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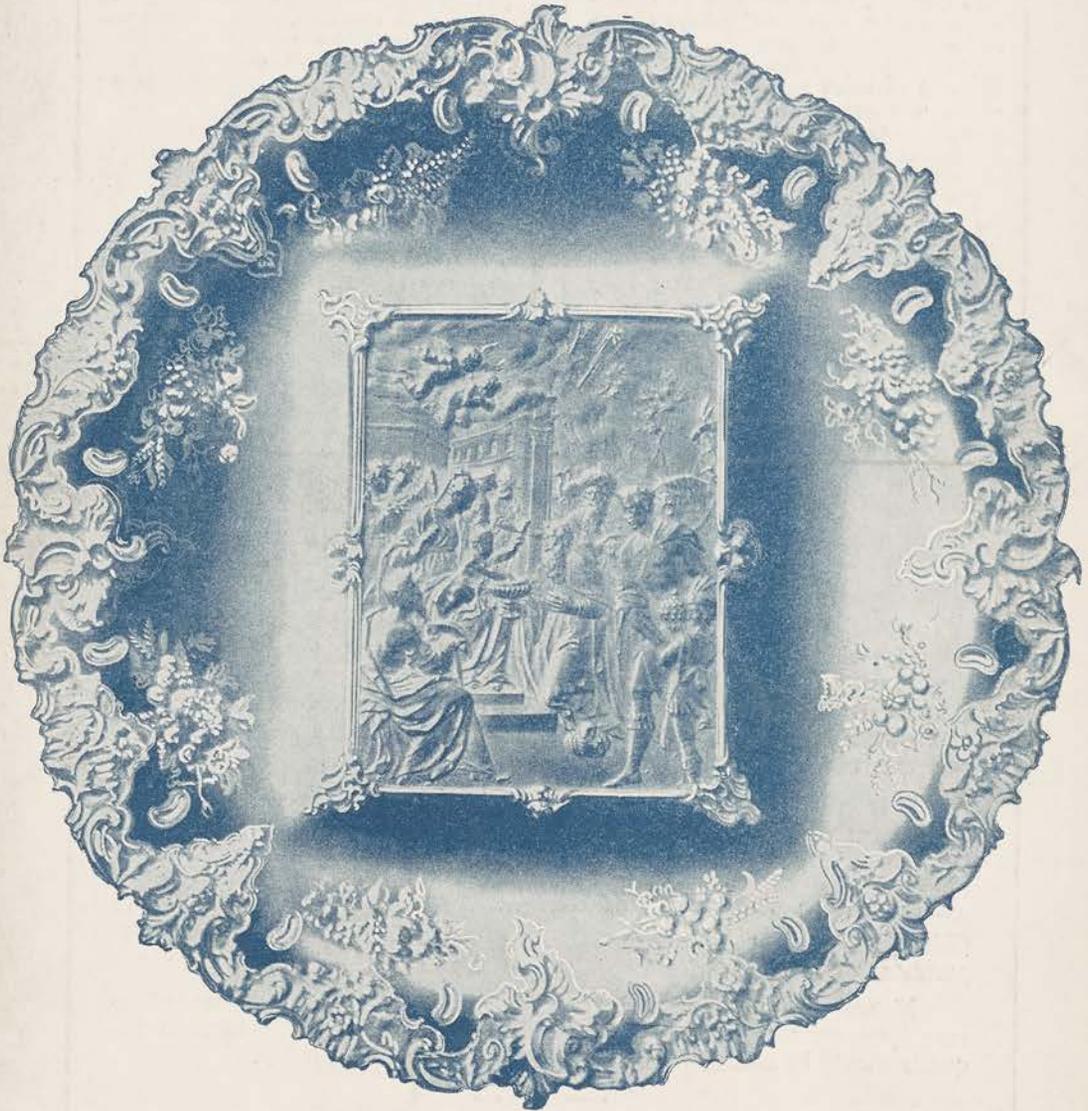
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The Spirit of Missions



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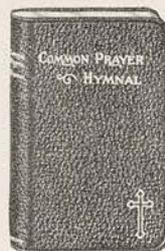
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To the Women of the Church

A PERSONAL MESSAGE FROM MISS LINDLEY ON THE U. T. O.

NEXT SEPTEMBER THE United Thank Offering of 1931 will be made at Denver at the Corporate Communion of the women of the Church. The United Thank Offering is significant for many reasons, such as the romance of its story, the success of its growth, the use made of its funds, the number of its givers, and the spirit of the giving.

There is romance in the way its originator, Mrs. Soule, made what probably seemed to her a very simple, perhaps not very far-reaching suggestion, that those who expected to attend the service of October 1889 should set aside gifts to be presented at that time. There was romance in the way the offering grew from triennial to triennial, in its change from an offering of those present at the service to one sent from all parts of the world, and from an offering of the Woman's Auxiliary to an offering of the women of the Church.

The story of its success runs from the gift of two thousand dollars in 1889 to that of \$1,101,450.40 in 1928, from the one woman, Miss Lovell, sent out to the mission field by that first offering, to the two hundred in the field today, from the one thousand dollars for one little church in Anvik, Alaska, built by that first offering, to the \$290,000 for buildings given since then.

No one knows how many women have shared in making the offering in the past, nor from how many will come the gift to be laid on the altar in Denver next September, but the givers will include again, white, colored, Indian, Japanese, Chinese, Liberian, and Latin American women. The offering is fittingly called united, not only because many women unite in giving it, but because it is an outward and visible sign of the unity of the thousands who knowing Jesus as Lord are one in Him.

It is marked by thankfulness for hundreds of gifts, for joy after joy, for sorrow turned into joy or made beautiful by human or divine companionship, and above all by thankfulness for the joy of calling God, Father.

Finally it seeks to be an offering to God. It has never yet succeeded in being that to the full. The service at Denver next September will present another opportunity for the women of the Church to make what they might really dare to call an offering, an offering of self and possessions in such unity of spirit and such sincerity of gratitude that the great congregation will truly pray, "Christ, present them, God, receive them."

Grace Lindley

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The Lambeth Encyclical of 1930

The Archbishop of Canterbury addresses the Faithful on findings of memorable gathering of Anglican bishops at London conference

WE, ARCHBISHOPS AND bishops of the Holy Catholic Church in full communion with the Church of England, three hundred and seven in number, assembled from divers parts of the earth at Lambeth, under the presidency of the Archbishop of Canterbury, in the year of our Lord, 1930, give you greeting in the Name of our Lord and Saviour, Jesus Christ.

We who write are bearers of the sacred commission of the ministry given by our Lord through His Apostles to the Church. In His Name we desire to set forth before you the outcome of the grave deliberations to which, after solemn prayer and Eucharist, we have for five weeks devoted ourselves day by day. We take this opportunity of thanking from our hearts all those, both far and near, who have prayed God to give us His Spirit's present aid. We hope that the results of our work may bring encouragement and help to this great circle of intercessors, even in remote parts of the earth. Our deliberations were preceded by careful inquiry upon many sides into the matters about which we speak. In this letter we propose to give a connected view of these matters, in the hope that it will make our resolutions more intelligible, and lead many to study them, together with the reports of our committees* on which they are based.

The bishops who were present at the

*The complete report of the Lambeth Conference is obtainable from the Book Store, the Church Missions House, 281 Fourth Avenue, New York, N. Y., at \$1 a copy.

last Lambeth Conference ten years ago found that one idea ran through all their work and bound it together in a true unity. It was the idea of fellowship. In like manner we have discovered one idea underlying all our long deliberations: it is the idea of witness. These two ideas are closely related. On the one hand the purpose of every true human fellowship is to bear witness to certain great principles—the principles of truth, goodness, and love, which express and fulfill the Kingdom of God: among these fellowships the Church is called to bear witness to the supreme revelation of God—of His nature, His will, His kingdom—which has been given to the world in Jesus Christ our Lord. On the other hand, witness, if it is to be made effective among men, must be borne by a body, a fellowship. So we learn in every branch of human endeavor. And it would be a true description of the Church of Christ to say that it is a fellowship of witness. Our Lord Himself in His last recorded words laid this charge upon it, "Ye shall be witnesses unto Me . . . unto the uttermost parts of the earth." There comes into our mind the vision of the great succession of those who have borne this witness in past generations. They encompass, like a radiant cloud, each new generation, as it takes up the age-long testimony. They add their voices to ours, as we now specially and solemnly summon every member of the Church of our day to the fulfillment of Christ's parting charge. Here we find another link with the last conference, for

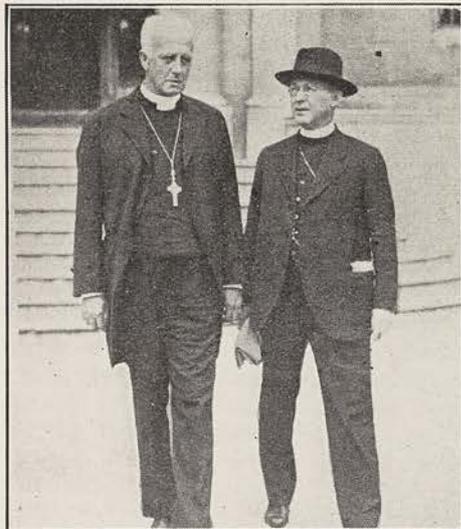
THE SPIRIT OF MISSIONS

the long list of its resolutions ended with the words, "if Christian witness is to be fully effective, it must be borne by nothing short of the whole body of Christian people."

THE CHRISTIAN DOCTRINE OF GOD

OUR APPEAL in this letter begins, as the series of our reports begins, with a *Sursum Corda*. The primary witness which the Church is called to give is the witness of its faith in God, and we would have men everywhere lift their minds and hearts with new confidence and expectancy to Him as ultimate reality, to God in His majesty as Creator, to God in His even greater majesty as Redeemer.

We are aware of the extent to which the very thought of God seems to be passing away from the minds and hearts of many even in nominally Christian nations. The ten years since we last met have seen the development of one vast political and social experiment which is, at least professedly, rooted in the denial of God's existence. Even where God is still acknowledged, He is often regarded as too elusive or remote to be relevant to the practical concerns of life. And it is not surprising that where belief in God has weakened,



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AT LAMBETH

Bishop Howden (New Mexico), and Bishop Green (Mississippi), after a long day's conference session

the sense of sin has in large measure disappeared, morality has shown signs of degenerating into little more than a recognition of the value of kindness and the supreme good has almost come to be thought of in terms of comfort and excitement.

But more significant is the increasing consciousness of thoughtful men and women that the emancipations which they have lately won do not yield deep or lasting satisfactions; that selfishness is self-defeating; that the heart of modern life, with all its exuberance of interest, is disquietingly void of conviction, and that once again experience proves personal happiness to be, in fact and not merely in pious word, linked with spiritual ideals and with moral standards and endeavors.

Many too, of those who at present sit loose to the faith and practice of the Church are not opposed on conviction to the claim of Christianity; they are not thinking about it; they have not revolted against the Gospel, but against a presentation of the Gospel which falls far short of its true range and splendor.

Perhaps most noteworthy of all, there is much in the scientific and philosophical thinking of our time which provides a climate more favorable to faith in God than has existed for generations. New interpretations of the cosmic process are now before us which are congruous with Christian theism. The great scientific movement of the nineteenth century had the appearance, at least, of hostility to religion. But now, from within that movement and under its impulse, views of the universal process are being formed which point to a spiritual interpretation. We are now able, by the help of the various departmental sciences, to trace in outline a continuous process of creative development in which at every stage we can find the Divine presence and power. Thus scientific thinking and discovery seem to be giving us back the sense of reverence and awe before the sublimity of a Creator Who is, not only the cause and ground of the universe, but always and everywhere active within it.

Christianity more than any other of the great religions has undergone the dis-

THE LAMBETH ENCYCLICAL OF 1930

cipline of contact with scientific methods of thought, and emerges therefrom still strong to redeem and to inspire.

It is in view of such facts and circumstances that we declare our belief that the Church is at this time being called to fresh effort to proclaim to all men, at once more thoughtfully and more ardently, the gospel of God with which it has been entrusted.

We know but too well that the root of our failure to behold God, and to manifest Him to the world, is sin; that what we have to deal with is primarily not imperfect thinking but evil wills. Yet, if our proclamation of the gospel of God is to have its proper appeal to the world of today, we must see to it that we ourselves are thinking about Him as persistently, as largely, and as worthily as we can.

We must school ourselves to include in our habits of thought about the Creator God as much as we can of the beauty and order of the world, and of everything in life that evokes the awe, the loyalty and the self-sacrifice of men and women at their best.

We must recover also our vision of the uniqueness of the work of God in the hearts of His people—the true subject of the Old Testament—which culminates in the coming of our Lord Himself and in the appearance of His Church among men. In Him as nowhere else, in Him alone, God's character, God's gracious love and innermost purpose are revealed. Through Him and through His Church there are brought inside every department of human effort and life a new spirit, a new motive, new resources of vision and faith, of hope and courage.

Thus through the Incarnation and by His Holy Spirit in the Church God is ever moving forth to conserve and to perfect all that He has achieved, and still strives to achieve, in hearts wherein Christ is not yet enthroned. Civilization, in so far as it is good, is ultimately of God's giving, no less than is His grace in Christ. Never must our thought of God be inconsistent with all that we may learn of His character in Christ. Never must our thought of God be so cramped that we represent Him as less than the Lord of all good life.

If, however, our vision of God's glory is thus to be renewed, it will involve for most of us, clergy and laity alike, a new readiness to read and ponder afresh, with some of the many aids which modern research gives us, the Bible and in particular the New Testament. It will also involve a new readiness to acquaint ourselves, according to our capacity, with some of the best thinking of our time about the meaning of life, and to identify ourselves, as best we may, in thought and conduct, with some of life's more serious endeavors. Not many men are called to be students, but all can do something to learn and to think more intelligently about the religion which they profess and about its bearing on life around them.

But we must not only do what we can, to read and think. We must pursue, some of us, perhaps, as a new act of faith in God, and all of us with new devotion and diligence—the practice of personal prayer and strive to grow in the ability to pray. Not only will more serious thinking about our holy religion, and about life thus quicken our prayers, but prayer can and will quicken our thought of and faith in God.



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LEAVING LAMBETH

Bishop McDowell (Alabama), and Bishop Cook (Delaware), leaving Lambeth in company with the Bishop of Willesden (center)

THE SPIRIT OF MISSIONS

Further, we recall our church people and all who own the name of Christ to the privilege and duty which are theirs of expressing their faith and receiving pardon and renewal through joining with the brethren regularly in the public worship of the Church and especially in the Blessed Sacrament of the Holy Communion. The Church's chief duty is to love and worship God; and in that love and worship it gives its chief witness to the world. They should reflect what wrong they do to God, to others, and to themselves if they grow slack in fulfilling, especially on Sunday, this their clear and obvious duty. We whose privilege it is to lead others in worship are bound to make that worship as worthy as we can of Him to Whom it is offered, worthy in its spirit and its tone, worthy also in its range and scope, taking, as we ought, every opportunity that is ours of bringing all human concerns and interests within its ambit of praise and intercession.

Worship unites us in a fellowship of adoration; and, when it is worthily offered, can become for us all a joy as well as a duty and bring us that refreshment and encouragement for which thousands are really hungry, though they know not for what they hunger.

Sursum Corda, Lift up your hearts—such a call from God as we have ourselves thus heard is not easily expressed, least of all in such a letter as this. Yet it was to this high theme that we in the Lambeth Conference were moved to direct our thoughts; and we commend to thoughtful people the report of our first committee.

THE LIFE AND WITNESS OF THE CHRISTIAN COMMUNITY

Marriage and Sex

IF THE CHURCH is Christ's Body, it is the organ through which His Spirit now finds expression in the world. He did not commit His gospel to writings but to a society which should alike interpret and exemplify His scheme of life. From the first this community-witness distinguished the Church from all the clubs and brotherhoods which abounded in the world of

that day. Its purity, its comradeship, its cheerfulness were its attractive force. It provided a new scheme of life, and it grew. Its very growth in size and in popularity became its danger. So it is still. What many church people need to recognize is that Christ's community has been commissioned to set a standard of life which is not that of the world. Too often has the standard of Christians been assimilated to that of the surrounding society or of the spirit of the age. But the tremendous commission of the Head of the Church confronts us. "Ye are the salt of the earth." "Ye are the light of the world." No metaphors could be more searching. Salt and light, He says, and that in every place and relationship of life—first and foremost, in all that concerns the family.

The beauty of family life is one of God's most precious gifts, and its preservation is a paramount responsibility of the Church. Its foundation is the lifelong union of husband and wife on which our Lord decisively set his seal. "One flesh," He said they were to be. Holy marriage is part of God's plan for mankind. It follows that any community disregards this at its peril. Empires have perished before now because the dry rot of laxity and corruption in home life set in. To maintain the ideal of marriage is, therefore, to preserve the social health of the community. It is a national interest of supreme value. It follows that divorce is unnatural. It destroys the security of the union and the stability of the family. If there are children, they are deprived of the guardianship to which God called both their parents. To the defense of Christ's standard of marriage we summon the members of the Church, for on it depend all that makes the magic of the word, home.

Indeed, we must lift the whole subject of sex into a pure and clear atmosphere. God would have us think of sex as something sacred. Many influences in our day tend to concentrate attention on sex and not always upon its sacredness. Among the tasks that confront the Church today none is more noble or more urgent than that of rescuing the whole subject from

THE CHURCH IN CHINA DISCUSSES EDUCATION

degradation in thought and conversation. We must set it in the light of the eternal issues of right and wrong, and reveal the noble origin of sex in the creative activity of a Father who is of purer eyes than to behold iniquity. We believe that the way to do this can be summed up in one word: education. Here the duty of parents is plain, and its fulfillment is part of that witness to truth and purity which members of the Church are bound to bear and not least to their own children. If the children have learned from the first to connect sex instincts with the beauty and goodness of God, they will not only themselves be proof against some of the worst evils of our age, but will also become diffusers of that moral atmosphere where purity lives and all that is impure must die. We think that this duty of education needs far more careful attention than it has received. Rightly we set before our people Christ's standard of marriage, but we have done all too little to prepare them for it. It is admitted that no one should approach Confirmation or Holy Communion without careful and prolonged preparation. And marriage is sacramental. It

is, as St. Paul said, a great mystery. It is not only sacramental in its nature, it is a vocation for life. Therefore, careful preparation is needed for it.

Bound up with that high and holy vocation is the vocation to parenthood. Here we would sound a call to all who will listen. Every child is for the state a potential citizen, for the Church a potential saint. When healthy parents refuse for selfish reasons to have children in homes where there is, or by self-denial may be, provision for them, they deny to both Church and nation lives, which, with a Christian training, might be of priceless value to the community. We are familiar with the difficulties. We deeply sympathize with those who have burdens which are hard to bear. But we appeal to the whole community of the Church to remember that in home life, as in personal life, we are called to take up the cross, to endure hardness, and to count upon the enabling power of the Spirit of God. And indeed when the sacrifice is made for the sake of the family, that cross becomes a crown.

To be continued.

The Church of Christ in China Discusses Education

EARLY IN AUGUST a conference for spiritual retreat was held in Hangchow, China, under the auspices of the General Assembly of the Church of Christ in China. This is an interdenominational body originating in 1927, and including some but not all of the congregations established by Presbyterian, Congregational, Methodist, Disciples, and two or three other missionary organizations at work in China.

The conference gave part of one day to the difficulties put in the way of Christian education by the regulations of the Educational Ministry of the Nanking Government, and especially by the regulations issued in August, 1929. The conference was led to do this in part by the refusal of the Educational Ministry to consider any modification in these regulations.

The conference was attended by administrators and leaders of the General

Assembly of the Church of Christ in China and of its twelve synods. While the conference was thoroughly representative of the Church of Christ in China, it had no authority to pass any resolutions binding upon that Church. The members of the conference did, however, express their united opinion by an informal showing of hands. These opinions were:

"1. We would very much like to register our schools but we find it impossible to do so under the present regulations with the restrictions on worship and voluntary Bible study and the additional growing number of limitations.

"2. There should be another petition prepared and submitted this time by the several communions unitedly, to the Central Administrative Council or Committee, instead of to the Ministry of Education.

"3. It is desirable that church educationalists, through round table conference with the Government's educational authorities, seek to give them a clearer aim of the methods and content of our religious education purpose."

China Refuses to Modify Education Rules

Petition of Christian bodies asking modification of requirements for registration of mission schools denied by Ministry of Education

By *John Wilson Wood, D. C. L.*

Executive Secretary, Department of Missions

CONTROL OF EDUCATION in China, whether public or private, has become one of the major objects of the Nanking government. Regulations issued by the Ministry of Education, designed to accomplish this purpose have succeeded one another and have become increasingly rigorous. The regulations of August 29, 1929, at last aroused Chinese Christians as well as some foreigners to the seriousness of the situation. The main difficulties were the complete prohibition of religious exercises of any kind in primary schools and a growing tendency to apply the same restrictions to junior middle schools. These are in addition to the requirement that in all schools of the senior, middle and higher grades, whatever religious instruction and services there are, shall be on an elective and voluntary, and not upon a required basis. In other words, a school established and conducted by any Christian communion for the purpose of carrying on its missionary endeavor to interpret the Christian way of life to the Chinese, is forbidden to give religious instruction as a required part of the curriculum or to hold religious services at which the attendance of the student body is required.

