even if our Lord had never given the command, "Go ye into all the world and preach the Gospel to every creature," the duty would be no less real. For the follower of Christ and the recipient of Christian blessings to refuse the responsibility of giving to others that which they have received is not only ingratitude, but disloyalty to the unmistakable purpose of Jesus Christ our Saviour. Missionary responsibility and obligation for it upon the Church, rests upon the character of God, on the universality of the Gospel, on the need of humanity.

Therefore the Great Commission does not create a responsibility, it only states it. The field is the world. He is waiting for the whole Church to say, "The world is our field." That is the proposition which the Program of the Church presents to the Diocese of Florida today.

"It is a sad fact that the state of mind of the clergy who are in direct touch with the people is a much larger factor in the ability of the parishes to pay than the dollars in the people's pockets."

THE SPIRIT OF MISSIONS

Speakers' Bureau

Miss Jean W. Underhill, in Charge

FOLLOWING is a list of missionaries now in this country who are available for speaking engagements.

It is hoped that, so far as possible, provision will be made for the travel expenses of the speakers.

The secretaries of the various departments are always ready, so far as possible, to respond to requests to speak upon the work of the Church. Address each officer personally at 281 Fourth avenue, New York City. For names see page 440.

Requests for the services of speakers, except Department Secretaries, should be addressed to Speakers' Bureau, 281 Fourth avenue, New York City.

Note: The Bureau cannot guarantee that a speaker is available at every place in the Province indicated after his or her name.

CHINA

The Rev. F. G. Deis and Mrs. Deis (Province 5).

Prof. C. F. Remer, Ph.D. (Province 1).
Rev. and Mrs. Paul Maslin (Province 8).
Dr. C. F. S. Lincoln (Provinces 1 and 2).
Miss Lucy Kent (Province 2).
Rev. J. S. Tsang (Province 1).

CUBA

The Rev. W. W. Steel (Province 3).

JAPAN

Bishop H. St. G. Tucker (Province 3).
Rev. J. H. Lloyd (Province 3).
Rev. C. F. Sweet, D.D. (Province 2).

MEXICO

Mrs. Charles H. Boynton (Province 2).

NEGRO

Archdeacon Russell (Province 3).
Rev. S. W. Grice (Province 3).
Archdeacon Baskerville (Province 4).

PORTO RICO

Rev. J. W. Denness Cooper (Province 2).

Christian Social Service

The Rev. Charles N. Lathrop, Executive Secretary

The Completed Circuit

YOU are fairly well justified in saying about a man in jail that he is probably mentally subnormal. Recently twelve hundred and eighty-eight inmates of thirty-four jails and penitentiaries were studied by psychiatrists, psychologists and social workers. They found that of the twelve hundred and eighty-eight, only one-fourth were mentally normal. There is no reason to believe that these thirty-four institutions or their inmates are not typical. Ponder the significance of this.

For the system of handling the man assumes that he is mentally normal! What is the sense of putting on probation or on parole a man who is probably incapable of understanding or being affected by the philosophy of probation or parole? What is the sense of severe punishment for a man who is probably incapable of benefiting by it? "Severe punishment, probation, the indeterminate sentence (as now provided), parole, occupational training, all assume," says the report on these thirty-four institutions, "that the average prisoner is a 'normal' individual who may profit either by punishment or by the opportunities given him to 'reform'. An examination of the prisoners does not warrant such an assumption."

It is like jailing a man for having a

broken leg, and sentencing him to walk so many miles a day.

At this point there are explosions from those who gather under the banner of the good old times of long ago. Then a thief was a thief, not a psychopathic. They did not know these new-fangled terms for allowing a man to escape the just rewards of his nefarious deeds. They called a spade a spade and treated it accordingly. And so on and so on. It is also true that in those days their treatment for the insane was molten lead poured down the spine, but that is an aside. Those good old days when we did not "coddle" prisoners, are still with us, and with what result? Do they restore the offenders to society rehabilitated? Is society no longer in danger from these men after they have completed their sentences? That would be the object, would it not? Either society should be protected by the complete removal of offenders, or the offenders should be rendered fit to return to society.

What says the report? It finds that sixty-six per cent of the inmates studied were recidivists. That means they had been arrested before. The study showed that the number of arrests varied from two to fifty times! We do not arrest a man for having typhoid fever, and if we did we would not suggest giving him a beating so that he

might learn not to have it again. And yet that is what we are doing in our system of punishment. We are arresting mentally sub-normal persons, and giving them a treatment which brings them back again.

