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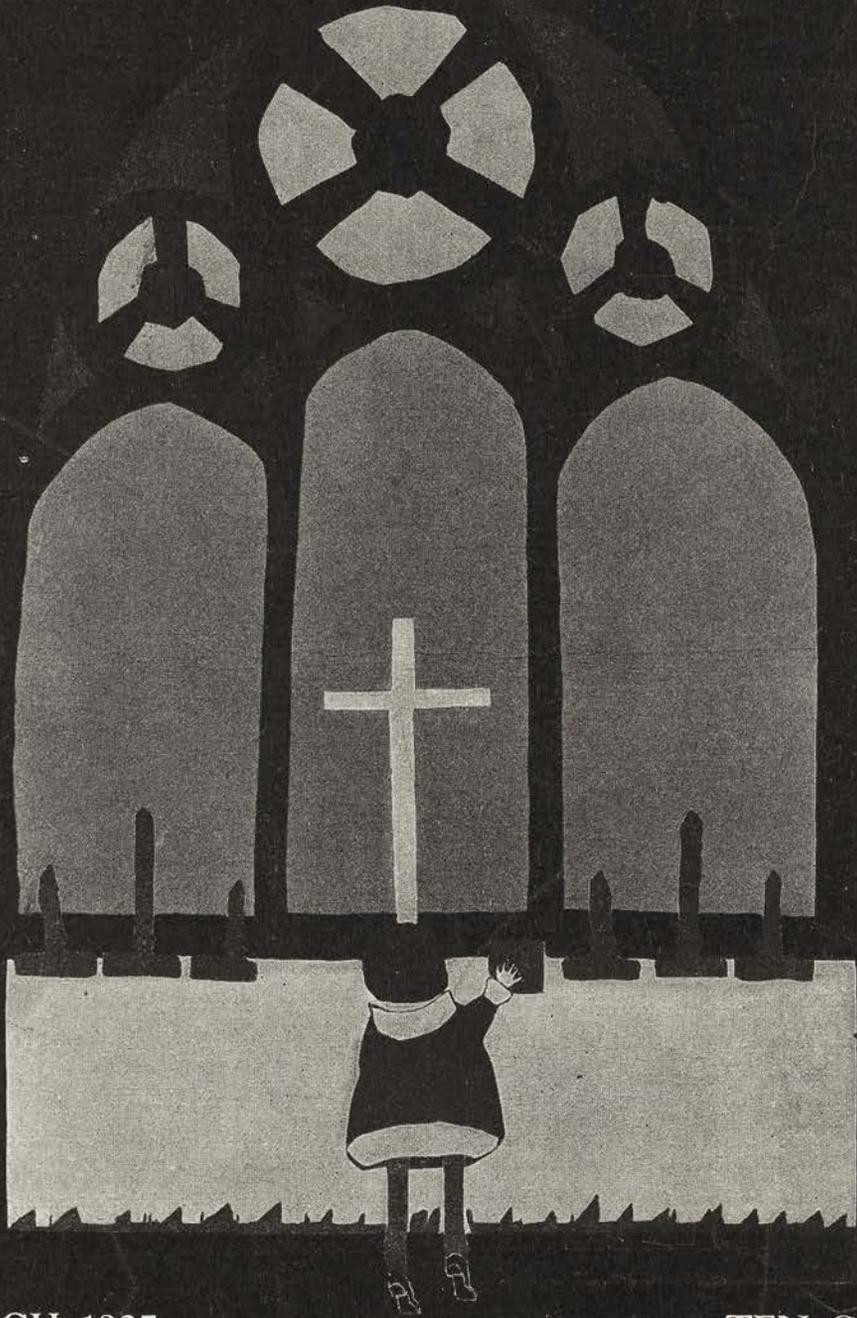
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MARCH 1927

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The Spirit of Missions

THE REV. G. WARFIELD HOBBS
Editor

KATHLEEN HORE
Assistant Editor

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MARCH, 1927

No. 3

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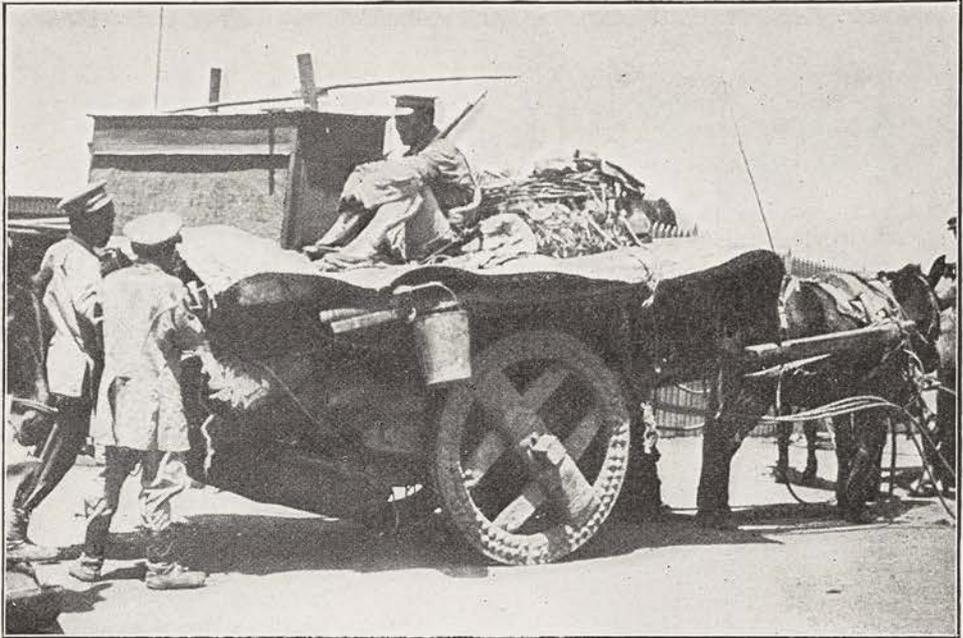
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SUPPLY TRAIN OF THE ARMY OF WU PEI FU

Hundreds of these carts were to be seen around Peking when the center of the war in China was in that region



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SCENE IN THE HEART OF THE CITY OF SHANGHAI

The Yeng King Fang Bridge crosses a river which flows through the city of Shanghai and is a great highway of commerce

A Bird's-Eye View of the Situation in China

Recent Developments Reviewed in the
Light of the News from the Field

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

Executive Secretary of the Department of Missions, National Council

CHINA'S kaleidoscopic changes cannot be recorded in a monthly magazine. All that can be attempted is a broad outline of the situation.

Politically, two movements are under way. The conflict between North and South for the control of China has entered upon a new and possibly a final stage. The southern army that captured Wuchang last October has turned eastward, with Shanghai as its objective. Its headquarters seem to be in Nanchang in Central Kiangsi. Its leader, General Chiang Kai-shek, is reported to be sick and to be seeking health at Kuling, eighteen miles north, where missionary families find relief from the intense summer heat of the Yangtse Valley. In Chinese political parlance a sinister significance often attaches to that word "sick".

A second army has been moving northwards from Canton through Fukien towards Shanghai. Its progress has been disputed by General Sun Chuan-fang. After suffering some minor reverses he seems to have been able early in February to defeat and drive back the Cantonese.

These conditions have led to a realignment of Chinese militarists. General Feng Yu-hsiang, still a shadowy figure somewhere in the northwest, is said to be ready to join Canton, but has sent word that anti-Christian activities in the Wuhan area must cease. Chang-Tso-Ling, who dominates Peking, and Wu Pei-fu, who disappeared into Honan province after the reverses at Wuhan, seem ready to make common cause against Canton.

Wu is supposed to be preparing to march eastward to support General Sun's defense of Shanghai. The party

that holds Shanghai can largely control China. Occupation of Shanghai involves two things—the control of the Yangtse, practically the only highway into Central China, and the control of financial resources through the receipts of the Shanghai custom house.

In its external features the political situation is not so simple. Chinese feeling is still concentrated largely against Great Britain and is apparently stimulated by Russian Soviet vindictiveness. On the surface there appears little coöperation among the Western Powers in trying to solve the Chinese puzzle. Negotiations with the South are resented by the North, and vice versa. The long-drawn-out conversations between the Cantonese Minister of Foreign Affairs at Hankow and the Counselor of the British legation have so far resulted in little except some very clever diplomatic notes from the Cantonese minister, which bear the marks of a Russian pen.

The fact that the United States holds no territorial concessions is being generally emphasized as a factor in American policy in dealing with the present situation, and is a partial explanation of the more kindly feeling of the Chinese towards the United States. In justice it should be remembered that a large majority of American business men live in and have their offices within concession areas administered by Europeans. In some instances American missions have title to, or occupy by virtue of long leases, property within concessions. So far as our own mission is concerned such property is used for residences of missionaries, for churches of Chinese congregations, for schools and hospitals.

Meanwhile under the advice, and sometimes the instructions of consular authorities, foreign business men and their families and members of the missionary staff have been leaving the more remote points in Western and Central China for Hankow and Shanghai. This has been made necessary, in part at least, especially so far as Central China is concerned, by the fact that the Cantonese army has been followed closely by aggressive representatives of the radical wing of the Kuomintang or Nationalist Party. They have aroused and organized anti-foreign and sometimes anti-Christian feeling. Many unreasonable economic and educational demands have been made.

Peaceable gatherings for Christian worship have been broken up. In Siangtan, Hunan Province, two of our catechists, conducting a Sunday service, refused to permit a group of intruders to convert the meeting into a communist demonstration. They were rushed off to jail and kept there forty-eight hours. They used the opportunity to tell the prisoners of Christ.

Having established itself in Central China the Canton government has issued regulations with regard to private schools, which supersede, in that region, the regulations issued by Peking a year earlier. At another time further information will be given concerning these regulations. Meanwhile the Department of Missions has recorded its conviction that it is not practicable to operate our schools under them. It has assured the Bishops in China of its readiness to consider any plans for the schools upon which they agree.

Occasional sensational press cables may easily give uninformed people in this country the impression that Christian work in China has largely collapsed. Such statements and interferences are wholly unjustified. In most sections the missionary work of the various communions goes on vig-

orously, successfully and harmoniously. With the exception of West China, where special conditions obtain because of isolation, the only sections where mission work has been attacked are those in which Cantonese control or influence is dominant. This is an unwelcome fact. It cannot be blinked in view of the attacks on mission work in Fukien, Hunan and Kiangsi. In all these provinces Cantonese control is undisputed. One of the latest and most distressing incidents is the enforced closing of the John Kerr Hospital for the Insane, maintained by American Presbyterians in Canton. In Changsha the hospital and medical school maintained by alumni and students of Yale University has been forced to close, not necessarily because of the Christian character of the work, but because of the unreasonable demands made by recently organized Soviet committees.

In considering these facts it should be remembered that General Chiang Kai-shek is reported in an interview with the representative of a Hankow paper as stating unequivocally that the Southern army is friendly to Christianity and that the work of missionaries would be welcome. There is no reason to doubt the accuracy or good faith of this statement. Moreover, a considerable number of the officers of the Southern army are members of Christian churches.

Events in Central China in the last four months suggest that the Kuomintang has accepted the tutelage of Soviet Russia, expecting to make use of it so far as it desires and then to cast it aside. Those who know China best say that Sovietism is wholly unsuited to the genius of the Chinese people and their social and family life. There are many evidences that forces have been let loose that the conservative elements in the party are unable to control. Whether this will be permanently the fact the future will show.

In the Yangtse Valley, east of Kiu-

kiang, the work of this Church and other communions goes on steadily. Bishop Graves' December tour for ordinations and confirmations was most hopeful. In Wusih he confirmed fifty-five, the largest class ever presented in the Church of the Holy Cross. In Zangzok thirty-seven were confirmed.

On Christmas Eve at St. John's University there were baptisms as usual, eleven students receiving that Sacrament. Indeed all through the diocese Chinese clergy and laity are carrying on faithfully and effectively.

In the diocese of Anking school work has been seriously affected ever since the student troubles of 1925. In Nanchang and Kiukiang under Southern control much of the Christian work has been suspended and some of the American workers have withdrawn for the present. Cables from Bishop Huntington report the members of the mission staff at all stations are safe and well.

In all this welter of political, social and economic upheaval some profess to see the end of Christian influence in China. There is no use denying that the situation is serious—more serious even than the Boxer outbreak

of 1900. Some desire disaster and prophesy it. Some take counsel of their disappointment and so drift easily into despair. China needs more than ever to know the life and love of Christ. Our Lord declared that the forces of evil should not triumph over His Church. His Church exists in China today. A time of testing undoubtedly lies ahead. Methods may be modified, points of view corrected, motives acquire a surer foundation.

China's truest friends are those who by personal service among her people, or by championship and support of the Christian movement, are sharing with her the more abundant life Our Lord wills her to enjoy. They share her legitimate aspirations for national life and sovereign rights. They sympathize with her need for social and economic readjustment. Therefore they seek to make known the Truth that alone will make China free.

Not only days of testing but days of new opportunity for Christian service lie ahead. This is the time to pray for wisdom to see what should be done and for the will to do it in the name of the Lord and Master of the world.

The Bishops' Crusade

AT THE meeting of the National Council held in New York on February 10th, Bishop Darst made a most encouraging report on the results, so far as they are now known, of the Bishops' Crusade. It has already been conducted in sixty-nine dioceses and seventeen are planning to hold crusades during February, making eighty-six out of a possible eighty-seven dioceses.

The one diocese which has not held a crusade, that of Western Michigan, expects to hold it in the spring. This means that there has been a hundred per cent response to the plans of the

National Committee on Evangelism.

"About forty reports have already come in," said the Bishop; "they show great enthusiasm, large congregations, splendid conferences at which, in almost every case, many people rededicated themselves to the service of God. In one instance at the close of a service the whole congregation came forward and renewed their baptismal and confirmation vows at the altar; at another the congregation stood and responded to the questions of the baptismal service put by the Crusader. In another instance one of the younger clergy offered his life for Liberia."

The Young Artists Who Sent In the Six Winning Posters



FLORENCE WALKER
Diocese of Oklahoma



SARAH TAYLOR
Diocese of West Missouri



MARTHA COWLES THOMAS
Diocese of North Carolina

IN THE February issue we gave an account of the Lenten Poster Contest for 1926, with the cuts of the six prize posters and the names of the artists. In this number we are glad to show you the pictures of the six girls whose work was selected for reproduction from over two hundred posters sent in.

The success of the 1926 contest was beyond all expectation. The contest for 1927 is now open and it is confidently believed the response will be even more gratifying. Details may be had by writing to Miss Frances H. Withers, Department of Religious Education, 281 Fourth Avenue, New York City.



WINIFRED ZOTIAN
Diocese of Newark



SUSAN HAVILAND
Diocese of Michigan



CORNELIA I. MOSHIER
Diocese of Connecticut



THE UNITED THANK OFFERING AMONG THE SOUTHERN HIGHLANDERS
All through the hidden coves of the mountains of the South women supported by the United Thank Offering are bringing happiness to childhood

The Extensive and Intensive United Thank Offering

Extent and Thankfulness of U.T.O.
the Two Points to be Emphasized

By Grace Lindley

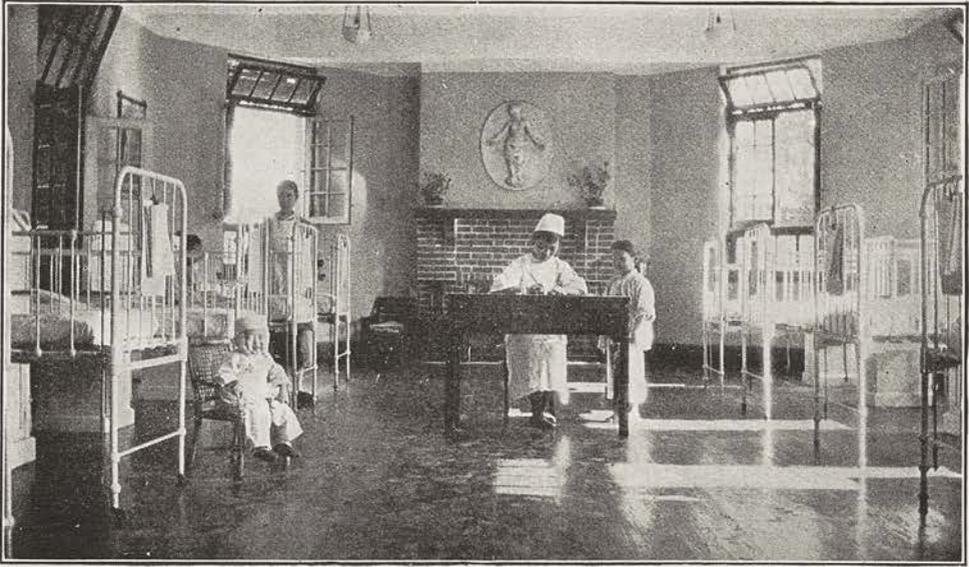
Executive Secretary of The Woman's Auxiliary

“AN OFFERING of the women of the Church used for the work of women in the mission field, including the training, sending and support of these women workers, and care of such workers, when sick or disabled, gathered in little blue boxes, presented every three years at the Triennial of the Woman's Auxiliary and called the United Thank Offering.” True as it is, such a statement of fact rather conceals than reveals the romance of the undertaking associated with the three words—United Thank Offering.