Some months ago, the Church of Christ in China, a union body, containing congregations from several communions other than our own, adopted a resolution providing that in view of the complete prohibition of religious exercises in primary schools, some effort should be made to secure a modification of the government regulation, and expressing the opinion that in case of failure to secure this modification, it would probably be necessary to close such schools.

More recently, members of twelve different communions in China, including the *Sheng Kung Hui*, united in a petition requesting the Ministry of Education to allow all grades of Church schools to have elective religious courses and to permit the primary grades to have the privilege of worship.

Having conducted private schools for many years, the petitioners state that they have assumed that "party and national leaders are eager to train men and women to serve their country under the supervision and direction of the Government." They express the opinion that these restrictions and the official interpretation placed upon them, are of such a nature as to make it necessary for the majority of Church schools to discontinue. A number of conferences held under the auspices of the petitioning communions to consider the subject, have led to unanimous feeling "that the circumstances compel us to protest against the provisions of chapter I, article 5 of the Regulations Governing Private Schools and the official interpretation thereof."

The petition includes a lengthy statement of the reasons for including religious courses in private schools. The main points are:

1. The purpose of the Christian Church in conducting schools in China, is to nurture Christlike personality, to serve society and state. "In the broader sense," the petitioners say, "education should enable the students to appreciate the beautiful, good, and true so as to be able to give expression to beauty, goodness, and truth in their conduct. This can be realized to the highest degree, we believe, only through the gateway of religion."

CHINA REFUSES TO MODIFY EDUCATION RULES

2. Disapproval is expressed of the movement in educational circles during the past few years for the "separation of religion from education."

3. With limited governmental facilities for education, China cannot afford to discontinue any worthy educational activities. Reference is made to the children of two hundred thousand Christian families represented by the petitioning bodies, who need education as Christian youth. The petition reiterates that the reason for including religious education in the curriculum of private schools is "to guide the students to get a right start in their lives. To share such responsibilities with the Government, we maintain, is the duty of patriotic citizens and should not be prohibited. . . . We firmly believe that education without religion is incomplete."

4. Even if there were a sufficient number of public schools to educate the youth of the country, "private schools are useful for the purpose of experiment."

The reply of the Ministry of Education is a flat refusal to modify the regulations on the ground that "to have elective religious courses in junior middle schools and to have the privilege of worship in primary schools embody obstacles too difficult to permit the Ministry to grant the request." The reply also emphasizes the fact that if there is to be any religious teaching, it should include "teaching the ideals of all religions." The refusal is coupled with the injunction, "Let this be considered final and not subject to further review."

In spite of its excuses and explanations, it is plain that the Ministry of Education desires to abolish all religious and especially all Christian influence and institutions from mission and other private schools.

The full reply of the Ministry of Education signed by Chiang Mon-ling, Minister of Education, is as follows:

"Your petition requesting that all grades of church and mission schools be permitted to have elective religious courses and primary schools to have the privilege of worship, has been received.

"Upon consideration of the points raised in your petition, we find them not

free from misunderstanding. Let us consider these points *seriatim*.

"1. The first point, that we should use religious teaching in the training of life, is not far from the truth. But this depends upon whether you utilize in your teaching the ideals of *all* religions, such for example as the teaching of equality and mercy in Buddhism, of universal love and service of others in Christianity; one cannot limit the teachings exclusively to those of one religion. Furthermore, religion cannot be taught by outward forms and practices. If you conduct courses on religion and have worship limited to one religion only, this is in fact mere outward formality and from the educational point of view is not an essential in the training for life.

"2. In the regulations governing the establishment of private schools, the restrictions on religious education are not limited to one particular religion. If we allow any one religion to inculcate exclusively its own principles in non-adults of junior middle school grade and below, this will preempt their minds and deprive them later on when they have reached years of maturity of the ability to exercise freedom in the choice of their religion. This is really the placing of shackles upon their liberty of thought.

"3. Since the principal purpose of your Churches in establishing schools is to make education widely available and is not intended to employ education to entice or compel students to become church members, therefore the restrictions against the propagation of religion do not run counter to the prime purpose of the Churches in conducting schools.

"With regard to the idea that all the children of the two hundred thousand Christians must be enrolled in Church schools, this seems to us to be on the same plane as the attempt to view the world from your own doorstep and such an idea should not continue to be cherished.

"4. If you propose to experiment in education, basing your experiment on projects, related to science and social conditions, this is something which the

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Government unquestionably approves and permits. Religion, however, is one type of abstract intangible imagination and is outside the category of educational theories and there is therefore no reason for the Government to permit religion in schools for the purpose of experimentation.

"To sum up: There is not only one religion. If we allow each religion in the name of education to vie one with the other to propagate religion, the natural tendency will be to create divisions and strife. The Ministry of Education, in order to guard against such a possible

future calamity, is obliged to impose these restrictions which do not apply only to Christianity, but to the other religions as well.

"Hence to have elective religious courses in junior middle schools and to have the privilege of worship in primary schools embodies obstacles too difficult to permit the Ministry to grant the request. Moreover, we hope that you will consider in a sympathetic way this our humble opinion regarding the restriction upon propagation of religion in schools. Let this be considered final and not subject to further review."

Communist Army Works Havoc in Changsha, China

ON JULY 31, a communist army of ten or fifteen thousand strong fought its way into the great city of Changsha, the capital of Hunan Province, in Central China. The government troops which were supposed to guard the city from attack hastily departed and left the communists to work their will upon it. Within the next two days, hundreds of houses were destroyed by fire, looting went on without interruption, scores of well-to-do Chinese were taken prisoners and carried off to be held for ransom.

The entire foreign community, diplomatic, missionary, and commercial, with the exception of one American, responded to the request of their several consuls and retired to Wuhan. The three Chinese clergy in the city, the Rev. Y. T. Fang, the Rev. S. Y. Liao, and the Rev. H. F. Liu, with their families also escaped from the city and came to Hankow. The Rev. Walworth Tyng, the American missionary connected with Trinity Church, had left Changsha a few days before with his family to begin their summer holiday at Kuling.

Although the communist army retired from Changsha after wrecking a large part of the city, it was some weeks before it was possible for Mr. Tyng to return to survey the damage done to our property. Details are still lacking, but a cable from the Rt. Rev. A. A. Gilman, Suffragan Bishop of Hankow, informs us that a girls'

school, erected about four years ago, was completely destroyed, at a loss of forty thousand dollars Mexican. Trinity Church, erected by the children of the late Robert Treat Paine, of Boston, as a memorial of him, was damaged to the extent of five thousand dollars Mexican. In the residences of the Chinese and American workers the damage was ten thousand dollars Mexican. The personal losses of Chinese and American workers are about twenty thousand dollars Mexican, a total of about seventy-five thousand dollars Mexican. At the present rate of exchange, this would mean approximately twenty-five thousand dollars gold.

Property of all other missions having work in Changsha was also damaged. Some of it was completely destroyed. The communist troops seemed determined not only to destroy the property of their fellow countrymen, but to destroy property which was in any way connected with Christian work.

After several weeks of comparative peace, Changsha was again threatened by a communist invasion early in September. The so-called Red Armies have been responsible for attacks upon many cities, the destruction of much property, and the holding for ransom of scores of Chinese and foreign people. The attack upon Changsha, however, is by far the most serious that has occurred since the Nanking incident of March, 1927.

Why and How the W. A. began Field Work

Field work, begun at the instance of Mrs. Biller, has passed from the experimental stage and is now an important feature of W. A. work

By Edna Biller

Director, National Center for Devotion and Conference

WHEN I WAS asked to write an article on field work for the United Thank Offering number of *THE SPIRIT OF MISSIONS*, I thought of the Negro cook in Memphis, Tennessee, who, upon being informed that they were to have as a guest a secretary from headquarters, suggested to the lady of the house that they have rabbits to eat. When asked "Why," she replied, "If that lady is a field secretary she will surely like rabbits!" The amount of knowledge possessed by the Negro cook regarding the value and possibilities of the field work was about equal to that of the average Episcopalian when I was organizing secretary between the years of 1917 and 1925.

When I became a member of the staff of the national Woman's Auxiliary my time was to have been spent largely in the weaker dioceses and in the continental missionary districts. I did not follow this plan closely. My work soon became of a general nature and I traveled in every diocese and missionary district throughout the United States, with the exception of two or three. Through this method only brief visits were possible in each place; there was but little opportunity to do constructive work but it had its value in that I gained an insight into conditions and needs that made it possible to formulate a policy which was adopted in 1922 at the Portland Triennial and is now proving of inestimable value to the Church.

When I began work in March, 1917, Miss Julia C. Emery had recently resigned. Miss Grace Lindley was the newly appointed executive secretary and

was carrying most of the responsibility for promoting the activities of the national Woman's Auxiliary. Miss Emily C. Tillotson, the educational secretary, was away on sick leave. There were then no supply, office, nor field secretaries nor Executive Board of the Woman's Auxiliary to counsel, advise, and instruct the executive secretary, but with all the limitations under which Miss Lindley began her work the Auxiliary has increased constantly in strength and its growth has been marvelous.

In October, 1917, Miss Tillotson was able to resume her duties. From previous experience that she had had in conducting training classes and institutes she felt that owing to the difficulty of doing much educational work except in the larger centers, it would be an advantage if preparatory work in the organizing of classes could be done in advance of the institutes. For three years I did this type of work in connection with other field work. Its value was shown in an institute held in a large southwestern city where thirty-two parishes within the diocese sent representatives to an institute led by Miss Tillotson.

It may be well to remind women of the Auxiliary of some of the conditions that led to the formulating of a policy for field work. In the less well-organized dioceses and the missionary districts there were many villages and towns ranging in population from three hundred to thirty thousand people. Here were to be found communicants who had very little opportunity to attend services and the women had no chance of coming in contact with diocesan officers of the

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U. T. O. Leaflets

THE FOLLOWING leaflets are available from the Book Store, the Church Missions House, 281 Fourth Avenue, New York, N. Y.:

Resolution on the United Thank Offering (W. A. 100) 1c each; 60c per 100

Twenty U.T.O. Questions Answered (W. A. 104) 2c each; \$1 per 100

A Record and a Hope (W. A. 106) 3c each; \$2 per 100

"As If We Didn't Know" (W. A. 111) 2c each; \$1.50 per 100

The Spirit of the United Thank Offering (W. A. 115) 10c each; 10 copies for 50c

A United Thank Offering Catechism (W. A. 117) 2c each; \$1.50 per 100

A Woman's Imagination (W. A. 119) 2c each; \$1.50 per 100

The Gift of God (W. A. 123) 2c each; \$1.50 per 100.

Woman's Auxiliary except through letters; no opportunities to attend general Church gatherings where information and inspiration necessary for healthy growth in the Church could be obtained. Not infrequently, visits were made to places where for at least six months there had been no services conducted by a priest. In many points the usual thing was to have a priest once a month, more often for evening services than morning. Sadly enough, it was not unusual to find a faithful missionary tucked away in some almost forgotten station where, perhaps, there had been no opportunity for more than a year for her to make her Communion. It was a difficult situation for communicants who at some period in their lives may have been accustomed to a dignified and beautiful church service. It was more difficult still for the priest who was placed in charge of some of these mission stations. If loneliness and

isolation did not force him out, either the economic problem would or if he proved to be particularly successful in his work his life was made miserable until he accepted one of the numerous calls from larger and more prosperous communities.

As I became more familiar with the needs in the field and heard frequently the question asked by bishops, clergy, and lay people, "Why is the Church not using more trained and qualified women in undeveloped sections of the country where it is impossible to have adequate leadership from clergy?" it seemed to me, on the one hand, that we were losing limitless opportunities and on the other that many efficient women were accepting positions outside of the Church for the simple reason that the Church had nothing worthwhile to offer them. After five years of traveling and studying the existing conditions the suggestion was made to the Executive Board of the Woman's Auxiliary that the field work could be strengthened by designating funds to pay traveling expenses of diocesan officers where distances were great and no funds were available, and by adding to the staff three well-qualified women for field work. The Executive Board accepted this suggestion and at the triennial meeting in Portland a resolution was passed authorizing the employment of three such women, their stipends to be paid from the United Thank Offering. These workers were to be sent to dioceses and missionary districts upon the invitation of the bishop and were to go wherever he and the president of the diocesan auxiliary felt that the services would be of the greatest value in the field. In many instances this has meant the entire building up of the Church's life in its every phase except the sacramental side, limited to the priesthood.

After the triennial had passed the resolution, there came the serious problem of finding women qualified to do the work and who, at the same time, were willing to accept a position involving many hardships, which made heavy demands upon one's strength and the almost break-

WHY AND HOW THE W. A. BEGAN FIELD WORK

ing up of one's home life. In order to carry this type of work successfully it was necessary to spend eight or nine months in the field and two months in leading classes at summer conferences. This sort of a schedule did not leave much free time for unbroken home life.

Mrs. D. D. Taber of South Carolina was the first woman to be secured for this new position. Soon after she was employed she was loaned to the Missionary District of Eastern Oregon for six months and from the reports that came back to us from a number of people the work she did in that field will certainly be of lasting value to the Church. In the years that Mrs. Taber has served as a United Thank Offering field worker it would be difficult to find anywhere one who has rendered a more effective or beautiful service for the Church. In addition to Mrs. Taber there are now three other well-qualified and experienced women in the field, Miss Elizabeth Beecher, Miss Ruth Osgood, and Miss Elizabeth L. Baker. Their salaries are drawn from the United Thank Offering and they are working steadily in different parts of the country.

Mrs. Arthur Gammack was a member of the field staff for two years and Miss Edna B. Beardsley did such excellent work during the time she served that after the Washington triennial she was appointed assistant secretary. The field work has been placed under her guidance. The work is now thoroughly organized and so successfully has it grown that engagements have been made as long as two years in advance and it is now impossible to meet all requests for their services. Fortunately, in the appointment of these workers they were not limited to any special section of the country but when one is available, if her service is requested by the bishop of the diocese, she is sent where the opportunity lies and where the need is urgent.

When asked what a United Thank Offering field worker does it is difficult to give a clear idea for the work is many-sided, varied, and there have been changes since I ceased being organizing

secretary in March, 1925. A few illustrations will help one to see the possibilities. When the field work began there were hundreds of parish guilds that scarcely knew the name of the Woman's Auxiliary. When there was knowledge that such an organization existed the guilds would have nothing to do with it because its purpose was to work for objects outside of the local parish.

Within the last ten years the scope of work in the Woman's Auxiliary has been much enlarged and greatly extended through the five fields of service. By a sympathetic approach and a systematic method of work it has become possible to reach and interest many parish guilds. The enlarged program has made a strong appeal to unlimited numbers of guild women. It has resulted in breaking down prejudice and has increased the missionary work of the Church. For example, in

The Growth of the U. T. O.

SINCE THE FIRST offering in 1889, the United Thank Offering has grown steadily; in the number of women who participate, in the number of workers sent, in the equipment it has made possible on the mission field, and, of course, in the amount contributed. The articles in this number tell something of the work which the women of the Church do through this offering while the following table gives the growth, in dollars, of the offering:

1889	\$ 2,188.64
1892	20,353.16
1895	56,198.35
1898	82,742.87
1901	107,027.83
1904	150,000.00
1907	224,251.55
1910	243,360.95
1913	306,496.56
1916	353,619.76
1919	468,060.41
1922	681,145.09
1925	921,841.30
1928	1,101,450.40

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one missionary district to which I was sent, in the first visit made to the field there were only three groups of women who were having any part in the Woman's Auxiliary. Later on, six weeks' time was given to that district and in less than eighteen months after the first visit was made, twenty guilds were doing regular auxiliary work and the United Thank Offering had been more than tripled. In one of the years I was organizing secretary four hundred guilds that had not done auxiliary work were added to the list. There have been even better results reported by the United Thank Offering field workers as the parish guilds present a large field for increasing interest in missions.

Other opportunities are given to present the Church's Program at the morning and evening services on Sunday and at evening meetings planned during the week for men, women and children. Institutes are held in cooperation with other national and diocesan leaders. In the Church schools help in organization and instruction is given when desired. In newly-

organized branches of the Woman's Auxiliary parish and neighborhood conferences are conducted where the Woman's Auxiliary's activities are explained and assistance given in the planning of programs. Diocesan, provincial, national, and interdenominational meetings are attended and rarely ever does a summer pass by that a United Thank Offering field worker does not attend three or four summer conferences.

In addition to the above duties visits are made to state institutions, especially to reform schools, prisons, insane hospitals, etc. It is impossible to state exactly all the different types of work included in a field worker's schedule but the policy adopted at the Portland Triennial in 1922 has been thoroughly tried and is now out of the experimental stage. Its success which is beyond question should give encouragement and hope to those who have had the responsibility of formulating plans and policies for the Woman's Auxiliary. It is only one form of work among many other important developments that has taken place since 1917.

Resolutions on the U. T. O. of 1931

RESOLVED: That the United Thank Offering of 1931 be given to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, to be used as follows:

One-tenth of the offering to be added to the permanent trust fund, the income from which is to be used for retiring allowances of United Thank Offering workers.

That at least \$75,000 be held in reserve for training of United Thank Offering workers, any surplus to revert to the general fund.

And the sum of not less than two hundred thousand dollars (\$200,000) to be appropriated for buildings to be erected in the mission field.

The balance of the offering, together with all interest earned thereon to be used by the Missionary Society as directed by the National Council, for the work of women in the missionary enterprises of the Church including their training, equipping, sending and support and for their care when sick and disabled, the appointment of said women having been approved by the Executive Board.

BE IT FURTHER RESOLVED: That to our United Gifts shall be added our united and earnest prayers, that God will put it into the hearts of many faithful women to give themselves and their substance, to the work of the Master in the Mission Field.

Field Worker Rebuilds Arcata Mission

In less than six months, U. T. O. field worker on her first assignment, brings to vigorous life abandoned northern California mission

By Elizabeth L. Baker

Field Worker, Woman's Auxiliary

MANY PEOPLE WONDERED why a field worker of the Woman's Auxiliary should be sent to a small town of two thousand people. As one person expressed it, "There are hundreds of places just like Arcata." However, it was not my part "to reason why" but to carry on the work begun by the Rev. Arthur J. Child at the request of the Bishop of Sacramento, the Rt. Rev. William H. Moreland. Certainly there could not be a more beautiful place in which to work than the part of northern California where Arcata is located, on the sea coast in the midst of the famous redwoods just north of Eureka.

St. John's Church is on a fine corner with a vacant lot adjoining for the building of a possible rectory or parish house in the future. The church was built twenty-five years ago, and could comfortably seat 250 people. The chancel and nave are well proportioned, but there are only a small sacristy and choir room. Various and sundry vicissitudes and troubles not unheard of in other church communities had come to this group especially in the latter years with the result that five or six years ago all the work had been discontinued with the idea that Christ Church, Eureka, could care for the

Arcata people. The property plus street assessments remained, but what mattered most of all was that few of the people could or did go to Eureka to services.

Moreover, new families had come in whose connection with the Church had not been discovered.

After a conference in San Francisco with Dean Child, I started for Eureka going up on the day train with the idea of beginning by seeing something of the surrounding country. But it was the middle of November, the days were short, and there was a heavy fog, so that long before we reached Eureka it was quite impossible to see out of the windows. I was assured that the fog was the

worst that they had had since 1860. Blended with the smoke from forest fires it stayed with us for at least three weeks. Never having been in London it was a real experience for me to be lost in the fog while walking and to have to go way up to someone's front door before I could tell whether it was a yellow house or a white one. I was taken in to live with a delightful family, and since the experiment proved to be agreeable to all of us, I continued to live there all the time that I was in Arcata.

My first work was to visit our people.

*I*N the nearly eight years that have passed since the Woman's Auxiliary appointed its first field worker, these women have labored in dioceses and continental missionary districts from Maine to Sacramento and from Marquette to Louisiana and Texas (see April SPIRIT OF MISSIONS, pages 278-9). Mrs. Biller in her article on the genesis of this work has given a general idea of its varied scope. Here, Miss Baker who became a field worker on November 1, 1929, describes the work she did in the Diocese of Sacramento on her first assignment. It was a unique enterprise. Her fellow field workers, Mrs. D. D. Taber, Miss Elizabeth Beecher, and Miss Ruth Osgood, have done other and equally important tasks but probably none have had just this experience. In the autumn, Miss Baker goes to Southwestern Virginia at the request of Bishop Jett to assist in the work of the Every Member Canvass there.

