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# The Spirit of Missions

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# The Spirit of Missions

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LENT, 1935

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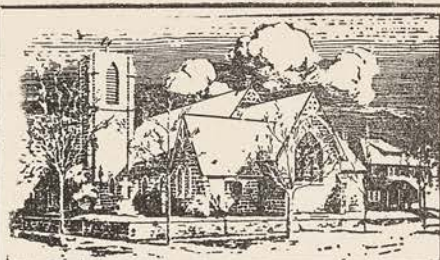
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¶ *The usual Departmental pages are omitted from this issue to provide necessary space for special material on the Church School Lenten Offering theme—The Gifts of Christ to the Modern World.*

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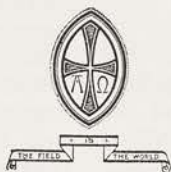
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# The Spirit of Missions

VOL. C, No. 3



MARCH, 1935

## Missionary Facts from Many Lands

THE VESTRY OF Christ Church, Mexico City, has elected the Rev. Charles W. Hinton as rector to succeed the Rev. F. W. Golden-Howes. The Mexican Government has granted a *permiso* to Mr. Hinton to serve for a period of six years, during which time he is expected to train his successor, who must be a Mexican by birth. Mr. Hinton has already entered upon his duties.

THE 1934 GENERAL SYNOD of the Church in China adopted a new hymnal. At one of its previous sessions General Synod, following the example of similar bodies in other parts of the Anglican Communion, appointed a committee to revise the hymnal then in use. The Chinese members of other communions at work in China learned of this action and followed the committee's work with great interest. This work was so well done that other communions in China have asked for the privilege of using the book when it is published.

The committee that compiled the new hymnal was entrusted with an important task but it was not provided with funds to meet necessary expenses. One of the American members of the committee practically financed the expense of all the preliminary work—about \$3,000 Chinese currency. The cost of publication will be borne in part by the Church in China and in part by missionary agencies in the United States and Great Britain.

Much of the work on this hymnal was done by Miss Louise Strong Hammond,

one of our missionaries stationed in Hsiakwan, Nanking. For years she has studied the use of Chinese musical *motifs* in the services of the Church.

THE CHURCH Missions House staff had the rare privilege early in February of greeting and hearing the Presiding Bishop of the Church in Japan, the Rt. Rev. Samuel Heaslett, during a short visit in New York *en route* to Japan. Bishop Heaslett, who contributed the first article in our current series on the Church in Japan (see THE SPIRIT OF MISSIONS, December, 1934, pp. 589-91), spoke to the national headquarters group at the regular noonday prayers for missions.

Soon after his arrival in Japan Bishop Heaslett will preside over the General Synod of the Nippon Sei Ko Kwai which assembles in Sendai on May 7. Among the problems facing the Synod is how to choose a Bishop for the Diocese of Mid-Japan, vacant since the resignation last year of Bishop Hamilton. Although this diocese is under the care of the Church in Canada, it is quite probable that a Japanese will be selected as Bishop. It has not yet been decided, however, whether he will be selected by the House of Bishops of the General Synod or by the Synod of Mid-Japan.

Bishop Heaslett emphasized the fundamental value of direct evangelistic work. He has some twenty-five little churches in his diocese, all contributing more or less to their own support. Every year they



## THE SPIRIT OF MISSIONS

show an increase in membership and in contributions. Bishop Heaslett has no institutions though he has students who "commute" to St. Paul's University in Tokyo.

Japanese membership is, of course, the essential factor in the growth of the Church and in the ultimate evangelization of Japan. The contribution of the foreign Churches is to build up a body of Japanese Christians and to guard and nurture the young national Church until it becomes strong enough to carry on.

WILLIAM CODMAN STURGIS, Ph.D., formerly Educational Secretary in the Department of Missions of the National Council, has become resident warden of a House for Retreats and Conferences at Bernardsville, New Jersey. Established three years ago in a former private dwelling, standing in the midst of a thirty-acre tract of hills and woodland, the Bernardsville center offers an opportunity for retreat, directed meditation and study, and conference. On behalf of our readers the Editors wish Mr. Sturgis every success in his new work. The Editors also are happy to announce that Mr. Sturgis will contribute the first article in a new series entitled "Why Missions? A Series of Answers Based on the Gospel," which will begin in an early issue.

IN HIS ANNUAL address to the diocesan convention, the Rt. Rev. P. Y. Matsui, Bishop of Tokyo, called attention to the growing conviction in Japan of the necessity for "the restoration of religion." People are asking how religion and education may be brought more closely together and how the Christian Gospel may be brought into the daily life of Japan's seventy million people. Bishop Matsui urged the Japanese congregations to concentrate their efforts so as to bear more effective witness than ever to the truth of the Christian faith. "This," he says, "is the vocation of our diocese."

In urging his people to give generously for the support of their own Church,

he pointed out that, important as growth along this line is, the Church must ever keep before it, as one of its main objects, the saving of souls from sin. The best index of the strength of the diocese is not necessarily in the statistics of baptisms, confirmations, and communicants, but rather in the quality and effectiveness of evangelistic work. The statistics for the year show satisfactory increases save in the number of baptisms. The offerings in 1934 were 44,000 yen, an increase of nearly ten per cent over 1933.

THE DEATH OF the Rev. Ernesto Arnoldo Bohrer on January 21 leaves a wide breach in our line of Brazilian clergy. Bishop Thomas writes:

Among his colleagues Mr. Bohrer was always held in high esteem as a man of sterling qualities, upright in character, a staunch believer, genuine and true. I was associated with him for just thirty years, first as his teacher in Rio Grande, then as colleague at the Southern Cross School, and finally as his Bishop. In all these years he has been consistently a friend and helper. He was always, as far as he knew how to be, a loyal supporter and coöperator in all of my plans.

KULING SCHOOL for the children of missionaries in China is one of the most important adjuncts to the missionary work of the Church in that field. The headmaster of the school, Roy Allgood, is now in this country and will be available during March, April, and May to speak of the school and its work. He has attractive lantern slides showing the life and activities of the children. Mr. Allgood would especially welcome opportunities to report to the friends at home who have so loyally supported the enterprise. Requests for appointments should go directly to Mr. Allgood at 38 Alexander Street, Princeton, New Jersey.

THE REV. OLIVER J. HART, rector of St. John's Church, Washington, D. C., is a member of the Joint Commission on a Forward Movement. The February SPIRIT OF MISSIONS incorrectly gave the name of the (now late) Rev. R. Franklin Hart as a member.



# The Gifts of Christ to the Modern World

Let all Churchmen join in considering some of the treasures that have come to mankind because Christ once lived and still lives

By the Rev. James Thayer Addison

*Professor, Episcopal Theological School, Cambridge, Massachusetts*

IT IS GOOD to spend at least one Lent thinking about "the gifts of Christ to the world," and that for two reasons. First, because we are so used to the light that shines when He is present that we do not readily imagine the darkness that reigns in His absence. In other words, we so easily take for granted most of His gifts that we soon forget what they are; and it may well need forty days to recall them vividly to mind. The other reason is equally important. In so far as we are fellow-workers with Christ, through serving His Church, to remember His gifts is to remind ourselves of what we too are giving to the world when we give to His cause. And to think of our giving in such terms—to think of it always as transmitting to others His gifts to us—is an attitude of mind absolutely necessary if Christian giving is to be sustained and generous. For too long a time we have made our giving to the wider work of the Church so mechanized and so impersonal that it suggests to us now only dollars and cents and budgets and quotas. But to think of it as sharing

with others the gifts of Christ is to lend it an appealing personal touch, a concrete richness, a new Christian warmth.

Christ's supreme gift to the world is Himself. Indeed, all other gifts—as we may go on to discern and enumerate them—are simply partial expressions or by-products of that one central gift. Unlike many other prophets, His message cannot be separated from His personality. He not merely uttered, He incarnated His message. Nor can His code of morality be separated from His mode of life, for always He lived what He taught, so that often it is easier to interpret the Christian way by watching Jesus than by listening to Him. "The gifts of Christ to the world," then,

are not detachable things that can be easily listed like the items in a bequest. We cannot count the rays of light that stream from that divine, human Person. But we can try to describe some of the treasures that have come to mankind because Christ once lived and still lives.

Not always the first to be realized, but giving life to all the others, is Christ's

**I**N stressing the current Church school Lenten offering theme in this issue of *THE SPIRIT OF MISSIONS*—a number which countless children of the Church are selling to earn money for their mite boxes—the Editors hope to do particularly two things: First, to give our readers, especially those with boys or girls in the Church school, a glimpse of what the children are thinking about this Lent, and secondly, to give our Church school leaders some supplementary material for the current study.

Aside from this emphasis this is a typical number of the magazine. The Editors hope that the many Church people who now see it for the first time will want to read it regularly month by month. The boy or girl who sold you this issue will be glad to receive your subscription—it will help to swell his Lenten offering—while a larger readership will help the Editors to give you a finer magazine—a magazine worthy of its century-long heritage and prescient of new life in its second century soon to begin.



## THE SPIRIT OF MISSIONS

message, spoken in words and wrought out in deeds—His message of courage, hope, and good will. From certain other religions and their leaders we hear messages of courage and hope but without that unwearied good will which is Christian charity. So it is with Islam and Mohammed. From still other leaders we hear messages of good will devoid of courage or ultimate hope. So it is with the Buddha and much of Hinduism in every age. From others yet again, like the modern skeptics and many "humanists," we hear messages of good will with a gallant attempt at courage but with no possible ground for hope. Only from Christ Himself comes that Good News which is the Gospel, glorious in certainty and radiant with outgoing love—the Gospel that God was in Christ reconciling the world unto Himself.