With this fact as background, however, we can begin to search out the

romance into which the fact carries us. And yet that is not easy, for there are so many different aspects of the United Thank Offering that the subject seems almost endless and the choice of one or two points difficult. More than once each word in the name has been emphasized, or the emphasis has been placed on the givers or on the workers. All these points are essential, but we suggest two special thoughts for this number of THE SPIRIT OF MISSIONS: the extent of the Offering and its thankfulness. We think of the group of givers at home, the group of workers in the field, and then that much

THE SPIRIT OF MISSIONS



THE UNITED THANK OFFERING AT WORK IN CHINA
Everyone of our Church hospitals in China has one or more nurses or women doctors supported by the United Thank Offering

larger group among whom the workers serve. It is the thought of these enlarging groups that suggests the first word in our sub-title. Our representatives are at work in all parts of the world and among many different peoples.

For instance, if in this country we dropped in at the Hospital of the Good Shepherd at Fort Defiance, Arizona, we should see Indians, men, women and children, among whom our United Thank Offering is carrying its message of help and health. Or if we went to St. Augustine's, Raleigh, North Carolina, and watched the boys and girls coming out of the buildings, or filling their beautiful chapel morning and evening, or went into St. Agnes' Hospital and watched the patients being ministered to, or visited the Tuttle Memorial School to see how future women Church workers among the Colored race are being trained, we would realize something of the extent of the influence of the United Thank Offering in the lives of that race.

And again if we could wind our way up the mountain trails in some of our

dioceses in the South, coming to a group of mountain children in school, or a gathering of older people, and could see the promise in the faces of those people so well qualified by their background for development and yet so often stunted because of their isolation, we would realize the influence of the United Thank Offering as it radiates through those mountains. We are tempted to follow that influence to the mining camps or into schools in the West. And, of course, we would follow it into Alaska, and see it serving Indians. Esquimos and white people through church and school and hospital.

In following the extent of the Offering we must take steamers to the Islands where again it is reaching out in so many different ways: Cuba, Porto Rico, Honolulu and the Philippines. Suppose we visited one place in some of these missions. St. Mary's, for instance, in Honolulu. If we could see the captivating tots there and what our workers among them are doing for them, both in day school and Church school, we would be thankful

THE UNITED THANK OFFERING

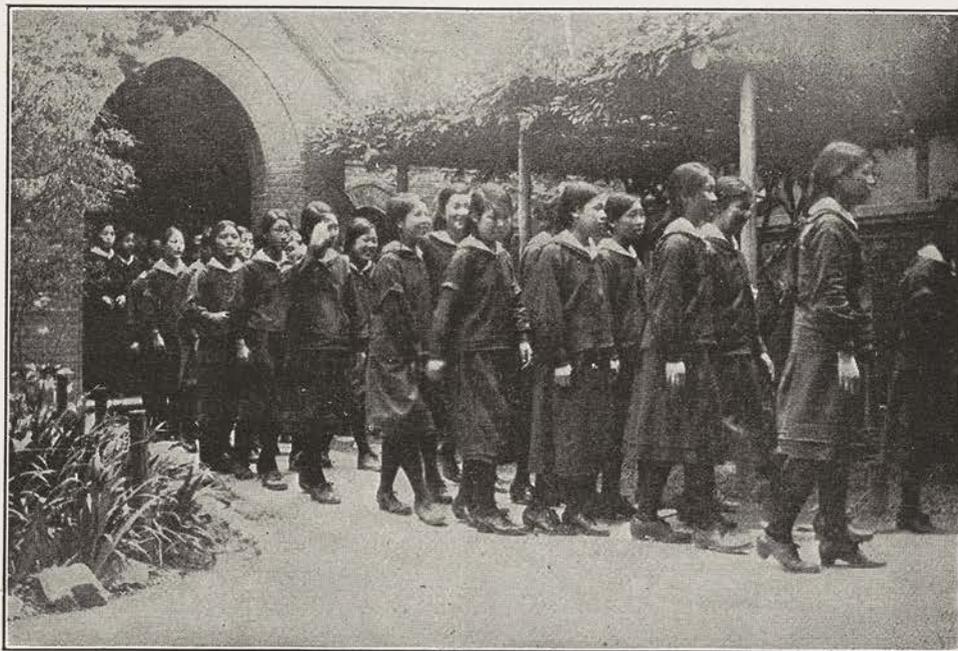
that the United Thank Offering does so much to make this work possible.

Let us go next to the Philippines and take that delightful trail up into the mountains until we come to one of the Igorot villages, and go into the school where the fascinating small boys and girls come to learn their A B C's, and a great deal more. We shall realize that much of that work is again made possible by the United Thank Offering. Or we could go down to the Southern Islands of the Philippines, and see the same kind and yet different school, for Moro boys and girls.

After the Philippines, let us go to the Island Empire of Japan; choosing perhaps St. Margaret's School in Tokyo and St. Agnes' School in Kyoto, both of them filled with Japanese girls, charmingly attractive, and tremendously interesting as one thinks of the homes from which they come and the homes to which they will go after their graduation, or the work that they will

do both for country and for Church. Then we go to China, and again we stop at such schools as St. Mary's, Shanghai; St. Hilda's, Hankow, and St. Faith's, Yangchow. We look into the faces of those Chinese girls and wonder what they are going to do in the new day that is dawning so rapidly in their great country. Is it any wonder that we are grateful for the work the United Thank Offering is doing in that hospital?

One more place must be visited, Liberia, that Republic across the ocean where again there is need and hope. If we could take such a trip as Mr. and Mrs. Parson have just completed we should place a new and greater value on the work made possible through the United Thank Offering. Mrs. Parson writes: "I wish you could see the mob in front of this house at the present moment, and hear the jabbering and pounding of sticks and drums. We've spent hours in surf boats and canoes and hammocks, as well as on



THE UNITED THANK OFFERING AMONG THE GIRLS OF JAPAN

Many of the teachers in the schools for girls and nearly all of the kindergartners in Japan are supported by the United Thank Offering

foot. And visiting for days in these Negro homes is also a very novel experience."

But our imagination must not stop even now; not only the boys and girls in the schools, or the patients in the hospitals or the congregations and classes in connection with our parishes tell the whole story of the extent of the United Thank Offering. Indeed, there is no way in which that story can be told, because no one in this world can trace it in all the directions into which it reaches. Take one child in some one spot in this world and dream what that child may do through the years to come, the influence of his or her life at home, in the state, and in the Church. Think of the persons whose lives may be changed by that influence, and then begin to get some faint idea of the ever-extending influence of the United Thank Offering!

We said that we would take two notes for our thought for this number, the extent and the gratitude of the United Thank Offering. Its extent makes one of its greatest reasons for thankfulness; that we at home have the least share in this ever-extending work is a cause of deep satisfaction.

So as we see first in imagination the women here at home making their offerings, then the women who go because that money sends them, and then the men, women and children, to whom they are sent, we turn from them to bring our own offering to the One who must be made the center of all groups, and with hearts full of joy in the extent of the service the United Thank Offering makes possible, we give to Him the outward sign of *our* thankfulness, saying of our gifts very humbly and very joyfully,

On His altar laid, we leave them,
Christ, present them! God receive them!

The Latest Word from Mr. Parson in Liberia

THE REV. ARTLEY B. PARSON, Assistant Foreign Secretary in the Department of Missions, who has been making a tour around our missions in Liberia, promises a detailed account of his experiences for the April issue. In a personal letter written on the fifth of January, while waiting for a boat to carry him on the last lap of his journey which was to include visits to the missions at Masambolahun and Pandemai, he said:

"I was figuring last night and find that within Liberia (not counting the Gold Coast) we have walked 201 miles, gone 85 by auto and oxcart, 185 by launch, surfboat and canoe and 645 by coast steamers, a total of 1,111 miles. I won't say how many hours we spent in waiting, about as many as the miles we traveled I guess. We waited eleven days in Cape Palmas for an English boat and then jumped an old Spanish boat formerly on the Philippine run. We had to come on her to

Monrovia and then go back down the coast to Bassa on a German freighter. There we spent a week inspecting—walking chiefly. Again we would have had to wait for a steamer, but we decided to walk the sixty-five miles to Monrovia—which we did with the aid of hammocks and small boats. The last part was up the Junk and Dew Rivers, a ten-hour row for seven men, ending in a pitch dark finale up a winding maze of stream, alligators and hippo infested.

We have been well all the time, although it is 90 and over every day. We wear white all the time and at certain hours pant for air, though usually in the high spots breezes blow. The Bishop's House is in a low section of Monrovia and the zephyrs pass over our heads too high. However, the heat is endurable if one doesn't overdo, and we are thriving. We have seen much and shall have much to talk about on our return.

Outline for Conferences on the United Thank Offering

By *Laura F. Boyer*

THE following outlines have been prepared so that they may form the basis for four separate Conferences or for four divisions of a single conference on the United Thank Offering. In the latter case, while the main points may be discussed, obviously time will not permit the development of as full detail as would be possible in four separate conferences. General reference material may be found in W. A. 20, the Woman's Auxiliary Handbook (20 cents) and in W. A. 45, Woman's Auxiliary Manual (25 cents). Both of these and all leaflets recommended may be secured from the Woman's Auxiliary, 281 Fourth Avenue, New York City.

I

WHAT IS THE UNITED THANK OFFERING?

Topics to be discussed in conference

1. How did the United Thank Offering originate? (See leaflet W. A. 106.)
2. What is the meaning of the words: *UNITED? THANK? OFFERING?* (See leaflets W. A. 114 and 117.)
 - a. United—how?
 - b. Thanks—for what?
 - c. Offering—to whom?
3. What should the perfect United Thank Offering include? (See leaflets W. A. 101, 114 and 116.)
 - a. Prayer with every offering. (See leaflet W. A. 121.)
 - b. Life—"Here we offer and present ourselves—"
 - c. Money—an expression of our thankfulness and desire for service.
4. How has the United Thank Offering grown? (See leaflet W. A. 106.)

II

HOW IS THE UNITED THANK OFFERING GATHERED?

Topics to be discussed in conference

1. What is the plan by which the United Thank Offering is collected? (See leaflets W. A. 112 and 117.)
 - a. What plan keeps the United Thank Offering before the women of the Church?
2. How should this plan be carried out in the diocese?
3. What should be done in the parish?
4. What should be done by the individual giver?
5. How is the United Thank Offering finally presented? (See leaflet W. A. 114.)

III

HOW IS THE UNITED THANK OFFERING USED?

Topics to be discussed in conference

1. What agencies decide on the way in which the United Thank Offering is used? (See leaflets W. A. 117 and 100.)
2. In what ways have the offerings of money been used? (See leaflets W. A. 106 and 114.)
3. How is the 1928 United Thank Offering to be used? (See leaflet W. A. 100.)

IV

WHAT HAS THE UNITED THANK OFFERING ACCOMPLISHED?

Topics to be discussed in conference

1. What have been some of the results of the offering of money?
2. What are some of the results of the offering of lives?
3. What does the offering of prayer accomplish? (See leaflets W. A. 27, W. A. 39.)
4. What can this diocese do to spread the use of the little Blue Box?
 - a. What can the parish do?
 - b. What can each individual do?

Valuable information in answer to Question IV will be found in The Thank Offering Numbers of THE SPIRIT OF MISSIONS.

Suggested Program for a United Thank Offering Meeting

Hymn.

Psalm 92—First four verses—Gloria.

Psalm 100—all—Gloria.

These should be read by leader and members as the Psalter is read.

Prayer for Missions—in unison.

Lord's Prayer.

Paper on United Thank Offering.

Current Events.

Announcements—Slips given out for questions.

Hymn—During second verse all shall give their Thank Offering.

Last verse should be sung after the Offering is made.

Exhibit of Charts. Vote on the best one. Discussion of suggestions for charts.

Requests for new names and delivery of boxes to those who wish them.

Opening of question box with reading of questions and answers.

Pageant.

Announcement of amount of Offering. (If larger than last year sing the Doxology; if smaller, use suggested prayer or something similar.)

General Thanksgiving.

United Thank Offering Prayer—in unison.

Hymn.

Closing Prayer—

May God bless us with His abundant love.

May Christ teach us the joy of loving service.

May the Holy Spirit inspire us to give thanks always. AMEN.

Note: This program may prove to be too long for any one meeting. If so, choose the items which seem best fitted for the needs of your parish. Should it be possible for you to arrange for the presentation of the Offering at a Corporate Communion, that feature can be omitted from the program for the United Thank Offering day.

The Little Blue Box Introduces Itself

A Suggestion Which May be Helpful to Custodians of the U. T. O.

The following is the shortened form of a leaflet sent out by Mrs. D. S. Scoffern, Custodian of the United Thank Offering in the diocese of Western Michigan, with the recommendation that it be placed in the envelope of every Blue Box:

Dear Friend:

I am a messenger of Joy and Opportunity.

I am a measure of Love and Duty.

I am an investment in a privilege which pays large dividends.

Put in me your gratitude for the encouraging word, the neighborly act, the friendly spirit, the family achievements, your personal joys, and the acknowledgment of the big and little blessings which come to you.

Put in me the recognition of the duty of stewardship. All we have is His. God has given you much—talent, per-

sonality, a share of the world's goods, and special gifts. Through me is your opportunity to show that you recognize the stewardship of these gifts.

My contents will carry for you, through our missionaries, gentleness and kindness to the lowly, cheer and sympathy to the lonely, courage and helpfulness to the isolated, love and care to the sick and afflicted, vicarious service to those at home and in the far places, and God's love to all the world. Join every woman in the Church in a great Thank Offering of prayer, of service and of gifts.

How Many Branches Hear Reports Like This?

Useful Suggestions to Custodians of the United Thank Offering Embodied in An Imaginary Report

MADAME—Chairman, and Women of the Auxiliary:

Before I make my report I must ask your indulgence if it is a little longer than usual, but February, although the shortest in the year, has been usually profitable for our beloved offering.

In the first week I received a very pleasant note from the United Thank Offering custodian of one of the city parishes telling me that two of her faithful friends were moving to this suburb and would belong to our parish. She asked me to call upon them, which I was very glad to do. They are sisters and are evidently happy to be "out in the country" as they call it. As soon as they discovered that I had the honor of being United Thank Offering custodian for this parish they were most cordial, and told me so many charming anecdotes about the custodian of their former parish that I felt as though I had not lived up to the possibilities of my office. They each wished for a new blue box as they felt that those they already had should be opened for their city parish collection. Please welcome the Misses Brown as they deserve when they come to our meeting as they intend to do next month.

I have made six other calls and placed four new boxes. I am not always successful with my boxes, but I have enlisted the aid of two enthusiastic young women living in different sections of the town, and they will visit and help in any way they can to make the United Thank Offering a real part of our lives.

There are 195 women and young girls in our parish and of these 103 have adopted a little blue box. This

is not as it should be, but every month two or three more women are added to the list and I am looking forward with confidence to the day when our parish will be 100 per cent for the United Thank Offering.

On St. Valentine's Day I received the best kind of a valentine, a delightful letter written by our Mrs. H— as she was nearing Los Angeles. On the train she had met one of our U. T. O. missionaries; a very attractive young woman returning to her work at the Hospital of the Good Shepherd in Arizona. She said she had had such an inspiring insight into what this one missionary meant to the Navajo Indians that she was enclosing a check for \$10 to be added to our Spring offering—a thank offering for vision. After that I simply had to drop a mite into my own box.

At your request I have been in correspondence with the Church Missions House and we will have the pleasure of having a U. T. O. missionary from the West Indies to speak to us at our May meeting. She will be in the States this spring to attend a conference for Young People and our date, fortunately, is a convenient one for her. We plan to make this a sectional meeting.

Just one more item, but it is the most important, so I have kept it for the last. The rector has designated the early service on Rogation Sunday as the time for the corporate communion of the women of the parish when our United Thank Offering will be presented.

Respectfully submitted,

MARIAN JONES
*Custodian United Thank
Offering in — Parish*

The Presiding Bishop Greets His Junior Partners



BISHOP MURRAY

DEAR BOYS AND GIRLS—My Junior Partners all:

With loving and grateful heart I greet you on the threshold of another Lent. Fifty years ago God gave a few Sunday School boys and girls like you a new and great idea.

He told them to worship, work and save during Lent for an Easter offering for Missions. The idea seemed good to them. They acted upon it heartily and when Easter came they had gathered a fine sum of \$200 which they gave to the Church to use for Christ and the spread of His gospel.

A grown-up Churchman of Philadelphia, Mr. George C. Thomas, also caught the idea, put it into practice in his own wonderful Sunday School, and commended it to all other Sunday Schools also.

The spiritual promise "A little child shall lead them" found expression in the life not only of Sunday Schools, but also of the whole Church as well. And now we all look forward to Lent as a splendid opportunity for us to show our love to God by special effort for the salvation of men, and at Easter we make our offering of love and loyalty with happy hearts and willing souls.

And this Lent affords us the greatest privilege we have ever had. It is the Lent of our Golden Jubilee.

And this Easter promises us the greatest joy we have ever known. It is the Easter of our Golden Jubilee.

We are going to worship, work and save this Lent as no children for all the fifty years past have ever worshipped, worked and saved before.

We are going to bring an offering to the Master this Easter that will be the noblest expression of our love and loyalty and the supremest evidence of the service of our perfect hearts and willing minds we have ever presented to our King, Jesus.

To this end, may God bless you and guide you to the Master, who will lead you along your Lenten road to your Easter goal, because he loves you and says to you "Suffer the little children to come unto me, and forbid them not: for such is the Kingdom of God."