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One of the women who had been interested in the Church since its early days proved to be a life saver. She remembered those who had been connected with the Church before, and gave me valuable hints as to whom I should go to see first. Her interest and enthusiasm were invaluable. Since these were calls with a real purpose more was involved than ringing the doorbell and leaving a card. Doubtless there are many of us who count to ten before ringing a doorbell for the first time. I developed a regular technique of two rings and two knocks with the knocks repeated at all available doors. Needless to say on these first calls we talked for the most part about the fog, and I was more than grateful to that fog. One dear lady said to me, "But you look so young and cheerful. I don't see why you came." I made out a card for each family, and kept a record of all my calls on the back of each. Many people were doubtful about the advisability of starting in again, but there was a committee of women formed by Dean Child who with others who became interested were the nucleus for all of our activities.

Of one thing we were sure. There were a few children whose parents were interested in a Church school. On our first Sunday we started with a general session for Sunday school, with approximately twenty-five present. Before the next Sunday we had the group divided into four classes with material ordered for the following Christian Nurture courses, *The Fatherhood of God*, *God with Man*, and *The Christian Seasons*.

Many of the windows were cracked, and several were broken so that there was much more ventilation than we needed. We had a meter put in for the electric lights and ordered new glass for the broken windows. For these it was necessary to cut patterns of the frames and send them to San Francisco. For our present needs we had donations of wood and a faithful Ed who "packed" the wood for us and made the fires every Sunday morning because he "wished to help the Church." As I have a special weakness for cleaning out rubbish, I was delighted to throw away ancient Sunday school papers and an accumulation of the kind of things that do accumulate in a sacristy



ST. JOHN'S CHURCH SCHOOL, ARCATA, CALIFORNIA

These are a few of the boys and girls of Arcata who were without a Church school until last autumn when Miss Baker revived the Church's life there

FIELD WORKER REBUILDS ARCATA MISSION

where no one has the courage or the authority to throw things away. I took special delight in sweeping off the steps and sidewalk on Saturday noon so that people would get used to the fact that something was going to happen. The steps needed repairing and one of the men came in on Saturday afternoons to repair them. He also made a fine table and two little benches for the kindergarten class. We were especially fortunate in having a family who, wherever they had been, had always had a great deal to do with the music of the Church. Thus we had a fine organist and soloist who knew church music and loved it.

Bishop Moreland wrote us that he could be with us for a Sunday in December. We chose the Sunday before Christmas. He had new prayer books sent to us before his arrival. He spent all of Saturday and Sunday in Arcata. I met him in Eureka on Saturday morning. That Saturday was a busy day with a food sale as well as the Bishop! The church was festive with huckleberry greens, white chrysanthemums, and tall candles in all of the windows. The candles in the windows were lighted at the five o'clock service and on Christmas eve when Christmas carols were sung in the church. I took the Bishop to see a number of the people, he met those who were to be confirmed, and baptized two adults in the afternoon. On Sunday morning, he confirmed four, celebrated the Holy Communion, and preached. In the afternoon he confirmed a young man who had been in bed for eight years. Then at five o'clock, he baptized three children and told about his visit to Bethlehem. And so the Christmas Eucharist and the Christmas carols were symbolic of our joy that church services were to be held again at St. John's, Arcata.

After Christmas came the real test of what was going to happen. The people of Ferndale and Eureka helped us. Mr. Shelbourn, who was the lay reader in Ferndale, read the services for us twice, coming to Arcata in our only snow storm of the year. On the last Sunday in January, the Rev. Charles E. Farrar and a choir of twenty-five young people from



ST. JOHN'S CHURCH, ARCATA

Long unused, this building has become the center of a thriving mission in northern California

Christ Church, Eureka, came to us for a vesper service. Not only did Mr. Farrar, and the choir and organist come, but many of the people from Eureka and our church was filled. It does help to have a lot of cars outside and a lot of people inside.

I attended the diocesan convention in Sacramento where the people were very much interested in Arcata. I believe that the story of Arcata is typical of many missions. While below, for that is what the southern part of the state is called by those of us who live above, I had an opportunity to speak to a number of different groups, all of whom were interested in this work. When I reached Arcata again, there had been a heavy wind and pieces of the tower had blown off and two more windows were smashed! That came right after we had paid for the fire insurance for three years! It looked as if the fates were conspiring to have us take out wind and hail insurance!

The people wanted more services. We tried having Evensong at five o'clock but as that did not work out very well we instituted Morning Prayer at eleven o'clock right after Church school. I had never held services before but the Bishop sug-

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gested that I do it. I did. *Bible Lessons for the Sunday Mornings of the Christian Year* by the late Bishop Slattery proved to be a great help, and should be commended to all lay readers. At different times I read parts of *Our Common Life* by the Rev. Karl M. Block. There were special reasons for steering clear of such hymns as *Weary of earth* and putting the emphasis on the rejoice hymns and *Fight the good fight* and *Work for the night is coming*. Upon the right occasions we used the prayers for the sick, for the meetings of the National Council and the diocesan convention, for those who are to be ordained, for Rural Life Sunday, and for Memorial Day. On the evening of Ash Wednesday we had the Litany and Penitential Office, and on Wednesday afternoons during Lent we had children's services. There were never very many there, and a few times I had to try playing the organ with one hand, holding on with the other, pumping with both feet, and catching a breath in between. It was worthwhile having to stop for my own mistakes because then I could hear that the children were singing. They came to look forward to these Church days. After Easter we continued to meet on one afternoon a week when we colored, cut out, and pasted together African, Chinese, and Japanese villages. After they had worked a while the children liked to sing hymns. *Onward Christian soldiers* and *Golden harps are sounding* were always the favorites.

When the time came that we had too much money, we had the yard spaded and sowed so that this autumn it ought to be in fine condition for a real lawn. This was much appreciated by the people of the community, and the Methodist and Presbyterian ministers suggested that since we looked so fine that perhaps we could have a union service in the Episcopal church on Good Friday. As school was held on Good Friday, we held the service in the evening. Mr. Farrar came over from Eureka, and three of the min-

isters from Arcata gave very appropriate addresses. We were glad to have this opportunity of furnishing a church atmosphere for a Good Friday service. Before the service began I heard one woman whisper, "This old church looks pretty good inside, doesn't it?"

Right after Christmas the Rev. Frederick B. Bartlett of the Field Department held a service in Arcata and was put through the usual round of calls. In the middle of Lent, the Ven. Barr G. Lee spent several days with us, and the week after Easter the Rev. Egbert Clark of Santa Rosa who had just been appointed rural dean came up for five days. Together we went to see all of the church people of Arcata and most of those whom we had discovered in the surrounding country. At this time we suggested the possibility of securing a clergyman for the field, and everyone seemed to be interested. On Sunday, Mr. Clark baptized one young girl who was preparing for Confirmation, and we had our largest congregation for our Easter Communion service. In the evening he held a service at St. Mary's Church in Ferndale. And so Easter, too, came to be symbolic of the new life and hope of St. John's Church.

At the time of his annual visitation in May, Bishop Moreland spent a day in Arcata, and confirmed one and celebrated the Holy Communion at nine o'clock before going to Eureka for his eleven o'clock appointment.

On the very day on which I am writing this, the Rev. Peter Spehr and his bride are starting for California where Mr. Spehr is to be in charge of St. John's Mission, Arcata, and St. Mary's Mission, Ferndale. I find myself truly envying them for I am sure that there are no finer people anywhere than those of St. John's Church, Arcata. I must confess that I was more than a little proud when a letter came to me with a newspaper clipping enclosed which was headed, "Episcopal pastor leaves for the North," that Episcopal pastor being myself.

Taking the Gospel to Chinese Women

Successful woman evangelist tells of her work
that others may respond to the call from
Shanghai for ten women evangelistic workers

By Louise Strong Hammond

Evangelistic Worker, Missionary District of Shanghai

WOMEN supported by the United Thank Offering are in every field of the Church's work at home and abroad. Nearly seventy are engaged in strictly evangelistic work as distinguished from educational or medical enterprises. Miss Hammond, who has been in China since 1913, gives us a very graphic account of how she regards her task. It should answer many questions and help some young women to find God's will for their lives. At this time especially, the womanhood of China needs their help.

THE DISTRICT OF Shanghai is asking for ten volunteers for women's evangelistic work.

Do you know what an evangelistic worker is?

Could you become one?

How could you ever begin?

What could you say?

What could you do?

These are the questions people ask me about this seemingly mysterious job of mine. And now comes a request from THE SPIRIT OF MISSIONS for an article about "your work". I shall, therefore, try to explain it as directly as possible, remembering that I am not I, especially, but the typical modern missionary, as it might be you.

Somehow it is not as hard as it seems. The technique of it comes naturally to those who are interested in people. But if you are one who cannot enjoy watching the faces of the people who sit opposite to you on the street car or falling into chat with the man who sells you your tooth paste, I hope you will not apply to the Department of Missions to send you to China as an evangelistic worker.

I find that the greatest misconception prevails in the United States as to what this job on the other side of the world really is. Three years ago, being temporarily exiled from Nanking by political disturbances, I put in a few months working on a large Chicago newspaper. While there I was much amused at the puzzled look with which one or another of my journalistic colleagues would remark to me: "But don't you find this a great change from your work in China?" And I always replied truthfully and cheerfully, "No, it seems to me about the same." (I was working on a good Chicago paper.) There is no distinct cleavage in human nature between Americans and Chinese. Nor is there any clear line between religious work and secular, if God is made the life of both. It all depends on the motive. As for physical danger, which many folks seem to connect in some way with missionaries, there is, I think, little to choose between Chicago and Nanking!

Such being the case, one might naturally ask why I felt impelled, as I did, to return to China as soon as the way was opened. As a matter of fact, I enjoy living in China so much that it has by now come to seem to me like home, the place where I wish to be. But no matter where I might prefer to live, the one great reason which is still as cogent as when it first drove me to China (drove me against my will in those days, I will acknowledge) is that if my service is of any value, it is more needed in China than in America. Chicago, we know, is the center of all the racketeering business which is such a disgrace to our nation. Yet after all, Christianity is more firmly established in Chicago than is even our dramatic vice. No

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one who has any faith that progress in the world is possible and a part of God's plan, seriously believes that Chicago's plight is permanent. In the end the decent citizens will get together and clean it up, being driven on by the hope and courage and zeal for righteousness which is the gift of the Holy Ghost bequeathed us by Jesus of Nazareth.

Americans, who have grown up with the vigor and valor of the Holy Ghost all around them, whether they themselves go to church or not, cannot by any means imagine, if they have not seen it, the discouragement which has come over the more idealistic among the non-Christian intellectuals of China since the revolution has turned out so differently from what they expected. Having nothing to fall back upon, they give themselves over to empty railing. But Chinese Christians are acknowledged to have a kind of steadfastness and hope which is notably lacking in their non-Christian compatriots. This hope, this faith, is communicable. It is more needed in Nanking than in Chicago.

Well, and if so, how is the Christian religion actually communicated? I remember that about two years after I first went

to China, when I was just beginning to speak the language and get into the work, I wrote to my sister somewhat to this effect: "I am much impressed with the fact that in changing a non-Christian woman into a Christian woman, by far the greater amount of time must be given to teaching her, not to trying to convince her. A woman who comes to us seldom knows the first rudiments of Christianity, although her husband or her neighbor has probably told her that it is a good thing and may be able to help her in some way. She does not know what the Ten Commandments are. She does not know that Christ was a Jew or that one enters the Church through Baptism. These exterior facts must be got over to her, without confusing or tiring her too much, while one is praying for ways and means to reveal to her the mystery that love unconsciously fulfills the Commandments and that he who would be greatest must first make himself least. Fortunately teaching women is in some ways easier than teaching children because their own knowledge of life often makes them greet Christ's words when they first hear them with a smile almost of recognition."

Accordingly we see that a very great part of the work of the evangelistic missionary is really educational. It consists of holding Bible classes for the educated or of teaching the uneducated to read simple religious primers, of telling those fascinating and inspiring Old Testament stories to story-loving people who have never heard them before or of encouraging a group of women, varying in age from sixteen to sixty, to raise their voices in song, which is as novel an experiment to them as swimming or flying. Its first attempts sometimes seem to the bystanders almost as disastrous. Sunday schools must be organized for the well-behaved children who attend our other schools during the week and for the charming and unruly ragamuffins who are only too eager to swarm into our compounds at the slightest invitation. Clubs may be formed for teaching hygiene or civics or part singing, as well as religion, and to groups of factory girls. Mothers' meetings may



ADVERTISERS OF THE LORD
Mission school graduates in Nanking. Four are school teachers and one will soon begin evangelistic work.

TAKING THE GOSPEL TO CHINESE WOMEN

be held for instilling the elements of child psychology into women whose motherhood is more self-evident than their fitness for it. Classes in western cooking may be the means of interesting government school graduates in other things more essential to their welfare. And stereopticon lectures may make their own indefinable contribution to the coming of the day of universal human understanding. Athletics have their special power also. This spring I was called upon to organize a group of girls into two teams for volley-ball, the Silver Stars and the Green Lotus. At first the Green Lotus, being defeated, found vent for their feelings in reviling each other at the top of their lungs. They improved rapidly, however, and through a growing sense of sportsmanship may be brought later to a deepened understanding of the meaning of the beatitudes.

It is right then that the more modern term, specialist in religious education, should often be substituted for the old-fashioned word evangelist. It conveys a more helpful picture of the actual work which is to occupy so much of the worker's time, although the spirit is unchanged. Yet for those who feel that the new name is hardly dynamic enough, let me suggest a third term of my very own, an advertiser of the Lord! Perhaps it was when I was working on the newspaper that I learned the following definition: "To advertise is to educate the public in the value of what one has to offer." Now that is just what we want to do in China, to use all our native energy and inventiveness and devotion to draw people's attention to the Lord, not vulgarly and cheaply by shouting out His Name every minute, but as one of our prayers says, "speaking the truth in love, so to present it that it may be loved." And we must not forget that in this our own spiritual lives are the greatest advertisement.

A thousand different methods may be used. Before the women I have been speaking about come to be instructed, they must have become interested in attending classes. And the strongest power of attraction is probably that very human thing, friendship. How does one make friends with people, Chinese or American?

Who can tell? Through neighborliness, through music, through children, through the undeniable impulses of a nature that is interested in people. No two evangelists in China work in quite the same way. Nor is any talent, even of the most unlikely variety, ever wasted. If you enjoy raising bees or doing cross word puzzles, you can surely find some Chinese, man or woman, who is a kindred spirit. And you can use this common interest to advertise the Lord to him. There is only one thing on which all true evangelists, educators, or advertisers agree, that is that nothing they do is of any value at all unless the seed they plant is abundantly watered with prayer, for it is the Lord that "giveth the increase."

Recently the women of the District of Shanghai have been asking for ten new American volunteers to do religious advertising. This shows a very promising advance. Oddly enough, the request for more foreigners to come to China to do evangelistic work originated in the realization that what we need in the present state of nationalistic revolution is more educated Chinese girls to do the same work. There are in the Church hundreds of charming, up-to-date, silk-stockinged graduates of our mission schools who



VESTRY, TAOSHEN CHURCH, HSIKAWAN
Busy raising funds for the parish, they need help in training China's future Churchmen

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MAKING BRICKS WITHOUT STRAW

Country Christians from the newly opened outstation of Kaolitian, near Nanking, eagerly making bricks for their chapel. Their work is in vain unless evangelists are found to teach the meaning of religion to their women folks

show the same combination of idealism and selfish pleasure-lovingness as most American girls. If the work of the Church is to go forward, those among this group who are capable of a religious vocation must be found and enlisted in this most vital of all enterprises. These Chinese girls are very intelligent and responsive. They lack a little, because of the history of their race, in imagination and organizing ability. Yet if they become touched, as not a few already have, with the fire of the Lord, they can advertise His salvation to their fellow countrymen with a power of conviction absolutely

impossible to a foreigner. We want those girls to do evangelistic work. We want ten of them to begin with. As St. Paul said to Timothy, "The things which thou hast heard from me among faithful witnesses, the same commit thou to faithful men, who shall be able to teach others also."

For further information regarding the requirements for this kind of work, write to the Department of Missions, the Church Missions House, 281 Fourth Avenue, New York, N. Y., for the pamphlet, *Women in the Mission Field*, by the Bishop of Shanghai, the Rt. Rev. Frederick R. Graves, D. D.

The Alms Basin on Our Cover

THE HISTORIC ALMS basin which we again reproduce on our cover for this special United Thank Offering number, has been used to receive the United Thank Offerings of the Woman's Auxiliary from the first offering made in 1889 in the Church of the Holy Communion, New York, to the last great gift presented in 1928 at Washington.

In June 1852, on the occasion of the third jubilee of the Society for the Propa-

gation of the Gospel, the alms basin was presented to the Rt. Rev. William Heathcote DeLancey, Bishop of Western New York, and the Rt. Rev. Samuel Allen McCoskry, Bishop of Michigan, as "a little memorial of the joy with which their visit had been welcomed." They were asked to accept it as a gift from "various members of the University of Oxford" to the Church which "we venerate and love, as so nearly related to our own Church."

New Buildings Enhance Hooker's Service

Directora tells of daily life in Hooker School where recently completed buildings will enable it more effectively to serve Mexican girls

By Martha C. Boynton

Directora, Hooker School, Tacuba, Mexico City

MISS BOYNTON'S story of life in Hooker School is an example of what the Church's educational institutions can do in developing Christ-like character among the people in many lands. It is an essential foundation in the building of strong Christian leadership and of vital national churches throughout the world. Of the women supported by the United Thank Offering, about seventy are engaged in strictly Christian educational work.

THE ERECTION OF two new buildings this year has kept us here in Hooker School, Mexico City, in a continual state of excitement. One is the new classroom building given by the Birthday Thank Offering of 1926-28. It includes ten large and well lighted classrooms, a domestic science room, a library, locker room, directora's office with an adjoining store where school supplies are purchased by the children, and a large combination assembly hall and gymnasium. Although this last was still in an unfinished condition, it was the scene on the nights of August 5 and 6 of a Spanish operetta attended each evening by about five hundred people. Over 130 yards of material were hastily sewed together for back drops and seventy-six more hoisted for the front curtain and the lighting was still being arranged the afternoon of the first performance. Everyone from architect to workmen pitched in to make this operetta possible and for the first time for some years we were able to say to the children, "Invite all of your friends." I think that most of the small suburb of Mexico City called Tacuba turned out, for as the bus passes the school many times a day the

rising building has called forth many comments and much interest, and "what are they doing in Hooker?" was answered in a more satisfactory manner by attendance at the play. At the close of the performance each night I took advantage of the opportunity to tell our visitors who had given us the building. They were as delighted as the children have been with the idea of the Birthday Thank Offering.

The other new building, an infirmary given by some friends of Hooker, in memory of Dr. Henry E. Montgomery, was not yet open to inspection having been but recently begun.

These concrete signs of the friendship of the United States for Mexico have stirred up equal enthusiasm on the part of the children in Hooker. Lent became one of the most energetic six weeks in the year as the children sacrificed their favorite foods, amusements, etc., so that the money usually spent on these might be given for Christian work in other lands. Their offering of over 130 pesos (sixty-five American dollars) was all their own and represented a great deal of thoughtfulness. The story of our Lord's fasting in the wilderness for forty days enthralled them and there was a unanimous attempt to make a *sacrificio* and try to keep it during the Lenten period. Some fell by the wayside and came to me most shamefacedly to ask if it were possible to begin again if one had forgotten by mistake and indulged in the forbidden pleasure which had been temptingly brought on Saturday afternoons or Sunday by their parents. The six-year-olds had to start every Monday morning with a fresh attempt, but on Easter a good number raised their hands to answer "yes" to the question, "How

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THE BUILDING MADE POSSIBLE BY THE B.T.O. AT HOOKER SCHOOL
This building, now completed, containing classrooms, director's office, and a combined gymnasium and assembly room, will enable Hooker to increase its enrollment to five hundred boarding and day pupils

many never forgot their *sacrificios* once all during Lent?" It was hard and many new children had never even considered self-discipline and the giving of what might have been spent on themselves to other children, unknown.

The new Birthday Thank Offering building will take care of our primary and secondary work. There are six grades in the primary department. The secondary department, although differing from an American high school in many aspects, is its substitute in Mexico. There is still the American department, a department for Mexican children who wish to learn through the medium of English, which will have to be continued in the present building as it is getting too large to be included in the new one, and the kindergarten. The commercial department, a three-year course, will also be transferred from its present inadequate quarters to enjoy the cleanliness and attractiveness of the new building.

At present we have in Hooker seventy boarders and nearly three hundred day pupils. With our new gift we shall be able to change present classrooms into dormitories and receive one hundred boarders and four hundred day pupils.

Thirteen teachers live at the school while ten more come to teach and return to their homes at the close of each day. Of those who live at school, seven are Americans and six are Mexicans. The seven Americans include the *directora*, the house mother, the physical education teacher, and four who give some classes in English and other special subjects in Spanish. The language in which the general education is given is Spanish but there is half-an-hour of English daily from the kindergarten to the last year in the secondary department.