When we speak in technical terms of "the evangelistic work of the Church abroad," and when we are asked to give toward its spread, let us not, then, think in terms of distant dioceses and unknown parishes and church buildings and preachers in pulpits and Bishops and other clergy. Let us remember rather that it means sharing with those who still sit in darkness the news of God's love and man's high destiny. Let us imagine what it must mean to hear and believe for the first time that the whole universe is fundamentally friendly, that there is nothing to fear in the wide world, that God Himself lives and speaks through Christ, and that all God's power is pledged to mold mankind into a brotherhood of charity. Sharing that faith with those who desperately need it is no painful duty to which only a few are equal. Even to those who can bear but a small part in the enterprise, it is a chance no Christian would want to miss.

But Christ did not simply impart a message through the power of His Person in word and deed. It could not have been a divine message, revealing God's own character, if it had not immediately drawn disciples into a fellowship. Another gift of Christ to the world is *this gift of the Church which is His Body*.

He was not content merely to bequeath ideas. He founded a fellowship which could at once express and perpetuate and expand the ideals of the Kingdom of God. And at the heart of that fellowship He continues to dwell as its life-giving power. This Church Universal—the blessed company of all faithful people—is perhaps the most obvious of all Christ's gifts to the world, just as a man's body is the most obvious thing about him, for it is a visible organism, with its priests and other ministers, its houses of worship, and its sacraments. But what is not so obvious to the average man is the really thrilling fact that this Christian fellowship today has branches in every part of the globe; it is the one existing link that binds together the most diverse and distant peoples.

Even if we choose for our examples only the Christian communities that are closely affiliated with our own Episcopal Church, we can see on a scale miniature in quantity but world-wide in quality, that this universal brotherhood is not simply an ethereal ideal of the future. It is a solid fact of the twentieth century. In the Body of Christ we Churchmen and women of Chicago and Atlanta, of Albany and Denver and Dallas, are bound up and interknit with the Alaskan Indians and the mountain Igorots of the Philippine Islands and the tribal folk of the hinterland of Liberia and the Koreans in Honolulu and the Chinese six hundred miles up the Yangtze River and the Brazilians and the Japanese and the Cubans. No power but that of Christ could forge links so firm and so wide flung. And multiply a thousandfold what little we have named—to reach the full truth—and we may begin to understand what the Church Catholic of the future can mean to a world slowly feeling its way toward international brotherhood and racial fellowship. There is the brotherhood already in existence, with its roots deep in reality.

Since the Christian life is a life of fellowship—"the consummation of neighborliness," as a great Christian once called it—it cannot be fully lived out except in



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social action. The message of good will, stirring within the community of believers, must express itself in a *social program*. And that social program, in all its varied aspects, is another of Christ's gifts to the world. In no phase is it more vividly Christlike than in the *concern of Christians for the downmost man*. That reaching out with compassion to the lowliest and the lost is a movement from the heart which could have been learned from no one but the Master. It is He who has led His followers in India for the last century and more to forget all questions of pride and prestige and to offer hope and healing and salvation of mind, body, and spirit to the outcaste masses, and in that process to combat and antagonize the insane rigors of the caste system. And because Christians would not yield to Hindu standards they have now proved able to raise those standards, so that to-day there are a dozen non-Christian societies in India all eager to better the lot of the "untouchables" and to treat them for the first time like human beings. India may not yet be ready to accept Christ, but here she has accepted at least one of the gifts of Christ.

In their *concern for the suffering*, too, Christians the world over bear the authentic mark of their Master whose heart was always stirred with compassion at the sight of pain and whose hand moved swiftly to heal it. It is not chiefly scientific enthusiasm but inevitable loyalty to a divine example that sends to every part of the habitable world the doctors and nurses who will soon be outnumbered by those whom they have been training. It is to no less a giver than Christ that there should go the gratitude of the Negro natives of Lambarene at that hospital which Albert Schweitzer has made famous. And to Him, sometimes consciously and sometimes without knowing it, a prayer of thanksgiving goes from the Moslems at Cairo in the great C.M.S. Hospital and from the Japanese at St. Luke's in Tokyo.

Christ, too, is the giver who was the first to set a child in the midst of His disciples and to make clear how sacred He held the lives of children. It took

His dull followers many centuries to awake to the significance of childhood and its needs and rights; but today, at least, a deep *concern for the welfare of the child* and a quick sympathy in the understanding of childhood are marked qualities of the Christian movement throughout the world. It is manifest in the temper and methods of Christian schools and in the long struggle against child marriage in India.

These are but a few of the varied phases of what some may call the Christian social program and what others may think of as aspects of the Kingdom of God—the rule of God in the life of society. Those, indeed, are but two ways of naming the same gift, a gift of God through Christ. And when that Kingdom, begun already, is really alive in the midst of us it brings always a *vision of a more humane economic order*, an order in which the spirit and temper of Christ, the Christian motive and attitude, shall prevail not only in government and social life but in the unredeemed field of industry. To those who suffer from the new industrial life thrust upon the East by the West, every other religion save that of Christ is callously indifferent. Only the Church of Christ—as in India and China—is alive to those injuries which modern machine industry can inflict upon the bodies and spirits of men, women, and children. These Churches are fighting to limit the labor of children, to safeguard the health of women, and to set minimum standards for the employer of labor. There is little they can do because they are small; yet the future is on their side, and to a degree that amazes us they carry weight out of all proportion to their numbers.

If Lent affords the time to think honestly and searchingly about what Christ has given to us and what it means to us and ours to have a share in His message, His Church, and His program for society, perhaps by Easter time we shall hear more clearly than we now do His call to help Him find and win those "other sheep" who belong to His flock no less than we.



## A Message to the Church

**W**HAT SEEMED IMPOSSIBLE a short time ago has been accomplished. The National Council is able to announce that the budget is balanced on the basis of the Emergency Schedule prepared by General Convention. A threatened deficit of large amount has been turned into a small balance on the right side through the loyal and generous response from friends of the missionary work of the Church. To these as to many dioceses and parishes grateful acknowledgment is made.

The financial report in detail is set forth in the statement of the Treasurer (see page 137).

The first fruits of this successful result were to be seen at once in the three-day meeting of the National Council just completed. Instead of struggling with a deficit, allocating another cut, and hurriedly planning a supplementary appeal, the members of the Council were able to give their attention to the work itself, and to enter upon their constructive task of directing the Church's activities. To these projects they turned with glad and serious deliberation.

The important work of restoration still lies ahead. The Council recognizes the fact that the Emergency Schedule is the least that should be done. But it marks a turning point from which the Church can go forward. The retreat is stopped and the advance will follow.

It is the desire of the Council to share this encouraging news with the whole Church. Its officers make the announcement with the joy of those who bring good tidings. "The night is far spent: the day is at hand."

Lent with its spiritual calls can be welcomed with a full sense of the blessings that the season brings. The discipline of our souls, the more complete knowledge of God through Christ, the deepening of our communion with Him will strengthen us to meet without fear the opportunities which are ours as a Christian people—as a Church. Let us thank God and take courage.

JAMES DEWOLF PERRY,  
*Presiding Bishop*

PHILIP COOK,  
*President, National Council*

Church Missions House,  
February fifteenth, 1935.

# Mrs. Wang Says—Now I Belong to Jesus

Ninety-two-year-old country woman, oldest pupil in Nanking's Short Term School is one of many whose lives are transformed by faith

By Louise Strong Hammond

*Missionary in China since 1913*

**S**HE WAS AN unusual pupil, but this was an unusual school. The pupil's presence helped to make the school a different thing; the school helped to make the pupil a different person. So we all just cannot stop talking about it.

The school was one of the Short Term Schools (see *THE SPIRIT OF MISSIONS*, August, 1931, p. 522) which our Shanghai Diocese began to hold some four years ago, in which we try to give women of every stage of mental and spiritual development just as much knowledge of God as they can take—within the space of two weeks' time! And this time we learned that many can take more than we knew. It was a very happy and stimulating experience.

Now how much impression would one expect a new religion to make on a country woman of ninety-two who could not read or write and who had been an ardent Buddhist until the age of seventy-five or so, when she gave up going to the temples because she was too old? Not much, I think. Yet that woman is now willing to risk starvation through eternity for the sake of her faith in Jesus Christ.

She is Mrs. Wang. She lives with two of her grandsons, stonecutters, in a village on the railroad an hour's ride from Nanking. One of these grandsons

is a Christian and it was first suggested that the grandmother should be baptized in order to make it easier for the grandson to avoid asking Buddhist and Taoist priests to take part in her funeral when that comes.

This suggestion, uncoupled with any idea that someone so old could have either faith or understanding, seemed an unworthy one, but it drew attention to the old lady. When a woman evangelist from the city began last spring to visit her every week in her home, telling her Bible stories and praying with her, it was found that Mrs. Wang had good ears and a good memory, an inquiring mind and excellent reasoning faculties, a reverence for God which had been a part of her Chinese religious inheritance, and a kind of enthusiasm and responsiveness to the

new teaching which must surely be God's special gift to her. After three months of exposure to the Christian message, something began to stir inside her so strongly that she walked a mile to the chapel on the village street, which she had not visited for over fifteen years. After six months she took the train to the city to enroll as a pupil in the Short Term School. One of her granddaughters-in-law came with her with a great-granddaughter in her arms. Two other



MRS. WANG AND MRS. CHEN



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village women also came, although they had said it would be impossible for them to leave home this year. So because of Mrs. Wang's faith four delegates came to the school from that village instead of none.

The city people, hearing that a country woman of ninety-two was coming, suddenly realized how privileged and unencumbered they themselves were; they became much more interested in attending the meetings than they had been before. At least one, Mrs. Chen of the far Province of Szechuan, who had been afraid she could not understand the language, seeing that Mrs. Wang had overcome an even greater barrier, was encouraged to register and live inside the school for the whole time.