Affectionately your friend and Senior Partner,

A handwritten signature in cursive script that reads "John G. Murray". The signature is written in dark ink and is positioned above the title "Presiding Bishop.".

Presiding Bishop.

Ash Wednesday, 1927.



THE AUGUSTUS HOARE MEMORIAL HOSPITAL, POINT HOPE, ALASKA
This hospital has been built without expense to the National Council largely through the cooperation of the rector and staff of Old Trinity Church, New York

Point Hope at Last Has a Hospital

Bears the Name of Alaska Missionary Who Lost His Life in the Arctic

By the Ven. Frederic W. Goodman

Archdeacon of Arctic Alaska

THE Augustus Hoare Memorial Hospital at Point Hope, Alaska, is built. In these words there are concentrated the dreams, the prayers, the hopes and the labors of many consecrated people. For a number of years the need has been apparent to all those who love the Eskimos.

I was a member of the staff of dear Old Trinity, New York, when Bishop Rowe offered me this work and the Archdeaconry of the Arctic. In our conferences we both felt that the imperative need of this field was a hospital. While I was still on the staff of Trinity I began to work for this. I shall always remember with the utmost gratitude the ready response of some of Trinity's finest men and women. The whole-souled coöperation of the rector of Trinity and of all my colleagues on the staff, the enthusiasm of the Sisters of St. Margaret and

their assistants at Trinity Mission House, the cordial interest of the vicar of St. Paul's Chapel and his staff, as well as many friends who wanted a share in this enterprise, thrilled me. The confidence which they so freely gave inspired yet humbled me. When I left the staff of Trinity on June 15th, 1925, to start for this work, the materials for the hospital had been bought and paid for in Seattle and were then well on their way to Point Hope in the sailing schooner *C. S. Holmes*.

My original rough sketch of the plan for the hospital I submitted to my friend—who was then a colleague at Trinity—the Rev. Donald Millar, a genius in architecture. Then my good friend, Major Theodore Haneman, of the firm of Rogers & Haneman, New York, worked out for me the details which embodied my experience of the needs in Arctic construction, drew the

THE SPIRIT OF MISSIONS



THE HOME OF ARCHDEACON GOODMAN AT POINT HOPE

The peculiar formation of the icicles is caused by the high winds which blow over this point of land almost incessantly

plans and specifications and most generously made a gift of all his valuable services to this work.

Many difficulties and vexatious delays came after the building materials were landed at Point Hope, but now all these are being forgotten in the joy of achievement. For the first time the Church has a hospital for its Eskimo children, a building which it can be proud of, scientifically constructed and calculated to withstand the rigors of this wind-swept section of the Arctic coast, so vividly described by the late Archdeacon Stueck in his last book, *A Winter Circuit of Our Arctic Coast*. "Storms we have in the interior," he says, "high winds that blow for hours, but nothing that I have known in ten years of winter travel comparable to these awful Arctic blizzards that sweep over Point Hope."

The hospital marks a great advance in the Church's work for the Eskimo. In a real sense it is a gift to the

Church. Not only has the hospital been built without expense to the National Council, but through the generosity of friends of the Point Hope Association, under the inspiring leadership of Dean Weld of Santa Barbara, Cal., it has an initial endowment of ten thousand dollars. In addition this devoted Association gave one thousand dollars to the building fund so that this hospital should bear the name "The Augustus Hoare Memorial Hospital," and thus perpetuate the name and work of that heroic missionary to the Eskimos who was killed here by his demented teaching-assistant in 1920.

It is hoped that the Endowment Fund will soon be increased so that it will be able to take care also of the expense of a resident physician and surgeon who can relieve me of this part of the work. As it is the hospital is going to yield large dividends in bringing health and comfort and care to the sick and suffering among God's children of the Arctic snows.



ST. PAUL'S CHURCH, MAKAPALA

Hawaiian Mission Believes in Helping Itself

Parish House in Makapala Result of Self-Denial and Hard Work

By the Rev. J. Walker

Missionary at Kohala, Island of Hawaii

ON THEIR way around the world many tourists every year stop at the Hawaiian Islands. Of course they visit Honolulu, which is on the Island of Oahu, and many find their way to the neighboring Island of Hawaii to see the volcano of Kilauea and places of historic interest on the coast, such as the landing place of Captain Cook and the monument that marks the scene of his death at the hands of the natives. The old Hawaiian Temples, now in ruins, are here also. Sugar mills and pineapple canneries are a further attraction to some of the visitors.

But hardly any of them find their way to the district in which the missions under my charge are situated. Kohala is off the Belt Road and to reach it you must travel over the Kohala Mountains, and that is not exactly a "joy ride," although the road is being improved by degrees.

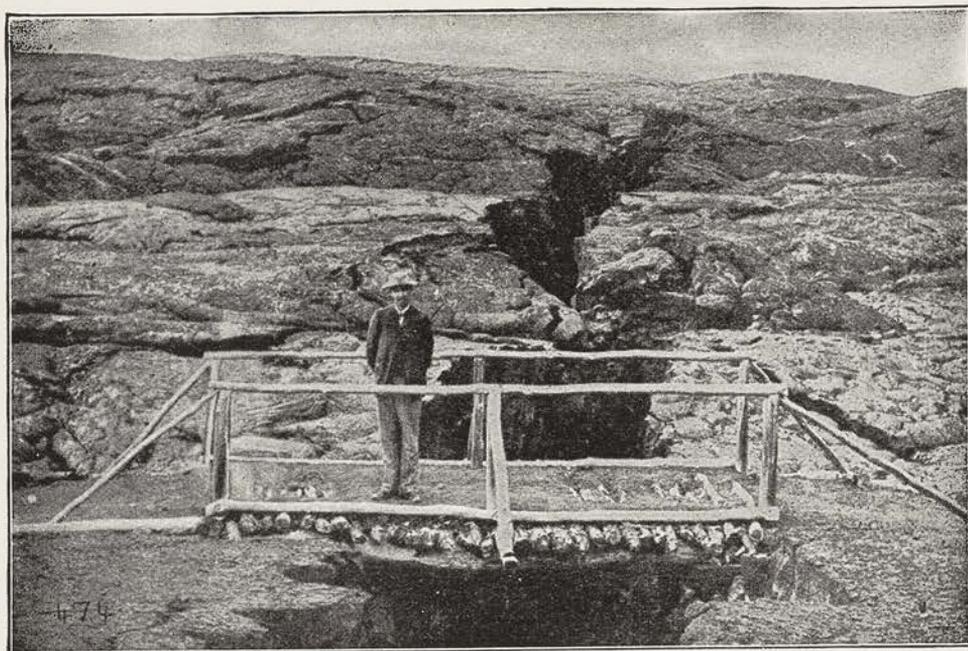
Kohala has much to show of beauty and interest, but the thing we would especially like people to see is what the Church is doing in this northern part of the Island of Hawaii. There are several missions here, all of which are under my care, although, as the district is large enough to give work to three men, some parts have to be neglected. It is the old cry. Our Bishop could find work for several more men and women if he had the money.

This district is unique in that, until a short time ago, it had not a single

Sunday School building or Parish Hall. I will tell you what one of my missions, St. Paul's, Makapala, has done to improve this situation. This mission is attended chiefly by Hawaiians and Chinese. Some years ago they asked if they could not have a hall where they could have Sunday School and social gatherings. I told them that they would have to raise a thousand dollars before I would appeal for outside help. They said that it was impossible for them ever to raise this amount, but I made it quite clear that I would do nothing until they had proved that they were really keen about it. They proved their sincerity by raising the amount named. They started a building fund. It was slow and hard work, for they are very poor, but last April they had a thousand dollars to their credit!

The Convocation of this district meets in Honolulu in April and during its sessions the Woman's Auxiliary has its meeting. I am always asked to say a few words to them and this time I told them how the people of Makapala, most of them very poor, had raised a thousand dollars toward the five thousand needed, and how I felt I could not accomplish any worthwhile work without a Parish House. Then Bishop LaMothe told of his experience in visiting St. Paul's for confirmation on a night when the rain came down in such torrents that he did not expect to find anyone in the church, but to his surprise the whole congregation assem-

THE SPIRIT OF MISSIONS



LAVA CHASM IN THE VOLCANO OF KILAUEA, HAWAIIAN ISLANDS
The crater of this volcano is seven miles in diameter. Sometimes it only smokes, but at intervals it spouts molten lava and fire

bled. He thought those people certainly deserved all they could get.

Several other people spoke in like vein and the upshot of it was that the President of the Woman's Auxiliary suggested that, instead of pledging to various objects, the women should concentrate their efforts on building a Parish House for Makapala. One generous member started the ball rolling by pledging five hundred dollars. Other pledges followed and the response was so universal that the Bishop said to me, "You can commence to build immediately!" You can imagine with what heartfelt gratitude I joined in the Doxology which closed the meeting.

Since the above was written we have heard from Mr. Walker that the Parish House at Makapala is finished. He says: "It would take a book to tell the full story of its building, but finally the hall was completed and in December Mr. E. Madden, the warden of this parish, declared it opened. Be-

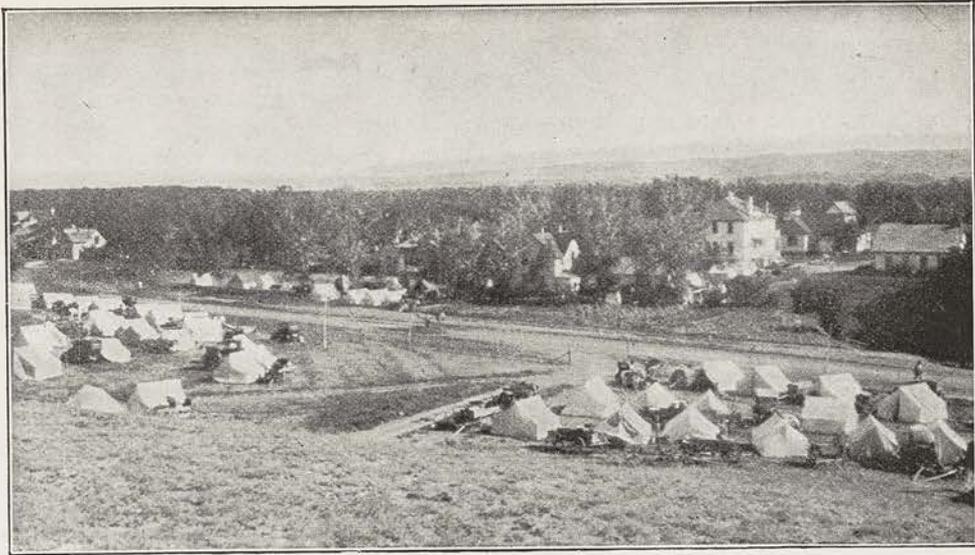
fore turning the key he reminded those gathered that to the people who for five long years had been striving and saving to get the needed money the occasion meant a good deal.

"The congregation then entered the hall where a short dedication service was held by Bishop La Mothe.

"Soon after we had our annual sale of work. Some have thought that the new hall was too large, but had they seen the crowd gathered for the sale and concert they must have changed their opinion.

"We still need many things for the new hall, chairs, piano, oil stove, crockery, electric light plant, etc., but we have faith to believe that these will come to us, for 'Heaven helps those who help themselves'."

"We hope some of our Church people next year, in their journey round the globe, will take time to make the trip over the mountains of Kohala and visit the new Parish House at Makapala."



GENERAL VIEW OF FORT THOMPSON, CROW CREEK RESERVATION, SOUTH DAKOTA
The headquarters of the writers of this article, taken at the time of the last convocation when the white tents of the Indians dotted the prairie

Meeting South Dakota's Rural Problem

Contact with Every Family, White and
Indian, Aim of This Missionary

By the Rev. David W. Clark and Mrs. Clark

Missionaries at Fort Thompson, South Dakota

RIGHT in the middle of South Dakota the broad, muddy swift Missouri makes a big bend; along the eastern side of this bend lies the Crow Creek Reservation; on the western side extends the Lower Brule Reservation. At Chamberlain there is a bridge over the river; ninety-five miles to the north is Pierre where another bridge spans the barrier of waters. A ferry in the summer and solid ice in the winter make direct crossing possible part of the year. At other times we go around sixty miles by the bridge to reach a place six miles away. Back from the river, thirty miles on either side, extend the rolling, hilly prairies, with steep bluffs and deep breaks along the river in some places, and in others, wide, flat fertile plains with the hills

five or ten miles back. Every ten or twelve miles little creeks wind down through the bare hills to the river; the trees bordering them give contrast and variety to the wide, boundless stretch of open country upon which graze flocks of sheep or herds of cattle and Indian ponies.

Here and there a farm house, a rough little shack, a log cabin or a sheep herder's rolling house on wheels will stand out against the deep blue sky and often, too, the cross on top of a tiny chapel will be sighted far off as one drives over the interlacing prairie trails that wind through every valley and over all the flat prairie land. There are ten chapels on these two reservations, and these chapels are the center of all the work that the

Church is doing here; from these chapels there goes a message into every one of the homes.

It is Mr. Clark's aim to have at least some slight contact with every family. This means that as soon as a white family moves on to the reservation he sees them. He may talk with the father as he takes a load of corn to town or chat with the mother when she brings her butter into the Indian trader's store at the Government Agency, Fort Thompson; but most likely the first person he will see is one of the small members when he stops at the public school.

CHAPEL LOANED FOR SCHOOL

Dreadful schools they are too, some of them rickety buildings, with few books and maps and no pictures. One was condemned a few weeks ago by the county health officer, and the fourteen children turned out of school, no place at all for school this winter. The county superintendent 'phoned Mr. Clark (he is always working on the schools) and now they are having school in a chapel. They have built a portable screen of wallboard to shut off the chancel entirely, and every Saturday the desks are moved out and the pews put in for Sunday service.

The circulating library maintained at headquarters has partly met the emergency need for more books. Whenever the mission Ford starts out there is likely to be a pile of books in it for some school and it is when Mr. Clark stops to deliver these that he meets the new children. In three of the largest schools regular classes are held in weekday religious education, reaching ninety-two children. The children go from the school into a nearby farm house and have their lessons. The results of this work are far-reaching; the children come to baptism and confirmation, and parents become interested and come to church, especially the white people who move on to the

reservation. There is no district in the whole United States where there is a greater, more definite opportunity for extensive rural work than right here where the Indian chapels stand ready to welcome the white man who comes to the reservation to make his new home.

There are 1,500 Indians on the two reservations and the Episcopal Church serves two-thirds of them, the others are Roman Catholics and (a few) Presbyterians. Every Indian, except a few old men and women, is baptized and most of the adults are confirmed. Many of our Indian children are away all winter at Government Indian boarding schools. Those at home go to the public schools with the white children. The races mix in schools, in business, in politics, and even in the homes by frequent intermarriages and so, except where the barrier of language makes it impossible, they come together for services. Mr. Clark holds services in both languages, often he has to preach twice during a service, first in Dakota and then in English.

COMMUNITY CENTERS

The chances for social intercourse and recreation are very slight in a country like this where the farms are widely scattered, and each Indian family lives on its own land allotment several miles from the next family. All the new chapels that have been built since the tornado three years ago are planned for community centers and are often used. Mr. Clark has a stereopticon which he can attach to his Ford and thus show pictures in the remotest district. Postcards can be used as well as slides and we would especially like some that show historical spots in the United States. We are preparing a lecture for February, the Washington birthday month, now.

At headquarters, the Mission House located at Fort Thompson, we have a supply room from which old bedding,

SOUTH DAKOTA'S RURAL PROBLEM



YOUNG PEOPLE'S FELLOWSHIP OF FORT THOMPSON, SOUTH DAKOTA
This group was taken in front of All Saints' Chapel where the distinction of race is unknown among the young people

soft old rags, new bedding, night clothes, warm underwear, etc., are given to the sick. Hardly a day passes but something must go out. At this time of the year it seems as if our greatest help was in supplying second hand clothing; we need a hundred coats tonight and forty or fifty men's suits, and I think there are four coats and two suits to go into the monthly sale tomorrow. Every day people are turned away who really need clothes; in most cases the garments are sold at a very low price, the women sew well and cut and make over many warm things for their children. They piece innumerable quilts, often using old woolen garments, which are always in demand for this purpose.

At every chapel there is a branch of the Woman's Auxiliary. The members contribute what they can, but we are glad when pieces, yarn, thread or remnants come in the boxes. Besides the auxiliary work we have lately ventured into business for our Indian women.

They need a chance to earn money for themselves and are good, industrious workers. We have a group called "the Crow Creek quilters" who are making very fine patchwork quilts to order. Great demand for all things "early American" has made it possible to get orders. The work is a great help, for the women can make the quilts in their own homes and they enjoy any good craft work.

The Mission House has a community room in it, but we need a whole community house with a bigger staff to reach out in all these ways, and many more possible ones, to serve and help these people. They turn to the Mission for everything from a needle for the blind woman to a college education. It is a great opportunity, for the Church is the center of their lives, individually and collectively, and they are loyal and faithful workers, helping one another here and endeavoring to meet their quota of \$1,225 for the General Church Program.

Dr. Wood Describes Work Done By Lenten Offering



JOHN W. WOOD, D.C.L.

THE Sunday School Lenten Offering is the one thing that all our Church Schools do together at one time each year. It gives fine training in coöperation in Church work. These 500,000 young folk don't stop to ask: "Must we do it?" "Why should we do it?" The Presiding Bishop, as commander in chief of the Churches' forces asks their help. They give it with fine enthusiasm and in a Spirit of Christian Chivalry.