Our daily routine is a busy one. At six o'clock the rising bell rings for both children and teachers. Breakfast follows at six-thirty. As it is impossible for us to eat Mexican food continually and as the privacy of a teachers' dining room is indispensable, there are shifts of three, perhaps two American teachers and one Mexican, or two Mexican teachers and one American, on duty in the childrens' dining room. At the end of a week the three on duty are relieved for the following three weeks and transferred to the teachers' dining room where they recover from a steady diet of beans, meat prepared in the Mexican manner, and a

NEW BUILDINGS ENHANCE HOOKER'S SERVICE



GYMNASIUM TIME AT HOOKER SCHOOL, MEXICO CITY

A group of Mexican girls who are receiving the benefit of the Christian education provided by our Church at Hooker School. Physical education is a regular part of the all-round training provided by the school

healthy but sometimes monotonous diet. Vegetables are not appreciated by the children although they are getting used to them. They are served at noon and the rule is that no beans are supposed to be served unless the portion of vegetables, ridiculously small, has been manfully downed. This keeps the three teachers busy, for if a child can trade off her vegetable with the enticing promise of giving all of her afternoon's fruit in exchange, she will do it. The teachers' dining room has its own kitchen and cook and to the children's horror a frightening array of vegetables picked from our own garden.

Between seven and eight all housework is done. This means that every child has her particular job, changed from week to week, and that the classrooms, office, dormitories, corridors, and dining room are swept and dusted, and that the group of seven in the dining room wash all the dishes and set and serve the tables. The work is inspected by the teachers who have two or three rooms apiece and it is a task to keep track of the proper brooms, dustcloths, floor rags, etc. Saturday is the grand cleaning day. My New York *Times* has to be devoured wholesale on Friday night if I have neglected to read

it daily for on Saturday it reigns first in importance. It serves for washing windows, a carpet for muddy feet over a scrubbed floor, and instead of oil cloth for the closet shelves. Even all of the dishes, knives and forks and spoons are counted on Saturday, for the group in charge is responsible for breakage or loss.

At eight o'clock on week days the upper classes begin. At eight-thirty the fifth and sixth grades, and at nine the front gate is locked and delinquents stay home for the morning. We have two sessions, from nine until twelve and from two until four with a half hour recess in the morning.

Our store has always interested visitors. The boarders are not allowed to handle money so that whatever their families wish to deposit is placed in the bank (the general cash box) and the amount recorded in a check book. Against this is drawn whatever is needed in the way of supplies, from tooth paste to notebooks. Seventy check books written in a hurry and with faculty arithmetic often keep us busy at the end of the month when all accounts must balance. The children have one advantage about which banks are not so generous. If they have ex-

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hausted their deposit of perhaps two or five pesos and need soap urgently, they can, with my initials, overdraw. They would keep on cheerfully running up a good debt if we were not continually on the alert. They can time their request for my initials very wisely and get away with things if they catch me in an unguarded and extremely busy moment as they try to do, but if at the end of the month their checks show a startling *debe* the check book is put to one side and they have to plead their needs eloquently to be allowed to purchase with it.

Sunday has the grace of one-half hour's more sleep as the dust accumulated since the thorough cleaning of Saturday is not devastating. Housework, a hit or miss slap of a dustcloth, I imagine, for we do not inspect that day, follows a seven-thirty breakfast and then at ten minutes before nine we have Sunday school. All of the boarding teachers have classes with the exception of Miss Mary A. R. Ternsted, who as principal of the Sunday school, is kept busy with its administration. At nine-thirty a special bus calls for us for our six-mile ride to the Mexican church, San José de Gracia where our children's service is conducted by the Rev. Fausto Orihuelo. Of course, it is our boarders whose lives receive the greatest religious influence. The educational laws of Mexico prohibit religious education during class hours, but a boarding school becomes a home when school hours are over and there is no question to the right to have family prayers in each dormitory every evening just before lights are turned out. Six dormitories all going to bed at different hours because of study hall means that we are kept on the jump and a school day for a boarding teacher does not close until the last lights are out.

It sounds like an exhausting life and it is in many ways, but Hooker has a fascination which catches many of the teachers who come for one year and find that they stay for three. The present force seems to be more or less permanent for two more years at least and it will be much easier to progress spiritually and

physically with a group who have worked together and know how to take the surprises that living with seventy children involves.

Our American teachers are some of them appointed missionaries and some of them who have come to try it and stayed. The Mexican teachers are many of them Hooker graduates and two have returned from postgraduate work in the United States. Another is now with the former *directora*, Deaconess Anna G. Newell, studying at the University of California and our nurse-to-be is almost through her two-and-a-half years' course at St. John's Hospital, Brooklyn, New York. These girls who have studied in the United States have not been sent by Hooker but have been loaned the money from a fund for Hooker girls, of which the Rev. C. M. Davis, LL.D., is treasurer. Their expenses for the training is met from this fund. On their return to Mexico the loan is repaid by sending half their salary every month. Although the fund has only a balance of about one hundred dollars, the girls are now returning and through their work will begin to give back for others what they have received through the generosity of the friends who made the fund possible.

The infirmary lends itself to all kinds of possibilities. We were overwhelmed with contagious diseases this year with no room to put the children except in the teachers' own rooms so that my room, not very large, became a sort of teachers' dormitory. But the infirmary has two wards, two isolation rooms, a waiting room, doctor's office and clinic, a kitchen, a nurses' room, and four bathrooms. It will be possible to have any number of contagious diseases simultaneously without a quail and Elena Manjarrez, our Hooker graduate and returning nurse, has many plans among which is to start health clinic work among the families of our children.

In November, Bishop Creighton will dedicate these new buildings and nothing would give Hooker greater pleasure than to entertain some of the friends who have made them possible.

Chinese Hospital Has Varied Experiences

Christian hospital brings doctors and nurses into vital touch with China's home life and offers great evangelistic opportunities

By Laura Preston Wells

Nurse, St. Elizabeth's Hospital for Women, Shanghai

OF the 231 women supported by the United Thank Offering, over twenty are engaged in definitely medical missionary work either as nurses or doctors. Miss Wells in her stories gives a typical picture of the work done by the Church's medical workers abroad. The stories printed here are selected from a collection recently published under the title, STORIES FROM A CHINESE HOSPITAL, and available through the Book Store, 281 Fourth Avenue, New York, at fifty cents a copy.

WHITE ANTS AND dampness are swiftly causing the hospital woodwork to completely disintegrate. A wainscoting is reduced to powder. We call the contractor Ah Dao, who has worked for us for years. In the course of time we have a new wainscoting, which, in the course of time, Ah Dao's sense of time, is painted, which, in the course of time, the ants' time, falls to powder. The ants work more rapidly than does Ah Dao. The floor of the main hall of the hospital was about to fall through. We called Ah Dao who agreed that the floor "makee finish chop chop." He also agreed with us that the front hall of a hospital "belong important place." He said that he could dig out old wood and lay new terrazzo floor in twenty-four hours. We thought that his workmen would

be rushed beyond their usual pace. However, Ah Dao went off, promising to return the next morning. Days passed, weeks passed, no sign of Ah Dao or of his workmen. We sent a servant to enquire what had become of Ah Dao and of the floor. We ourselves had already begun to patch the floor with odd pieces of board. We were expecting any day that some one would fall through. The reply given the servant was that early morning would see his men, a large force, at work in our honorable hospital. He did not say how early. That night we who sleep in the hospital were wakened by a noise which suggested the immediate and complete destruction of the hospital. We rushed into the hall and found a small army of men who in that few moments had torn up the entire floor of the hall. We remonstrated with them about the noise and the hour—it was two in the morning—but were told that their master had said that the floor was to be laid in a day and therefore, it was necessary to begin early. We went back to our beds meditating on their zeal. We rose at six, expecting to find the floor half laid. Nothing was there but the uncovered hole from which rose the accumulated dampness of at least twenty years. Not a workman was on the compound. There was no dirt



SAVE THE BABIES

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for filling, no cement. We waited till noon and when noon appeared we sent for Ah Daó. He came giggling and said, "Very sorry, just now Shanghai cement finish, may be two weeks can catch more." It was three weeks before we had a floor, but much, much longer before Ah Dao cared to see the superintendent of the hospital again.

BABY welfare work in St. Elizabeth's Hospital for Women, Shanghai, was started in 1924 and continued for about two years when we were forced to abandon it because of lack of staff and disturbed conditions in the city. We tried to get acquainted with the mothers while they were in the hospital and to make frequent calls on them in their homes while the babies were tiny. The mothers were taught both in the hospital and in their homes how to care for their babies. We see so many babies born in the hospital, taken home on the eighth day clean and well but brought back a few days later covered with dirt and sores. There is a great need for this sort of work. We look

forward to a larger staff some day so that we may again make this contribution to the community. While doing this work we had many experiences worth recording.

We called one day on a patient, who in the hospital had occupied our best private room. We expected to find that she lived in a grand house. We certainly were

surprised to find that the patient, her husband, her mother, her aunt, a wet-nurse, an *amah*, and the baby, all occupied two small rooms. These rooms were over an oil shop. The rooms were furnished with really excellent Chinese furniture.

ST. ELIZABETH'S HOSPITAL for Women in Shanghai, was founded about thirty years ago as the natural outgrowth of a work for women which had its beginning as a ward in St. Luke's Hospital, the Church's hospital in Shanghai for men. It began in a small way but has grown steadily. It has never been closed since it was first opened, a noble record for a hospital in China. The original building had three wards. From time to time other wards have been added so that now there are eight wards and eleven private rooms, with about 170 beds. Women and children, including boys up to the age of twelve, are received, for both medical and surgical cases. About a third of the work is obstetrical. In 1929 over one thousand babies were born in St. Elizabeth's, while about thirty-five hundred in-patients and twenty-five thousand out-patients were cared for.

Since 1916, a nurses' home, a semi-foreign building, has been built. This was erected in three sections as the necessary funds were acquired. It houses in a very crowded fashion eighty nurses. The student nurses are in dormitories of eight to fifteen beds. The graduate nurses are in rooms of two to three beds each. Since 1917 nearly one hundred nurses have been graduated.

the family had moved. We wondered if the mother-in-law had ordered the move.

The Wongs own a large rice shop. Their fourth baby was born prematurely in the hospital. We kept mother and baby in the hospital for a month when the baby seemed to be gaining well, so they were allowed to go home. About three

On the walls were the banners of two American universities. The wife said that they were the flags of her husband's foreign schools. She said that he had studied in America for ten years. The rooms were filthy. The baby had not had a bath since he left the hospital three weeks before. It was summer and he had many beginning boils. We left word asking that the husband call on us at the hospital. Much to our surprise he came. He holds high degrees from the universities whose banners he displays but he has no methods by which he can manage his mother-in-law. He told us that he had tried to better his living conditions but had failed. He was positive that we would only be wasting our time if we continued to call but he gave us permission to come just the same. We went the following week, but

CHINESE HOSPITAL HAS VARIED EXPERIENCES

days after they were home we called. It was midwinter. The Wongs had never owned a stove. We found the baby blue with cold and unable to nurse. We fed the baby with a medicine dropper and fixed it up with quilts and a hot water bottle. They agreed to buy a stove. We went back the next day. They had bought the stove. It was sitting on their one and only chair in the exact center of the room with a length of stovepipe which only just did make connections with a hole which they had cut in the roof. It gave the appearance of standing on tiptoe in order to look out over the roof. We asked the reason for such economy and were told that the stove had been bought at a foreign shop. They were sure that foreign shops never erred, so they had not questioned the need for more stovepipe over and above what had been supplied with the stove.

The Tsangs keep a wine shop. We had not visited them since their baby born in the hospital was six weeks old. It was now four months old. We were in the neighborhood calling on the younger babies and decided to drop in on the Tsangs. They were very glad to see us and told us that the baby had no appetite

and that its eyes were not right. The baby was brought into the shop and laid on the counter for inspection. A large crowd from the street gathered around us. The baby struggled while having its eyes treated, and cried. When the mother took the baby from the counter to quiet it, we saw that the counter was covered with pus and blood. We then undressed the baby and discovered that a large abscess on its back had broken and that there was another abscess on its abdomen that was about to open itself. The mother said that she had not undressed the baby for about a month because the weather had been cold. The crowd said, "How sharp are the foreigner's eyes!"

We have in the hospital about forty-five beds for children. This number does not include the new-born babies in the nursery, of whom there are usually about thirty. Many of these children are tubercular and are in the hospital for several years. The majority of these are eventually deserted by their parents or owners. After they are restored to health, they are adopted from the hospital or handed over to orphanages. While they are in the hospital they are taught to read a fair amount of Chinese characters. They learn to sing



A GRADUATING CLASS OF ST. ELIZABETH'S HOSPITAL

Since 1917, St. Elizabeth's has graduated about 100 nurses who are now holding positions of responsibility in a variety of hospitals. Several are employed in St. Elizabeth's itself, including the assistant superintendent and hospital matron

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hymns and are taught the fundamentals of the Christian religion.

The majority of the children who have to stay in the hospital for more than a year become charity cases and are deserted by their parents or owners. The child mortality in China is very high. They expect a large proportion of the children to die, so do not show much interest in a child that is chronically ill. Each year we have the class in obstetrics or in pediatric nursing go through the wards and get from each patient the following information: First, how many children has each patient; how many are still living; if dead, ascertain, if possible, the cause of death. This year the report read as follows: sixty women had had two hundred and four children, only eighty of whom were still living. Many had died at birth, some during the first week, most of them had died from preventable diseases. It is interesting in China to attempt to acquire accurate statistics as to the number of births. We go through the wards today and ask a woman how many children she has had. She counts up on her fingers and decides that she has had ten children. We thank her for the information and pass on. Tomorrow she sees us and calls us to her bedside and says, "Yesterday I told you I had given birth to ten children; I have thought of two more!"

NO STORY OF St. Elizabeth's would be complete without grateful recognition of the help both material and spiritual given to us by Mr. Lok Pao Hung, who has been the friend of the hospital for over fifteen years. He usually comes to the hospital twice a week, more often if there is some case in which he is especially interested. His special interest is sometimes in a beggar whom he thinks is capable of becoming a more useful member of society when she is able to leave the hospital. Sometimes he comes daily to see a patient who probably will not get well and to whom he is preaching the truths of Christianity, hoping and praying that she may believe and be baptized before her death. Just now he is making daily visits in the hospital. There is a

young girl in one of our private rooms who is at death's door. She and her lover, both of them still in school, decided that they preferred death together rather than life apart. The girl's parents had refused consent to their marriage. They took a room at one of Shanghai's big hotels and each drank a cup of lysol. The boy died almost immediately. The girl is dying. Mr. Lok found out that she had had some Christian teaching in school, so he continued the teaching. She was baptized. When he visits in the wards he preaches to the patients and prays with the most serious cases. He distributes pennies to the poorest so that they can buy some extra food while in the hospital.

On the great feasts of the Christian year and at the Chinese New Year he always sends large hampers of food, chickens, ducks, eggs, and pork. Almost every month he contributes at least ten tons of coal. He also brings us money, sometimes his own contribution, sometimes that of his friends.

He is usually accompanied on his ward visits by his son and by one of his friends. They have all been educated in the big Roman Catholic University in Shanghai. Mr. Lok, his family, and the friends who visit the hospital with him, are all Roman Catholics. Mr. Lok was a delegate to the Eucharistic Congress in Chicago and soon after was sent to Rome with a special message from the Chinese Church. Last year he was a delegate from the Shanghai Chamber of Commerce to an international conference held in America. We are truly fortunate to have the devoted interest of so great a man and such a devout Christian.

These stories have been chosen out of a long experience in a hospital for the Chinese, a hospital which ministers to all classes. In the hospital wards you will find in one bed a student from one of the best schools in the city, and in the next bed a beggar woman who has been picked up on the street and brought in by the police. In our private rooms are the wives and children of the rich. We cannot but come very close and learn much of the home life of the individual in a hospital for women.

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures from the Field



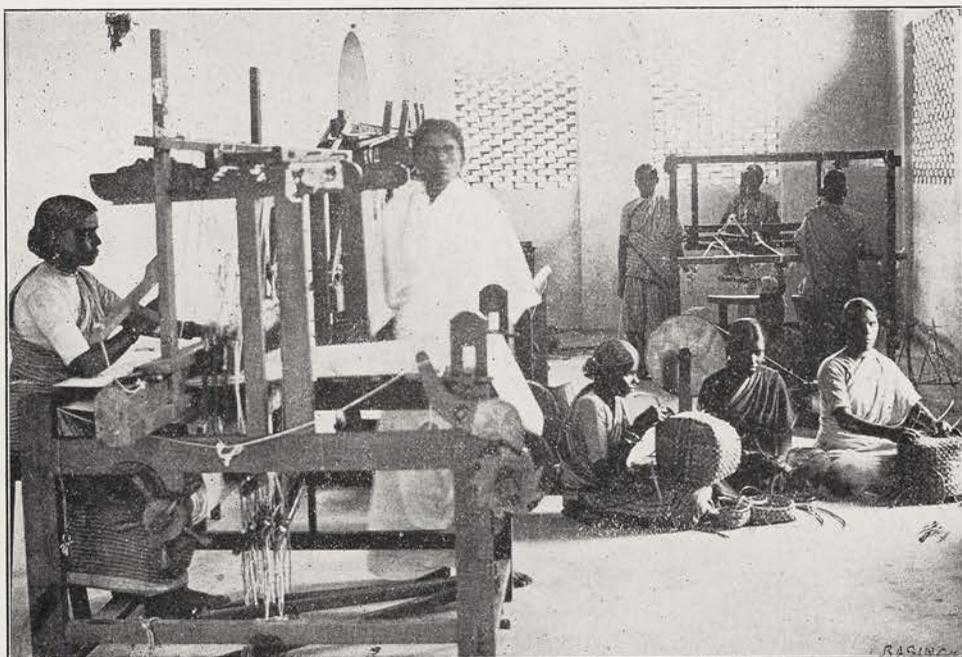
DENVER CATHEDRAL IN WHICH THE NEXT U. T. O. WILL BE PRESENTED

At the presentation in September, 1931, of the current triennium's United Thank Offering, women from all over the Church will gather in St. John's Cathedral, Denver, Colorado, of which the Very Rev. B. D. Dagwell is dean



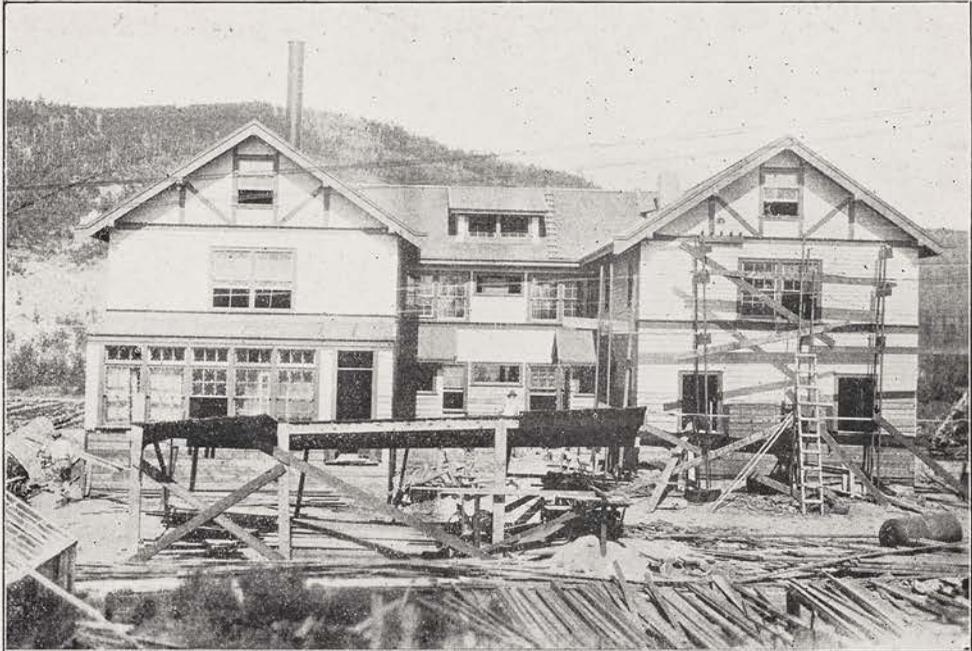
INTERIOR, ST. JOHN'S CATHEDRAL, DENVER, COLORADO

At the presentation service in September, 1931, the golden alms basin containing offerings from women throughout the Church, both at home and abroad, will be placed on this altar as an offering to God



C. M. S. SCHOOL FOR BLIND, PALAMCOTTAH, SOUTH INDIA

In the industrial class blind girls are taught weaving. The girls here are weaving towels and tape and are making baskets. In the November SPIRIT OF MISSIONS Dr. Wood will write of the invitation from the India Church to our Church.