Mrs. Chen is quite a young thing, only sixty-three years old. She has a son who took his doctor's degree in America and a wee grandson, but no sign of a great-grandchild. So it is quite evident that she was eligible to meet all the scholastic hurdles of the Short Term School, such as learning to read and tuning her familiar vocal chords into unusual cadences in praise of a Lord she had not known before, except as her very filial son told her that he believed in Him. Mrs. Chen's great interest and joy, as the full import of what she was hearing came home to her, was an inspiration to everyone. Before the end of the school she resolved for the love of Christ to give up all the "merit" she had acquired in the Buddhist heaven by being a vegetarian for thirty years and to go back to Szechuan as soon as she could to tell all her relatives that such practices were useless. And during the few weeks that have elapsed since the close of the school, Mrs. Chen has reorganized her life. Formerly she spent many hours every day repeating little Buddhist ritual prayers over and over for the benefit of her soul and the souls of her family after death. Now she is diligently learning to read. In the rest of her unexpectedly free time she is making wadded jackets for the famine sufferers north of the River.

The 1934 Short Term School enrolled

seventy pupils, more than the Nanking school has ever had before, but less than there have been in the Wusih and Zangzok schools. This year was a record one in the whole diocese; the Wusih and Zangzok schools each having 120 or 130 pupils. But it is certain that they did not have a pupil older than our Mrs. Wang. We were even able to have a special rule passed that all students over ninety are to be allowed to get stars on their diplomas for a fewer number of verses learned and stories recited, without anyone's seeming to complain of our partiality! And I doubt whether a better spirit has prevailed in any other parish school.

At the end of the first week testimony was asked of what the meetings had meant to those present. To the surprise of all, Mrs. Wang, who had seemed to be dosing in her big chair, stood up at once and said: "I am very peaceful in my heart and it is good to believe in Jesus." Mrs. Chen also spoke that day as did several others, including a young Miss Yu.

Miss Yu is a sophisticated non-Christian of about twenty-five who has held Government offices here and there, has studied nursing and tried many things, all ending in disillusionment and cynicism. She came to the Short Term School by chance (apparently!) as no one would have thought of asking her, but she was so intrigued that she stayed all the way through and is proud to claim old Mrs. Wang as her schoolmate. She has now hung her two weeks' diploma on the wall of her bedroom and tells her amazed friends what it means. She says the young people of China have no standards and no hope and go milling around to no purpose. Her father has been prophesying that she would eventually kill herself, but she now has found a peace and conviction which are like light after darkness. She is devoting her whole energy to studying Christianity and bringing others to church. She has made friends with various members of her family with whom she had been at outs for many years and is taking care of a blind woman who has no money, a wee baby, and a



husband who smokes opium. And Miss Yu is radiantly happy.

Many interesting episodes happened at our school. One country family had no money to pay the moderate fee for rice, so they brought up a load of turnips to sell to the cook and so paid their share. It reminded us of Confucius' saying, "A pupil bringing a little dried fish I will not refuse," since when a teacher's salary has been euphemistically called his "dried fish." From now on our school fees should be called "fresh turnips."

It was the young husband of this family who was taken violently ill when he returned to the country after bringing the turnips. His wife was called from the school, but came back three days later with her husband, tramping many miles through the rain to give thanks for an immediate miracle of faith healing. The wetting does not seem to have hurt him at all, though not usually recommended for convalescents.

Then a grandmother reported that her non-Christian daughter's precious little son had fallen into the hands of a fortune-teller who proclaimed that he would die at the age of seven if he were not saved. The saving would be conducted by making a paper child and burning it in the place of the real child. Much money would be required for this—and then of course more money and more money and a clutching fear for four years. (The child is now only three.) The little boy was brought to the school and held in his mother's arms as we all prayed for him and recommended him to the care of a loving heavenly Father. Then we sang with joy and triumph over fear a little chorus we had just learned: "If the Son shall make you free, ye shall be free indeed."

The next day this mother brought a neighbor who also came with her baby in her arms, asking us to pray for her child in the same way. We did this, but explained to all that embracing Christianity does not mean that sickness and death will be banished entirely from the family, but that no real evil can happen to those who love God. We felt that this deeper

meaning had been truly understood when a baby who had been brought up ill from the country actually died in the Nanking Hospital, without upsetting the faith or peace of mind of his mother, who was very grateful for the loving sympathy she had met with at the church.

The school ended with a burst of good will at the baptism of Mrs. Wang. Seeing her faith, the clergy of the parish had decided that it was useless to wait longer, since there was no hope, in spite of her clear intelligence, that she would at any time be able to recite the Creed, the Lord's Prayer, and the Ten Commandments. Mrs. Wang and the women from her village were delighted and all her schoolmates united to present her with a beautiful silver cross and chain in memory of the occasion. At first Mrs. Wang was embarrassed, saying that she would not dare wear the cross in her village for fear people would laugh at her. But the week after the school ended, two evangelists from the city went to the village and Mrs. Wang paraded the length of the home town road in her best made-to-wear-in-her-coffin dress and the big silver cross proudly on her bosom. When asked if she were not afraid people would laugh at her, she said: "No, I belong to Jesus now, so I am not afraid of people." Then she told her daughter that when she died she did not want any paper money burned for her, with which to buy food after death because, said she, "I am going to my Heavenly Father's house and He will take care of me."

We are hearing stories every day of what faith has been doing in the lives of those who attended our Short Term School in evil tempers conquered and self-pity replaced by contentment. The little boy of three who had been threatened with death has been overheard praying aloud: "Heavenly Father, protect me; Jesus Christ, protect me," although no one had taught him this, taking it for granted that he was too small to understand. So the scope of our faith has been enlarged, that the hearts of people from the ages of three to ninety-two are fashioned to receive God as their inheritance.



# Forward: Clarion Call to Church Today\*

Bishop Hobson in Church of the Air broadcast announces aims of Movement to reinvigorate life and rehabilitate work of the Church

By the Rt. Rev. Henry Wise Hobson, D.D.

*Bishop of Southern Ohio and Chairman, Forward Movement*

**F**ORWARD MARCH! is the command which has sounded to the members of the Episcopal Church. It is a command which has ever stirred the minds and hearts of loyal soldiers who are eager to go into action in behalf of a cause which they hold dear. We are called to share in a Forward Movement in our Church. That "we" includes all the clergy, laymen and women, young people, and boys and girls who are included in the two million who make up our Church's baptized membership.

A resolution adopted by unanimous action of the General Convention meeting in October provided for the appointment of a commission of five Bishops, five presbyters, and ten laymen who should "prepare and carry out definite plans in collaboration with the National Council, for an organized effort to reinvigorate the life of the Church and to rehabilitate its general, diocesan, and parochial work. (See *THE SPIRIT OF MISSIONS*, November, 1934, p. 519; February, 1935, p. 64.) Those appointed as members of this commission are fully conscious of the magnitude of our commission and of our own inadequacy to meet it. Yet we have begun our work with faith and courage. Our spirit is not the result of any confidence in self, but is based first upon the firm conviction that it is God's purpose that in our day the Church shall exert a new power in the life of the world; and secondly upon the knowledge that we can depend upon the loyalty and coöperation

of the Bishops, other clergy, and many devoted members of the Church. In other words, we have faith in God's eagerness to perform the miracle which our times demand; and in the readiness of the leaders and people of the Episcopal Church to unite in preparing and carrying out plans for a Forward Movement. We have no expectation of telling the Church what this program must be or how it is to be fulfilled, but we know that there are many who stand ready to give to the Church their vision, their courage, their service, and their faith as we unite in facing the present emergency.

For this is an emergency—and a serious one. This call to a Forward Movement is really a cry from the agonized hearts of those who are deeply concerned about the fact that our Church has not simply been standing still, but actually is in retreat. There is no use trying to fool ourselves with any blind optimism about certain conditions which are amply proven by every honest investigation.

It is not my intention to be a prophet of gloom by spending much time painting the dark side of our picture. But there are still too many ostriches in the Church who refuse to look truth in the face. Let us be honest and admit that the work of our Church which made steady progress in many parts of the world through a century of missionary advance, is today crippled for want of adequate support. Work which heroes have established through years of struggle and sacrifice is threatened and, if the present retreat continues, will have to be abandoned. Honesty not only forces us to see what is

\*Address delivered February 3 in Episcopal Church of the Air, conducted under the auspices of the National Council's Department of Publicity, over a nation-wide hookup of the Columbia System. The next broadcast in this series will be on Sunday, March 17, at 10 a.m. o'clock over the same network.



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happening in the advance posts of the Church's work, but also reveals that the shrinkage of material support, which has caused such a financial emergency, is really a symptom of a far more deep-seated sickness in the life of the Church.

Other symptoms are evident when we open our eyes. We see, for instance, that the great majority of our Church members are woefully ignorant so far as any real knowledge of the Christian religion or the Church is concerned. They know little about the life or teaching of Him whom they have promised to follow. They have only the haziest understanding of the history or fundamental teachings of the Church. They have little or no understanding of how Christian principles might be brought to bear on the solution of the problems of our day. We have a Church in which the majority of our members, when judged by any standard to determine their Christian intelligence, are still in the primary class.

We can see, further, that considerably less than half of our Church members are awake to the fact that regular attendance at corporate worship is an essential for spiritual well-being. That in spite of the fact that many thousands of men, women, and young people stand before the altar each year and solemnly say "I do" in answer to the question, "Do you promise to follow Jesus Christ as your Lord and Saviour?" they slip away by the thousands and join the "lost communicant" army of slackers.

We must admit also that the Church has not been successful in the enlistment of the youth of our day. They deserve a program which will arouse their enthusiasm and offer them a way of life appealing to their spirit of adventure and their readiness to make heroic sacrifice in a great cause.