The Lenten Offering puts the world into the thinking of our young people. It broadens their conception of the Church and her Mission. It makes them better citizens of the United States by helping them to understand their relation to boys and girls everywhere.

The Lenten Offering helps enormously in carrying on the varied work of the Church and particularly that part of it for which the Department of Missions is especially responsible. Out of every six dollars given to make possible the prompt payment of appropriations to the Mission fields of the Church, at least one dollar comes from the young people through this offering. To follow the Lenten Offering as it goes on its mission of help round the world would be a liberal education, in geography, history, languages, customs and art.

It pays the yearly salary of one out of three of our missionaries.

It is more than sufficient to provide all the Church expends in Japan for a year.

It would support for a year every hospital the Church has, every training school for nurses and would support all our nurses and doctors.

It gives thousands of boys and girls a chance for decent living they would otherwise never have. Those whom it thus blesses are scattered from Alaska to Brazil, from central China to Liberia.

Is it any wonder the Department of Missions thanks God for such splendid coöperation?

Above all the Lenten Offering evidences the love of our young people for our Lord and their loyalty to His cause. What power for blessing there will be in hundreds of thousands of lives in years to come, as love matures and deepens and as loyalty gladly embraces services and sacrifices!

A handwritten signature in cursive script that reads "John W. Wood".

Executive Secretary,
Department of Missions.

Rural China Not Antagonistic to Christianity

Great Possibilities for Strong Permanent Church Work in the Interior

By the Rev. William H. Weigel, Jr.

Missionary in Paoying

THERE stand out in present day China two distinct groups which now command the thought and attention of the foreign missionary. One respectful of and still adhering to the old order of Chinese society, subjecting itself to the tutelage of morality and reason and exhibiting a type of eclecticism for a better and improved society without employing revolutionary methods. The other with little respect or reverence for the past, having broken violently with age-old customs and at the same time showing a poignant antipathy to later-day society and institutions which are labeled "western." A sympathetic comparison of these two groups will help us if there is to be a remارشalling of the Christian forces for a crusade against sin, corruption and idolatry.

The youth of the schools have been gaining a great deal of publicity in their misguided enthusiasm against the foreign powers. They would have our home constituency believe that the Chinese people as a nation have contracted the nationalistic fever, together with the passionate ideals of liberty, brotherhood and justice which are so jealously prized by the free peoples of the earth, and that *all* of China's woes are attributable to the "imperialistic foreigner." Many foreign friends

with a more or less sentimental slant have been supporting the students' premise and have taken an extraordinary interest in questions which are matters of state and not of the Church. The action and agitation of the

students are summed up in slogans such as "China for the Chinese," "Restoration of National Sovereignty," "Abolishment of Foreign Treaties," etc.

There is at present much forced agitation against Christianity and Christian institutions. The Mission schools have been the special object of attack on the part of

student groups whose organizations and activities are controlled and directed by money furnished by Soviet Russia. I have yet to see any animosity on the part of rural China towards Christian schools. The students sent into the interior in an attempt to stir the country people against Christian school recorded a failure in most instances. The farmer class is more concerned with the abolishment of militarism, banditry and civil wars than it is with questions having to do with the foreign powers.

The student question is better understood when we remember that the Church and Mission institutions were first established in large cities where supplies were obtainable and where medical help was available to the for-



OUR FIRST CONVERT IN PAOYING AT EAST GATE WHERE CHRISTIANS WERE FORBIDDEN TO ENTER



THE REV. WILLIAM H. WEIGEL, JUNIOR
*Standing by a Buddhist Shrine which is built
 into the outside wall of his home in Paoying and
 is in constant use*

ign worker in case of sickness. Boys and girls in search of an education sooner or later found themselves in Peking, Shanghai, Canton or other large cities where the schools were located. Cities of educational importance have in recent years become industrialized and commercialized, and in the period of transition the evil elements have grown with the good, the evil it would appear having the pre-eminence. The students, instead of living in a quiet atmosphere conducive to study and to a preparation for a life of service for their country, were at once caught up with the cross currents of industrial and political unrest soon after arriving in these cities. Carefully guided and led on by all the forces of evil turned loose against organized law and order these young men, often mere boys, have believed that a new order of society can be formed if chaos, boycotts and strikes are used for the architects.

We are possibly to blame for the student's present attitude. For years we have been reiterating that they were the hope of China. We will be rendering these young men a service of inestimable value, as well as China herself, if we continue Christian instruction and with love, charity and sympathy show that only by following the teachings of Christ are the youth of this country the hope of any society.

However, if young China, led on by the disciples of communism to justify acts of violence behind a cloak of patriotism, has become the problem of the nation, rural China, with a population of 300,000,000 living in 1,000,000 villages and 40,000 market towns, is more than any other group or section the solution.

Paoying, where I am stationed, is the infant station of Shanghai diocese. What is true regarding Paoying and this country in the opportunities offered for Christian service would also apply in a large measure to any other country district in China. Paoying is a "hsien" city (county seat) in Northern Kiangsu Province, situated on the Grand Canal which was constructed during the time of David and which was the main artery of commerce in the old Imperial days. The tribute from the provinces passed through Paoying to the capital on large junks which were dressed with pomp and glory in the colors of the Dynasty. We are situated ninety-two miles from the railroad and eighty-two miles from Yangchow, our nearest mission.

Twenty years ago Paoying was closed to foreigners and especially to those coming in the name of the Lord. Crosses were carved on the threshold of the east gate as a warning to any who might venture within the city to proclaim the "good news." But what was once opposition and antipathy has been changed to friendliness and good will. The son of the man who carved the crosses is our Chinese teacher and his two boys are students in Mahan;

RURAL CHINA NOT ANTAGONISTIC TO CHRISTIANITY



PLAYMATES IN THE HEART OF CHINA

The little daughter of Mr. and Mrs. Weigel stands at the right. No questions of politics, race or religion ever come up to trouble these happy children

one of them will apply for orders after his graduation. Paoying during recent years received visits from Dr. Ansell and in 1915 a catechist was sent here who up until three years ago made friendly contacts with the people. The Rev. E. R. Dwyer was here for a time, later receiving a call to Wusih which left Paoying without a resident foreigner. Therefore, two and a half years ago the gentry and outstanding citizens who were desirous of having the Church's work more firmly established offered to the mission a large building free of rent in which to open a boys' school.

It was at this time that the writer with his family was appointed by Bishop Graves to this station. This infant work is showing all the signs of a good healthy growth and has the interest and support of practically every gentryman and citizen of the city. Only recently a prominent citizen, whose character and integrity of purpose every one respects and who has been a real friend of the mission, offered a piece of land on which he

himself expected to build his own home. His remark was, "If I build on the land, I alone will reap the benefit, while if the Church uses it for Christian activities the whole city will be blessed."

At present we have eighteen communicants, twenty-five baptized Christians, eight catechumens and thirty-six inquirers who have met regularly in Bible study for the past fifteen months. Of necessity we have had to conduct our services in a small room in the school building. The guest room of the school has had to serve as a home for our deacon, the Rev. Wang Shao-han, and his family. We now enter upon another phase of our growth since we have secured a larger building which will house all the work of the Church. The owner of this house until recently was very much opposed to Christianity. His change of attitude is said by the people here to be nothing less than a miracle since he took less rent than was offered by others and at the same time entered his three sons in our school. When taunted

about his action his reply was, "I have come to appreciate the work the Church is doing."

WORK AMONG PRISONERS

Possibly one of the most interesting features of our work is the Bible Class conducted by Mr. Wang twice a week in the county jail. It is almost impossible for Christians to gain *entré* into Chinese jails and we are glad of this opportunity. The magistrate at whose invitation the Bible Class was started wrote an interesting account of the value and the results of this work among the prisoners. A number of prisoners when released came to the church to render thanks to God for their regained liberty and one (a Buddhist priest) in a testimony before the congregation thanked God that he had been sent to prison as otherwise he would never have heard of "this new doctrine." This striking young Buddhist returned home to find as he put it "a new job."

Many of the prisoners are brought here from the lake region which is in the heart of the bandit district and we have been asked by them to open Church work in their home villages. The fact that we are without a motor boat makes it impossible to visit some of the outlying districts which have already expressed their desire to have work started.

The possibilities for a strong permanent Church work in the interior are manifold. The farmers, at least for the present, are prudent and moderate by nature, and unlike the students and people of the large cities they lack the Athenian type of mind which is ever seeking for novelties. The farmers are a permanent fixture on the farms and are as much a part of their land as the ancestral graves which cover it. Rural China is timed to nature and not to city watches and therefore it has more time during the year for worship and Christian effort.

Educational work among the farm boys can be carried on with little ex-

pense and is often self-supporting. Instead of following the classical traditions the type of teaching can be linked with actual farm work which makes a permanent impact on the community. No English teaching is necessary and the teachers can be of a lower academic standing. A temple or farm building can serve as the school building, thus doing away with an expensive plant. The boys, after finishing our country schools, providing they are not taught English, remain on the farms where they legitimately belong. Teach a boy the English subjects and he is lost forever to the country. The work among women also shows promise. When we have had meetings for women they have been well attended, although very few of them can read.

Country work offers a call to the best men and women in our American colleges; a call to what may prove to be real apostolic sacrifices and hardships. There are no city advantages or the opportunities to fellowship with others. There will be days and maybe weeks when there will be no communication with the outside world. There will be many inconveniences, but not the kind characteristic of the Port cities. There will be obstacles in the way of bodily comforts, but there is a way to overcome these.

A GLORIOUS OPPORTUNITY

But the glorious part of rural and interior work is that China needs the message which our Church can bring and which I am convinced, after having entered the Church from another communion, can bring more effectively than any other religious body. Specific instances and figures I am sure would bear me out in this statement. Our mission is the only one working in this country of 500,000 and the only body, other than Roman Catholic, between here and Yangchow, a distance of eighty-two miles. The field, from Yangchow to Paoying and the regions round about, is white with the harvest. The need is for more laborers.

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures From the Field



CORRESPONDENCE SCHOOL OF CHURCH LEAGUE OF THE ISOLATED
When the mail comes in this South Dakota mother must sit down at once to see what the lesson is for next Sunday



RECREATION TIME IN THE LANGUAGE SCHOOL AT NANKING, CHINA

Nearly all the religious bodies now at work in China send their recruits to the Language School before they enter on their new duties



THE GIRLS' DAY SCHOOL ON THE COMPOUND AT WUSIH, CHINA

Dr. William Barrows of Stanford University, California, built this school as a memorial to his mother



HARVEST TIME ON THE PRAIRIES OF SOUTH DAKOTA

The Rev. David W. Clark, who is standing in front of the binder, is paying a visit to one of his parishioners, an industrious Indian Catechist

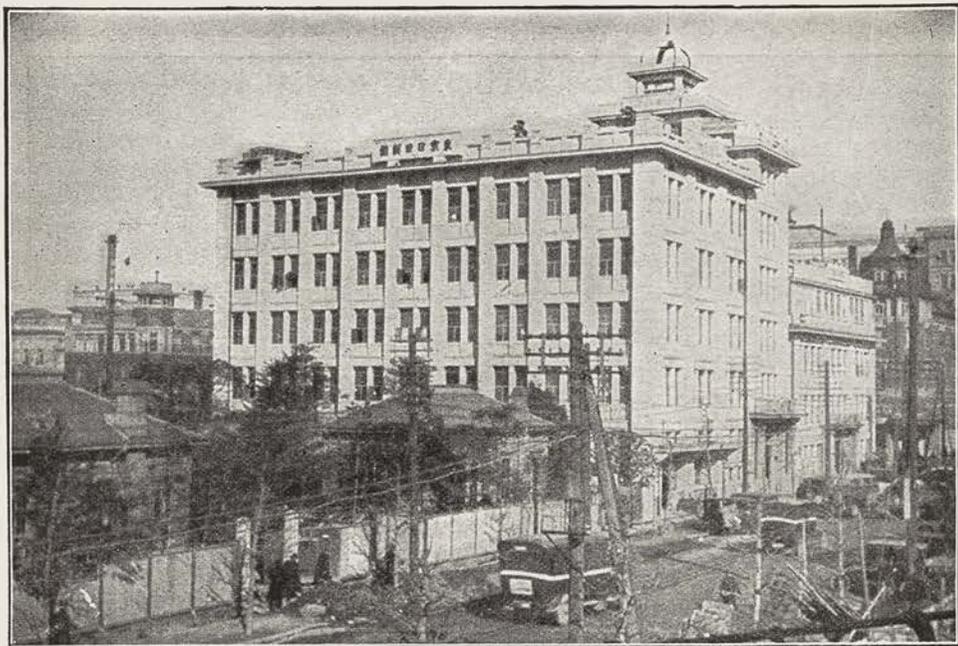


A CHOIR OF DAKOTA INDIANS

Indians are very musical. These men have just led two hundred people in singing the Doxology before a feast began



ANNUAL PRESENTATION OF THE LENTEN OFFERING OF THE CHURCH SCHOOLS AT ST. MARK'S CATHEDRAL, SALT LAKE CITY, UTAH, ON EASTER DAY, 1926
Every mission and parish in Utah reported at this meeting. The cathedral was crowded. The choir was composed of St. Mark's and St. Paul's Church School Choirs. The clergy present were Bishop Moulton, Archdeacon W. E. Bulkley of Provo, the Rev. A. E. Butcher, rector of St. Paul's, the Rev. Hoyt E. Henriques, St. John's, the Rev. A. Leonard Wood, St. Mark's, Salt Lake City, the Rev. J. Hyslop, Ogden



OFFICE OF THE TOKYO NICHU-NICHU NEWSPAPER

This is one of the largest and most important newspapers in Japan. An article on the Christian religion appears in it every Sunday



READING THE PAPERS OUTSIDE A NEWSPAPER OFFICE IN JAPAN

This is an everyday sight in Tokyo and is one of the means employed by the Press Evangelistic Bureau to spread the Christian Gospel



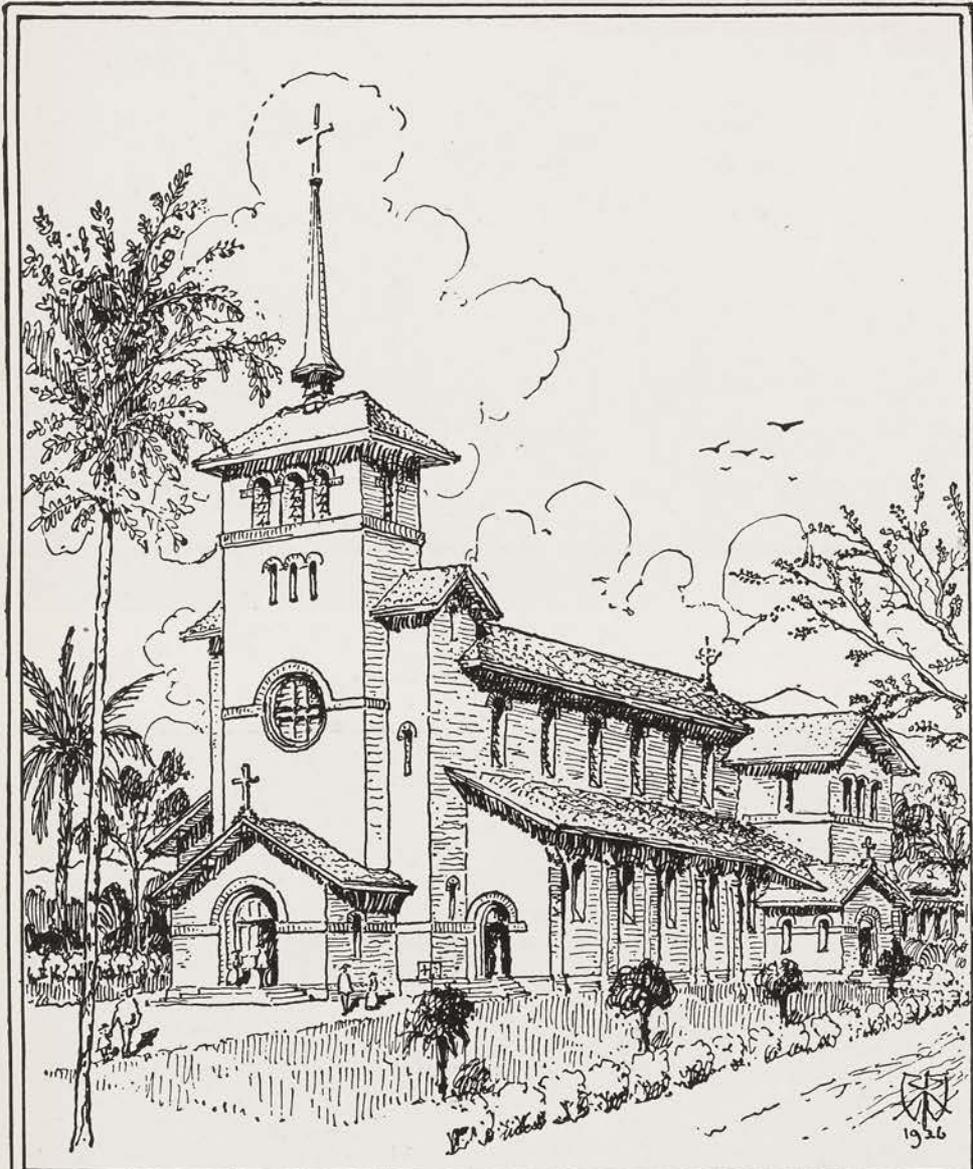
THE NEW CHAPEL OF ST. MARY'S HALL, SHANGHAI

Bishop Graves consecrated this chapel on the morning of October 28, 1926. Of the twelve clergy present seven were Chinese



THE MARY JOSEPHINE HOOKER SCHOOL FOR GIRLS, MEXICO CITY

This most attractive picture shows the younger pupils grouped in front of the beautiful new building. In the absence of Deaconess Newell, Miss Genevieve Crissey is acting principal



LA CATHÉDRALE DE
 LA SAINTE TRINITÉ
 PORT-AU-PRINCE
 • HAITI •
 L'ÉVÊQUE H. R. CARSON

This cathedral is one of the objectives of the Corporate Gift of the Woman's Auxiliary and is a memorial to Bishop Holly. Construction was begun October 11, 1926. To complete it Bishop Carson needs about \$10,000 more than what he has in sight.