Why do not the authorities do something about it? They do. This very study we are quoting from was made at the instance of the New York State Commission on Prisons. But they cannot do much without

you and me. They can find things wrong and propose means of righting them, but unless you and I are sympathetically interested nothing will happen.

Here is an interesting way of getting interested. Become acquainted with Bernard Shaw. He has written a book called *Imprisonment*. You may buy it from the publishers, Brentano's, or from the National Council for seventy-five cents.

Woman's Auxiliary

Miss Grace Lindley, Executive Secretary

The United Thank Offering

NEW ORLEANS, Thursday, October 8, 1925. That is a place and a date which is already stirring the hearts of many women in the Church and those who understand would so like to interest every woman in the Church. Suppose we do it? At least let us try! Let us tell these-to-be-interested fellow Churchwomen of ours the following facts and ask them some of the following questions:

I. What is the United Thank Offering?

II. What does it do?

The name of the United Thank Offering tells remarkably well what it is. Each word of its title describes a phase of its purpose and power.

United It is a fund of money gathered from Churchwomen everywhere, North, South, East, West, Europe, Asia and North and South America. It comes from women of many races and all climes who are *united* in a common act of prayer and gift-giving.

Thank This money comes from *gifts*, not dues or taxes. It is given as an expression of *thanksgiving* to Almighty God for daily mercies or for some great blessing or perhaps in memory of some valued anniversary. It is a gift placed in the Loving Father's hand by a thankful child.

Offering Beside being a fund given by a united company of thankful women, this fund is given as an act of worship. It is an offering of praise and thanksgiving. It is an offering in which the gift and the giver are closely bound together.

At the time of the meeting of each General Convention of the Church, a service of Holy Communion is held at which is presented the United Thank Offering of the women of the Church. Present at this service are representatives of every diocese and many missionary districts. These representatives bring the gifts of the women from the parishes far and wide over the whole Church.

I. Perhaps the best answer to the first question, "What is the United Thank Offer-

ing?" may be expressed by saying that it is a fund of money which is a *channel* through which may flow an expression in money values of the love and thankfulness of all the women of the Church.

II. The second question, "What does the United Thank Offering Do?" brings us to the consideration of how this fund of money is used.

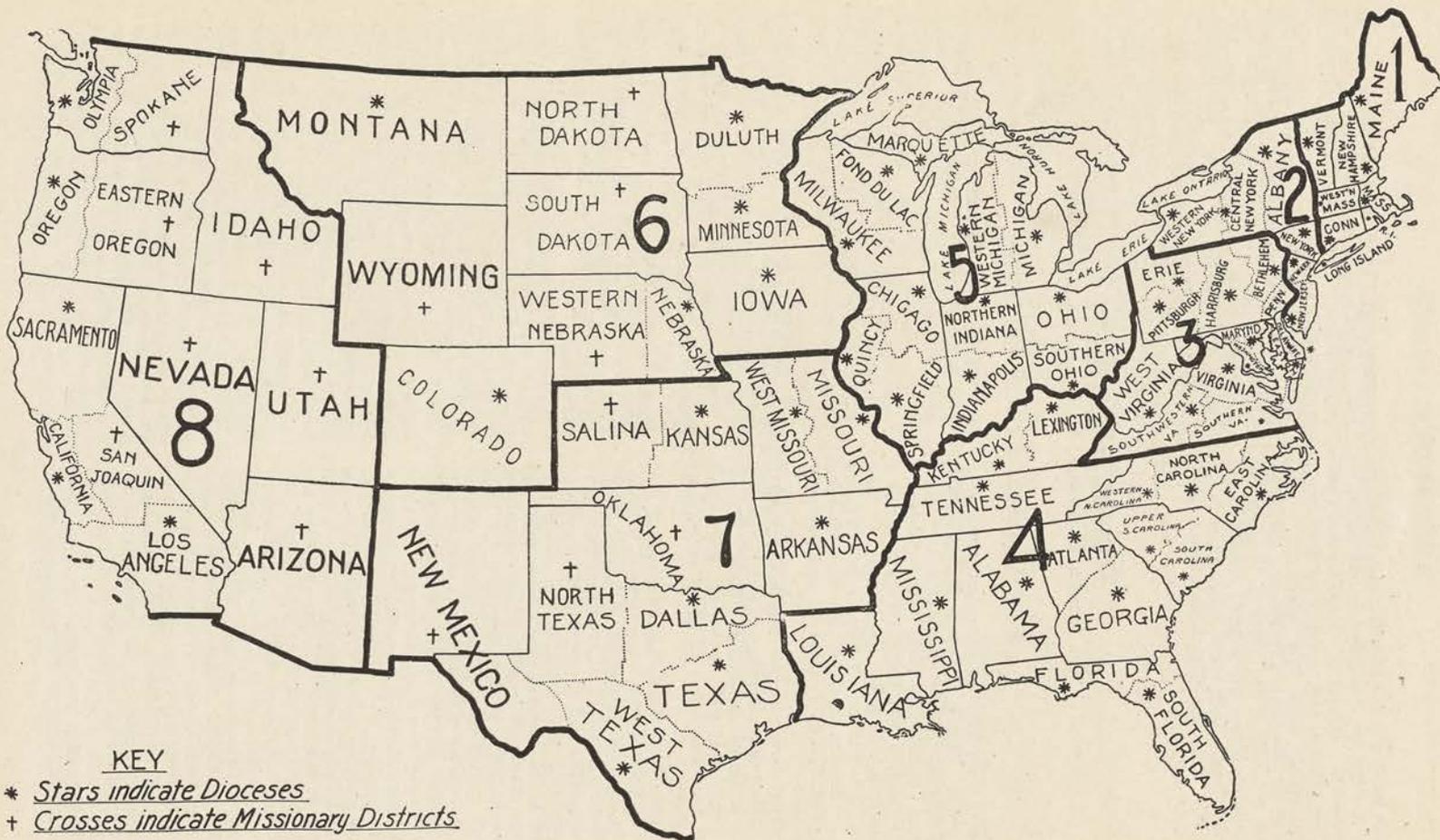
It is spent for the support of trained women workers in the Church's work. At the present time there are 203 such women in the mission fields of home and abroad.