While admitting that frequently the Church receives no credit for what it has done and is doing, we must face the fact that the Church is not exerting any very great influence on social, economic, political, national, or international life today. It was said of the first disciples when they came to Thessalonica: "These that have

turned the world upside down are come hither also." Millions who today call themselves disciples are not doing much to turn upside down those conditions and situations in modern life which are contrary to the Gospel as taught and revealed by Jesus. We have compromised again and again until the average Church member is a complacent individual who has pretty well accepted the standards of the world. You look at him and see no difference between him and a person without Church affiliation, and as a rule it is a surprising thought to him that he ought to be different.

These, and other symptoms, can all be traced back to one fundamental sickness in the Church—a failure on the part of the majority of our members to live up to the demands of discipleship. Jesus of Nazareth called certain men to be His followers. He made great demands of them. He had no use for them unless they were ready to meet these demands. That same Jesus—the living Christ—calls us today to be His followers. He is making just as great demands of us as he made of those first disciples. He has no use for us unless we are ready to meet these demands. And the Church is in retreat because in its ranks are a vast number of people who call themselves followers of the Master who have never faced the question of what it means to be a follower of Jesus, or have found the demands too strenuous and have thought that it is possible to water them down and still hold their places in the ranks of the disciples of Christ. It could not be done nineteen hundred years ago, and it can not be done now. The Church will stop its retreat and begin an advance when its members seriously face the demands which Christ makes of them and become His loyal disciples.

**W**HAT DOES THE Forward Movement expect to do in this situation? In answering this question it should first be made clear that the Forward Movement is not to be a whirlwind campaign to raise money. God knows how great the need is for more adequate support of the



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Church's work. The tragic condition in many parishes and dioceses as well as in the mission fields, cries out, "Help or we perish!" In the very near future, more money must be given to the Church or irreparable harm will be done to its work. It must not be said that the Forward Movement is a "spiritual" effort not concerned with the problem of finance. Such a statement assumes a dualism which is a lie. Vital spiritual life expresses itself in an eagerness to give of all that we have, money included, for the fulfillment of Christ's demand that His Gospel be made known to all the world. Therefore, the Forward Movement must have as part of its objective, the development of a truer sense of responsibility on the part of every member of the Church for the support of the whole program of the Church.

But the financial emergency must not blind us to the fact that no adequate solution of our problem will come from the mere use of campaign methods to raise money. It might be possible through a well-organized approach, to extract a million or more additional dollars from the pockets of Church members during the coming year, but unless those who give are changed in spirit the relief would be but temporary, and financial stringency soon would set in again. The Forward Movement therefore must go deeper, and intends to go deeper. It will present a long time program of education and enlistment.

The educational phase of the program includes first of all a thorough study and understanding of the present needs and opportunities of the Church. To this end members of the commission have been going throughout the Church holding conferences with Bishops and other leaders, meeting with clergy and lay people, and seeking in every possible way to gather the true picture of the present situation. The primary purpose of these conferences is not to enlist the support of those to whom we have gone, for we are confident that their backing is already assured. We have gone to them because we depend so fully upon their counsel, and realize that

the Forward Movement program must be built not by us, but out of the minds and hearts of many who are so richly equipped to lead in this venture. These visits have given us both a unique opportunity to gather suggestions for our program and the privilege of entering into a closer fellowship with many loyal members throughout the Church who are ready to share in the advance which must be made.

Secondly, the educational program will present to the Church, through every possible channel, vivid and arousing information pertaining to the needs and opportunities which confront us. The commission is convinced that an ignorant Church is always a retreating Church, and that an informed membership must be one of the first steps in any advance.

The enlistment program makes no new appeal. It is not concerned with the organization of any special groups. It will not use any unique formula. It presents a call which is as old as the Gospel itself—the same call which Jesus gave to Peter and James and John—"Follow Me." It will issue this call not through a new organization but through the Church as already organized. The goal is the enlistment of men and women, young people, boys and girls, in a program which will demand of them that they live as true disciples of Christ and loyal members of His Church. In other words, they shall do the essential things which our Lord and the Church have always demanded of those who dare to call themselves Christians.

What are some of these things?

First of all, there must be an honest recognition of our individual failures, and of the fact that because we have failed this retreat of which I have spoken has set in. We must face our frequent lapses, our disloyalty, our hypocrisy, and have a sincere feeling of sorrow for our past neglect. It is the first and necessary step of repentance—an about face. The disciple must turn—turn from his present state to God. Turn not once, but as he begins each day, and again and again during the day, as some temptation would



## FORWARD: CLARION CALL TO CHURCH TODAY

lead him astray, or some selfishness would cause him to wander. A Forward Movement requires that men today shall face anew the demands of John the Baptist.

Secondly, we must make a definite decision that our pledge to follow Christ shall be the supreme end and purpose of our lives. Half-way following must cease; compromise must end; spasmodic loyalty must go. The disciple must realize that to take the Master's way means to follow Him in all things; to be ready to have Him order and control every area of his life. For He asks us, as He asked James and John, "Can ye drink of the cup that I drink of?" The disciple who does not follow is a deserter.

The third step essential to a Forward Movement is one which I have touched on already: the development of an informed and intelligent Church membership. It is fairly easy to stir up enthusiasm by the use of well-known methods, but we must keep constantly in mind that enthusiasm which has no foundation in knowledge is a dangerous state. The disciple must learn: learn about Christ, His life, His teachings; learn about the Church, its history and its work; learn about His fellows, their problems, their suffering, and their rights; learn about the world, and how the relations of races and nations can advance or impede the fulfillment of God's purpose. The Church has been trying to educate its members, but we have made a poor job of it. We must face the task anew and through special literature, *THE SPIRIT OF MISSIONS* and the Church press, classes, conferences, sermons, addresses, individual study, seek to shed an ever fuller light to dispel the darkness of our minds.

Fourthly, we must learn to pray. I dare not start on this subject except to say that we have done much talking about the importance of prayer but have taught very few how to pray. It is a hard but essential task. Without prayer the individual and the Church are helpless. When the first disciples saw the results of prayer in the Master's life, they asked, "Teach us to pray." He had a hard time doing it, but at last when they

had learned the secret they received the power of the Holy Spirit. It is this power that the Church needs today, and it will come only as its members learn to pray.

The fifth requirement which the Forward Movement presents as essential for the disciple can be well expressed in Jesus' words to His followers, "Whosoever would be first among you shall be servant of all." The Christian must make service the motive of all life. The Davenport Pastoral Letter of the House of Bishops called us to place the service motive in business and industry ahead of the profit motive. I have heard people say, "That's just foolish idealism." Not unless Christ was a fool. He rejected the idea of compartments in life. Life was all one to Him. When He demanded that His followers be servants of all, He meant all. It must be made clear today that we cannot be Christians unless our first motive is service—service in the Church; service in our communities; service in professional life, in business and industry; service in politics; service in nation and the world. The disciple must learn to serve—yes, to be a servant *of all*.

A sixth point in our program for discipleship must be the reestablishment of regular corporate worship as an essential for those who count themselves members of the Church. I have already spoken of the neglect which surrounds us. It is not going to be easy to overcome this habit of neglect, but overcome it we can. The Church always moved forward when there was present in the hearts of its members a love for God which made them eager to join each other in the corporate acts of praise, thanksgiving, prayer, and fellowship combined in common worship.

Seventhly, it must be made clear that there is a vast difference between the giving that most Church members indulge in and the sharing that Christ demands of His disciples. Most of us have given of our left-overs while the Master calls us to share our all. It will hurt. It hurt Him. It will cost. It cost Him His life. Only as we learn to share our time, our



## THE SPIRIT OF MISSIONS

money, our minds, our strength, our love, shall we open our lives so that God's power can flow through us to bring about a Forward Movement in the life of the Church.

You may say that these several phases of the enlistment program are just vague ideals. Ideals, yes, but the Forward Movement must see to it that the demands of discipleship are no longer vague. They must be presented without compromise or watering down. We must not be afraid of making great demands. Christ called men to an adventurous life of daring in which misunderstanding, persecution, sacrifice, and even death took their toll. It is time that the Church called in the same spirit. It means we are launched on a long-time program to convert and to enlist, to educate the clergy and people of our Church. Among the first definite steps in this program is the publication of a Lenten pamphlet on *Discipleship* which will be distributed throughout the Church. Already four hundred thousand copies of these pamphlets have been ordered, and it is hoped that the great majority of the individuals and families in the Church will make use of it for daily Bible reading and prayer during Lent. They will probably be distributed in your parish. When you receive your copy I ask that you use it faithfully. I also ask that you pray for the Forward Movement, and that you take your full part in the fulfillment of its program. You are not asked to do something new or different, but to do better the very things that we as Christians have already promised to do. We

are called to take our religion just as seriously as the first disciples took the religion which Christ called on them to accept. He proclaimed a Gospel not as something we can take or leave, or something we can dabble with, but as an essential for every one of us. And being an essential for us, it is essential for all men, and we must give it to others. That missionary spirit is the very lifeblood of the Gospel and unless we share in that spirit we are not followers of the Master.

Jesus again says to us today, "He who would come after me let him deny himself and take up his cross daily, and follow me." He calls us to be His companions and to travel His way, an adventurous way counting no cost too heavy and no sacrifice too great.

Thank God for those who through the centuries of the Church's life have dared to answer His call, and for the many loyal followers of the Master who are members of the Church today. It is because we know that there are many who are daily following the way of Christ that we dare to go forth on this venture. We are certain that the spirit which is in them can become contagious; that what we see in them can be caught by others; that through the loyalty and devotion of faithful Christians throughout the Church a new spirit can be fanned into flame and pass from man to man, from parish to parish, from diocese to diocese, until the Church is united in a victorious body which will march forward as disciples of Christ proclaiming to a struggling, yearning, suffering world the healing power of His Gospel.