Bishop Creighton Celebrates First Anniversary

Children in Mexico City Bring Flowers to Mark Close of Happy Year

By the Right Rev. Frank W. Creighton, D. D.

THE anniversary of my consecration fell on January 12th. I celebrated in Christ Church at ten o'clock and then went to San Jose, where there was an Anniversary Service, attended by the congregation at San Jose and San Pedro Martin. It was most beautiful. I wore my vestments and sat in the chancel, but of course took no part in the service. Following the procession, seventy of our children came in, each one carrying a flower. Just before the service began they all knelt at the chancel steps with their flowers; it was a most touching and beautiful sight. The flowers were then placed on the altar, and we had the service of Holy Communion. The Rev. F. Orihuela, the rector, made a special address devoted to the year's work, full of kindly felicitations, which only Mexicans know how to express. After the service Mrs. Creighton was presented with a bouquet of flowers by the teachers from the House of the Holy Name, our Settlement House in Mexico City. The congregation of San Pedro Martin presented me with a bouquet literally two

feet across, and fully a foot and a half high. We took it apart and our house is now filled with flowers. In the

chancel during the service were the Rev. Messrs. Orihuela, Camara, Caballero, Romero, Saucedo, Martinez, Miranda and I. Dean Peacock and Archdeacon Watson were in the choir. In the afternoon, at four o'clock, the Rev. F. Orihuela gave a tea for Mrs. Creighton and me, in his house at Portales. He said this was the first time he ever attempted to entertain. There was a large crowd present; the orchestra from San Pedro Martin was down, and provided excellent music. Refreshments were



CHURCH OF SAN JOSE DE GRACIA.
MEXICO CITY

This building belonged originally to the Roman Catholics. It came into the possession of our Church after it had been confiscated by the Government

ample: cocoa, huge quantities of cake, and *enchilladas*. Of course, it was a glorious day.

Some time before Christmas I met a captain of the Mexican army who had become interested in the commercial department of the House of the Holy Name. I did what I could to cultivate him and his wife, and was delighted when they appeared at our reception on Christmas Day. They have now sent their children to Holy Name Sun-

day School; and yesterday each of the children presented me with a beautiful bouquet of lilies. The captain and his wife were both present at the service. They are just the type of Mexicans I want to bring into the Church; they are drifting out of Romanism and are people of too fine a character to be lost.

Last week Mr. Orihuella received a visit from a man from a village in the state of Puebla, bearing a letter from the people of the town, inviting him to come and hold a service in the Roman Church. Mr. Orihuella explained once more our position, and told this good man that we were not Roman Catholics and could not accept the invitation; and to his surprise the man said he knew all about us, knew who we were and what we stood for, and that the people in the village had decided to become members of our Church; and wanted to turn the Roman Church over to us for our use. Of course, I could not accept this offer, as bloodshed and death would result. Nevertheless it is indicative of the direction in which the wind is blowing; and I hope we can hold on and reap the harvest when the time is ripe.

Recently Mrs. Creighton and I, together with Archdeacon Watson, visited a school for small children which he had established in one of the more or less neglected portions of Mexico City. We took a "libre" from the house to the Plaza de Notzahual coyotl (can you pronounce it?) and then we were within two blocks of the ancient causeway up which Cortez fought his way into Mexico City. We turned into the Calle Triunfo, a little street whose

end was a cul de sac. Through a doorway we passed into a maze of courts and finally found "Interior No. 5." A knock at the door admitted us to a beautiful patio, filled with flowers and Spanish moss, in which was gathered the upper school. On one side was a little frame building packed to capacity with the ninos from three to five years of age. There were ninety-eight of them altogether, spick and span for the occasion. The boys were in white with red sashes—the girls in gay colors with many strings of beads around their necks. The Rev. M. Camara and Sr. Jose Martinez, our layreader at San José de Gracia, were there, together with the Senoritas Davalos, and their helper. All the children stood up and gave us a hearty salute when we entered.

There was a beautiful program and an exceptionally well-conducted examination in such subjects as were within the capacity of the children. At the end prizes were distributed to those who had done good work during the year. Mrs. Creighton distributed these prizes. In the rooms, surrounding the patio, there was an exhibition of various articles made by the children, and paintings and drawings far handsomer and much better executed than by children of the same age in the United States. The whole program closed with a hearty singing of the National Anthem.

All the guests remained for luncheon, which was eaten in the patio; and at the end I was permitted to have prayers for the family of the school, and to give my blessing.

INTRODUCING THE ARTIST WHO MADE OUR COVER

OUR cover this month is a reproduction of one of the winning posters in the Lenten Offering competition arranged by the Department of Religious Education, an account of which appeared in our February issue. It is the work of Susan Haviland, nine years of age, of the diocese of Michigan. We congratulate the young artist, whose portrait will be found on page 136 of this issue, on an achievement which is really remarkable for so young a child.

A Welcome to the Boy or Girl Who Does Not Belong to Any Sunday School



THE REV. JOHN W. SUTER, JR.

MY DEAR FRIEND:

You do not belong to the Sunday School of any parish or mission, but you are a member of the Church. You belong to God's great Household. You are one of His earth-wide family.

We ask you to join with the rest of us in the Jubilee Offering, which is really not an Offering of Sunday Schools only, but an Offering of all the boys and girls of the Church.

Whether you have in your hands a special pasteboard box or not, you can share in the great Offering by saving or earning some money, praying with all your heart "Thy kingdom come," and sending the money to the nearest clergyman or to your Bishop, telling him that it is your share of the Jubilee Lenten Offering of 1927.

In this way you will count as one of the Christian soldiers in the mighty army of about half-a-million children who are the givers of this Offering.

God grant you a fruitful Lent and a joyful Easter.

A large, stylized handwritten signature in black ink, reading "John W. Suter, Jr." with a long, sweeping flourish at the end.

Executive Secretary,
Department of Religious Education.

"Apple Knockers" Present a Rural Problem

Harvest Time in the Wenatchee Valley
Brings Opportunity to Meet Great Need

By the Rev. E. C. Schmeiser

In charge of St. James' Church, Cashmere, Washington

We are indebted to the Very Rev. Harold G. Hennessy, Dean of All Saints' Cathedral, Spokane, for calling our attention to a very interesting piece of constructive work in the district. At our request the Rev. E. C. Schmeiser has written the following brief account of his ministry last summer among migratory fruit pickers—a group of people who constitute one of the problems of Rural America.

TUCKED away in the hill country of Bishop Cross's missionary diocese of Spokane is the world's famous apple district. In the midst of the Wenatchee Valley is the very modern little city of Cashmere with a population of 1,200, hedged in by orchards and overhanging hills. The Wenatchee River, whose source is among the snow-capped peaks of the Cascades, skirts the town in its mad rush to the sea. Blossom-time in the valley is rivalled only in the fall by the brilliant reds and golden yellows of ripening fruit.

An apple harvest is a unique affair because of the number of hands employed for a very short time in the picking, wiping, sorting and packing. The army of "apple knockers" places no small responsibility on the community and thrusts upon the Christian Church an opportunity of such magnitude as to paralyze it, for it does nothing for the fruit tramp.

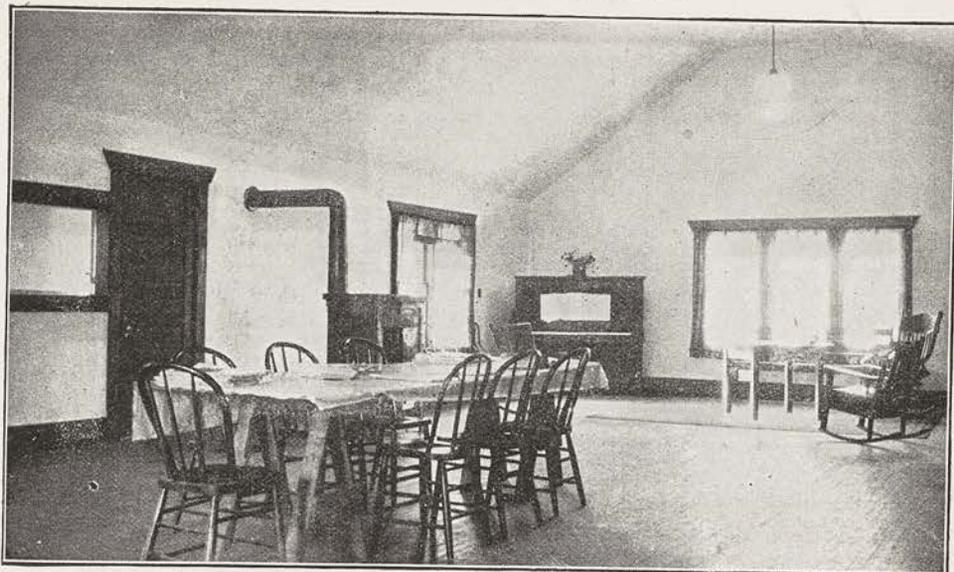
About eighteen months ago Bishop Cross placed the writer as resident priest at Cashmere. The experience of one harvest was enough to arouse the most slothful. Last spring a parish house was built and made ready as a free employment office during the harvest. This form of service seems to afford the best means of meeting personally the transient harvest hands in large numbers. Strange as it may be there is very little data on the subject and no scientific survey has been made of the migratory fruit worker.

In preparation for this year's harvest our first step was to secure the cooperation of the local packing houses, as all growers market their products through one of these agencies. A form letter was then mailed to all growers stating that an employment service was to be established.

The first week the supply of labor exceeded the demand because of the slowly maturing fruit. Many arrived "broke," others spent all before they got a job. To meet this emergency 146 meals were served at five cents each. Stationery, magazines and the daily papers were solicited and placed in the comfortable rest room for their use. From fifteen to forty men and women daily made the parish house their headquarters until they secured work. Rolls of blankets, suit cases, etc., were checked, money earned was held in safe keeping, boarding places were found for children of pre-school age. "Jungle stiffs" requested tin cans to cook in, and one man wanted a dog to guard his tent. The service rendered was as wide as human wants.

The local printer donated the printing, the manager of the telephone company the 'phone; the butcher and others the food stuff, the drug stores the stationery. The sign painter made the signs which were placed along the highways; the pool halls and barber shops were placarded as well as the auto camps. Cashmere generously answered the call for help which St. James' Church sent out for the needy

"APPLE KNOCKERS" A PROBLEM



DINING ROOM IN PARISH HOUSE OF ST. JAMES' CHURCH, CASHMERE, WASHINGTON
This parish house was built last Spring, specially to meet the needs of the "apple knockers." It did not often present such an empty appearance as this

transient harvest hands. For over five weeks the office was open every day but Sunday from 7 a. m. to 6 p. m. Over 2,100 applicants were interviewed, 1,500 registered and 803 workers were placed.

"Fruit tramps" or "apple knockers" are a cross section of many a city and country side. Some arrived in Cashmere via "blind baggage" or "the rods," others by the "sign of the thumb" which every autoist understands. They came by automobile and by Fords in all stages of disintegration. The clothes on his back and a safety razor were the sole possessions of one, while the next sported a Lincoln and the latest in camping equipment.

Apple pickers are from every part of the country and from every walk of life—from New Hampshire, from the far South and from as far north as the Yukon. "Gobs" on leave from the navy yard, college lads seeking enough to carry them through the next quarter; nurses, men of sedentary occupation and women seeking the fresh air for a few weeks, tourists out for a lark, operatives from the canneries of Alaska, runaway boys and girls. It is

a false notion to picture fruit workers as "no-goods." There were some very fine people among them, many the victims of adverse circumstances. Considering the number employed I think they compare favorably with any other class of labor. All who came to us were white with the exception of a few Filipinos who were imported from Seattle through a labor agency. I should say that our "apple knockers" were 100 percent native born.

Expert pickers make from \$10 to \$14 a day, hence the lure. Picking apples sounds easy, but it is very hard work. Girls and women finding the work hard and the restraint of society removed in orchard camp life need special help.

The real tragedy is found among the children of the rover who with his Ford stays in one locality long enough to buy gas to carry him to the next. Children of these people are neglected morally, physically and educationally. To meet this situation the writer has already secured the cooperation of the Cashmere Women's Club to establish a Child Welfare unit with a trained nurse in charge, to be opened at the beginning of next year's harvest.

China in War Time Graphically Described

A Brave Woman Passes Through Terrifying Experiences as Nanchang is Captured and Recaptured

By Marian G. Craighill

The writer of the following story is the wife of the Rev. Lloyd R. Craighill, missionary in Nanchang. It was not written for publication, but was part of a letter to relatives in this country. It is, however, of such absorbing interest that we have begged permission to publish it. As one reads the simple story of courage and cheerfulness under the most trying circumstances, he is tempted to paraphrase the words of the writer and say that one of the qualifications for "a perfect missionary" should be the possession of a wife like Mrs. Craighill.

WE CERTAINLY have been in dangers untold these past weeks, but we have all come through alive and well and with our household belongings intact. Of course you've been seeing the papers, but they are garbled, to say the least. And so often when things were really happening no trains were running and the wires down, so the Kiu-kiang correspondent let his imagination play. One of the doctors here said the whole city was suffering from a malady called "rumourism" which was not necessarily fatal, but always debilitating.

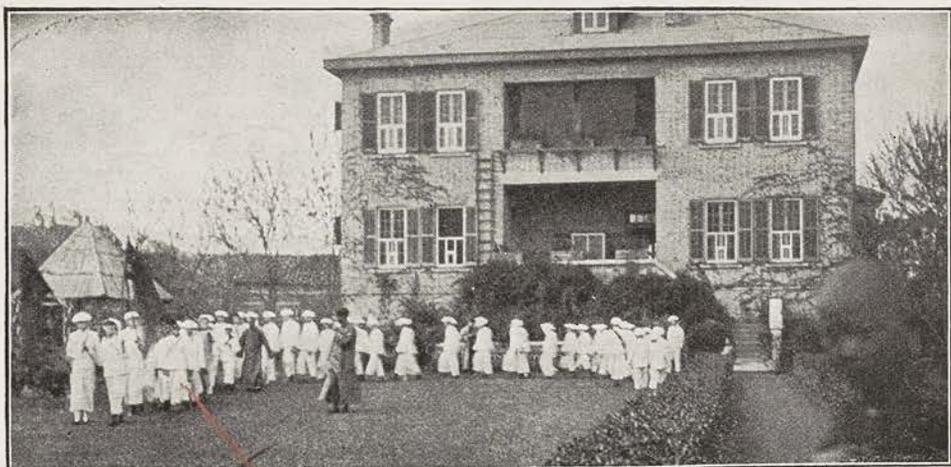
On the 19th of September came our first invasion by the Southerners—a peppy little student army, about a thousand strong, who simply walked in one night, shot up the city, drove out the North, and settled down to administer us. It was the first time I had experienced fighting of any kind, and this was all right in the streets around us so it was very exciting. We joined with most of the rest of the inhabitants in welcoming the South, for they do have ideals and a desire to serve, which is not true of their Northern foes. But unfortunately the North wasn't quite so resigned to its fate as it had seemed, and they came back in full force to drive out the men in khaki, after only a few days of the new regime. And that was followed by a perfect orgy of looting on the part of the North in this proud old

city which hadn't had such an experience in two hundred years. They entered practically every home and shop, and some of them many times, and were so horrible and terrifying with their swords and daggers that the people will never get over it. We turned our compound into a refuge and that it has been ever since. For nearly two months we've sheltered about two hundred people in our house, the deaconess' house, and the Chinese dwelling we use for a girls' school. It was some crowding—fifteen to a room, at least—but it meant a great deal to them to find a little oasis of peace and a garden in the midst of the horror without. Since that time practically not a store has been open in the whole city!

A lull of two weeks, which gave ample time for the loot to be sorted and awarded and fought over, and back came the South, this time to try to take our walled fortress of a city by assault. Then was one of our most dangerous times, for the South were on a hill back of us which commanded our compound and we had any number of bullets come in, wounding two of the refugees. They even came into the house, eight of them, and from three directions, till I spent my time wandering around the rooms with the baby wondering where on earth I could put him, and wishing every house in China was equipped with a windowless room.

About this time the Chamber of

WAR TIME IN CHINA



ST. MATTHEW'S SCHOOL AT NANCHANG, CHINA

For nearly two months during which the Northern and Southern Armies were taking and retaking Nanchang, this school was a refuge for hundreds

Commerce asked Mr. Craighill and Arthur Allen to go outside the city and take a letter with peace proposals to the Southerners, and out they went in the midst of terrific firing, going over the wall on a ladder. I was sitting at home timing them and it was not reassuring to realize that just as they were walking along outside the wall the worst firing we had started up, though, of course, North had promised they wouldn't fire at that time. And those two men never came back for two days, and all that time I didn't know whether they were alive or dead. It was fearful!