A NEW ST. MARK'S SCHOOL, NENANA, ALASKA, ARISES
Rapidly nearing completion, this building replaces the Betticher Memorial which, on January 23, 1930, was completely destroyed by fire. (See March SPIRIT OF MISSIONS, page 181)



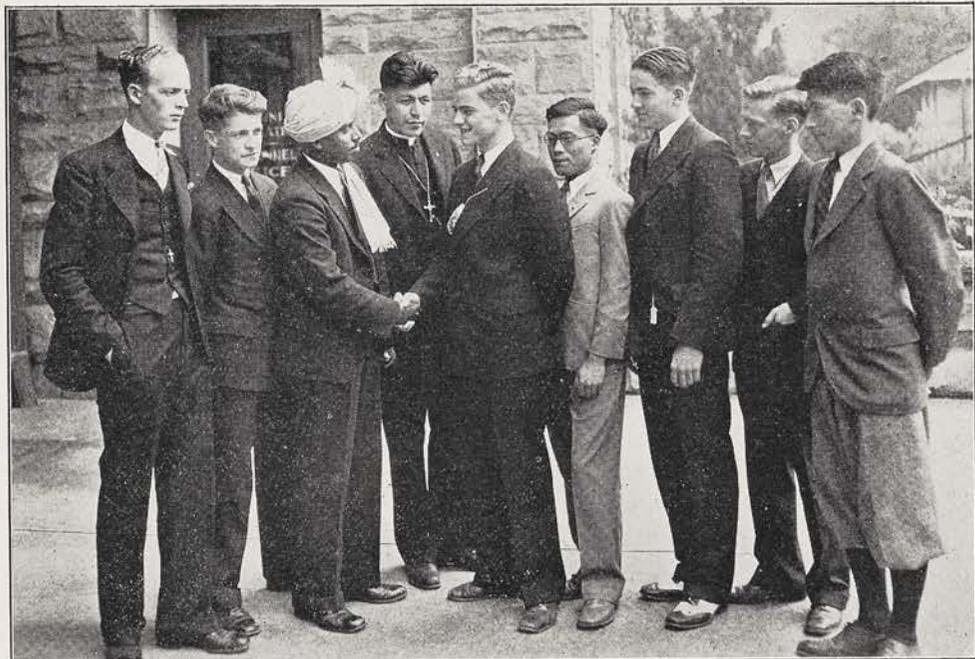
ST. ELIZABETH'S INDIAN BOYS' BAND, KETCHIKAN, ALASKA
On his recent return to Alaska, the Rev. Paul Mather organized this band which participated in Ketchikan's Independence Day parade. The instruments were provided by friends in the United States

“Accept Our United Thank Offering of Prayer and Gifts and Joyful Service”



Among the treasures of the Woman's Auxiliary is a collection of bags, decorated envelopes, and purses in which the dioceses presented their triennial U.T.O. on the golden alms basin. From this collection a few have been selected for reproduction here. *Upper row:* Missouri's pouch used in 1898; South

Florida's woven bag; Massachusetts's gold embroidered purse; and Southern Virginia's decorated silk envelope used in 1901. *Lower row:* Washington's parchment case; East Carolina, in 1898, used a silk bag; Connecticut used a bit of velvet for its 1895 offering purse; and Brazil's embroidered green bag



OFFICERS OF THE JUNIOR BROTHERHOOD CONVENTION REPRESENT MANY PEOPLES

Included in this group are a Cuban, Canadian, Indian, American Indian, Americans, and Japanese, who were the officers of the recent gathering of Brotherhood boys in Oberlin, Ohio



INDIAN CHURCHMEN IN THE STEWART SCHOOL, NEVADA

Once a month these young churchmen are taken to the parish church at Carson, Nevada, by train. At other times they are given religious instruction at the school by the Rev. M. J. Hersey



© Courtesy of Pan American Airways from Wide World Photos

BEFORE THE HURRICANE SPREAD HAVOC IN SANTO DOMINGO

The busy curb market in Santo Domingo City before the hurricane of September 8, after which nothing remained but the wreckage shown below



© Wide World Photos

WRECKAGE LEFT IN WAKE OF SANTO DOMINGO HURRICANE

The curb market in Santo Domingo City after it had been swept by the terrific tropical storm of September 8. The hurricane caused serious property damage. (See page 681)

A Call to Peace

AN ARMISTICE DAY MESSAGE

ARMISTICE DAY is consecrated by the lives of millions sacrificed in the Great War to the cause of peace. Peace can come only as the peoples of the world want peace. The object then of Armistice Day is to bring all people to a deepened desire that there may be peace.

The question then comes on Armistice Day: what can we do to foster the cause for peace? The Lambeth Conference, meeting this summer, suggests the channel toward peace: "Peace is indeed something greater than a mere refusal to fight. Peace within the nation and among the nations depends on truth and justice. There cannot be peace unless we are trying to obey our Lord's command, 'Seek ye first the kingdom of God and His righteousness'."

What can be done concretely and definitely on this day by the Church? Primarily, whatever is done, will be done by the people of the individual parishes. On the Sunday before Armistice Day each parish may well remember the subject of world peace. An Eucharist offered as intercession for peace; a sermon with the special prayers for peace; and the individual intercessions of the members of the parish can well be urged.

And further, the faithful of our Church may well take their place in their community in promoting and carrying to success an Armistice Day celebration that will express to our representatives in governmental office the intense and earnest support by the members of the community of all movements to gain world peace.



O BLESSED JESUS, Saviour of mankind, at whose birth the night was filled with heavenly radiance; Lighten the thick darkness of the world, and the gloom of our miseries and fears; have compassion upon the peoples of the earth stumbling in confusion, and guide our feet into the way of peace: Who art with the Father and the Holy Ghost one God, world without end. Amen.



© Wide World Photos

WRECKAGE LEFT IN THE WAKE OF SANTO DOMINGO HURRICANE

Dominican Hurricane Wrecks New Church

Autumnal disturbance in Caribbean area centers in Santo Domingo City working great havoc and destroying new Epiphany Church

By the Rt. Rev. Harry Roberts Carson, D.D.

Missionary Bishop of Haiti in charge of Santo Domingo

IN SANTO DOMINGO CITY, day broke on Wednesday, September 3, with no indication of the terrible experience that was to come upon it before sundown. Warning of a cyclone had been received but it was moving slowly, it was far at sea, it would probably strike Haiti. There was a high sea that broke over the *malecon*, but there was little wind and the sun shone all morning. Towards three o'clock I am told, the wind had increased in velocity and quickly it was known that Santo Domingo was in for a storm. There was a deadly crash, downpour of rain, wind from the north. Then came a lull. And the sun came out. The people dared to look out from their hiding places to see what damage had been done. Swiftly from the south, now came the deadly forces which brought the larger part of the subsequent injuries and deaths. Everyone believed that the cyclone had passed and there was no further danger.

Today the hospitals are crowded with the hundreds who have been injured; and on the streets are seen many hundreds

more going about with bandaged heads and limbs. Down near the sea, they have been burning the dead and sickening odors come upon one from every side. As I write, a week later, help is rushing in from all quarters. Most happily, the supervision of all hospital work has been placed under Dr. Johnson of the General Hospital of Port au Prince, and Dominican, Cuban, and Porto Rican physicians are all working under his able direction.

Santo Domingo City is not far from Port au Prince under normal conditions: Ten to twelve hours by road; two hours by air, twenty hours by sea. But bridges were down and so there was no land communication. There were no ships in port when news of the disaster was received. The Marine planes were small, equipped only for the pilot and observer.

So it came about that many trips were necessary to bring over physicians and nurses, one by one, and medical supplies.

I was made chairman of the Haitian Red Cross Relief Committee and came over early Sunday morning with the first

THE SPIRIT OF MISSIONS

food supplies and ever since they have been coming in, consigned to my care, and quickly distributed. The relief station is in the midst of the ruins of what had been the Haitian Legation. I met the President of the Dominican Republic on the same Sunday afternoon and he expressed himself most grateful for all the sympathy and help that was coming to him.

The beautiful home in which the Wylies have been living is entirely destroyed. Some of their personal possessions may be salvaged but the larger part is lost. I shall not attempt to describe the conditions on all sides of them. The first three nights I have been sleeping in a hammock, in the midst of what looks like a battlefield. The French minister said to me, "It is worse than Verdun."

We were to have held our first service in the new church, Sunday, September 14. Today, portions of the walls are standing but the work of construction will have to be done all over again. Happily we carried hurricane insurance. We have hired a gang of men to store all the beautiful furniture, memorials for the most part, in the Church of the Epiphany. We have

put on the roof and it makes an admirable storage place until happier days.

I went out to San Isidro yesterday, passing through Duarte, across the river from Santo Domingo City, where only four buildings escaped destruction. At San Isidro, ten to twelve miles from Santo Domingo, evidently the extreme eastern limit of the cyclone, I found St. Luke's Church completely destroyed. So great was the wreckage that it is impossible to say what, if any, church ornaments had been saved.

Our losses, briefly summarized, are:
Santo Domingo City:

Rectory and other buildings on the same lot	\$15,000
New Church of the Epiphany, estimated loss, on which there is hurricane insurance.....	18,000
San Isidro, St. Luke's Church....	2,500

There are no church losses at any other place. At San Pedro de Macoris, where the Rev. A. H. Beer is doing effective work in the hospital that has been organized, there was only high wind and rain. At Puerta Plata, the same conditions pertained.



© Keystone View Co., Inc.

STRICKEN SANTO DOMINGO CITY AS SEEN FROM THE AIR

The hurricane which early in September struck the oldest American city, destroyed over nine thousand homes and buildings and killed nearly five thousand people. This picture was taken before any clearing up of the debris had been done

Changing Conditions in Student Life

English observer analyses current trends in American student life and shows the supreme need for definite religious work on our campuses

By Margaret Read

Author, Changing Social Life in India

IT IS WITH CONSIDERABLE hesitation that a foreigner, even after several visits, dares to make an analysis of conditions in another country. There are always people to tell him that he "does not understand what is really happening," that "if he only knew people he would find they were different," and that "he is judging situations from his own standpoint." These criticisms are all perfectly valid, although to the last he can only say, "What else can I do?" At the same time there may be a certain objective value in the reflections of one who views the situation from the outside, and who is, therefore, primarily more concerned with analysis than with solving problems. Anyone who makes such reflections is conscious of a far greater debt than anything he can offer in return, and I would like to express here my profound gratitude to all who made possible my visit.

In May, at the end of a four months' tour, in which I had visited New England, New York State, Indiana, Wisconsin, Nebraska, Colorado, Kansas, Missouri, and Arkansas, I spoke on changing conditions in student life at the annual officers' conference of the Woman's Auxiliary, at Racine, Wisconsin. The majority of my

observations were of colleges and students in the western states rather than the east. It was my first long visit to the Middle West, and I realized then the immense difference between the point of view of that region and the eastern seaboard. I

DURING the winter and spring of 1930, Miss Margaret Read, a member of the Church of England, visited the United States under the auspices of the Woman's Auxiliary and the Secretary for College Work of the Department of Religious Education of the National Council, the Y. M. C. A. and the Y. W. C. A. She spent most of her time on this, her third visit to America, in college and university centers and in parishes interested in student work. Her observations on student life are especially timely as the Woman's Auxiliary through devoting a part of the United Thank Offering to the support of women workers in college centers, is taking an increasing interest in this, the newest mission field of the Church. Elsewhere in this issue, Miss Ellen Gammack, one of the seven young women working in our colleges, tells of her first year's experience at the University of Michigan, Ann Arbor, Michigan.

I am fully aware of the dangers of generalization about any part of the country, and any group of people.

This was my third visit to the United States. I had worked five years among students in India, and five years in the Student Christian Movement of Great Britain, which last brought me, as international secretary, into close touch with students on the continent of Europe. There are certain trends in student opinions and attitudes

which are common the world over, because they are part of our modern civilization. In the United States, where history has been made so rapidly in the last fifty years, certain tendencies in student life are the more clearly marked.

I saw three main tendencies in student thinking, particularly west of the Alleghenies. The first was the rejection of authority in every realm of life. I was prepared for it in morals and religion, but I did not realize the extent to which it pervaded college society and family life,

THE SPIRIT OF MISSIONS

and all the realms of thinking which can be summed up under the word, philosophy. Among most students who talked to me the existence of authority was a reason for defying it, irrespective of its origin. Closely allied with this tendency was the second, that of experimenting with every aspect of life. There were some who were experimenting in a real search for truth, but with many it was a very pseudo-scientific experimenting, with little of the patience and humility and willingness to await results which distinguish the really scientific attitude to life. The third tendency was an absence of reverence, manifest both in the rejection of authority and in the seeming incapacity for wonder and silence in the face of beauty or greatness. This last is the greatest obstacle to religion in the present day, because it produces a gradual dulling of spiritual perceptions, until neither the mind nor the spirit can see the eternal in the temporal.

All these three tendencies are evidence of youth and what I would call undirected force. They are most certainly a sign of vigorous life. They are partly inherent in the stage of development of that part of the country, and also in the huge educational institutions where professors and students alike struggle to emerge from mass production. There are certain apparent factors in this struggle which can probably be put most clearly as paradoxes. One of the demands which I heard made most insistently was that for complete freedom for the individual. That is certainly a world-wide characteristic of the student stage of development. At the same time I was perplexed to find how often the demand for individual freedom was divorced from any sense of responsibility for the group, that is, students were prepared to defy their own self-governing authorities in the interests of personal freedom, and to pursue a course of action which was obviously against the interests of the campus as a whole.

Another paradox was the intense desire to count as a person, to be popular in the best sense, and a leader, joined with a great fear of being different from the

crowd. Many discussions turned on how to cultivate a mind of your own and to think for yourself, but when it came to a course of action that ran counter to general approval, it was a terrific struggle for individuals to brave the social ostracism. It was desperately hard to think or act independently. The almost invariable comment after a talk on continental student life was "But how queer to want to be alone and to study so hard." This very difficulty of discovering "how to be a person" drives many students to a fear and hatred of solitude, till they drug themselves with noise and hurry and busyness to escape life's perplexities. I asked a great many students if they were ever by themselves. Almost all said, "No," and most did not want it. Here and there someone was needing it, but the rooming arrangements made it impossible.

Today I believe it is the most difficult thing for most people to realize the presence of God. Everything in modern civilization seems to be against it. Mankind is drunk with his own achievements. I have tried to pick out those elements in the present student situation as I saw it, which seem to me to militate against the perception of the spiritual world in our midst. Space does not allow me to dwell on the elements which make for hopefulness, most especially that wistful yearning for something, that sense of emptiness and futility in life that you cannot help discovering underneath all the apparently brazen self-sufficiency. It is a searching task to preach the Gospel today, whether it be to students or to other groups in the world. I believe that the first essential is that we admit all the hard facts of the situation, and cease to soothe ourselves with comforting phrases. I believe too that in meeting younger people today we need to search our own minds and hearts. Nothing but a blazing sincerity is any good. And finally we have to cultivate an attitude that does not judge, that is detached, in spite of caring greatly. Most of all we have to remember that people's personalities are sacred ground, and that to possess one's own soul is to have the greatest wealth in the world.

Reaching Our Students at Ann Arbor

U. T. O. student worker tells of work at the University of Michigan which is typical of other student enterprises now going forward

By *Ellen Gammack*

Student Worker, University of Michigan, Ann Arbor

THE UNIVERSITY OF MICHIGAN, unlike most universities, has no Y. W. C. A. and the Y. M. C. A. or Christian Association is not very far reaching. Consequently almost all of the religious work that is carried on is done by the Churches, themselves. Of the approximately ten thousand students in Ann Arbor, about eight hundred are nominally, at least, Episcopalians.

When, some years ago, the Rev. Henry Lewis became rector of St. Andrew's Church, Ann Arbor, he began to build up the student work. A little later he brought the Rev. Thomas L. Harris from England to take charge of the student part of his parish although they have both worked with both parts of the parish. They have succeeded in putting the work on rather solid foundations, not trying to attract unstable crowds nor thinking in numbers, but gradually building up a group that would stand by. The main approaches have been through services of worship and personal contacts with students. This has been facilitated by the use of Harris Hall, our student center where Mr. Harris and I have offices.

Far more students go to the morning service at St. Andrew's Church than come to activities at Harris Hall, which is as it should be. The beauty and dignity and sense of reality in the service brings a great many students, non-Episcopal as well as Episcopal. As a result of a gift, a number of ministers are brought each year as Baldwin Lecturers, preaching Sunday morning and meeting groups of students at various times over the weekend. Last year the Rev. Frank Gavin, the Rev. Frederick Lauderburn, the Rev. S. S. Drury, Dr. Rufus Jones, and the

Rev. F. J. Foakes-Jackson came under this lectureship. Mr. Lauderburn stayed with us for almost a week at the beginning of Lent, meeting frequently with student groups and individuals. The students were very keen about the short noonday services he held in the chapel, which together with the luncheon served afterward they were able to attend between classes.

During the rest of Lent, Mr. Lewis tried in the church on Thursday afternoons, a different type of service, largely musical. It proved to be most effective. While large numbers of students did not come, those that did come liked them very much indeed. The æsthetic side has a great appeal that is worth utilizing. Many of them enjoy afternoon organ recitals held in the university auditorium and it seemed that these services might offer the same beauty and quiet, but with a great deal more added, of depth and significance. The services consisted of organ and violin music, some rather quiet reading, a few prayers, and some times of silence. I think they were glad of an opportunity to think quietly and to experience religion as a change from talking about it.

A little chapel in the basement of Harris Hall makes possible services there. While to some students the Holy Communion seems far removed from their life at the moment and they do not understand it, to others it remains the service that means most, and for those there is the service at eight in the church, and another at nine-thirty in the chapel in the hall, followed by breakfast upstairs, offering a little time to sit around and talk.

The hall was built in the days when the social life of the students was not com-

THE SPIRIT OF MISSIONS



Photo, Randall Studio, Ann Arbor
THE REV. HENRY LEWIS
*The rector of St. Andrew's Church, Ann Arbor,
under whom our Church began student work in
the University of Michigan*

pletely cared for elsewhere so that there was a need for the Church to supplement it, and the building was planned accordingly. Now, however, the university holds regular dances through the Women's League and the Union, and there is little need for the Churches to do anything along this line. It has been a major policy to avoid duplicating campus activities. Obviously college life is already far too crowded and there is no reason why students should take, or want to take, the time for social events in the Church. We do have tea every Tuesday afternoon when students drop in and have some bridge or ping pong or just sit about and talk. Many of the same ones continue to come and it offers an opportunity to come to know them well.

The very real interest taken on the part of the Harris Hall Board, a group consisting of the Bishop of Michigan, the Rt. Rev. Herman Page, D.D., and a number of men in the State of Michigan, makes much of the work possible.

On Sunday evenings, we have a regular supper (for which each one pays twenty-five cents!) followed by classes or discussions or talks, covering a wide range of

subjects from the family and psychiatry and religion to the life of Christ and an introduction to religion, led by one of the staff, a visiting minister, or a member of the faculty. The students seemed to prefer breaking into smaller groups rather than all remaining in one larger group. During Lent last year, between supper and the classes, we went down to the chapel for a short service led each week by a different student. Having planned it carefully ahead and talked it over with Mr. Harris beforehand, the services were most effective and the students liked them. Something of a slightly different nature was a small group that met informally to get away from the hectic rush of the campus, to be quiet, and to experience together something of what the Quakers have found. We can do more with small congenial groups who stay together long enough to work things out a little, to challenge one another, and to gain some bit of spiritual fellowship. So many persons seem to look back on their relation with some such small group in college that had a tremendous influence on them then and later on.

We have tried to work through a strong student cabinet, and although it has been a varied group, of ten or fourteen, it has had a real sense of unity and a very fine spirit. The cabinet started the year with a day in the country making plans for the winter and discussing what we were trying to do. At the end of the year we had a weekend away in a friend's cottage by a lake, with the old and the new cabinets. Of course, the cabinet met from time to time during the year; perhaps the most interesting times being the evenings spent with the Baldwin Lecturers.

Calling on students involves a tremendously high percentage of waste because it is most difficult to find them in. Although it is many times discouraging, it is most worthwhile, and it is often the only way one may meet some students. One of the difficulties in this is that we would like to look up freshmen the first week, as we receive the names through the Christian Association, but the first week is a fearful one for them. They are being lunched,

REACHING OUR STUDENTS AT ANN ARBOR

teated, and dined by sororities and fraternities to such an extent that their studies are lost by the wayside and they become worn out. Of course, it is the ideal time to find those students who have not become known, but there is no way of knowing who is a little lonely and who is being rushed so that he or she could not possibly see anyone else. That period is one of the most difficult that students have to face, and in spite of talk of deferred rushing until a later time, it is still a time that sets a student back, sometimes rather seriously, and is hard, in very different ways, on the over-popular or the under-popular.

Besides our offices, Mr. Lewis, Mr. Harris, and I, each enjoy having students in our homes, in the evening, or perhaps for tea or for meals.

Some deputation work has been carried on by the students, going to other towns and churches, and there are several who teach Sunday school regularly. I always have great admiration for those who teach Sunday morning as I know it is not easy to find the time to prepare a lesson and to be on hand Sunday morning.