### A PRAYER FOR THE FORWARD MOVEMENT

*¶ O Lord Jesus Christ who biddest thy Church to bring all men to thyself and to make all mankind one family in thee, make clear to each one of us his part in the task. Fire our minds with a vision of a more perfect society here on earth in which justice and right, peace and brotherhood shall reign according to thy will, and help us, each one, O Lord, to do our part in this Forward Movement, that thy will may be done on earth as it is in heaven. Amen.*





BISHOP SALINAS Y VELASCO AND HIS CLERGY IN CONVOCAION

## A Call to Prayer for Church in Mexico

National Council gives assurance that work under Bishop Salinas y Velasco is going forward favorably within restrictions of the law

*The statement concerning Mexico printed below, was unanimously adopted by the National Council at its meeting on February 12 to 14. It is a fitting climax to the recent discussion of the work of our Church in Mexico presented in these pages through two articles by the Rt. Rev. Frank W. Creighton, former Bishop of Mexico—Current Trends in Revolutionary Mexico, November, 1934, issue, page 543, and Our Church Goes Forward in Mexico, December, 1934, issue, page 573.*

CERTAIN QUESTIONS have been asked the National Council by the Dioceses of West Texas and Milwaukee concerning the work of this Church in Mexico. Before answering these questions, the National Council desires to record its conviction in two particulars:

1. The National Council is strong in its conviction that true religion alone can promote and support those moral standards both individual and social,

upon which an enduring nation is built.

2. It is also convinced that true liberty and enlightenment must ever include freedom of conscience in the worship of God.

It is perfectly natural that in view of an aroused interest in Mexico there should be a desire to know how our Church is faring at the present time when there seems to be a disposition on the part of the Mexican Government to enforce the provisions of the Constitution of Mexico with extreme vigor.

From authoritative reports which are available to us, we may say to the Church that no property of the Episcopal Church has been confiscated during the episcopates of either Bishop Creighton or Bishop Salinas y Velasco.

Our church buildings and rectories, *i. e.*, buildings for worship and the teaching of Christian principles, as maintained by our Church, have been "manifested" to the civil authorities to comply with the law. This law goes back to the Constitution of 1857. All religious bodies



## THE SPIRIT OF MISSIONS

which erected church buildings, parish houses, rectories, theological schools, or other buildings for worship and the teaching of religious doctrines after that date had full knowledge of the law and its implications. Church property is considered as belonging to the Nation, but the religious corporation which built it is entitled to use it for the purpose intended.

Under the personal restrictions imposed by the Constitution, our Bishop and his clergy are performing their pastoral duties and proclaiming the Gospel of Jesus Christ. They are registered for the localities in which they are officiating and are complying with the regulations which require all acts of public worship to be performed inside the church buildings.

Schools in Mexico are regarded as centers for secular education only. Religious education must be confined to teaching in the family and in the church building. As long as we do not perform religious ceremonies within the school buildings we are permitted to carry on secular educational work.

In the case of Hooker School, *Casa Hooker*, a home for girls where they are kept under Christian influence and from which they are taken to Church school and to services in one of our duly registered churches, is separated from the school proper by a wall. This home is supported by the Church. The conduct of the school has been placed in the hands of a group of Hooker School graduates who are also graduates of Government normal schools and so fulfill Government requirements. They are all members of our Church, experienced teachers who have worked for many years in Government schools. This arrangement has

proven entirely satisfactory and meets the moral, practical, administrative, and legal problems raised by the new regulations on educational matters. The school is entirely self-supporting. The salaries of the teachers and all other expenses come from the fees paid by the pupils. *Casa Hooker* is, however, supported by an appropriation from the National Council.

We have not joined in any protest. We deem it wise to study the situation more thoroughly, being not yet convinced that there is an actual persecution by the Government on religious grounds. We deplore, however, the action of certain local authorities, for instance in the State of Tabasco, which seems to us to be violative of the principle of religious freedom and of the individual rights secured to the citizens of Mexico by their Constitution.

Article 130 of the Constitution, as generally interpreted, gives each State the right to designate the number of clergymen to officiate within its borders. This has been used by certain local governors as an excuse for making the free exercise of religion almost prohibitory in their States. Yet the fact remains that there is no record of an appeal to a federal court having been made by those affected.

In the face of a trying situation Bishop Salinas y Velasco has given wise and courageous leadership to the members of our Church in Mexico. Our work has not stood still, but has gone steadily forward. With full confidence in him and his ability to handle the affairs of our Church, we ask the prayers of our people in the United States for him and his clergy, for our Mexican Church members, and for all the people of Mexico.

### WHY MISSIONS? A SERIES OF ANSWERS BASED ON THE GOSPEL

¶ *Under this heading the Editors will inaugurate in the next issue a new feature in which, month by month, such distinguished Churchmen as William Codman Sturgis, Archdeacon Neve, Bishop Roberts of South Dakota, Bishop Barnwell of Idaho, Bishop Schmuck of Wyoming, Bishop Sanford of San Joaquin, Bishop Darst of East Carolina, Bishop Beecher of Western Nebraska, and others will set forth briefly some of the vital bases for the Christian's belief in the essentially missionary nature of his religion.*



# The Gifts of Christ

TO THE MODERN WORLD  
Seen in Pictures from Our Missions



A JAPANESE WOMAN CARRYING RICE PLANTS

Many country people in the Orient escape from the burden of the farm to the unknown hardships of the factory. Christ calls us through His Church to bring about a more humane economic order in which the labor of women and children shall be safeguarded and limited





**CHRIST'S CHURCH HAS A DEEP CONCERN FOR CHILDHOOD**

At the left is a neglected Navajo girl. She challenges the Church. At the right is a boatload of Alaskan children who have had the understanding care of Christ Church Mission, Anvik, Alaska



**COOKING CLASS, FORT VALLEY NORMAL AND INDUSTRIAL SCHOOL, GEORGIA**

The American Church Institute for Negroes through its several schools for Negro youth in the Southland is mediating effectively the gifts of Christ in all realms of life—social, economic, racial, and spiritual



#### TOWARD CHRISTIAN LEADERSHIP IN THE GREAT LAND OF CHINA

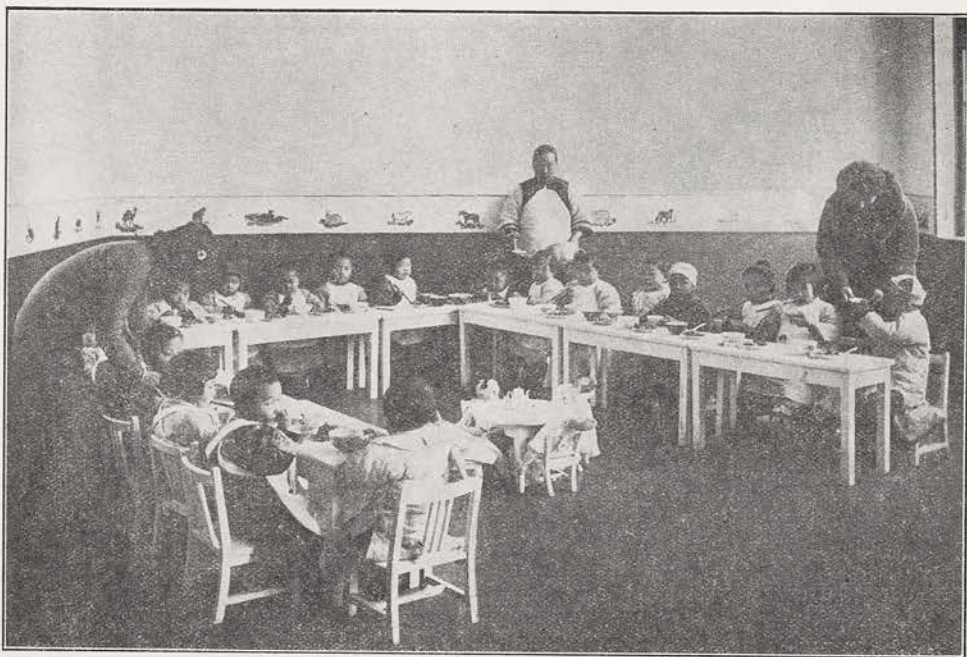
The Church's schools which dot the Yangtze Valley from Shanghai to the Wuhan cities and beyond, are not only symbols of the Christian's deep concern for the welfare of the child but are potent factors in transforming Chinese life



#### ST. MICHAEL'S MISSION, ETHETE, WYOMING. BUILDS STURDY CHRISTIANS

In this school for Arapahoe boys and girls, groups of twelve children live with a house-mother in cottages where they learn to meet problems not unlike those which they will face on returning to their own homes





A CLOSING PARTY AT GRACE KINDERGARTEN, ANKING, CHINA

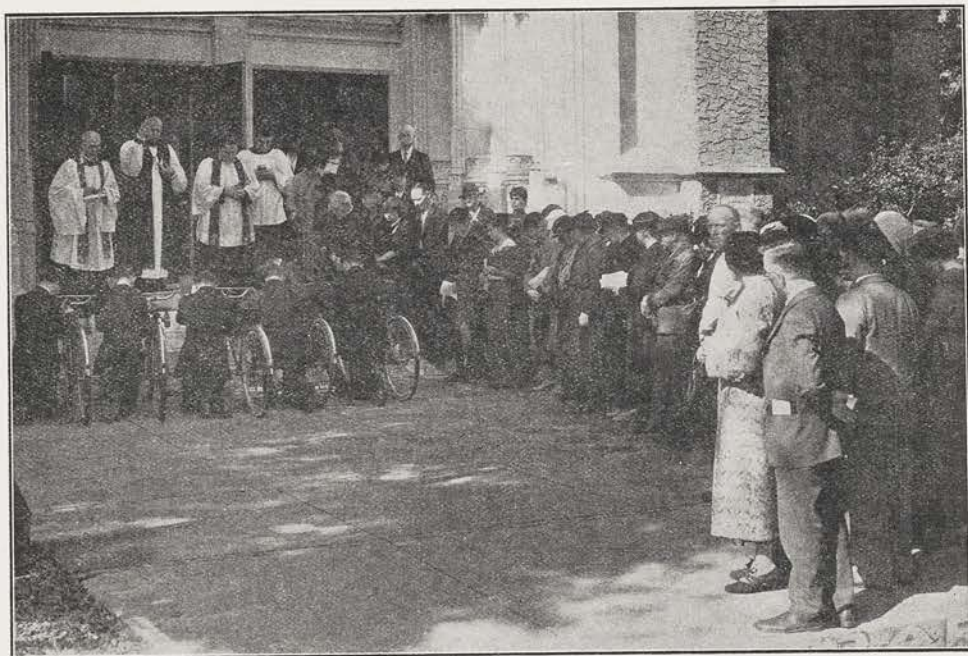
The kindergarten in China and Japan is one of the Church's most effective means of transmitting the gifts of Christ to the peoples of those lands. The experience of Christian living gained in these classes is carried into many non-Christian homes with truly amazing results