It seems they had fallen flat on their faces when the firing recommenced, and when there was a lull they rushed back toward the gate, and their lives were spared. They went on from the gate in another direction, got in touch with the South, and there were detained while the letter was answered. And you can imagine my feelings when they finally did come marching home again early one morning, with the Stars and Stripes still waving above their heads, though a bullet hole had been added unto it since they left.

Whether as a result of their letter or not I don't know, but certain it is

that the South did retire again, this time for nearly three weeks. The railroad was open then and I could have escaped, but we thought it might be attacked at any time and the dangers of traveling with the baby seemed worse than bullets. So I sat tight except for two trips to the Methodist Compound outside the city, which I took to please Mr. Craighill, who thought he ought to hide us somewhere. Hostilities recommenced about a week ago when a Southern aeroplane flew over the city and dropped a bomb, killing some people and ruining buildings. That aeroplane! Really it got on my nerves more than anything else, for it came back every day and every time it got over my head I could fairly feel my hair rise up to meet it. The baby's little yellow head seemed like such a target!

But now things have turned out better than our most sanguine hopes. The third time the Southerners returned it was to attack the railroad and Kiu-kiang, defeating the North so heavily that they forced them to evacuate Nanchang, and since then all the troops of Sun Chuan Fang have returned and surrendered.

I'd been expecting a siege and Wu-

chang's experiences all over again, with Mr. Craighill in the city, and I outside with the baby, so now to have it all over and the people so overjoyed to have the Northern militarists gone is rolling the greatest load off my heart. If ever a city needed some joy and hope our poor old Nanchang did. The prices have been frightful. We paid fifteen dollars for one bag of flour, and the poor people had to pay so much for rice and it was so scarce that they have suffered a great deal. Then not having the "sewerage system" working for a month is not conducive to a very enjoyable state of affairs. Luckily having it all happen at this time of the year has saved us a pestilence.

Coolies were impressed on all sides to be the "motor lorries" of the Northern army. Able-bodied men were terrified to show themselves on the streets. Our coolie was carried off for ten days, and since then we have ourselves accompanied everyone everywhere. The most exciting time was when Mr. Craighill had to escort six coolies and eight pigs over to Dr. Kahn's hospital. One of the pigs with a particularly bad disposition made for the Civil Governor's *yamen* with a coolie at his heels, while Mr. Craighill held two others (pigs) firmly lashed around a telegraph pole. They had better add a little farming experience to the requirements of the perfect missionary!

Latest Notes from the Philippines

mention
THE Cathedral of St. Mary and St. John in Manila is the first church in the Philippine Islands from which a service has been broadcast, according to *The Diocesan Chronicle* of the Philippines for January. On Sunday evening, November 14th, the Armistice Day service and cantata, *The Holy City*, were "put on the air." In addition to the broadcast there was an amplifier on the Luneta which attracted a goodly number of those who were unable to come to the Cathedral. The privilege of speaking the first words of this service fell to the lot of the Rev. Benson H. Harvey.

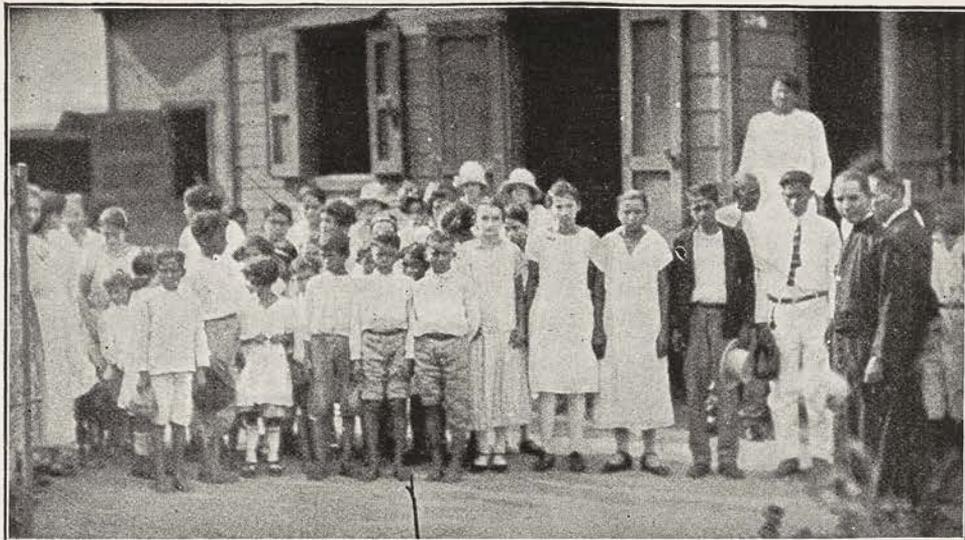
The Radio Corporation of the Philippines is also broadcasting services which are being held in the Cathedral Sunday evening for the Asiatic Fleet, now wintering in Manila Bay. It is thus possible for over half the fleet to participate in the shore service.

Best
WHEN the appropriation from the National Council was withdrawn last year from the Seamen's Church Institute of Manila it was feared that the work would have to be given up.

But the necessity of maintaining such an institution was so evident that a meeting was held in the American Chamber of Commerce, a new board of directors was organized and a new location chosen. The institution is once more functioning.

quota mention
THE missionary district of the Philippines has made a splendid showing in regard to the quota, which it has considerably over paid. The missions in the mountain provinces at Balabasang, Bontoc and Sagada lead with an unprecedented record of payment of six times the quota assigned them.

ONE of the pleasant incidents in connection with the twenty-fifth anniversary of Bishop Brent's consecration on December 19th was a cable from the Philippines conveying affectionate remembrances from the mission he founded. On Christmas Day Bishop Brent replied with the following message: "Greetings greatly appreciated. Love. Anniversary Offering eight hundred dollars building fund All Saints, Bontoc.—Brent."



GATHERED FOR SERVICE ON A FARM IN PORTO RICO

The Rev. Aristides Villafane stands at the right. The hostess who threw open her home for the service is on the balcony

A Rural Work Begun in Porto Rico

Mission is Started by Layman Among
People Who Eagerly Respond

By *Ethel M. Robinson*

Head of St. Catherine's Training School, San Juan

DURING the Spanish regime a priest of the Church of England named Vall-Spinosa had charge of Holy Trinity Church, Ponce. His son, Mr. Frederic Vall-Spinosa, now lives on a farm about ten miles outside of San Juan. Around his place are many people belonging to various stages of the social world. There are very good roads in and about this district, but no trolleys or busses come near it. Besides this there is no nearby school or church, so if these people wish instruction they have to walk at least five miles to receive it.

Recently Mr. Vall-Spinosa spoke to the Rev. Aristides Villafane about the possibilities of starting a mission out there. At once his appeal met with success. The following Saturday these two, priest and layman, motored out to the farm calling on various families

to ascertain if they desired religious services for themselves and children. Their inquiries met with quick and ready responses of "Yes" and "How soon?" The reply was that services would begin on the following Sunday if a place could be found in which to worship. Mr. Vall-Spinosa decided to appeal to the caretakers of his *finca* [farm] thinking that possibly they might be glad to assist in such an undertaking. They were only too willing to give not only their house, but also their services.

The following Sunday the priest, four of the household of St. Catherine's School and the layman, journeyed out to the country for the first service which was to be held in the *sala* of a working man's house. We arrived there about three o'clock and found many people awaiting us. Picture to

yourself a large bare room and along one side of it a small home-made altar. An old worn bench and chairs of all kinds and descriptions were placed in rows about the room. On these sat people of all ages, children, men and women carrying babies or holding them on their laps. About the room lounged more people and out on the balcony were still others; about seventy-five in all.

This first service was simple, but solemn and impressive and it must

have satisfied the needs and desires of those present, for they have all continued to come Sunday after Sunday.

The average attendance is seventy-five and last Sunday the offerings were \$1.85. There have been ten or more baptisms and several weddings. Various grown men and women have asked for baptism and desire to be confirmed as soon as possible. It was but necessary for the Church to give them an opening and they are flocking in to her call.

Oklahoma Hastens Toward Self Support

TO the regret of all who know him, Bishop Thurston of Oklahoma has been obliged through ill health to resign the care of his district. The Presiding Bishop has appointed Bishop Seaman of North Texas as temporarily in charge.

The character of the work done by Bishop Thurston during the sixteen years of his episcopate, first as Bishop of Eastern Oklahoma and for the last seven years as diocesan of the whole state, was strikingly shown at the last convocation of the district, held in Oklahoma City, January 20-21.

The outstanding event was the announcement by the Rev. G. L. Widney, rector of Emmanuel Church, Shawnee, that his church relinquishes its missionary appropriation of \$600 and will organize as a self-supporting parish immediately. This resulted in taking stock all round.

The churches at McAlester, Enid, Holdenville, El Reno and Pawhuska are looking forward to relinquishing missionary aid at the next Convocation, one year hence, and the church at Sapulpa soon thereafter. The past year has been one of great material progress. A splendid perpendicular Gothic church costing \$400,000, has been built at Tulsa, and the new rector, the Rev. A. E. Saunders, is beginning his work with a sure and vigorous efficiency.

All Saints, McAlester, the Rev. S. H.

Williams, has completed a church of native sandstone of Gothic design, and is preparing for self-support.

St. Philip's, Ardmore, the Rev. Joseph Carden, rector, will begin the construction of a church of Carthage limestone on or about March first. The structure will be of attractive Gothic design, with a fine tower. It will cost \$40,000, of which \$24,000 is subscribed with \$5,000 more in sight.

St. Thomas, Pawhuska, the Rev. John A. Gardner, missionary, has been rebuilt and refurnished, and has paid the debt on its parish house. It is preparing to build an adequate rectory, for which the Osage Indians have contributed \$1,000.

St. Luke's, Ada, the Rev. John E. Shea, has built an addition to its church, and has renovated the exterior and interior.

The little flock at Paul's Valley (twelve communicants) some time ago raised \$2,200 to which the Bishop added \$1,000 to prevent the church building from falling down and make it habitable. They now have a fine stuccoed building. As soon as the churches at Enid and McAlester release missionary aid the Bishop in charge will place a priest at this point.

The district is looking forward to diocesan organization not later than 1931—and it expects to begin its diocesan career with at least fifteen self-supporting parishes.

Rural General

Brief Items of Interest

Do You Know That in Rural America—

- There are fifty-five million people?
- Thirty million people live on farms?
- There are more children per thousand of population than in the cities?
- Only one person in five goes to church?
- One-seventh of all town and country communities are without non-Roman churches?
- Seven out of ten rural churches have only a fraction of a pastor apiece?
- One-third of all rural pastors have to supplement their income by secular work?
- Two out of five rural churches are standing still or going backwards?
- There are four million boys and girls who never go to church or Sunday School?
- Eighty-three percent of the members of the Episcopal Church live in cities and towns?
- County after county in the United States hasn't a single Episcopal Church?
- The Episcopal Church is awakening to the challenge at its doors?
- You ought to have a part in this glorious awakening?
- The Division for Rural Work of the National Council, 281 Fourth Avenue, New York City, stands ready to help and everywhere.



THE management of THE SPIRIT OF MISSIONS herewith urges patronage of advertisers in the magazine. The most rigorous standard is applied and a considerable volume of such patronage is declined each month. Our readers may feel sure of the quality and dependability of goods offered and be convinced as well of the complete responsibility of those who make the claims which appear in these columns. May we ask too that the magazine

be mentioned in correspondence which may be prompted by these advertisements.



THE Indians in the neighborhood of Fort Yukon, Alaska, take all the responsibility for the upkeep of St. Stephen's Chapel, paying for the fuel, light, etc. They have just finished putting in a number of memorial pews. At Chandalar Village, Black River and Arctic Village the natives have built chapels at their own expense. At each of these points there is a native lay reader who conducts the services.



A LITTLE mission among the mountains in Arkansas is in want of almost everything in the way of equipment. The principal need is a Lectern Bible, but anything in the way of chancel and pulpit furnishings generally would be acceptable. The editor of THE SPIRIT OF MISSIONS will be glad to put any one interested in touch with the mission in question. Bishop Saphoré heartily indorses this appeal.



IN THE September issue we told of a parish in Wyoming which needed pictures to make its Church School room attractive. The rector, the Rev. Henry H. Daniels, says that the response to this appeal was most generous and, as far as he knows, he has acknowledged every package received, but it is possible that some have been omitted. He asks us to say how grateful he is to all those who have kindly supplied his need.



THE Index for THE SPIRIT OF MISSIONS for 1926 is now ready and may be had without cost by applying to the Business Manager of THE SPIRIT OF MISSIONS, 281 Fourth Avenue, New York City.

SANCTUARY

UNITED THANK OFFERING

"An Offering from the Thankful Hearts of Women Everywhere"

THE idea of a united offering has made a tremendous appeal to the women of the Church. A little blue box is provided for every woman desiring it, in which, every day or from time to time, thank offerings are placed, with a prayer for missionaries.

The offering is used entirely for missionary work, at home and overseas. At the Triennial Convention of the Woman's Auxiliary, delegates bring it from cities and villages and farms, east and west, north and south, from Liberia and the Orient, Brazil and Mexico and the Islands of the Sea.

A still greater number of women should be told about this offering. The thought of what it might be, with the whole force of the women of the Church behind it, kindles the imagination.



ALmighty God, our heavenly Father, bless, we pray thee, our work for the extension of thy Kingdom, and make us so thankful for the gift of thy beloved Son, that we may pray fervently, labor diligently, and give liberally, to make Him known to all nations as their Saviour and King; through the same Jesus Christ our Lord. Amen.



OLORD, our heavenly Father, we pray thee to send forth more laborers into thy harvest, and to grant them thy special grace for every need. Guard and guide the workers in the field and draw us into closer fellowship with them.

Dispose the hearts of all women everywhere to give gladly as thou hast given to them. Accept from grateful hearts our united thank offering of prayer and gifts and joyful service; and bless it to the coming of thy Kingdom, through Jesus Christ our Lord. Amen.



OHOLY and blessed Spirit of God, whose indwelling brings the gift of joy into our lives, fill us with the gladness of God, that we may rejoice in all His works and take pleasure in all His ways.

Grant that by the happiness of our lives we may commend the faith of Christ to all, giving thanks always for all things unto God the Father in the Name of our Lord Jesus Christ. Amen.



Our Father who art in Heaven—

The National Council

The National Council meets regularly five times a year. Its work is conducted and promoted through the Department of Missions and Church Extensions, 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 payable to Lewis B. Franklin, Treasurer.

Appointments of the Presiding Bishop

Wednesday, March 2, Noon-day Service at Garrick Theatre, Philadelphia, under auspices Brotherhood of St. Andrew.
Friday, March 4, 8 p. m., Christ Church, Bay Ridge, Brooklyn, N. Y.
Thursday, March 10, Evening Lenten Talk, Episcopal Men's Club, Bridgeport, Connecticut.
Tuesday, March 15, Evening, St. Thomas' Church, Newark, Delaware.
Sunday, March 20, 4 p. m., Chapel Service, Columbia University, New York City.
Tuesday, March 22, Evening, St. James' Church, Brooklyn, N. Y.
Wednesday, March 23, 8 p. m., St. Michael's Church, New York City.
Monday, Tuesday, Wednesday, Thursday, Friday, March 28, 29, 30, 31 and April 1st, Noon-day Services at St. Paul's, New York City.

Department of Missions and Church Extension

JOHN W. WOOD, *Executive Secretary*

Across the Secretary's Desk

THE authorities of the Roman Catholic Church in Mexico have been unwilling to comply with the governmental requirement that the Roman clergy should register themselves and the Churches in which they minister, with the government. Only registered buildings can be used at present for public worship and only registered clergy can minister in such buildings. The result is that most of the Roman Catholic Churches have been for months without services conducted by the clergy. The authorities of the Mexican Episcopal Church have complied with the governmental requirements and services conducted by Mexican clergy have therefore been going on more or less as usual.

In answer to my inquiry with regard to the attendance of people at our churches, Bishop Creighton says:

"In San Jose, Mexico City, there are many new people. My wife and I attended services there Sunday morning, and found a congregation of about one hundred and fifty people, many of whom were strangers and some of whom were introduced to me as new members. I have no doubt that many of these people came because the Roman Churches were closed. We have made every effort to make our position clear in this matter. Last week some people came to San Jose from San Angel asking for a marriage service, and

when they were told that we had no affiliation with the Roman Church nor the schismatic church, they replied that they had looked us up and knew exactly who and what we are.

"San Pedro Martir is packed to overflowing on Sunday; the men never have a chance to sit down during service. We shall either have to build a larger church there or make provision for the Indians in the surrounding villages.

"Personally I believe the Romanists are enjoying their holiday. I have gone into quite a number of Roman Churches, since the closing and have always found a little group of women saying a litany, led by a woman. Most of the men in Mexico long ago stopped going to the services of the Roman Church."

More recently the regulations with regard to foreign clergy officiating in Mexico have been relaxed. The new provision is that foreign clergy may continue to minister for six years, with the understanding that during that time they will train Mexicans to take over the work. Of course, that is just what this Church has been doing for years. Bishop Creighton was the first foreigner to register under this new regulation. He was immediately followed by Archdeacon Watson and Dean Peacock.