While most of the time is spent with smaller groups or individuals, occasionally something bigger is done. Two years ago a large banquet for Episcopal students was held in the Union at which President C. C. Little spoke. This coming year we are going to try something a little different. Early in the fall, we are planning something in between a banquet and the regular Sunday supper in Harris Hall. This will offer an opportunity for a good many to come together and at the same time give a start to the regular Sunday evening groups, especially for the fresh-

Women College Workers

MISS LEILA ANDERSON, *University of California*

MISS ELSIE BROWN, *University of North Dakota*

MISS HELEN E. BROWN, *Smith*

MISS RUTH LOARING CLARK, *University of Washington*

MISS IRENE COUPER, *University of Illinois*

MISS ELLEN GAMMACK, *University of Michigan*

MRS. JENNIE M. HOWARD, *East Carolina State Teachers' College*

men. It is also planned to have members of the cabinet call on freshmen. This will not take the place of calling on the part of the staff, but each will supplement the other, and often one student can bring another in a way that an older person could not. Students hate to do things alone, and often, for example, a girl will not go to church because she could not find anyone to go with. I doubt if there will ever be any adequate substitute for the New Testament of one bringing another.

Being in touch with students in Ann Arbor, as in any other place, is challenging, difficult, intensely interesting, and very delightful, and I look forward to returning in the fall. Mr. Harris will be very greatly missed by his many warm friends among the students as well as the faculty. However, the Rev. Duncan Mann is coming to succeed him and will carry on the work which Mr. Harris has laid down.

The Prayer for the United Thank Offering

O LORD, 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.

SANCTUARY

A Thanksgiving

O GOD, WE HAVE heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them. And we know that it is not for any merit of our own, nor yet because of our own goodness and faithfulness, that we are numbered among thy people and called by thy Name. Therefore we praise and thank thee for thy loving kindness.

Because thou hast given to us all the blessing of birth and training in a land where thy Name is known and honored:

Help us, we beseech thee, to glorify thee by our use of all thy gifts.

Because thou hast given to many of us good and devout parents and happy homes; much joy in natural beauty, in art and literature, in friendship, in travel, and congenial work:

Help us, we beseech thee, to glorify thee by our use of all thy gifts.

For thine inestimable love in the redemption of the world through our Lord Jesus Christ, for the means of grace, and for the hope of glory:

Help us, we beseech thee, to glorify thee by our use of all thy gifts.

And because in the deep mystery of thy providence thou hast set us here today with torches in our hands, to pass on to others the light we have received:

Help us, we beseech thee, to glorify thee by our use of all thy gifts.

Therefore we would offer thee, O Lord,

Our hearts, that we may love thee;

Our minds, for the diligent study of thy will;

Our strength, to serve thee in our daily life;

Our earthly goods, according as thou hast blessed us;

Our prayers, for those who represent us in the mission field of thy Church;

Our dearest and best, if thou shalt call them to sacrificial service.

O THOU WHO givest unto them that praise thee; Give us also the courage to make our dreams come true; to the honor of Jesus Christ our Lord. Amen.



TOPICS FOR INTERCESSION DURING OCTOBER.

The Whole Anglican Communion.

Maine, New Hampshire and Vermont.

India: The Missionary Task.

The Young People's Fellowship.

Arizona.

Mississippi.

The National Council

The National Council meets regularly four times a year. Its work is conducted and promoted through the Departments of Missions and Church Extension, Religious Education, Christian Social Service, Finance, Publicity and Field, the Woman's Auxiliary, the American Church Institute for Negroes, and Cooperating Agencies. 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.

Department of Missions and Church Extension

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

Across the Secretary's Desk

IN 1929, THIRTY-SIX million copies of the Bible or portions of it were sold throughout the world. They were printed in more than six hundred different languages.



ONE OF OUR missionaries in the home field asks this question, "Is there any organization that collects unused chancel furnishings for disposal?"

Any secretary at "281" hates to confess ignorance, but in this case it has been necessary to do so. Does any reader of THE SPIRIT OF MISSIONS know of such an organization?



MRS. JOHN D. LA MOTHE, wife of the late Bishop of Honolulu, died in Washington on August first of a cerebral hemorrhage. Although she faced courageously the sorrow that the Bishop's death in October, 1928, brought to her and her children, she never fully recovered from the shock of her loss.

At the call of the House of Bishops in 1921, Bishop and Mrs. LaMothe and their children put behind them the allurements of their happy parish life in Baltimore and went forth to missionary service in the Hawaiian Islands. The death of a daughter soon after the new home was established in Honolulu, cast a shadow over the Bishop and his wife. Later Mrs. LaMothe's health became impaired. The

Honolulu climate seemed not to agree with her. Determined not to allow her health to interfere with the Bishop's work, she tried the experiment of living for a time on the Pacific coast. Her health improved but a return to Honolulu brought a recurrence of her difficulty.

At the suggestion of Bishop Burleson a movement is now under way in Honolulu to secure a fund of \$300,000 for providing buildings for Iolani School for boys, a project near the heart of both the Bishop and his wife.



ST. JOHN'S MIDDLE School, Shanghai, has successfully completed its academic year 1929-1930. Fortunately no outside groups have interfered with the running of the institution and relations with the students have, on the whole, been harmonious. Chinese parents appreciate greatly the importance of maintaining good discipline in a school like St. John's with the result that the number of applicants is always in excess of the number of vacancies. Over and over again parents have told the head master, J. Randall Norton, that they enter their sons at St. John's because in so many other schools discipline has broken down. Assuming that there is no outside interference, Mr. Norton predicts that the next academic year will be equally successful.



HAS ANY READER of THE SPIRIT OF MISSIONS a fireproof safe suitable for keeping money and valuable documents? It should be about thirty inches high. It can find a new lease of life and new opportunities for usefulness in the House of Bethany at Cape Mount, Li-

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beria. If anybody hesitates to pay the freight on so weighty an article from New York to Cape Mount, I shall be glad to try to provide for that if the safe can be delivered at the Church Missions House.



A BUDDHIST MONASTERY in China was supplied with water by one of the monks who fetched it after the custom of the country in two buckets, one at each end of a pole. As the monastery needed more water a second monk was told-off for the duty. The two monks then carried the pole between them with one bucket in the middle and so the supply was merely halved. In the hope of mending matters the monastery added a third monk to the party, but then they got no water at all, because all three sat down by the well and talked and talked and talked.



FROM DR. GRAFTON BURKE at Fort Yukon, Alaska, there comes a note that has been two months on the way, enclosing money orders for \$227. This, he tells us, is the children's Easter Offering for 1930. "We had," he writes, "a very lean spring, due to the failure of the muskrat market. So the children deserve a great deal of credit for doing so well."



MANY PEOPLE HAVE already read *Leaves from a Doctor's Note Book*. Every reader is enthusiastic about it. A few copies are still available at twenty cents each from the Book Store, 281 Fourth Avenue, New York, N. Y. My advice is, don't miss it. You will learn more than you have ever known before about the inside life and work of such a life saving station as St. Andrew's Hospital, Wusih, China, and of such a devoted servant of Christ and his fellows as Dr. Claude M. Lee.



THE DEPARTMENT OF MISSIONS would be glad to hear from any young people who have made the decision to prepare

for a missionary career. Sometimes young men and women who have the intention of becoming foreign missionaries do not make their decision known until they are almost ready for appointment. It would be a satisfaction for us to know the names of those and particularly of young college students who intend to give their lives to the extension of God's Kingdom abroad. We would thus be enabled to keep in close touch with them, and we are led to think that the acquaintance might be mutually helpful.

With Our Missionaries

ALASKA

Deaconess A. G. Sterne, returning after furlough, sailed from Seattle, August 21.

CHINA—HANKOW

Mr. John L. Coe sailed from Seattle for the field, August 20.

Miss Coral Clark, returning after leave, sailed from Seattle, August 23, accompanied by Miss Frances A. Jenner, a new appointee.

The Rev. and Mrs. Charles F. Whiston, new appointees, sailed from Vancouver, September 4. Miss Hazel F. Gosline and Miss Margaret E. Spurr arrived in Shanghai, September 5.

Miss Hilda Waddington, a new appointee, sailed from London, England, for the field, September 5.

CHINA—SHANGHAI

Miss Rosalie G. Kerr arrived in Shanghai, September 5.

Miss Marion S. Mitchell, returning after furlough, sailed from San Francisco, August 23, accompanied by Miss Frances D. MacKinnon, a new appointee.

Miss Hazel F. MacNair, returning after leave, sailed from San Francisco, August 29.

The Rev. W. P. Roberts and family arrived in Shanghai, August 24.

Dr. and Mrs. Harold H. Morris and son, returning after furlough, sailed from Vancouver, September 4.

Miss Charlotte S. Lee sailed from Shanghai, August 3.

HAITI

Sister Mary Phoebe, S.S.M., returning after furlough, sailed from New York, September 3.

HONOLULU

Sisters Deborah Ruth, Paula Harriet and Olive Rachel of the Community of the Transfiguration, new appointees, sailed from Los Angeles, August 23. Sister Clara Elizabeth, C.T., also a new appointee, sailed from Vancouver, September 4.

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Harrington Littell sailed from San Francisco to rejoin his family, September 3.

Miss Juleff Coles, a new appointee, sailed from San Francisco, August 29.

JAPAN—NORTH TOKYO

Mr. and Mrs. Robert E. Bundy did not sail on July 22 as announced in the September SPIRIT OF MISSIONS (page 625).

Dr. Ichiro Katayama, newly appointed to the staff of St. Luke's Hospital, sailed from San Francisco, August 21.

Miss Edna B. Murray and Miss C. Gertrude Heywood, returning to the field, sailed from San Francisco, August 30.

Mr. and Mrs. George H. Marshall, new appointees, sailed from San Francisco, August 29.

Miss Christine Nuno, returning after furlough, sailed from Vancouver, September 4, accompanied by Miss Helen K. Shipps, Miss Augusta F. Peters, and Miss Margaret Sullivan, new appointees.

JAPAN—TOHOKU

Miss Bernice K. Jansen, a new appointee, sailed from San Francisco, August 29.

LIBERIA

Miss Olive Meacham, returning home, sailed from Monrovia, August 11.

MEXICO

Miss Odessa Babin, returning to the field, sailed from New Orleans, August 22.

PANAMA CANAL ZONE

The Rt. Rev. James Craik Morris, D.D., returning to the field, sailed from New York, August 30.

PHILIPPINE ISLANDS

Dr. and Mrs. Hawkins K. Jenkins arrived in Manila, August 28.

Miss G. M. Brown arrived in Manila, September 9.

Miss Constance B. Bolderston arrived in Manila, September 1.

The Rev. and Mrs. E. G. Mullen arrived in Manila, August 29.

Miss Ina B. Jacobs, coming home on sick leave, sailed from Manila, August 22, and was due in San Francisco, September 17.

Miss Lois Fredin, Miss May Hairston, and the Rev. John C. W. Linsley, new appointees, sailed from Vancouver, September 4.

PHILIPPINE ISLANDS—BRENT SCHOOL

Miss Virginia Collins and Mr. Hugh Y. English sailed from San Francisco, August 29.

Mr. and Mrs. Harold C. Amos and son, Miss Rose Yeomans, Mr. F. Guion Bull, and Mr. and Mrs. W. Tracy Scudder and infant sailed from Vancouver, September 4.

PORTO RICO

The Rt. Rev. Charles B. Colmore, D.D., with his two youngest children, accompanied by Miss Margaret Chalmers and Miss Mildred Hays sailed from New York, September 4.

Christian Social Service

THE REV. CHARLES N. LATHROP, D.D.,
Executive Secretary

THE STRATEGIC IMPORTANCE of the parish social service committee, in the development of the Church's Program for social service, needs to be constantly emphasized. The past several years have witnessed a fine development of the work of these committees in more than one parish and diocese. As a consequence, they have grown in understanding of their tasks, of their field of operation, and in their technique.

The following outline offers practical suggestions. It is, of course, understood that all of the items will not be applicable in each parish; the hope is that each parochial committee will be able to use a number of them.

I. WITHIN THE PARISH

1. The social service committee should include representatives of every parish society who will take the program into these societies.

2. Have a monthly Corporate Communion.

3. Act within the parish and the parochial organization as a leaven to promote closer adherence to the Christian principles of social justice and righteousness.

4. Make sure that any ill, aged, or invalid members of the Church are not forgotten. Visits must be made if not by the committee, then by others at the committee's suggestion. If the person visited is able to come to church via the automobile, the committee can arrange for transportation among the car owners of the parish. Many other ways of making these people feel a vital part of the parish can be readily devised.

5. Seek to have incorporated in the Church school a suitable course on some social service subject, especially for the seniors, using *Building Family Foundations* by the Rev. Harold Holt (Morehouse, \$1.) as a text.

6. Encourage the preaching of sermons on social subjects. Promote the support

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of special services devoted to social questions, such as Armistice Day, Labor Day, Social Service Sunday, etc., by attendance and by publicity.

7. Organize study groups on social service using such books as *Building the City of God* or *Building Family Foundations*. Promote the use of social service prayers in other parish organizations.

II. IN THE COMMUNITY

1. Arrange for parish publicity on all social service projects that may be under way in the community or the parish.

2. Perform the services of friendship among the ill and unfortunate of the community in the same spirit as in 4, above.

3. Keep in touch with the local social service exchange. Indiscriminate financial assistance is not generally advisable. It is best to work in conjunction with the local agencies for the welfare of unfortunate people. All cases to which help is given should be reported to the local social service exchange or the family service organization. Information from this source will avoid duplication and deception and wrong methods.

4. Refer to the diocesan secretary for social service the names of any person or persons sent to a state or county institution. The nearest volunteer chaplain will then be notified of the case.

5. If any member of the parish be so unfortunate as to fall into trouble which shall cause him to be sent to an institution it shall be the duty of the social service committee to see to it that such persons are not forgotten by the Church. Visits, letters, etc., will make such a person feel that his Church still thinks him worth having.

6. The committee shall examine carefully any community project aiming at social betterment and, if found wise and efficient, should lend their influence and support toward its success, and promote it among the people of the congregation.

7. The committee is to visit, and attempt to have others visit, the county institutions, or city institutions. The jail and the poorhouse are suggested. These visits are for the purpose of information and enlightenment as to conditions there.

Other visits can be arranged for the purpose of bringing spiritual help, entertainment, and material assistance.

8. The committee should arrange frequently to have in one of the social workers as a speaker. The entire congregation is to be invited to this meeting.

9. Coöperate with similar committees in other churches of the community.

III. IN THE DIOCESE

1. Promote attendance at the various social service gatherings promoted by the diocese.

2. Promote the cause of the various diocesan institutions and agencies for social welfare.

3. Send a representative to some of the social conferences carried on during the year; especially the summer schools of social work, the state welfare conference, and the Church summer institutes.

Religious Education

THE REV. JOHN W. SUTER, JR.
Executive Secretary

A LETTER TO A RECTOR

DEAR GEORGE:
Let me congratulate you on your new parish. You have the good fortune to be placed in a field where the opportunities for fruitful work are really inspiring, and the parish has the good fortune to have secured an able leader.

In your last letter you asked me to tell you where a rector should begin in trying to build up something worth while in religious education. My answer is that you should begin with the adults.

I suggest that you start with the vestry. The first time you hold a regular vestry meeting, make it a religious experience. Naturally you will open the meeting with prayer. Do not let this be merely the perfunctory recital of a collect, from which you pass immediately to the reading of minutes or the report of the finance committee, but choose carefully certain prayers that have a bearing on the spiritual nurture of the congregation, especially on the immediate business at hand which is

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the knitting together of the vestry in a religious fellowship under the guidance of the Holy Spirit. Then plunge right into purely religious matters, sharing with the men what is really on your heart, that is, your dreams and ideals for the spiritual growth of the members of the parish, your notion of what impact the parish ought to make upon the community, your picture of Christian manhood and womanhood, and your interpretation of the Incarnation as a fact to be reckoned with in the twentieth century. In other words, open the eyes of the members of the vestry to the great spiritual task to which their parish and yours must address itself.

Subjects like these will undoubtedly lead to a certain amount of informal discussion. Very likely some of the members will not understand what you mean. Others may show, or even express, surprise that such matters should be brought up in a vestry meeting. This will give you an opening to suggest that they meet with you once a week for eight or ten weeks in order to talk over together such subjects as the Christian life, the purpose of the Church, the objectives of a parish, the ministry, the Sacraments, church-going, etc. If they become interested and sign up for an informal discussion group under your leadership, you will have taken one important step in the religious education program of the parish.

This phrase, "the religious education program of the parish", reminds me to warn you that there is no difference between the religious education program and the program of the parish. It is all one thing. Religious education is simply the conscious effort of a congregation to provide for every member, old and young, appropriate opportunities for spiritual development at each stage of his earthly pilgrimage. Spiritual growth is stimulated by worship, by work, and by study. Therefore, whatever the parish does for its people along any of these lines is educational (i. e. growth provoking). No parish has any non-educational program. The total schedule of your parish's life is your parish's program of education, its curriculum of religious experience. Do not confuse the terms educational and infor-

mational. The acquisition of information is a very small part of education. Not everything in the program of your parish will be informational, but everything will be educational, that is to say, productive of spiritual development in the people who participate in it.

In my next letter I will take up other adult groups, and in the meantime if you have any questions to ask, please do not hesitate to write. It is always a pleasure to hear from you.

Adult Education

THE REV. T. R. LUDLOW, D.D., *Secretary*

WHAT DOES YOUR women's guild do when it meets? For that matter, what does the vestry do after it provides some means of carrying over the parish financial problems to another month? Do these meetings really justify, from the standpoint of the extension of God's Kingdom, the amount of time spent in holding them? Does each meeting represent a forward step in the spiritual growth of the parish? Can they be justified otherwise?

Our attitudes of mind are deeply colored by the emotional environments which surround our activities. It has happened that faithful members of the Church have turned against all Church activity on the pretext of dullness or lack of time while the real, and generally unsuspected, reason for the animadversion is the accompanying emotional revulsion at the idle talk which has been associated with the activity. The mechanical performance of a routine duty actually releases the mind. Upon what shall it feed? Upon such food as is provided. Here is a golden opportunity for adult education. Our plea is not necessarily for the creation of new parish groups for study and conference purposes, but for the full utilization of existing opportunities provided by the meetings of present parochial organizations.

Here is how one parish began to make the most of the meetings of its organizations. A woman's organization in that parish had agreed to take care of a quota of sewing for certain community and dioc-

Read a Book

WHY Christian Missions? by
J. O. Dobson (London,
S.C.M. Press, 1930) 40 cents.

This is a brief, terse statement of the fundamentals of the Church's missionary life, almost every sentence of which is axiomatic. Mr. Dobson, believing that each generation seeks for itself an answer to its own questions about missionary motives and methods, has suggested lines along which fresh answers to those questions may be found. Thoroughly modern in its approach it makes an excellent companion volume to the Rev. James Thayer Addison's recently published, *Our Expanding Church*.

esan purposes. The meetings were fairly well attended but there was an atmosphere of almost painful duty about the whole meeting that sent the workers home in an irritable and anti-social frame of mind. The rector tried reading from helpful books during the meetings. A little progress was made in that way. Then one day an intelligent woman burst out with the remark, "Why do we do all of this stuff, anyway?" There was a brief and somewhat shocked silence. But they were honest and intelligent people and one by one several admitted that there was little sense in performing a duty, even a duty toward God, concerning which they had very little knowledge, either of its antecedents or its consequences.

These people thereupon set themselves to the task of finding out what happened to their work after it was finished. How the tongues did wag at the next meeting! But what a difference! The tongues were now speaking to some constructive and helpful purpose. They covered all the fields of their activities in this way. Then they went beyond that and began to examine the source of the materials upon which they worked: the living conditions under which they were produced from the

raw to the finished product. At the end of that year's work they were not only a much more intelligent group of workers but a much happier and more coöperative group. As they faced their growing vision of the task, they felt the need of greater spiritual strength and they worked faithfully to improve their worship and devotional life.

If at the beginning of that year, the rector had suggested a study group on missions, social service, or personal religion probably many would have declined because they were too busy. And most worthwhile people are too busy to attend extra meetings. Let us utilize to the full the opportunities which we already have.

The full utilization of these organization meetings should not, however, be left to individual initiative alone nor to haphazard development. The whole educational program of the parish, for both juniors and adults, should be under the supervision of a parish educational committee chosen in such way as the rector and proper authorities shall direct.

We suggest a few points for the consideration of such a committee.

1. The parish program of religious education for all organizations of the parish should be mapped out for a whole year well in advance of the beginning of the year's work.

2. The educational work of both juniors and adults should be correlated and treated as parts of one whole so that the parish may sense the continuing need throughout life of the educational process.