Beside supporting trained women workers, part of this fund is used for scholarships for young women who desire training to fit themselves suitably for service in the Church. At present five young women are receiving scholarships. The demand for these trained women workers is increasing each year.

A third use made of this fund is to support retired women workers. This is a very real need. The salaries that have been paid to women workers in the Church during the past twenty-five years have been too small to make possible a savings account for the years of retirement. A means of support should be provided for these valiant soldiers of the Church during the sunset years of their lives. One-tenth of the offering made at New Orleans in October will be set aside and added to the permanent trust fund for this purpose.

A fourth use of this fund is for the erection or repair of buildings in the Mission Field.

These statements are taken from our newest United Thank Offering leaflet. This has been written by Mrs. William E. Gardner, and it will be a great help to us in our efforts to interest other women. We have quoted only the first paragraphs of the leaflet, but we may be able to quote more in later numbers of *THE SPIRIT OF MISSIONS*. Order the leaflet by asking for W. A. No. 114. Price 2 cents each: \$1.50 per 100.



MAP OF UNITED STATES SHOWING PROVINCES

The New York Training School for Deaconesses

Prepares Women for Religious Work as Deaconesses, Missionaries or Trained Workers in Religious Education and Social Service. Address

DEACONESS DAHLGREN or
DEACONESS GILLESPIE
St. Faith's House, 419 West 110th Street
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Academic Year Begins October 1st

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LATE PUBLICATIONS

of MOREHOUSE PUBLISHING CO.

Manual of Intercessory Prayer

With an Introduction by the Rt. Rev. W. W. WEBB, D.D., Bishop of Milwaukee. Boards, 40 cts. Leather, round corners, gilt edge, \$1.00.

Made with narrow page, vest-pocket style. Contains a number of General and Personal Intercessions, various Intercessions for the use of Priests, Collects of national Church organizations and those used by the Associates of Religious Orders, with blank pages for names or for writing additional prayers.

De Mille's Pocket Parochial Register Or, Rector's Private Record

By the REV. J. H. HOBART DE MILLE. Ninth Edition, Revised, 232 pages, bound in red leather, \$2.00.

For many years this book has been out of print. The older clergy have never forgotten it, and a continual stream of requests for its re-issue has been coming to us during these years. In slightly changed form—a longer page—and with some new features, it has, therefore, now been newly published.

The book contains the pages for the private memoranda of a parish priest—his visits, data as to individuals, memoranda as to private offices to be entered into the Parish Register, general memoranda, etc.

That it is invaluable to the parish clergy is evident from the continued demand for the book long after it had gone out of print.

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