✠
SHANGHAI had a brief but memorable visit from the Bishop of London in December. In a farewell letter to the British community he said, "I was glad to be able to show our American friends how much we English people appreciate their splendid efforts, by addressing the members of St. John's University on 'The Secrets of Influence', and a very attractive and sympathetic audience I found they were."

THE SPIRIT OF MISSIONS

WRITING from Cape Mount, Liberia, in November, Miss Florence G. Knight said:

"Dr. Strong, Dr. Shattuck and Dr. Tyler of the Harvard Expedition came up to St. Timothy's for a day. They were much impressed with the work and promised to talk Missions to doctors at home.

"As the natives would say, 'The sun did me bad, about a month ago. Nothing to worry me much but enough to make me see nice wild animals, etc.'"



LIFE in a hospital is not likely to be a bed of roses anywhere or at any time, but in China there are occasions when it becomes positively hectic. A hurriedly written paragraph in a brief letter from Dr. Claude M. Lee gives a vivid idea of what a day's work in St. Andrew's Hospital, Wusih, may be.

"A madman ran amuck last night and wounded three people terribly. I have been in the operating room five hours today hunting up and suturing cut tendons and nerves. This is the day for the free clinic, which is always a rush and three bad cases of cholera have just come in for infusion. One of the Chinese doctors had only two hours' sleep last night and he has been on duty all day today."



"BY far the best in the West"—an interesting claim, is it not? It becomes all the more interesting when you know it is at once the claim of and the slogan of our Rowland Hall School for girls in Salt Lake City. The record of the past substantiates the claim; determination for the future is expressed in the slogan.

If you are not already familiar with the good work that Rowland Hall does, and some of the opportunities open to it for reaching out to other good works, all you have to do is to obey the injunction on the little folder that has come to me and, "For full particulars, wire, telephone, or write Principal, Rowland Hall, Salt Lake City, Utah."

Arrivals and Sailings of Missionaries

CHINA—ANKING

Miss Alice Gregg, returning to the field after furlough, sailed from Seattle on January 17; arrived Shanghai February 6.

Mr. H. E. Shaffer and family, coming home on furlough, sailed from Shanghai January 29.

CHINA—HANKOW

Dr. Theodore Bliss and family, returning to the United States via Europe, sailed from

Shanghai November 7 and arrived at their home January 14.

Miss Mabel Sibson, returning to the United States, sailed from Shanghai January 20.

Miss C. M. Bennett, coming home on furlough, sailed from Shanghai January 20.

The Rev. J. D. Mowrey and family, returning to the United States, sailed from Shanghai January 20.

Miss Annie Brown, returning to the United States via Europe, sailed from Shanghai January 29.

Dr. M. C. Richey, returning to the United States via Europe, sailed from Shanghai January 29.

Miss E. G. Stedman, returning to the United States, sailed from Shanghai January 29.

Miss M. J. Ravenel, returning to the United States, sailed from Shanghai January 29.

Miss M. G. Cabot, returning to the United States, sailed from Shanghai January 29.

The Rev. S. H. Littell and family, coming home on furlough via Europe, sailed from Shanghai February 1.

Mr. R. F. Wilner and family, returning to the United States, sailed from Shanghai December 23 and arrived at their home January 18.

CHINA—KULING SCHOOL

Miss Marie Ditmars and Miss Esta Ricketts, returning to the United States via Europe, sailed from Shanghai February 1.

CHINA—SHANGHAI

Mr. James H. Pott, returning to the field after study, sailed from Seattle January 17. Arrived in Shanghai February 6.

Dr. Walter H. Pott, returning to the United States, sailed from Shanghai January 9 and arrived at his home January 24.

Miss H. F. MacNair, coming home on furlough via Europe, sailed from Shanghai January 29.

Deaconess Katharine Putnam, returning home on furlough, sailed from Shanghai January 27.

Miss H. B. Wilson, returning home on furlough, sailed from Shanghai January 27.

HAITI

The Rev. C. R. Wagner and family, new appointees, sailed from New York February 8.

JAPAN—KYOTO

Miss H. R. Williams, returning after furlough, arrived in Kyoto January 18.

Miss Helen Skiles, returning after furlough, arrived in Kyoto January 18.

PHILIPPINE ISLANDS

The Rev. and Mrs. L. L. Ross, new appointees, sailed from San Francisco January 15.

The Rev. L. G. McAfee and family, returning after furlough, sailed from Los Angeles January 25.

Educational Division

WILLIAM C. STURGIS, Ph.D., *Secretary*

Read a Book

**The Christian Mission in Africa.*
By Edwin W. Smith (New York, International Missionary Council, 1927). \$1.50. A study based on the proceedings of the International Conference at Le Zoute, Belgium, September, 1926.

**Church Facts and Principles.* By T. Tracy Walsh (Milwaukee, Morehouse, 1927). Cloth \$2.00; paper \$1.25.

**Indian Tribes and Missions.* (Hartford, Church Missions Publishing Co.). \$3.00.

*Obtainable from The Lending Library of the Church Missions House, 281 Fourth Avenue, New York, N. Y. Books are loaned for two weeks each. The only expense to the borrower is the payment of postage both ways.

All books may be purchased from The Book Store, 281 Fourth Avenue, New York, N. Y., at the prices quoted.

- III. *The Need for Education.*
- IV. *The Vocation of the Parish.*
- V. *Leadership in Missionary Education:* (Appendix on the Study of Missions.)
- VI. *Passing on the Message:* (The Problem of the Approach.)
- VII. *The Spread of Missionary Education in the Parishes.*
- VIII. *"Labourers together with God."*

This course of study and discussion is printed in the form of a pamphlet of sixty-odd pages, containing a syllabus of each session with topics for discussion and brief hints to the leader. It is admirably done.

The intended result of the course is the development of every member of the group as a leader to establish and conduct a Local School, using the same or a simplified course. The Local Schools are held under the direction of the various Diocesan Missionary Councils, based on a weekly session for seven or eight weeks, and are usually adapted in membership to local conditions. A recent schedule of these Local Schools shows that during January and February of last year nearly fifty were held in ten Dioceses in England and Wales, extending from Durham in the north and Manchester and Llandaff on the west to Winchester in the south. In some cases, the study groups were inter-parochial.

My object in calling attention to this system of missionary education recently adopted in the Church of England is to emphasize the excellent character of the literature issued in connection with it. Not only is the *Syllabus of Lectures* (a somewhat misleading title) simple, brief, and well adapted to the method of group discussion, but the leaflet describing the manner of organizing and conducting the Local Schools is equally good. Altogether, the movement is indicative of a determination on the part of the Church of England to give her people an intelligent conception of their missionary obligations.

Coincidentally with this information from England, comes a plan for parochial missionary education from Honolulu. It has been formulated by the Rev. E. S. Freeman for use at the Church of the Epiphany, Honolulu. Though proposed for Lent, it might serve equally well for a more appropriate season. Briefly, it includes, first, a system of house-to-house study-groups meeting once a week, with a different leader each time, and using Patton's *The Business of Missions*. Evening meetings in private houses may get the men. Secondly, the Woman's Guild is to take *Beyond City Limits* as their topic for study. Thirdly, the Sunday School is to follow the suggestions for missionary study given in the December, 1926, issue of *THE SPIRIT OF MISSIONS*, and the Y. P. F. is urged to select missionary subjects or characters for their meetings. Finally, the March meeting of the

Central Schools in England

SERIOUS study of the Church's Mission in all its aspects seems to be engaging the attention of intelligent Church people in a degree which is most encouraging.

The Church of England has quite recently established a system of Schools (what we would call Institutes) for this purpose under the auspices of the Missionary Council of the Church Assembly and the Diocesan Missionary Councils. "The aim of the scheme is to penetrate all Church life with the missionary spirit, and to bring the missionary outlook into all its activities and organizations."

To this end, the Church Assembly promotes a number of *Central Schools*, diocesan in scope, which hold three- to four-day sessions over a week-end, and are intended to reach those who should be leaders, including Bishops, priests, and lay people. To these persons, by lecture and discussion, is given a rapid survey of the missionary enterprise—its motive, its character, its problems, etc. The nature of the course may be seen from the following schedule:

- I. *God and the World Today.*
- II. *God's Missionary Purpose Revealed in the Bible.*
- IIa. *The Expansion of the Church.* (A supplementary and optional session.)

Men's Club will be given a missionary tone through a lantern-slide lecture on some field of the Church's work.

Incidentally, the Vestry will appropriate a sum sufficient to pay for ten subscriptions to THE SPIRIT OF MISSIONS, these to be given to the first ten families which will each agree to subscribe on behalf of another family. The ten get the magazine free, but each must provide for one other family, thereby securing the circulation of twenty copies in the parish. The Sunday School children will also sell copies of the magazine, and the parish bulletin will print each week an item of missionary information from the Missionary Calendar. It looks very much as if that Honolulu parish will discover that the Church is on earth for a definite purpose.

Beyond City Limits

THE sale of *Beyond City Limits* is steadily increasing and at this writing (Feb. 4th) we seem to have been justified in providing the unusually large edition of 15,000 copies. Meantime the textbook for next year, entitled *The Church Awake* and dealing with those vital elements of the Gospel which give to Christianity its essentially missionary character, is in the hands of the printer. It is interesting to be able to recall the time when the Educational Secretary of the old Board of Missions felt himself altogether unreasonably pressed if calls for the textbook began to be heard before January of the year in which it was to be used.

New Books

SPEAKING of books, I want to commend with special emphasis a new book which has the rather unique distinction of being written in South Carolina, approved by Virginia, and published in Milwaukee. This is surely a notable guarantee of its contents. It is the Rev. T. Tracy Walsh's *Church Facts and Principles* (Morehouse Pub'g Co., Milwaukee. Price, paper, \$1.25; cloth, \$2.00, and worth every cent of it). When Mr. Walsh wrote me that he was sending me a copy for review and outlined its contents, I replied that I doubted the need of another addition to the long list of books on the Church. This was before I read it. Then I changed my opinion. There is need, and great need, for this very book. Protestants ought to read it; any true Catholic would benefit by it; those who are being prepared for Confirmation or adult Baptism should study it. From the first chapter—*Why be a Professing Christian?*, to the last—*Protestantism and Church Unity*, its 233 pages are packed full of valuable and readable popular discussion of the scriptural basis of the

Anglican Church, her continuity, her ideals, her Faith and her Order. It is extraordinary that so much can be put in so small a compass with sufficient detail and yet so lucidly. The preface states that the book combines the lesser works issued by the author during the past twenty-five years. To review and filter the utterances of a quarter century is surely the best way of securing a useful residuum.

The same author has recently written another smaller book, *The Word Abideth* (Longmans, New York), which is a useful stimulus and corrective for those who, on the one hand, are fearful for the Bible, and, on the other, are destructively critical. It is written for plain people—the kind most of us are.

Foreign-Born Americans Division

THE REV. THOMAS BURGESS, *Secretary*

The Good Friday Offering

RECENT reports from the Reverend Charles T. Bridgeman concerning the work in Jerusalem are most encouraging. In addition to his other tasks, he has been able to be of service to the Syrian Jacobite Church and to Mar Ignatius III, Patriarch of this Church, who has been in Jerusalem for many months.

The demand for additional help in Jerusalem is extremely pressing and it is hoped that the proceeds of the Good Friday Offering will enable Mr. Bridgeman to receive the much needed help. During the past few months, an unusual experiment has been under way in Jerusalem. Mr. Bedros Hagopian, a graduate of the General Theological Seminary, upon the advice of the Foreign Born Americans Division and with the consent of Bishop Freeman under whom he was a candidate, has offered himself to the Armenians and has been chosen rector of the Church of St. Gregory the Illuminator, New York City, the leading Armenian Church in America.

In order to complete his education, he has gone to Jerusalem. Funds for this purpose have been given by interested individuals. In the course of the next couple of months, Mr. Hagopian will be ordained to the diaconate and the priesthood by the Patriarch of Jerusalem, and return to America to assume his duties as rector of this important parish.

This is the type of work that the Foreign Born Americans Division has desired to undertake for several years. It is believed that fitting leadership in foreign churches may be obtained best through American-trained clergy, who have added to their American

experience a close and intimate touch with the Church of their fatherland immediately before ordination.

Through the generosity of interested friends, Mr. Bridgeman has been able to open two small schools in Trans-Jordania, for the education of Syrian children. There is nothing that distresses those acquainted with the conditions of Palestine as much as the neglect of the Arabophone (Arabic speaking) people. They are the natives of the country, and the ones who deserve special attention. Despite every good intention, it has been impossible for the Greek Orthodox Church to do any constructive work among the native people since the war.

Department of Finance

LEWIS B. FRANKLIN,
Executive Secretary

Report of Treasurer for 1926

IT is with deep gratitude that we are able to report that our books for the year 1926 will be closed with a small surplus on the right side. Of course this was after the reduction of the Budget last February under order of General Convention to the extent of \$200,410; but it is certainly gratifying to know that for the first time since 1920 we have been able to pay all of our expenses without using any of the undesignated legacies which have come to us during the year. These will now be available in the sum of something more than \$100,000 for permanent work, probably in the form of buildings in the mission field.

Out of ninety-seven dioceses and districts to which quotas were allotted, forty-nine have paid their full share of the Budget. This is a splendid advance over the record of 1925 in which year thirty-two dioceses paid the full Budget quota. The disappointing factor in the situation is that twenty-three dioceses did not pay the full amount they told the National Council it could expect; but the total net shortage was only \$29,000. The figure would have been larger had it not been for the splendid work of a few dioceses which paid a considerable amount over what they had told the Council to expect. This shortage has been covered by savings in operating expenses in excess of earlier estimates.

It is with regret that we have to announce that up to February 1st, the amount which the dioceses and districts have told the National Council to expect for 1927 is slightly less than the actual receipts from this source in 1926. This means that at its February meeting the National Council must again make reductions in appropriations for the work in the field. One of the reasons for this

situation is that some dioceses have been more willing to reduce the amount contributed for the work of the General Church than they have been to reduce proportionately the work in their own borders. When the great missionary work of the Church throughout the world gets what is left over, there is need for a new perspective.

Field Department

THE REV. R. BLAND MITCHELL,
Executive Secretary

Illness of Mr. Mitchell

THE REV. R. BLAND MITCHELL, executive secretary of this department, submitted to an operation for appendicitis at the Roosevelt Hospital, New York, on Monday, January 17th. All his friends will be relieved to learn that he is now (February 5) making a quick recovery and hopes to return to his desk by the middle of March. He counts on attending the conference of executive secretaries at Racine, February 21-25, and gradually working back into the regular channels of the department's duties.

Conference of Executive Secretaries

THE Annual Conference of Executive Secretaries for 1927 will be held in Taylor Hall, Racine, Wisconsin, February 21 to 25. The first evening and the next day will be devoted to a program especially for new men. Thereafter the Conference will be for all secretaries and field representatives.

Thirty-six dioceses have signified intention to send representatives. A few others may find it possible to do so at the last moment. The Bishops' Crusade and other appointments will keep some away, but the dates chosen seemed to be the best for the majority. The Department hopes that the Conference will have far-reaching influence on the effective prosecution of its plans for this year's work.

How It Can Be Done

NO comment is necessary on the following letter. It speaks for itself. If it doesn't demonstrate that good intention and the use of proved methods will bring enthusiastic support to the Church's need, then nothing is probable:

Delhi, New York.

Gentlemen:

Your Department asks, I believe, for reports on notable records in the Every Member Canvass.

When I came to this diocese last July I found its shortage this year to be about one-eighth of the whole Church's total, and St. John's responsible for a full share of the Diocesan shortage.

The situation locally was as usual: "We do what we can, but the Quota is beyond all reason."

For six weeks I used the publicity and literature furnished by the National Council, held many group conferences on the General Church Program, printed the Budget, had backing of the vestry, used the other methods of approach and information and training of canvassers.

The canvass last Sunday was a remarkable success. The number of pledges increased over 100 percent for the parish; about 130 percent "for others"; amounts pledged more than required for both (\$1,200 more for parish, \$450 more than ever before for Quota, meeting our share in full) and other pledges are still coming in.

I am happy to be able to make this report, and to testify to my conviction that when a parish receives the information and a rector is willing to work the people will respond. The laity really want to do their duty and the information, given so easily by the use of material that you furnish, cannot help but enlarge their vision and arouse their will.

And the parish is united, happy and ready to work for the Parish House (a new project) on a higher spiritual plane. "Each baptized member is responsible. If he does not respond the work suffers." This year 94 helped in parish support and 68 had share in the mission work; next year, at least 200 out of 230 living in the parish will share in the parish support, and 140 have the sense of responsibility for others.

Faithfully yours,
J. M. HUNTER.

Speakers' Bureau

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

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 187.

For reasons of postage, office and time economy; for the benefit of prospective speakers, who must be given definite information; for proper record; for reasonably prompt service and at least an approximate efficiency, the following details should accompany each request for a speaker:

Month, date, hour, city, parish, meeting-place, diocese, name of rector, occasion or kind of meeting, kind of address desired, time allowed for address, and a statement covering travel expenses and entertainment for the speaker.

The Bureau cannot guarantee speakers for all requests filed. Engagements must depend upon our resources in available speakers. Requests should be sent in as early as possible before dates desired.

Travel expenses of the speakers should be provided whenever this can be done.