3. The goal of the educational committee should be, of course, to enlist every parishioner, irrespective of age, in some form of educational activity; but it would be unwise to attempt to start the whole parish *en masse* upon an educational program. Better to utilize existing organizations by giving all of their activities an educational content. Then gather together a few additional groups, possessing real educational interest, from among those who are not fully occupied in organization work. Add to this pioneer grouping as interest and leadership develop from these groups.

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4. Every existing group or organization should be a potential training ground for leaders of subsequent groups. One of our greatest parish weaknesses is the common error of looking upon any given organization as having only one objective, the accomplishment of its set purpose. As a matter of fact, every organization should be producing new leaders in its given field, as well as accomplishing its task.

5. It will be most helpful to the educational growth of the parish if the rector will divest himself of actual group leadership as soon as practicable, so that he may devote himself to the coaching and training of leaders and potential leaders.

6. Hints for the help of such group leaders will be found on page 540 of the August 1929 SPIRIT OF MISSIONS.

Department of Finance

LEWIS B. FRANKLIN, D.C.L.
Executive Secretary

BEFORE THE FINAL accounting of the 1928 United Thank Offering was completed sums were being received from the United Thank Offering custodians to apply on the 1931 offering.

It would be a rare day in the Department of Finance if there were no transactions dealing with the United Thank Offering.

Each United Thank Offering worker must be recorded in her proper field. Checks must be sent monthly to over two hundred workers and others. The dates of furloughs must be followed up. Payments on account of pensions, travel, outfits, medical and dental expenses, rents, and payments to training schools must be made. All this is a daily reminder of the wonderful gift of the women of the Church for which we give praise and thank God.

A statement is sent January first and July first of each year to the diocesan United Thank Offering custodians.

The Department of Finance has offered to care for and invest the offerings collected by the diocesan custodians. At the present time thirty-one custodians out of

one hundred have taken advantage of this offer and have sent in their collections on the 1931 offering. These sums are invested in guaranteed real estate mortgages at the current interest rate, which for some time past has been five and one-half percent.

In order to avoid any loss of interest a certificate is given to the custodians in lieu of cash at the time of the offering and each diocese is credited with the full amount deposited plus interest to date. By this method interest is being earned at the very hour the offering is being presented. At the time the Washington offering was made there was \$230,000 in the hands of the treasurer, safely invested, earning its five and one-half percent interest. Immediately after the offering the cash received, except such part as is designated for immediate use, is also invested in guaranteed mortgages and the interest on all the investments is added to the offering. Such interest amounted to \$69,191.31 in the triennium of 1925-1928.

We are all deeply concerned in the stability of the trusteeship of this offering. The parish custodian, the diocesan custodian and the National Council are all trustees. Certainly not one penny of this offering, which represents memorials, thanksgivings, and sacrifice must be lost through any avoidable cause.

May we indulge in two stories of what happened after the Washington offering? A custodian who had made deposits of her offerings locally obtained a cashier's check for the principal and interest just a few days before leaving home, found to her distress that her bank had closed its doors the day following the presentation service. The Department of Finance took the matter up and after several unhappy weeks did secure full payment of the amount of the offering. The second happening was one in which certain loans or advances were made locally, the security for which was not readily convertible, causing some delay in the collection of the offering from that particular diocese.

These incidents show why the Department of Finance strongly urges all the custodians to send the money as collected to the Church's headquarters for invest-

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ment. In case these mortgages do not mature as fast as the money is needed, the Committee on Trust Funds of the National Council stands ready to take over into its general investment account such amounts as may be necessary. These mortgages are all deposited in the hands of the custodians of the Endowment Fund of the Domestic and Foreign Missionary Society.

REPORT OF THE UNITED THANK OFFERING, JANUARY 1, 1929 TO JULY 1, 1930

Receipts

Total of 1928	\$1,101,450.40
Interest to December 31, 1929.....	46,935.73
Interest January 1 to July 1, 1930.....	14,961.32
	<u>\$1,163,347.45</u>

<i>Disbursements:</i>	Jan 1 to Dec. 31, 1929	Jan. 1 to July 1, 1930	Total to July 1, 1930
Salaries	\$228,240.03	\$113,892.84	\$342,132.87
*Pensions	1,909.20	2,578.29	4,487.49
Training	1,160.00	1,300.00	2,460.00
Travel	13,095.06	5,727.31	18,822.37
Outfits	2,000.00	300.00	2,300.00
Medical and Dental	2,264.88	1,225.14	3,490.02
Rents, etc.	4,432.75	2,255.00	6,687.75
Bishop Tuttle Memorial Training School, Raleigh, North Carolina	4,000.00	2,430.00	6,430.00
Windham House, New York City	4,700.00	2,750.00	7,450.00
Training through schools and hos- pitals under U.T.O. workers.....	38,198.08	17,500.00	55,698.08
	<u>\$300,000.00</u>	<u>\$149,958.58</u>	<u>\$449,958.58</u>

Amounts Allocated:

One-tenth of offering set aside to be added to per- manent trust fund for the support of retired U.T.O. workers (Paid)	\$110,145.04
Vocational School for Indian Boys and Girls, Cass Lake, Minnesota	15,000.00
School Building at Penland, North Carolina (Paid)....	20,000.00
Church at Delray Beach, Florida (Paid).....	5,000.00
St. Catherine's School, San Juan, Porto Rico (Paid)	25,000.00
St. Margaret's Training School, Berkeley, California (Paid)	20,000.00
Nurses' Home, St. Agnes' Hospital, Raleigh, North Carolina (Paid)	30,000.00
Chapel at St. Margaret's School, Tokyo, Japan (Paid)	50,000.00
	<u>\$275,145.04</u>
Total Disbursed and Allocated.....	\$725,103.62
Balance on hand July 1, 1930.....	<u>438,243.83</u>

U.T.O. WORKERS, JULY 1, 1930

Number of workers in continental United States.....	96
Number of workers in extra-continental and foreign fields.....	104
Number of workers on retired or disabled list.....	32
Number of workers in training.....	4

Total pension payments	\$26,877.50
Paid from U.T.O. pension fund.....	22,390.01
*Balance drawn from the 1928 Offering.....	<u>\$ 4,487.49</u>

Field Department

THE REV. C. E. SNOWDEN
Executive Secretary

OCTOBER IS THE month when the training of diocesan leaders needs to be completed if the fall work in dioceses and parishes is to be accomplished with reasonable expectation of success. Clergy and lay conferences are being held and the various diocesan field departments ought to be in action with the prime object of going to the people with a great Cause. Unless the diocesan organization functions to good effect there will be a tendency toward less active work in the parishes in November.

November is the period for the direct application of organized effort in the parishes, all in the interest of the great missionary program of the general Church and the diocese. During this month educational group meetings should be held and a thorough parish group organization completed as the most effective method for enlisting attendance and interest. At these group meetings the new textbook, *Our Expanding Church* is recommended.

Parishes should be visited by diocesan representatives accompanied whenever possible by a missionary from the field or some other individual who knows the program of the whole Church.

During this month, wherever possible, and especially where it is needed most, conferences should be held with vestries in order that they may become acquainted with the Program of the Church, and further that they may be enlisted wholeheartedly in the support thereof.

During this month of November, which embraces the period preceding the Every Member Canvass, (unless for any reason a diocese may have selected earlier or later dates) the rector can most effectively aid in the campaign to enlist the interest and enthusiasm of his people by preaching sermons on four separate Sundays on:

1. The General Church Program
2. The Diocesan Program
3. The Parish Program
4. Stewardship

The rector will find in *Our Expanding Church* plenty of fine ammunition for these missionary sermons together with outlines for presentation of the highest value.

The Church schools should be instructed in the missionary program of the Church in its three fields of operation, general, diocesan, and parochial.

The last week of the month is known as intensive week. There should be a daily celebration of the Holy Communion; informational evening services stressing evangelism and stewardship; there should be prayer circles and instructions to canvassers. Parish program conferences might well be held for the final instruction on parish objectives for the coming year with a view to enlisting every member in the parish in all branches of the service. If an adequate parish program has been adopted early in the year these conferences may well be of highest importance in establishing the proper enthusiasm for the canvass.

This is a rather sketchy outline of what ought to be done during the months of October and November in preparation for the annual Every Member Canvass. Primarily, it all depends upon the effectuation of well known plans by the diocesan leadership and the enthusiastic response on the part of the leaders in the parish in the interest of the whole program. There is nothing peculiarly difficult about it and there is ample evidence to prove that adequate preparation and determined action in diocese and parish will bring to a successful conclusion the fall campaign for the Every Member Canvass.



THERE IS ONE cardinal principle that must be kept in mind: the Advance Work Program must not interfere with the fall campaign. The budget is the first financial consideration of the Church and every effort must be bent toward its successful completion. For without the budget, much of the Advance Work would be useless and unnecessary.

The active campaign for the budget, including the period of preparation will, in most dioceses, fall between November 1

Who? What? When?

(Not to mention How? Why?
and Where?)

THIS ISSUE FROM COVER TO COVER

1. What is the significance of the United Thank Offering? p. 644.
2. What is the Encyclical? p. 645.
3. What action has the Chinese Ministry of Education recently taken in regard to missionary education in China? p. 650.
4. What has been Mrs. Biller's great contribution to the work of the Woman's Auxiliary? p. 653.
5. How would you describe the work of a U.T.O. field worker? pp. 653-60.
6. How can ten American young women help China today? p. 661.
7. What is your appraisal of the Christian education given at Hooker School? p. 665.
8. How can we save the babies of China? p. 659.
9. How can we promote peace? p. 680.
10. Where has the Church recently suffered disaster? p. 681.
11. How does Miss Read's analysis of American student life compare with your own knowledge of the college situation? p. 683.
12. What do you consider the work of our workers in college communities to be? p. 685.
13. Have you read *Why Christian Missions*? p. 694.
14. What service does the National Council offer to U.T.O. custodians? p. 695.
15. How can I promote the U.T.O.? pp. 654, 703.

and December 15. During that period any intensive effort for the Advance Work Program should be set aside. However, any information and enthusiasm for the Advance Work Program which can be created prior to the fall campaign will undoubtedly have a very favorable reaction on the budget.

After the fall campaign has been completed, the Advance Work Program can again be taken up and the intensive work done to complete the diocesan share in this program.

Speakers Bureau

J. M. MILLER, *Secretary*

REQUESTS FOR THE services of missionary speakers should be addressed to the Speakers Bureau, the Church Missions House, 281 Fourth Avenue, New York.

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. The telephone should be used only in clear emergency. A letter, giving full information, eliminates the chance of misunderstanding and prevents delays incident to inadequate knowledge of your needs.

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

The secretaries of the various departments of the National Council are always ready, so far as possible, to respond to requests to speak on the work of the Church. Address each officer personally at the Church Missions House.

The National Student Council

Correspondence may be addressed to the Secretary for College Work, the Rev. W. Brooke Stabler, 281 Fourth Avenue, New York, N. Y.

NEXT MONTH MORE young people will be on the trains of the United States traveling to their colleges than there were soldiers on the trains during any month of the World War. An enormous shift in population will take place involving one million students. It will all be done quietly; but boys and girls will leave nearly every parish of our Church to be gone for the next nine months. Who will receive them in the name of our Christ at the college? Will they be welcomed into the fellowship of any church there? Will there be any evidence that our Church still cares when they are away from home? The answers to these questions depend in part upon whether the rector of the home parish will write to the rector of the church at the college to tell him about the student-newcomer. A letter of this sort is invaluable, as an introduction to the student, and as another link binding together the members of different parishes and different dioceses in a task which must be done coöperatively.

This vast shifting of population is of such vital importance that some of its salient features bear repetition at the beginning of the college year in order that the Church as a national unit may rise more strenuously to do it justice.

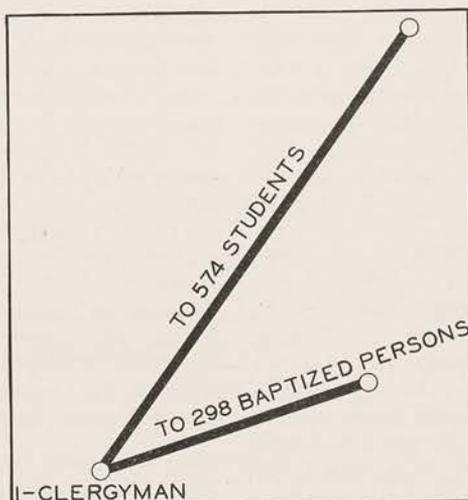
A danger common to us all is that we shall not see the wood for the trees. We may center our attention so much on our own little

sector of the Church's frontier that we lose sight of the strategy and tactics of the entire army of Christ. This transportation, let us remind ourselves, involves us all. Every parish has a stake in what happens in large student centers. To illustrate, our 676 Church students at Princeton, come from thirty-eight states; the 488 at Smith come from thirty-five. This situation pertains in all large university centers and our stake cannot be forfeited.

Again, let us not content ourselves with the comparatively insignificant attacks which have been made upon this problem nor rest upon our laurels of past victories. We have just begun to fight. Roughly, we have thirty thousand Episcopal students to be won for Christ and His Church; yet, with all our concentrated efforts towards multiplying contacts during the past few years, we have raised the percentage of those touched to only thirty percent. The "enemy" is still entrenched.

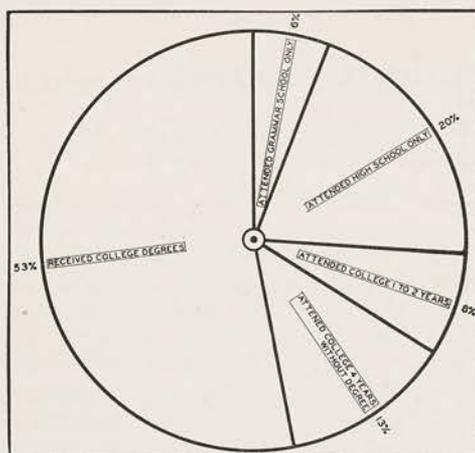
Approached from another angle, we find the density of Episcopalians is unusually marked in colleges. Chart A shows that if we wish to "cast a stone" where it will strike the greatest number, we must aim for the colleges. Though college parishes may be comparatively small, the field of opportunity is comparatively vast.

But in the final analysis, reaching

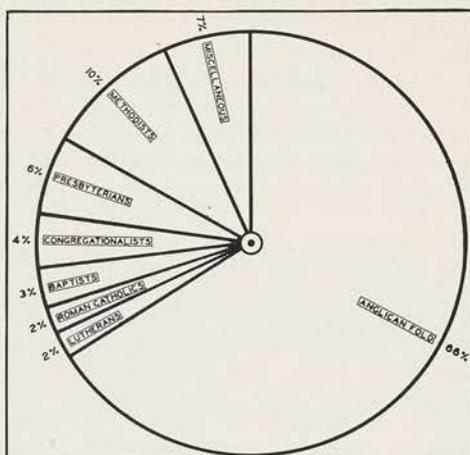


A—GENERAL DISTRIBUTION OF CLERGY

THE SPIRIT OF MISSIONS



B—EDUCATIONAL RECORD OF 437 CLERGYMEN IN OUR SEMINARIES DURING THE YEAR 1927-28



C—PERCENTAGE OF CLERGY BY COMMUNIONS BASED ON ANSWERS OF 81 PERCENT OF 630 CLERGY ADDRESSED

our objective is to depend upon our capacity to enlist future leadership qualified to draw a waiting, expectant army from complacency into action. The accompanying graphs reveal that herein do we seem most deficient.

Indirectly, the educational record of our clergy (Chart B) brings home the fact that we are not tapping to the limit our most potent resources. The percentage of those receiving college degrees is too small. Apparently, we are too content to recruit from the ranks of those of inferior training; or to put it inversely, we are not keen enough to develop our college work to such a point that more who are eminently trained and fitted will be enlisted. To be sure, a degree does not make the man. We have glaring exceptions in the Church; but exceptions they remain for degrees are generally accompanied by other capacities for strength and leadership.

But even more striking is the chart showing the number of candidates per hundred thousand communicants since 1892 (Chart D). We note the decrease with grave concern. Yet we may be somewhat cheered to see the trend upwards in recent years. This not only bears witness to what has been done by the reëmpphasis on college work during this period, but more especially what may further be accomplished by even greater stress and con-

secrated coöperation in the days to come.

Chart C, showing the percentage of clergy by communions serves merely to heighten our student responsibility. It is an even greater question than that of thirty thousand Episcopal students inadequately ministered to when we see that thirty-four percent of our clergy come from other communions.

More and more are we called to be "fishers of men" as well as "shepherds". The high pressure methods of business corporations, with their lavish appeals and concentration upon the best men, are winning the field while we "stand idle in the market-place". Yet it is not too late. The hour is at hand when the Lord summons us into His vineyard; and with His love for youth in our hearts may we venture forth to victory. "It was for the love they had for their Prince that they ventured as they did."

The list of clergy and women secretaries working in college and university towns is found in the 1930 *Living Church Annual* commencing on page 177. Further information may be obtained from the Rev. W. Brooke Stabler, Secretary for College Work, at the Church Missions House, 281 Fourth Avenue, New York, N. Y.

A SEARCH FOR DEFINITENESS

PLANS ARE NEARING completion for the presentation of college work at most

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of the provincial synods to be held this fall. In conjunction with these, there are to be meetings of college clergy. In view of an ever-growing interest in our work among our young men and women in colleges (and during the most formative periods of their lives), there is an urgent plea for more definiteness and concreteness in our ministering. Those who meet will search for this. Therefore, all are urged to make a special effort to be present at these meetings in their respective provinces. The Secretary for College Work will gladly furnish further information.

AFTER COLLEGE—WHAT?

THOUGH THE DAYS of the knight-errant are past, a vast percentage of our youth still set out, with or without diplomas under their arms, to seek their fortunes. The big cities especially throb with newcomers, recent graduates. New York alone draws thousands. And in a vast percentage of instances they are once again out of touch with the ministrations of the Church.

It is vitally important that we make every effort to follow up and carry on the work done in our colleges and home parishes during the student's period of readjustment to life. Disillusionments which may prove fatal beset him; the work into which he goes is frequently devoid of fascination and purposefulness, since it was selected by chance as the best thing which came along. In short, there is no more critical time for the call of Christ to find God's will for one's life to be presented.

Strenuous efforts are being made to ac-

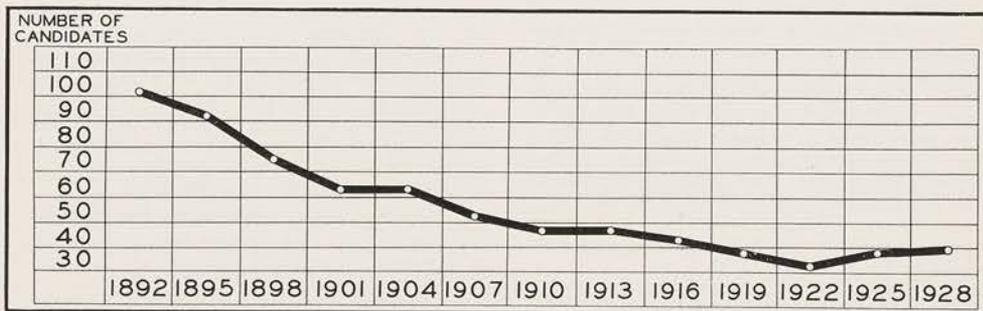
complish this, to continue the work of multiplying contacts and pressing the claims of the Church. All may cooperate by informing the Secretary for College Work or local rectors of the whereabouts of these young erstwhile students who have once again left their home parish.

COLLEGE VISITORS

HOW DIFFERENT would be the history of our Church had not St. Luke called St. Paul from Macedonia, had not St. Paul seen the hand of God beckoning and heeded.

A revised list of men and women available for visits to colleges will soon be sent to those ministering in college centers. It is urged that this list be put to the fullest use. May none, even in the smallest colleges, hesitate to press their claims. St. Luke knew that St. Paul was already confronted with more than he could do, but he also knew that St. Paul was a man of vision and would recognize a strategic field and the value of a new voice. The college is such a field and those listed have vision. *Call!*

In some instances, the fault has been with those who have been invited; being "caught in the grip of the next thing", they have declined. St. Paul might have begged off, having years of opportunity ahead of him in Asia Minor; but the horizon of a God-directed new day stretched out before him and would not set him free. He sacrificed part of his time and went, only to return to work more effectively in his established churches. The college is such an horizon. *Go!*



D—NUMBER OF CANDIDATES FOR THE MINISTRY PER 100,000 COMMUNICANTS
The upward trend since 1922 is a hopeful sign

The National Federation of Episcopal Young People

All correspondence should be addressed to Miss Clarice Lambright,
311 Alexander Street, Rochester, N. Y.

THE CHRISTIAN YOUTH Council, a picked gathering of young people representing every Christian body of North America, which met in June at Toronto, was a significant effort in the movement to help groups of young people to discover how they can live an abundant life and help others to desire it also. Because the work of this meeting now belongs to the Christian Church at large, the report of the president, Gordon Barnes, is given in full as it appears in the September *International Journal of Religious Education*:

"SIMPLY to say that the Christian Youth Council went over would be to demonstrate an inaccurate knowledge of what actually occurred at Toronto during the week of June 23-29. It was a success, but it was more than that. It was a success because of what it did; it was more than a success because of what 'Toronto' will always signify in the experience of those young people and adult leaders who went through that week together, those vital days of thinking deep into the Christian quest and its meaning for youth.