EAGER YOUNG CHRISTIANS IN THE MISSIONARY DISTRICT OF NEVADA

Children of St. Francis' Mission, Lovelock, hold aloft their mite boxes soon to be filled so that other boys and girls in distant lands and remote parts of our own country may receive Christ's supreme gift to the world—Himself





#### BISHOP WING SENDS FORTH CYCLING CHURCH ARMY WORKERS

On the birthday of Prebendary Carlile, founder of Church Army, these five men were commissioned in St. Luke's Cathedral, Orlando, Florida, to go forth as messengers of Christ that many who neglect Him may receive Him and His gifts anew



#### ST. ANDREW'S ENGLISH-SPEAKING CONGREGATION, SANTIAGO DE CUBA

The Body of Christ which is His Church, today has branches in every part of the globe; this fellowship founded to express, to perpetuate, and to expand the ideals of the Kingdom, binds together the most diverse and distant peoples





Church School  
Lenten Offering  
1935

# TELEGRAM URGENT

THE RT. REV. PHILIP COOK  
PRESIDENT

THE RT. REV. JAMES DEWOLF PERRY  
CHAIRMAN OF THE BOARD

LEWIS B. FRANKLIN  
VICE-PRESIDENT-TREASURER

Pray  
Work  
Give

Received at every Church School

TO THE ADVANCING HOSTS IN OUR CHURCH SCHOOLS=  
THE CALL COMES TO THE FORCES OF PARISHES AND MISSIONS  
OF OUR DIOCESES AND DISTRICTS TO MOVE FORWARD ON ALL  
FRONTIERS IN PAST YEARS THE CHILDREN OF THE CHURCH HAVE  
BEEN FOREMOST IN THEIR SUPPORT OF OUR MISSIONARY WORK I  
COUNT UPON YOU NOW TO HOLD THE STANDARD HIGH AND PRESS  
FORWARD TO NEW HEIGHTS WHERE YOU MAY CLAIM YOUR PART IN  
A VICTORY FOR CHRIST AND HIS CHURCH=

JAMES DEWOLF PERRY  
PRESIDING BISHOP



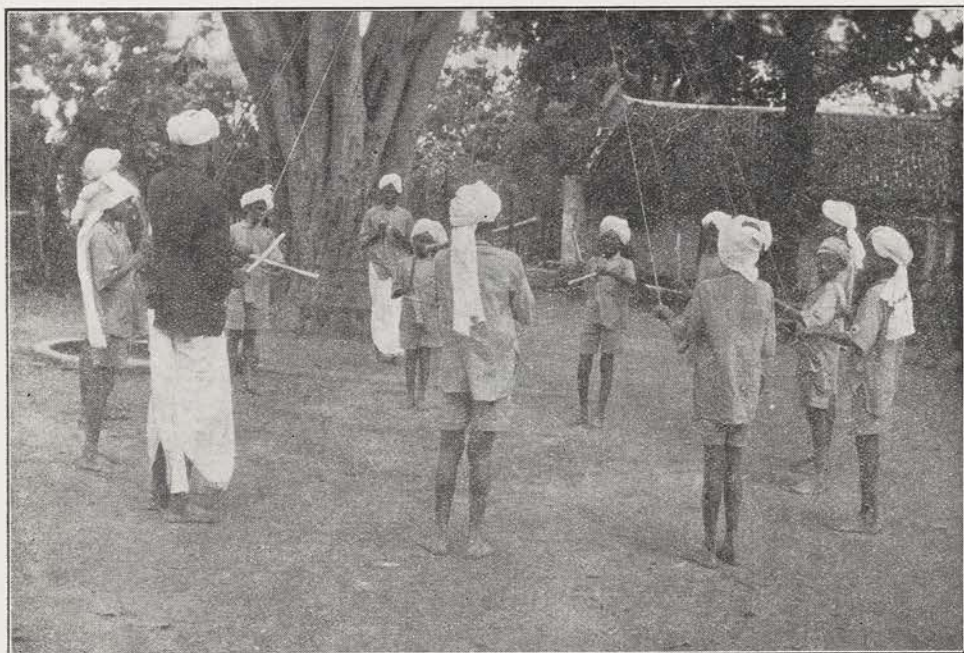




**DR. BURKE AND BISHOP ROWE**  
 Veteran missionaries in Alaska who through preaching, teaching, and healing, have extended the Kingdom

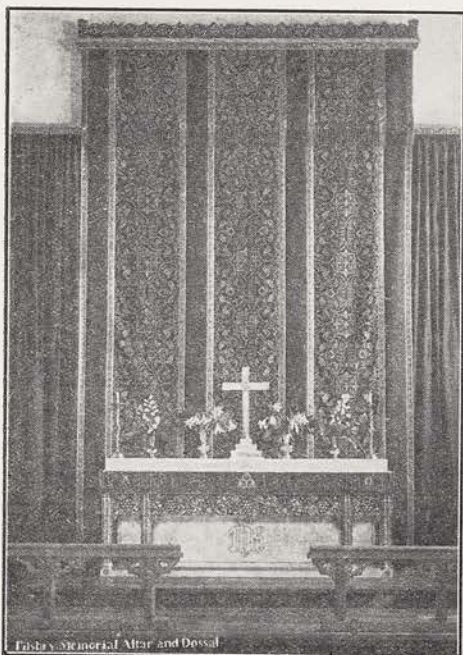


**JIZO SAMA—THE GOD OF CHILDREN**  
 Christ rescues His followers from thralldom to superstitious practices. Japanese offer pebbles to this idol to safeguard their children



**PLAYTIME AT SINGERENI COLLIERIES, DORNAKAL, INDIA**  
 As the children do this adaptation of the English Maypole Dance they beat time and sing hymns. Our Church has recently sent the Rev. and Mrs. George Van B. Shriver to assist in the work in this area





Tabern. Memorial Altar and Dossal

**ALTAR, ST. AGNES' SCHOOL, KYOTO**  
Given by Philadelphia study classes that the gifts of Christ may be more widely received among Japanese girls



**BALBALASANG NURSES**  
Trained in St. Luke's, Manila, these young girls share their Master's concern for physical suffering

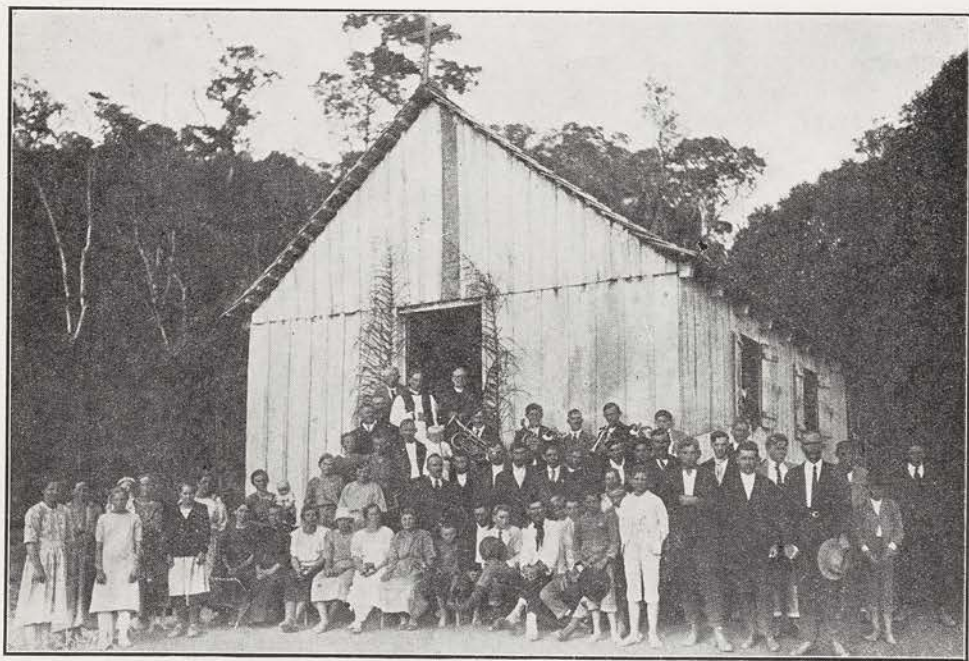


**ST. MARGARET'S SCHOOL FOR GIRLS, PELOTAS, BRAZIL**  
The Southern Cross School long engaged in offering Christian training to the boys in Southern Brazil, now has been joined by St. Margaret's offering the same opportunities to girls. Mrs. C. H. C. Sergel (center) is the principal





CHILDREN OF KIREETAPURAM, CHRISTIAN VILLAGE IN DORNAKAL, INDIA  
 Child welfare work throughout the Orient, more and more the concern of Christian missionaries, is but an expression of our Lord's act in setting a child in the midst of His disciples to make clear how sacred He held the lives of children