J. M. MILLER,
Secretary.

Department of Publicity

THE REV. G. WARFIELD HOBBS,
Executive Secretary

Motion Pictures in Religious Services

NEW possibilities of adding spiritual and artistic attractiveness to the conventional service of worship are open to the Church in the field of the motion picture. Short films have recently been produced solely for the Church and the advancement of religion through the endowment of the Religious Motion Picture Foundation by William E. Harmon, president of the Harmon Foundation. It was the belief of Mr. Harmon that the reverential and spiritually inspiring film based on the Biblical narrative would greatly enrich the conventional service of worship and ultimately bring about an increased church attendance. Experimental work of production and distribution, both of which are practically without precedent in the religious field, are now being carried on.

The Religious Motion Picture Foundation functions under the Division of Research and Experimentation of the Harmon Foundation which through four divisions of work is carrying out a program of constructive philanthropy. Its Division of Playgrounds promotes the acquisition of permanent recreational land in rapidly growing communities; a Division of Student Loans provides funds in sixty colleges and universities throughout the country from which college students may borrow on a character security; a Division of Awards gives recognition to outstanding creative work of national significance; and a Division of Research and Experimentation puts on trial new ideas before incorporating them as a part of the Foundation's regular program.

The four productions which the Religious Motion Picture Foundation have ready for distribution are based on New Testament themes with such elements introduced as

heighten the interest without detracting from the lesson in the parable. The first, "Christ Confounds His Critics," is the story of the Pharisees' attempt to bring Jesus into disfavor by asking His judgment on the adulteress; the second, "The Unwelcome Guest," shows Christ in the house of Simon the Pharisee; the third, "Forgive us our debts," is a screened illustration of Christ's word picture in Matthew 18:23-25 of the two debtors; and the fourth, "The Rich Young Ruler," is the imaginative story built about the quotation of the rich man, "What good thing shall I do that I may obtain eternal life?"

The films have already been used in churches in and around New York and Boston and their dignity and reverence have been without criticism. If the demand for them is such that distribution can be practically organized, the Foundation plans to make the work self-supporting but non-commercial.

Christian Social Service

THE REV. CHARLES N. LATHROP,
Executive Secretary

Three Things to Do for Rural Work

YOU have been wondering what you can do for Rural Work. Perhaps you have been studying the book *Beyond City Limits*. Here are "Three Things" you can do to promote Rural Work. They are Practical—Definite—Important.

I. Provide a scholarship for a Seminary Student for a Summer Course in Rural Work. The Department of Christian Social Service wants to put twelve seminary students who are going into rural parishes after graduation, under pastors doing effective rural work, for three months of training in the field this coming summer. The cost will be five hundred dollars each. This is the most effective step that can be taken to answer the problem facing our Church.

II. Give Thirty Dollars, plus travelling expenses, for men to attend our Rural Conferences at Madison, Cornell, etc. Why not see that your diocese sends at least three men?

III. Attend a Conference: A Rural Conference for Women will be started at Madison, Wisconsin, in connection with the conference for rural clergy offered by the University of Wisconsin from June 27th to July 8th. This Conference will follow the lines of the rural conference for our clergy. The women will attend the University lectures and will have an hour each day for their own con-

ference to discuss our Church's problem. The Women's Conference at Madison will be in charge of the Rev. F. D. Goodwin. If response warrants, a second group conference will be held at Cornell University, Ithaca, N. Y., July 11-23rd. The cost will be thirty dollars for board and room for the period of the Conference, transportation additional.

ADDITIONAL THINGS YOU CAN DO FOR RURAL WORK

1. Provide a Diocesan Library on rural Church and social work. The cost of such a library runs from thirty dollars up. Books should be purchased through the Church Periodical Club, 22 West 48th Street, New York, N. Y.

2. Subscribe for *Rural America* for each of the rural clergy of the Diocese. *Rural America* is one of the best magazines on rural life and is issued by the American Country Life Association, 1849 Grand Central Terminal Building, New York City. Subscription rates are \$2.00 per year.

3. Give membership in "The Rural Workers' Fellowship" to each rural clergyman in the diocese, at \$1.00 per year. (Rev. Val. H. Sessions, Bolton, Mississippi.) The "Rural Workers' Fellowship" is composed of rural clergy from the whole Church and membership fee includes subscription to the *Rural Messenger*.

4. Make study of rural work, opportunities, problems in your own diocese, from diocesan officers, departments responsible for the same, rural clergy, diocesan journals, regular agencies, etc.

5. Prepare exhibit of diocesan rural work, including maps, charts, articles, statistics, etc. from above data.

6. Urge your rector to invite some rural clergyman to preach on his work in the parish church.

7. Invite some rural clergyman to address various groups (including the Woman's Auxiliary) on his work. (Speakers for No. 6 and No. 7 can be secured through the Speakers' Bureau, 281 Fourth Avenue, New York, or from the home diocese.)

8. Do personal work in the rural field.

a. Offer services to nearby rural clergyman.

b. Organize a village or rural Church School.

c. Organize a branch of the Auxiliary in some rural field.

d. Organize a County Social Service work for the rural parts of the county.

e. Do pastoral calling relief work in nearby rural fields.

f. Visit rural churches in the neighborhood.

Woman's Auxiliary

MISS GRACE LINDLEY, *Executive Secretary*

The Crusade

THE February meeting of the Executive Board was omitted because so many members of the Board were engaged in work for the Bishops' Crusade. Among the women Crusaders, members of the former Board and other women were also of course included. Information about the work of these women Crusaders has begun to come in and will make suggestive and happy reading. We give a little of it here. The relation of the Message to the Crusade is shown in the following quotation from the "Pastoral Staff" of Western Massachusetts:

"Two years ago, realizing the failure of Christians to use the Power of Christ, the women of the Executive Board of the Woman's Auxiliary sent a now famous *Message* to the National Council. This *Message* was laid before the great gathering of the Woman's Auxiliary in New Orleans in 1925, where they accepted it as a challenge, made it their own and pledged themselves to carry it back to all the women of the Church throughout the world.

"In fulfilment of this pledge in this Diocese a group of Messengers have undertaken to carry this *Message*, which is now really the women's part of the Bishops' Crusade, into every parish and mission of this Diocese."

The following comes from a woman Crusader: "I believe this is the best chance we women of the Auxiliary have ever had 'to know Christ, and to make Him known.' Because of my solitary trail, I met all sorts of men, women, and conditions. I had to introduce to the Crusade people who had practically never heard of it, men who were suspicious of it, clergy who were indifferent to it, as well as others who gave it an eager welcome. One group of young women, many of them young mothers, supposed to meet for one hour, kept me another hour answering questions. Can't we plan to send our Crusaders into groups of the Northfield League, to girls' boarding schools, to colleges, to groups like the Girls' Friendly Society and Guild of St. Barnabas? I am pretty sure that none of us would be willing to go home after our particular term of Crusade service is over and not to be used in our own dioceses and anywhere else we can go if there is any call for us."

Another woman Crusader in a personal letter writes: "The Bishop had asked me to take the first part of the time for giving what he called my own message, and the rest of the time for discussion. The subjects

were the regular ones in the *Message of the Crusade*, so the first day I talked about the Bible, laying special stress on its formation and preservation during the centuries, the use our Lord made of it in His life, and its use by the Apostles—this of course being the Old Testament—and then on the growth of the New Testament and its use, its many translations and versions, and what it should mean in our lives. Then I made three suggestions as to its use by us. (1) Devotionally, as we used it and still use it in connection with the *Message*. (2) To study it in connection with certain topics, such as immortality, health, peace, brotherhood, etc.—any subject that for some reason is occupying our minds. (3) To teach it; to gather a group of people with whom to study it, or to prepare ourselves to teach it in a Church School. Nothing else ever makes it so real to us as to share what we discover with someone else. Then followed the real conference when we discussed the problem of how to make the Bible more really a part of the life of the people for whom we leaders are responsible in our parishes or organizations; how to induce people to use it in their private devotions, their family life, their meetings. Books and other helps were suggested and the women really seemed to be glad to discuss it. We had prayers to begin with and more at the end, all selected from the Massachusetts Book. I also made a point of reading some portion of the New Testament which applied to our subject.

"The second day we considered 'Prayer.' In my own remarks I tried to speak about our own coöperation in the answering of our prayers, a subject well worked up in Murray's little book which Miss Delafield introduced me to years ago. I illustrated it by the Lord's Prayer where after each petition there seems to be a condition suggested which is our part of the answer: 'Thy Kingdom Come,' if we labor, that His Will be done. It can be followed all the way through, and it is very helpful. In our following conference period, we discussed how to increase the spirit of prayer among those for whom we are responsible, children and adults in private and in groups. We discussed why people pray and what they expect to be the result of their prayers. Here too, different helps were recommended and methods suggested.

"The third conference was on *Personal Evangelism*. I reminded them first that the 'Go ye' began at home in our own Jerusalem,

114
116
124
107
out of Print

then examined with them the reasons why we shrink from this work, urged a study of our Lord's handling of different individuals, and the following of His methods. I made a few suggestions to be remembered in connection with this work. (1) The use of personality which draws us to some people more than to others and by means of which we can help them more. (2) Respect for the individual soul, not intruding roughly, but using gentleness and tact. (3) Using small groups for Bible or Mission study as opportunities for

spiritual help. (4) Working through the Church, having as our aim to bring the person the help and blessing of the Sacraments. (5) Intercessory prayer. The discussion which followed was quite general and the clergy helped.

"The last conference I named, *The Building of a Christian Character*, and made that the first part of it, then used the *Combating Worldliness* for the discussion—in what ways our Christian characters can and must overcome it."

Suggestions to Parish Treasurers

Prepared by the Committee on the United Thank Offering of the Executive Board

MAKE all the plans for your meeting well in advance of the day. Deliver to each woman who has a Little Blue Box a plain envelope in which she can put her Offering at least three days before the day of the meeting. Ask the rector to announce the meeting and make a short talk about the United Thank Offering. Supply him with the information that he needs for this talk. If you have no rector, send a brief note when you send or deliver the envelopes urging the need of the presence of each one at the meet-

1st Hymn	O. H. 519)
	O. H. 432)
2nd Hymn	O. H. 466)
	O. H. 427)
3rd Hymn	O. H. 550)

Have a blackboard or a large sheet of paper and on it have printed in large letters and numbers:

Amount of United Thank Offering presented in Portland.

Amount given by this Diocese.

Amount given by this Parish (or Mission).

Amount given by this Parish (or Mission) in 1926.

Amount of Offering today.

(Leave the last amount blank, of course, and fill in after the announcement of the Offering.)

Ask someone who is known as an interesting writer to prepare the paper on the United Thank Offering. You need not limit your request to members of the Woman's Auxiliary. Furnish all the data necessary for a complete understanding of the subject to the person who is to write the paper. You can get much information from leaflets W. A. 101, W. A. 106, W. A. 107, W. A. 115, ~~W. A. 124~~. All of these can be obtained from the Church Missions House, 281 Fourth Avenue, New York. If you have no one who can or will write a paper on the United Thank Offering, read either W. A. 101 or the

ing, even if for some reason it is not possible to bring their Offering. See that notices of the meeting are put in the papers, with a brief explanation of the United Thank Offering.

If possible, do not take the position of leader yourself, as you will be needed to see that the Program goes smoothly.

Hymns for this meeting should be carefully chosen. Different hymns have especial appeal to different groups of people. The following are simply suggested because of their spirit of thanksgiving:

N. H. 527).....	C. H. R. 587)
N. H. 226).....	C. H. R. 414)
N. H. 422).....	C. H. R. 442)
N. H. 428).....	C. H. R. 445)
N. H. 486).....	C. H. R. 519)

first few pages of W. A. 106, combined with W. A. 124, or W. A. 116. The subject of the United Thank Offering can be treated from many angles.

You can collect interesting items about the various phases of the United Thank Offering work, and these can be given to different members who can give them as current events. For example, the number of women workers supported by the United Thank Offering; something about the fields in which they work and the kind of work they do.

Ask that everyone write at least one question and give it to a page who will collect them and put them in a question box. Make any announcements that you wish at this time.

If possible, have a large replica of the Little Blue Box with a slit in the top, so that each person can slip in her offering, with a separate slip of paper with her name written on it. This will enable you to know who has used the boxes, but will of course give no idea of the offering. Always stress this—that the amount of the offering is between the giver and God. Also ask each person to type on a slip of paper any especial thanks-

THE SPIRIT OF MISSIONS

giving, if they have any, as thanksgiving for recovery from illness of a dear one; thanksgiving for a safe journey, and so on. Being typewritten no one knows by whom the thanksgiving is offered. You must be the one to count the offering and to take charge of the slips with names and thanksgivings.

While you are counting the offering, the leader may exhibit at least one chart and ask for suggestions for others. She may also ask if there are any new names and addresses, and deliver the boxes if any are needed. These boxes should be ready and in the hands of an assistant near the entrance, and as she gives the boxes to the page, she should enter the name and address in a book.

You can at this point open the question box and have a few minutes of discussion and suggestions from those present as to ways to increase the knowledge and interest in the Offering. It would be well to have two or three questions prepared and have them put in by people that you can rely upon. These questions may be on points that you may want discussed, and you can thus be prepared to answer them accurately and interestingly. The more discussion you can promote, the more interest you will arouse, and constructive criticism is often a great help. Try to give everyone something to do, even though it be very little. It makes more general interest.

The pageants suggested by the Committee are:

The Box Convention: Which you can get from the Woman's Missionary Society of the Lutheran General Council, 848 Drexel Bldg., Philadelphia, Pa.

A Tale of Three Boxes, In and Out of the Blue Box, The Need of the World, which you can get from 281 Fourth Avenue.

The pageants given in W. A. 107 or in this number. Any of these are extremely simple, requiring almost no preparation.

After the pageant, announce the amount of the Offering and write it in the blank space on your blackboard or paper. The prayer recommended if there is a decrease in the Offering may be as follows:

Oh, loving Father, forgive our ignorance, indifference, and forgetfulness of Thy blessings. We are heartily sorry that our Thank Offering to Thee has decreased and we pray Thee to give us a greater understanding of Thy many mercies to us, so that we may be inspired to arouse many indifferent ones to this great opportunity for Thanksgiving and may ourselves remember more and more Thy many blessings. We ask this in the Name of Thy Son, Our Lord, Jesus Christ. *Amen.*

This prayer is only suggested for those who say that they cannot make original or extempore prayers. One that you or some member of your branch has prepared would be preferable. We hope however you will not have to use such a prayer.

The closing prayer is only suggested; you may prefer to use the regular *Grace of Our Lord* from the Prayer Book.

The Committee has tried to make this a simple though comprehensive plan.

There should be a presentation of the United Thank Offering at a Corporate Communion at least once a year. Many parishes, however, prefer to have such a service twice a year—in the spring and fall, for example, in April and in September. The details of this service should be arranged by the rector, priest-in-charge or missionary and the United Thank Offering Treasurer.

Information on the United Thank Offering

THOSE who desire to know more about the United Thank Offering of the Church will find the following material useful. It may be procured in any quantity from the Book Store, Church Missions House, 281 Fourth Avenue, New York City.

			Per Copy	Per 100
W. A. 20	A Handbook		20c	
W. A. 27	The Power of Christ Through the Individual Life.....		10c	
W. A. 39	The Devotional Life		5c	
W. A. 45	A Manual25
W. A. 100	U. T. O. Resolution and Prayer Card.....	1c		.60
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W. A. 108	U. T. O. Box. Free.			
W. A. 112	That All May Give Thanks.....	2c		1.50
W. A. 114	The United Thank Offering	2c		1.50
W. A. 116	Spiritual Value of the U. T. O.....	2c		1.00
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W. A. 121	Prayer for the Woman's Auxiliary.....	1c		.60

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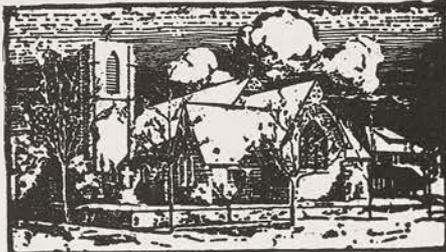


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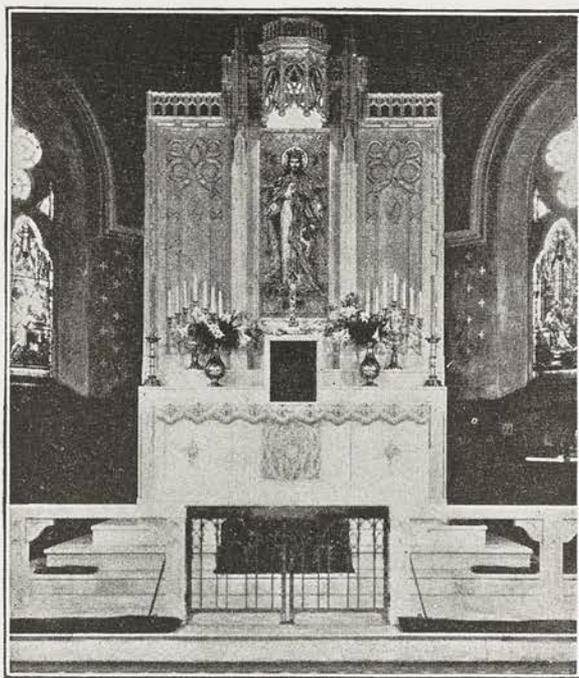
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Mr. Brooks' address is as follows:

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