"In years to come 'Toronto' will mean that for the first time representatives of the Christian youth of North America came together in a delegated council, planned at Birmingham four years ago, for an intense period of facing together the problems of Christian life which confront all young people. In those sessions together they tried to isolate and clarify the actual character of each problem and to project plans for meeting it effectively.

"As a brief but vital chapter in the biography of world youth the Toronto council will undoubtedly present an aspect of striking significance. Here youth itself invaded adult territory at the invitation of the adults themselves. Here youth gave of its keenest and its best in eager willingness to accept the challenge of deep responsibility. The issues faced were youth's own problems, for during last summer and winter a very far-reaching consultation with young people was carried on and the fields of investipower of Jesus.

gation considered at Toronto represented the thinking of a very widely representative group of young people. The problems were:

"1. A deeper grasp of the ideals and personal

"2. Finding and practicing the Christian solution to the problems of conduct.

"3. To find a fellowship of deeper experience in the values of worship and prayer.

"4. Extending, as young people, the ideals of Jesus to other youth everywhere.

"5. An enlistment of youth in world efforts toward a unity of Christians.

"6. To discover methods of applying Jesus' teaching to social and economic life for the purpose of establishing a Christian social order.

"The council was a carefully delegated body of youth, its membership of less than two hundred representing forty-two communions, many state and provincial councils of religious education and of youth, the National Council of the Y. M. C. A., the National Board of the Y. W. C. A., and the International Society of Christian Endeavor.

"The membership of the council was at once divided into six commissions, each to consider one of the six fields of investigation. It did not take the young people long to recognize the enormity of their task, and they responded to the responsibility in a whole-hearted and resourceful manner, filling every available hour early and late with either commission or forum sessions. The commissions were responsible for specific investigation, and at the forum sessions their thinking was brought before the entire council.

"It was a thrilling week, filled with dynamic youthful life, and one which came to be a growing group experience for both young people and adult leaders. Many times as the discussion carried us across new frontiers of truth it seemed that we were face to face with Christ—and we were face to face with Him. He had always preceded us.

"It would be impossible to go into the findings in an adequate way in this brief report, but it is significant to say of the week's work that the members of the council themselves felt that they were offering to all young people workable interpretations and methods. The findings will be made available in the full printed report of the convention, and in a special bulletin that will be prepared for wide distribution throughout the continent."

This report may be secured for twenty-five cents from the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois, by asking for *Findings of the Christian Youth Council* (Educational Bulletin 304).

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The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

"HOW CAN WE PRESENT the United Thank Offering to the women of the Church in a new and interesting way?" This question is constantly being asked by United Thank Offering custodians. Some of these custodians have already answered the question for themselves. Perhaps if just a hint is given of some of the things that are being done, other custodians will be helped and will carry on the suggestions even further, adapting them to their own needs.

One diocesan custodian tells of a series of letters sent out to parish custodians in the spring and fall. The first letter is one of general information, followed by others dealing first with the situation in the diocese, and then with the needs of the individual parish. Another custodian sent out the following questionnaire in her spring letter to the parish custodians of her diocese:

1. How many women in your parish?
2. How many women have United Thank Offering boxes?
3. Are the boxes confined only to the Woman's Auxiliary?
4. Do you ever have programs or pageants on the United Thank Offering?
5. What leaflets are you using on the United Thank Offering?
6. Are you training new workers for the United Thank Offering?
7. What method do you use in your parish for placing the boxes?
8. Could you give me a history on the United Thank Offering in your parish? When you made the first offering, how many givers represented in that offering and the amount of the offering? How many custodians have you had?

Several custodians in their letters emphasize that most important part of the

United Thank Offering, the gift of life. Parish custodians are urged to keep the opportunity for service before the young people of their parish. Where workers for the Church have gone out from that diocese they are especially remembered, and kept in close touch with the life of the diocese.

Several diocesan custodians have worked out interesting ways of keeping the United Thank Offering before the women of their diocese, such as by blotters with an appropriate slogan, leaflets and cards containing information about the United Thank Offering, poems and articles of particular interest to the individual diocese. One diocese published a card with a list of questions concerning the Offering under the heading *Can you answer these questions?* The answers were considerably given on the reverse side of the card.

Other dioceses have given effective plays and pageants explaining the work of the United Thank Offering. These have been of real educational value and have brought the offering to the attention of the whole parish.

Some dioceses have very active committees at work, with sub-committees in the various districts or deaneries. This relieves the often overworked custodian and widens the responsibility and interest in the United Thank Offering in the diocese.

It would be helpful if other custodians who have carried on interesting and successful experiments in presenting the United Thank Offering in a "new and interesting way" would send in a report of their experiments to the Church Missions House.



American Church Institute for Negroes

Auxiliary to the National Council

The Rev. Robert W. Patton, D.D., *Director*

THE INSTITUTE QUINTETTE, led by Mr. J. E. Blanton, Principal of the Voorhees Normal and Industrial School, Denmark, South Carolina, has just concluded a successful summer tour. Engagements were made in several of the parishes of the Dioceses of Massachusetts and Western Massachusetts which have pledged their generous aid in securing part of the Advance Work Program allocated to the Voorhees School. Many of the engagements were held in the private homes of prominent church people who are actively interested in the work of the Institute. Meetings were held not only in the summer resorts of Massachusetts and Maine, but also in the Adirondack and Pocono Mountain region.



WHILE THE SINGERS, accompanied in many instances by the Rev. Robert Patton, D.D., were trying to create interest in the work of the schools and secure funds for the new Advance Work Program of the Institute, summer sessions were in progress at several of the Institute schools. During July a Summer School for Religious Education was held at St. Paul's School, Lawrenceville, Virginia. This was attended by nearly one hundred representatives. Addresses and lectures were given by men prominent in work among the Negroes. Mr. Wallace A. Battle, Field Secretary of the Institute, spoke on the work of the Institute schools, while the Rev. George F. Bragg, jr., of St. James' Church, Baltimore, Maryland, talked on "Why Colored Churchmen Should Contribute More Liberally Towards Their Own Support." This summer school at St. Paul's, maintained especially for the benefit of the Third Province, is held for the purpose of training religious leaders among the Negroes.

Another very successful summer school,

with an enrollment of two hundred, was held at the Fort Valley High and Industrial School, Fort Valley, Georgia. The six weeks' session is an annual summer event for the benefit of teachers; to increase their general information, to improve their methods of teaching, to qualify them to obtain state certificates, and to help licensed teachers to renew or to raise their teaching certificates. Thorough training is given in the industrial arts, qualifying teachers to be Jeanes supervisors and for work in Rosenwald schools. This year the classes were held in the new academic building, while the teachers were housed in the new Ohio Hall. Both of these fine, modern buildings, recently completed, were included in the Advance Work Program of the Institute for the last triennium.



REFERRING AGAIN to the fire which recently partly destroyed the new girls' dormitory of St. Paul's Normal and Industrial School, Lawrenceville, Virginia, it is pleasing to note that the arbitration committee on the adjustment of the fire loss has promptly awarded \$19,751.13, and it is hoped that the damage can be repaired within the amount awarded. However, it is important to realize that, while the amount awarded by the fire insurance adjustors will take care of the direct loss on the girls' dormitory, better fire protection should be provided at the earliest possible date. When the remaining thirty thousand dollars of the forty thousand dollars allocated St. Paul's School in the Advance Work Program of this triennium is secured work can be begun on the installation of modern fire fighting apparatus, adequate water tanks, high pressure water pipes, etc., thus minimizing to a great extent the possibility of another disastrous fire at St. Paul's.

The Coöperating Agencies

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

The Seamen's Church Institute

THE REV. W. T. WESTON, *General Secretary*
25 South Street, New York, N. Y.



EVERY NEW organization takes pride in its antecedents and so the present Seamen's Church Institute of Los Angeles, incorporated in 1921 and affiliated then with the Seamen's Church Institute of America.

Away back in the eighties a little inter-denominational group of ship-minded men, including Curtis W. Wiibur, Annapolis graduate and later famous on the bench and as Secretary of the Navy; Mr. Anderson of the Los Angeles City Water Board; George W. Parsons, southwest pioneer and first treasurer of the Diocese of Los Angeles; and Captain Charles Farr, veteran of the merchant marine and familiar with seamen, determined to help alleviate the very bad moral conditions surrounding seamen calling at San Pedro. The Banning brothers, business leaders at the port, contributed a small steamer, the *Warrior*; Captain Farr was placed in command, and moored her east of the main channel, at Terminal Island. A bowling alley, general recreation and reading facilities were installed, and the little ship's rooms equipped with beds for seamen. Friends contributed maintenance funds, and when these proved inadequate, the copper sheathing was stripped from the craft's bottom and sold. Finally, at Mr. Parson's suggestion, the work was turned over to the Diocese of Los Angeles, Captain Farr was confirmed, and the work continued for a time, due to Mr. Parson's success in persuading the diocesan convention to appoint a commission to oversee that and all other harbor work. In 1909, San Pedro and Wilmington, with

the harbor were annexed to Los Angeles.

In March, 1914, in San Pedro on the west side of the channel, Miss Edith L. Moore, lately of the staff of the Seamen's Institute in San Francisco, with the help of some interested women, opened work in a former saloon. This place was especially adapted for apprentices and junior officers. Later, under diocesan oversight, a fine old two story home on Nob Hill, overlooking the water front, at 104 South Beacon Street, was purchased through the generous gift of one thousand dollars from Mrs. Bard, widow of the senator, and the piano, pool table, and other furniture accumulated by Miss Moore, were moved in. Work continued in a desultory way for several months, but the pressure of the World War and other contingencies so reduced financial support that the active seamen's work on both sides of the channel was necessarily much limited. Captain Farr finally retired and Miss Moore rented rooms to shipyard workers, awaiting the time when an adequately financed and staffed seamen's work could be established.

Various clergy with their parishes helped and encouraged the work for seamen, and the diocesan commission on seamen's work kept a watchful eye on the harbor situation. These gave ready support to the work of the Rev. William T. Weston, organizing secretary of the Seamen's Church Institute of America, who in 1921-22, spent nine months in the diocese winning friends and convincing the city and the diocese of the importance of human engineering at the port. Mr. Weston brought an efficient helper for the Rev. Harold H. Kelley, in the person of Mr. Adam Tait. On such blocks was the keel of the present Seamen's Church Institute laid; launching and incorporating being accomplished in 1922.

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Miss Moore was appointed librarian, doing acceptable work until her death in 1927. Mr. Parsons became treasurer and was later made vice-president of the board of directors.

Such, then, was the beginning of the Seamen's Church Institute of Los Angeles. Several interesting experiences perhaps are worth relating. Captain Farr has been presented with a small power launch with which to meet the incoming vessels, deep sea and coast liners, on board of which he would give a good word of cheer, distribute the right kind of literature, give them a "God bless you" welcome, and invite them to his little harbor of refuge on board of the old *Warrior*.

I well remember one trip I made with him in the launch, in order to size up his methods and ways of doing things amongst the old tars, and I came away well satisfied with his absolute sincerity and Christian endeavor. On this particular occasion, after we had climbed down from the deck of a huge steamer which had just come through the Suez and Panama Canals, and escaped capture, it being wartime, and were sailing away in the little launch, we noticed a strange object in the distance and upon investigation discovered that the strange picture was of two boys astride a log. They had paddled out on this log and in some way had been swept out into the bay. It is needless to say the little adventurers were only too glad to be taken ashore.

During Mr. Kelley's incumbency as superintendent the institute has been raised to third or fourth place in importance and its reputation is now worldwide. It is hard to imagine anyone who would be more zealous for the seamen's spiritual and temporal welfare than Mr. Kelley, and his assistant, Mr. Tait, is well suited to look after the details of this important institution.

In the beginning of the work San Pedro was a veritable hell-hole for sailors, and we fought against great odds, until now the work has grown to large proportions, and its influence is felt perhaps over the entire world.—GEORGE W. PARSONS, *Vice-President of the Institute*.

The Girls' Friendly Society

FLORENCE LUKENS NEWBOLD, *Executive Secretary*
386 Fourth Avenue, New York



"THE GIRLS' Friendly Society in a Challenging World" is the theme chosen for the meeting of our National Council in the Hotel LaSalle, Chicago, October 14-19. It is significant, showing that we are aware of the many challenges that confront us; that confront, in fact, any church organization working with young people today. There are the challenges of shifting standards, of unemployment, of world fellowship, of the problems of girls in cities, of the equally great needs of girls in rural and isolated districts, of Christian leadership. At this meeting, when the Girls' Friendly Society must determine the budget it considers adequate for its work and decide on the ways and means of raising that budget, the goals of the society will be evaluated from the point of view of the needs of girls today.

Miss Margaret M. Lukens, president of the society, says in *The Record*:

"The triennial meeting of the National Council of the Girls' Friendly Society is a very important one. Decisions must be made there which will profoundly influence the whole society. There will be diversities of opinion, as there must always be in any large organization. . . . The Girls' Friendly Society is founded on belief in prayer. I ask you all, members and associates, to be more earnest in prayer during these coming days. Pray that God will give us open minds and guide us to the wisest decisions. If we all pray thus day by day, our hearts and minds will be enlarged and we shall be given tolerance for the views of those who differ from us and 'a right judgment in all things'."

On Tuesday evening, October 14, the Bishop of Chicago, the Rt. Rev. S. M. Griswold, will lead the opening service of worship, at which Miss Adelaide T. Case will speak. The morning meditations throughout the meetings will be given by the Rt. Rev. William Scarlett, Bishop Coadjutor of Missouri. At the banquet Thursday evening, the speakers will be Miss Jane Addams, founder of Hull House, and the Rt. Rev. Campbell Gray, Bishop of Northern Indiana. Mrs. Har-

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per Sibley, a member of the Executive Board of the Woman's Auxiliary, Miss Grace Lindley, executive secretary of the Woman's Auxiliary, and Mr. John Aaron, of Madras, India, will be the speakers at the missionary luncheon on October 18. The council will end with a festival service at St. Luke's Church, Evanston, at which the Rt. Rev. George Craig Stewart, Bishop Coadjutor of Chicago, and former rector of St. Luke's, will preach the sermon. At this time the gifts of the branches to the work of the society will be presented and placed on the altar.

In addition to the business sessions, there will be interest groups in the afternoons when an opportunity will be given delegates and representatives to discuss the phase of Girls' Friendly work in which they are most interested, program planning, publicity, candidates, rural work, worship, use of leisure time and recreation, world fellowship, etc. For those who want more personal discussion of their problems than the larger sessions of National Council will permit, there will be held an associates' conference at the Hotel LaSalle, October 12-14.

The Daughters of the King

MRS. W. SHELLEY HUMPHREYS, *Recording Sec'y*
2103 Main Street, Jacksonville, Florida



A VIVID description of having been taken prisoner by the Red soldiers in Lunghow, was given in a letter from Miss Lucas, member of a Canadian chapter of the Order and now a missionary in China, at the annual meeting of Christ Church Cathedral Chapter of Vancouver, British Columbia. A number of noteworthy facts appear in the chapter's report, including news of the success of the chapter Bible class, an admission service at which five candidates were admitted into the Order, and news from the two members selected by the chapter as its prayer-partners, a letter from one of whom was read at this meeting. The following is taken from the account given:

"Pointing their pistols at the heads of the workers, the soldiers demanded that all foreign-

ers get out. All money and valuables on the premises were looted. Some of the workers were able to snatch a few belongings, and each carrying a Bible, they marched away.

"After a few hours marching they encountered bandits; shots were fired, and they were ordered to run. That night they slept in the military barracks. The next day they walked eighteen miles over rough, hilly roads, stopping an hour for a drink and a raw egg apiece. With no water for hands and faces, they wiped them on pieces of paper, and after this brief rest, started again.

"Some of the soldiers spoke kindly and asked if she were weary. One asked, 'What is this Jesus doctrine?' Thus she was able to do a little of God's work on the way. They marched for days until they reached the frontier. All along the way at every opportunity they prayed together, and on arriving at the mission at Lagoon, rejoiced, giving thanks for God's care of them and for their having been permitted to suffer a little *For His Sake*."

Brotherhood of St. Andrew

MR. LEON C. PALMER, *General Secretary*
202 S. Nineteenth Street, Philadelphia, Pa.

X FOR THE FIRST time in the history of the Church we are to have this autumn a concerted Church-wide effort of, by, and for the older boys of the Church. This will be known as the Faith and Youth Program and is being sponsored by the Brotherhood of St. Andrew, with the hearty approval of the Presiding Bishop and of the Rt. Rev. Thomas C. Darst, Chairman of the national Commission on Evangelism.

There have been general crusades and other movements for adults or for children or for both boys and girls together, but experienced leaders in church work have increasingly felt the need for a definite program specialized for boys, especially boys of high school and junior college age. It is the purpose of the Faith and Youth Program to meet this need.

In brief, the plan provides for seven afternoon or evening conferences, Sunday, November 23 to 29 inclusive, followed by and culminating in the nation-wide Corporate Communion of men and boys on Advent Sunday, November 30. In these conferences the essentials of Christian living will be presented, based on the fundamental teachings of the Church expressed

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in terms of modern life and from the standpoint of the older boys. At each meeting there will be special worship services related to the theme of the meeting for that day. These services have been carefully prepared and use has been made of the best material from such sources as *The Gray Book*, *Acts of Devotion*, *Devotional Offices for General Use*, etc. At the closing afternoon service opportunity will be given for each boy to decide upon some one definite forward step in Christian living that he will undertake as an outgrowth of his participation in this program. This will be followed by a preparation service for the Holy Communion, with which the program closes. A pamphlet of suggestions for the systematic conservation and follow-up of the results of the program will be furnished to all parishes taking part.

In preparation for the Faith and Youth Program a careful survey of boys' life and organizational activity in the parish is urged, to be followed by a personal invitation from boys to boys to attend the services. Each one who engages to attend the services will be given a Faith and Youth button, bearing the emblem of the movement.

A *Leaders' Manual* is available, giving full directions for the organization and the conduct of the meetings. There is also a thirty-two page booklet of suggested material and outlines for the addresses to be given by the leader. This material is prepared in full but is so flexible as to be adaptable to varying conditions. In some cases the meetings will be parochial in character and in others they will be interparochial.

All necessary supplies, directions for organizations, educational material, worship service booklets, publicity matter, etc., for the program may be secured from the national headquarters of the Brotherhood of St. Andrew in standard packages for parishes of various sizes as follows: for parishes containing one hundred boys, thirteen to nineteen years of age, \$15; for fifty boys, \$7.50; for twenty-five boys, \$3.75; for twelve boys, \$2. A sample package will be sent for fifty cents.

The Church Periodical Club

MISS MARY E. THOMAS, *Executive Secretary*
22 W. 48th Street, New York, N. Y.



WHEN THE CHURCH Periodical Club began its career some forty-odd years ago, the one service asked of its members was to pass on their own magazines to some one else after reading them. While the scope of the work has extended to many other kinds of printed matter, the forwarded magazine, or it may be the new subscription, still stands first in the lives of those who receive.

The occasion for writing on this subject is the discovery that at this time when our parishes once more take up active work, the want lists in the files at the central office are appallingly full. These lists show the names of all who have asked for definite magazines and who are not now receiving them. They cover a wide range, *National Geographic*, *American Church Monthly*, *St. Nicholas*, *American Magazine*, and are indeed a discouraging sight for those on whom responsibility rests. A few years ago most of these magazines were offered in such numbers that needs were easily supplied. There seems no adequate reason for the falling off unless it be that those of us who are well-fed cannot realize what starvation means. Letters showing the longing for current periodicals have been printed in these columns from time to time. Today one more is added, written by the widow of a soldier of the World War, living on a ranch:

"Yours received and Oh, what a thing it is to the poor and needy, aged and infirm (I am all of them). Isn't it St. Paul says 'Do good and distribute'? Well, the C.P.C. is doing so. I have misplaced the list but should be glad to have the following . . . The boy, eleven years old, would like *Popular Mechanics*. When he is through with it, it will go over to the White Mountains in Navajo County to two dear little Mormon boys, whom we love dearly, and by the time it passes among their relatives it will have been read by from twelve to fifteen families. I am personally acquainted with the attic where it will then recuperate until given to some passing cowboy and after being perused and argued over by God alone knows how many of the fraternity, will permanently retire to either the



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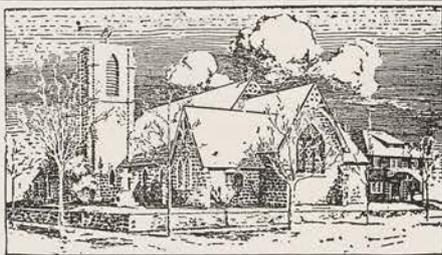
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