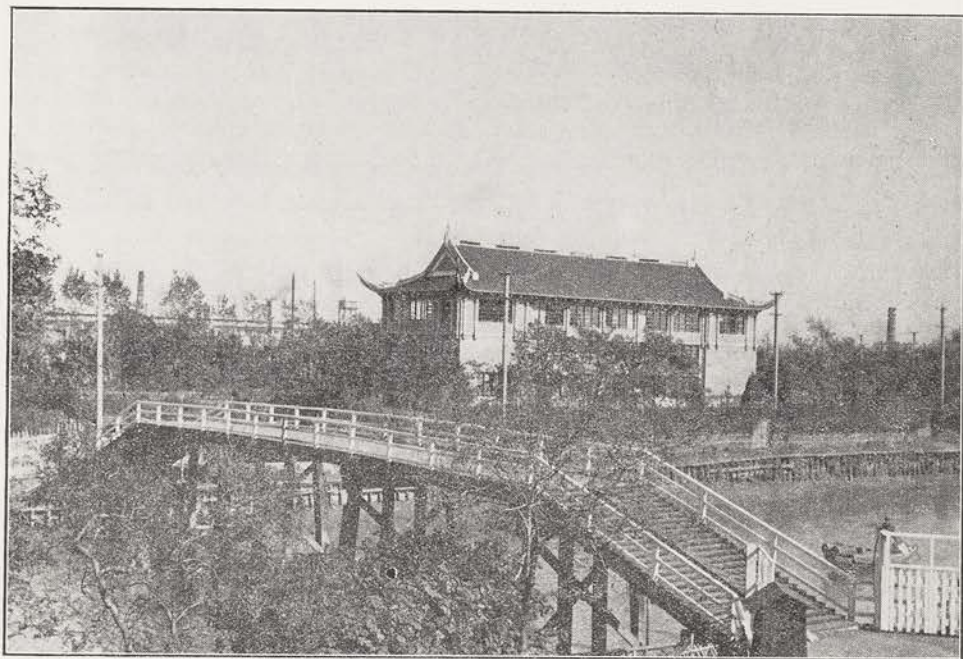
CONGREGATION, AGNUS DEI CHAPEL, ESTACAO, BRAZIL  
 Whenever the communion is celebrated at this little country chapel, the congregation attends one hundred per cent. These people are aware of the ties which bind them to the Church Universal





A PATIENT IS BROUGHT TO THE HOUSE OF HOPE, NOPALA, MEXICO

"It is not chiefly scientific enthusiasm but inevitable loyalty to a divine example that sends to every part of the habitable world the Christian doctors and nurses who will soon be outnumbered by the nationals whom they have been training"



NEW BRIDGE OVER SOOCHOW CREEK, ST. JOHN'S UNIVERSITY, SHANGHAI  
Rockefeller Foundation and National Council cooperated in erecting this necessary bridge on the campus of one of the Church's foremost educational institutions in the East. Many leading men in China today owe allegiance to Christ because of this university

# SANCTUARY

## The Gifts of Christ

A LITTLE GIRL set out the other night to count the stars. She soon gave up the attempt, remarking, "I had no idea there were so many."

So it is when one tries to number the gifts and blessings received from our Lord.

"We so easily take for granted most of his gifts that we soon forget what they are," writes Mr. Addison. "We are so used to the light that shines when he is present that we do not readily imagine the darkness that reigns in his absence."

LET US PRAY during this Lent that the Church's Mission at home and abroad may be so strengthened and extended that the gifts of our Lord may be taken to many more of those who have not yet heard his voice.

And that each one of us who now are blessed by a knowledge of him may do more to make him known.

MOST GRACIOUS God, we pray thee give us such a sense of thy great mercies as may appear in our lives by an humble, holy, and obedient walking before thee in all our days.

Strengthen us, we beseech thee, O Lord, with the Holy Ghost, the Comforter, and daily increase in us thy manifold gifts of grace.

Grant that with lively faith we may labor abundantly to make known to all men thy blessed gift of eternal life.

O God, we pray for all those who do not know thee and do not honor thy Name. Bless the messengers, at home and across the sea, who are trying to teach others about thee. Grant that the children in all lands may learn to know thee and thy love; and grant that the day may soon come when all the world shall own thee as its King; through Jesus Christ our Lord. Amen.



# St. Luke's Does Social-Medical Case Work

Newest department of Church's Tokyo hospital brings skill of trained social workers to aid of physicians in over 200 cases a month

By Helen K. Shipps

*Social Worker, St. Luke's International Medical Center, Tokyo*

*This is the final article in the special series on the Church in Japan which THE SPIRIT OF MISSIONS is publishing as its contribution to the current Church-wide consideration of that topic.*

IN THE CHEERFUL, much used Medical Library at St. Luke's Hospital, Tokyo, some fifty Japanese physicians were gathered for their regular weekly staff meeting, experienced senior physicians, juniors, and internes. An interne had just given a report of a particularly complicated cancer operation, and its technique had been discussed by the staff. Then, a clear-eyed, self-possessed young woman arose and gave a report of the social situation, the sort of home from which the patient came, the attitude of her relatives toward her, and the kind of convalescent care which might be expected after she should leave the hospital.

It is only occasionally that such medical-social cases are discussed in this manner by the whole medical staff, but in some two hundred cases each month, the medical service of the hospital is made more effective by skilled social workers who help to straighten out some of the complications which illness brings to those who have no margin in money or in friends. In the case just mentioned, we had fulfilled our three-fold obligation to the patient, to the doctor, and to the hospital. The patient was an elderly woman estranged from her relatives. The social worker had secured a bedside reconciliation which carried with it a plan for convalescent care when she should be well enough to leave the hospital. For the

doctor, we had secured free admission of an interesting surgical case and, when it was essential, blood transfusions from previously uninterested relatives. For the hospital, we had made a plan for convalescent care before the patient was admitted, so that she could be discharged as soon as her doctor considered it safe, and another patient could be admitted—for they are always waiting. No other hospital in Japan would have given just that sort of service, and the grown children who gathered around this woman's bedside were filled with wonder at this lesson in practical Christianity.

In the two cases outlined below, written by Japanese social workers, one reads between the lines the simple story of human helpfulness skillfully carried out. The boy who came because somebody told him that "the building with the cross was a hospital" was restored, not only to health, but to the family from whom he had run away. And the Yamamotos have been coming to us for two years, during which period hospital care has been given to four members of the family and numerous friendly adjustments made by the social worker. This case was first referred for reduction of the hospital rate when the eighteen-year-old boy was admitted for a nasal operation for empyema.

THE SOCIAL WORKER assigned to the Yamamoto family discovered the conditions described below:

1. Father, 63—Dealer in second-hand articles.
2. Mother, 53—Housewife.
3. Brother, 27—Worker, printing office.
4. Brother, 22—Worker, book-page folding shop.
5. Sister, 19—Tearoom waitress.



## THE SPIRIT OF MISSIONS

6. Brother, 18—Office boy in insurance company, student—middle high school.  
7. Adopted child, 4.

*Home Conditions:* Parents, two brothers, and one sister, and adopted child live in two upstairs rooms,  $4\frac{1}{2}$  jo and 3 jo.\* Open at west, light and air good, water inside, rooms fairly clean and orderly. The youngest brother lives in the insurance company where he works.

*Social Background:* Father was a fireman until he became too old; now a dealer in second-hand articles with very small income. Children all have elementary school education, youngest son is attending middle school at night, paying his own expenses. Total family income about forty-five yen. No relatives able to help. Mother has one brother in Tokyo, a janitor earning thirty yen a month.

Adopted child's mother died when child was born and she was placed with an aunt who did not take good care of her; was ill and undernourished. When she was two years old, her father was worried about her condition, placed her with this family who are his friends. Family seem devoted to the child, though she has not

yet been registered as adopted. Her own father was a cook in a coffeehouse where the daughter of this family also worked, but his present address is unknown.

*Medical Social Problems:* 1. Self-respecting family with minimum income and no margin for medical care.

2. Unregistered adopted child. (An unregistered child is not entitled to attend public school.)

3. Fatal illness of father.

*Social Service:* August, 1932—Investigation and recommendation of rate of twenty yen only to cover hospital care and operation for eighteen-year-old boy.

March 14, 1933—Emergency admission of four-year-old adopted child who had suffered fractured femur when run into by taxi. Interview with taxi driver who agreed to pay half of hospital expense.

Frequent friendly contacts with family and advice that adoption be registered. This was done after child returned home well.

September 27—Father at charity outpatient department; doctor recommended admission with diagnosis of possible cancer of stomach.

Interview with family explaining that

\*A jo is three by six feet.



SOCIAL SERVICE ADVISORY COMMITTEE AND STAFF, ST. LUKE'S HOSPITAL  
The entire staff with the exception of Miss Shipps (fourth from right) is Japanese. The advisory committee is composed of a distinguished heart specialist, pediatrician, gynecologist, a surgeon, and a specialist in tuberculosis



## ST. LUKE'S DOES SOCIAL-MEDICAL CASE WORK

patient could be admitted for study and possible operation though he could not be kept if the condition proved hopeless. Rate of ten yen only made to cover total expense of hospital care, including X-ray study and operation if indicated.

October 21—Doctor reported condition hopeless; patient to be discharged.

Visit to home to discuss home care. Arranged with owner of house to re-cover *tatami* (straw matting of which floors are made in a Japanese house), so that house might be more cheerful for patient's return. Family most cooperative and appreciative of kindness of hospital. Occasional visits made after discharge.

In February, 1934, the son's wife was admitted for hospital care, and service to this family will probably continue indefinitely. The social worker is now a good friend of the family and they willingly discuss all problems with her.

THE CASE OF Mr. Matsuda is an instance in which the problem was not poverty but the estrangement of an eighteen-year-old boy from his family. Through the efforts of the social worker, reconciliation with the family was effected while the boy was receiving medical care in the hospital. Only persistent, friendly effort made the boy change his first statement, which was that he had "no relatives and no friends."

August 23, 1933—Referred by doctor. Very ill patient who would give no information about family. Came alone after being told by somebody on street that the building with a cross was a hospital.

*Home Conditions:* Patient, for past six weeks, had been working for an ice company and living with employer near hospital. Previous to that lived with married brother in Kobe. No relatives in Tokyo.

*Social History:* (Learned after several interviews with patient in ward) Patient, a middle school graduate, had worked with his father and brother for past two years, but tired of supervision and came to Tokyo (with forty yen in his pocket). Has sent no word to his family and did

not want them notified of his illness, but finally consented and gave brother's address. The patient's father, mother, and younger sister live in a house adjoining the brother's and all are engaged in cake-making. When patient came to Tokyo six weeks ago, he made inquiry on the street and was directed to an ice company which employed him. Was still working there when he became ill.

*Social Service:* Interviews with patient, and, at doctor's request, telegram to family telling them patient's condition serious.

Visit to ice company to verify above story.

August 29—Interview with brother, who came from Kobe in response to telegram. Said mother had been so worried by patient's absence that she became ill and had to be taken to a hospital. Had no idea where her son was until our wire was received. The brother visited the patient, paid a week's hospital expense, telephoned a school friend of the patient to come to see him, and returned to Kobe the same evening. He asked social worker to do all she could to persuade patient to return home on discharge from hospital.

September 5—Letter at doctor's request sent to family telling them blood transfusions were necessary. Wire received from father authorizing expense. Occasional visits with patient on ward. He finally decided to return home.

October 3—On discharge, social worker accompanied patient to station, bought ticket, and sent wire to parents. (Parents paid entire expense.)

Since return home patient has written frequently to social worker. He is recovering his strength, is very glad to be back with his family, and is appreciative of assistance and advice.

IT MAY BE NOTED that of the three cases mentioned, the first was treated entirely free, the members of the second family treated at greatly reduced rates, and the third paid the regular hospital charge. In each case, the rate depends



## THE SPIRIT OF MISSIONS

upon the family circumstances as revealed by investigation.

The Social Service Department, organized only three years ago, is the newest department at St. Luke's, rounding out the service already given in this well-equipped hospital, with its College of Nursing and its efficient public health nursing staff. The special significance of this new department is that it is doing the first professional case work in Japan, where there are no family welfare societies and children's aid organizations as we know them in the United States. The next step, for which plans are already under way, is the development of a training course for social workers in cooperation with Japan Women's University, a school of excellent standing.

The innate kindness of the Japanese makes an ideal basis for the development of Christian social service; they need only to learn the skill developed in social work in this country.

The extent to which a patient's gratitude may interest him in the hospital was demonstrated recently when a shining-faced coolie appeared bowing at our door to offer a blood transfusion to a very poor and very ill person, offered it because a year previously, when his own wife was critically ill, we had treated her at greatly reduced rates. Because *we* could be kindly and generous, he came and gave six hundred cubic centimeters of his own blood to a man of whom he had never heard before—an example and an inspiration to us all.

### College Students Again Plan Lenten Offering

THE STUDENT LENTEN OFFERING this year is being conducted under the leadership of John Weir Perry, junior at Harvard College, and a son of Bishop Perry. As in former years, chairmen have been appointed for each of the provinces, and letters have been sent to the college clergy.

Although each student group has the obvious privilege of choosing a missionary project of its own, four general missionary projects have been singled out for particular promotion—two domestic and two foreign. The visits which Francis Cho Min Wei is making in this country, some of them to university centers, have suggested an appeal for aid for Central China College, of which he is president—particularly for the Library and the Departments of English and Economics. The other foreign missionary project is a five hundred dollar gift to George Shriver, our first and only missionary to India. Mr. Shriver is working in Bishop Azariah's diocese where thousands of the outcaste class have found in the Christian fellowship their first taste of human dignity and freedom.

The two projects in the domestic field are "Bishop Dallas' Scattered Children" and the agricultural mission carried on by Captain George Wiese in the Virginia mountains. A description of the Mountain Mission by Mail in New Hampshire appeared recently in *THE SPIRIT OF MISSIONS* (January, p. 13). Captain Wiese's work is less known, perhaps, but is a striking example of a social service mission.

The value of the Student Lenten Offering in the past has been that it has gone at least a little way toward giving to our student generation an answer to the question: "What is the good of missions?" It may also contribute toward awakening in the youth of our Church a feeling of responsibility for supporting religion financially.



# CMH Rebuilds Lives for the Kingdom

Church organization helps girls in distress  
to find a peace of mind and a confidence  
of soul which only Christianity can give

**By the Rev. S. C. Hughson, O.H.C.**

*Chaplain, New York Church Mission of Help*

**C**HURCH MISSION OF HELP is the special agency of the Church organized twenty-six years ago to give service to young women in need. That need and the service to meet it covers every variety of human problem. Many people think of Church Mission of Help as giving aid only to those young women who are faced with the ultimate tragedy of illegal parenthood. I cannot emphasize too greatly that while CMH does this, it does much more. Last year half of the group under care was in the preventive class. The preventive aspect of the work is growing in importance, particularly in the years of the depression.

But all those given assistance were in serious need; all had problems too great and too burdensome to be solved, or even borne, without assistance.

In a single year five thousand dollars\* was spent in providing shelter, food, medical service, and other necessities, and over four thousand articles of clothing were given not only for warmth and decency, but in recognition of the value that being properly clothed has, especially for the morale of young women, not to speak of the necessity of being neatly attired if they are going to be able to obtain work. Service of some kind was given over one thousand individuals and in about half of these cases, the assistance had to be carried on for

many months, and, in certain instances, for several years. Serious personality problems, like grave physical illness, cannot be cured by a few magic passes, but require long time, intensive study and treatment. The young women were referred to CMH from seventy-seven different sources—clergy, social agencies, hospitals, individuals; and while half of the girls were members of the Church, practically none of the group were actively connected with any parish or church.

We have thought that it would be of vital interest and of definite value if I, as chaplain, make a brief presentation of the principles upon which the spiritual work of the Church Mission of Help is being carried on. And when we say the spiritual work, this includes everything, for one of the many happy circumstances of being chaplain of such an agency is the consciousness that we have no secular workers on our staff, that every member is

seeking to gain for self, for the organization, and, above all, for those to whom we minister, the completest realization of the highest, and the eternally enduring, spiritual ideal and consummation. It is this that gives joy and zest to labors which are often difficult, and sometimes heartbreaking. We are conscious of working not for time, but for eternity. We are not engaged in the work of rehabilitating souls merely that they may take their place in the affairs of this world, important as that is, but we are seeking to build living stones



\*These figures are for the New York CMH; the types of work done are typical of all CMH organizations.



## THE SPIRIT OF MISSIONS

into the walls of a Kingdom which shall have no end.

When one sees such an agency as CMH in operation in our day of over-organization, the question inevitably arises, For what end does it exist? It is generally recognized that there should not be a multiplication of social agencies. They are far too numerous now; there is much overlapping, and an amalgamation of many of them would make for both economy and efficiency. Why, then, twenty-six years ago, did Fr. Huntington and Bishop Manning take steps to bring the Church Mission of Help into active being? It was not because fine and effective work was not already being done in this field; nor was it that the Church, in the pride of her heart, desired to thrust herself into a work, and to secure some of the credit which she saw others deservedly reaping. This would have been an unchristian and unworthy attitude. Nor yet was it that the Church felt herself in any way superior to civic agencies in the particular field in which civic agencies are wont to engage. On the contrary, non-religious agencies ought to be able, along certain lines, to do better work, for the reason that both in the organization of the personnel, and in the securing of financial support, they have the whole world to draw from, while Church societies are confined to a much more narrowed hunting-ground.

The reason which the founders of CMH had for their course a generation ago, is the same reason which governs us in our work today. I might present these reasons best in a certain form of a Christian social creed:

We believe that trained social workers, operating in and through the Church, can infuse into the work, and into the lives of those with whom they are called to deal, a supernatural element which cannot be had outside such an alliance.

We believe that there is a definite psychology of power which can be brought into active operation through the use of the Christian sacraments.

We believe these sacraments to be the

means and instruments of producing an objective, interior moral and spiritual effect which can be produced in no other way.

Finally, we believe that through all the varied and complex processes of human nature and of human life, there is to be discovered a single unifying principle, and that this principle is the divine spark, God in every human heart, however far that heart may have departed from the path of right. In short, we believe the old doctrine of the total depravity of human nature to be a wrong to a loving God, and a libel on mankind.

As I interpret it, the peculiar province of Church Mission of Help, the aim which differentiates it profoundly from agencies of a civic character, is to fan this spark into a living flame which will search through the whole being and nature of those we seek to help, purifying and transforming it, making it into the best and highest that God means man to be. If our work is to endure, we can never lose sight of this aim; and if this quality were eliminated, I think we would find it difficult to justify our separated existence amongst social agencies.

We all lack unity in our lives. We have within us many conflicting impulses which continually war with each other. The acquisitive instinct wrestles with a tendency to generosity; pride, anger, and resentment fight against a constantly emerging spirit of kindness; and we are often beside ourselves in knowing what to do. It is because of these conditions that psychology insists upon the importance of integration. By the process of integration, we mean the bringing to bear upon every element in human character such influences as will tend to perfect these elements; influences which will set each element in its own proper place, which will give them their proper balance in their relation to each other, so that, being coördinated into one harmonious whole, they will all work together for good without clash or interference.

William Adams Brown, in his informing book, *The Life of Prayer in a World*



## CMH REBUILDS LIVES FOR THE KINGDOM

of Science, quotes a famous French Catholic writer as saying that religion, which he calls piety, is unity. Dr. Brown adds:

This is the religious version of the psychological principle of integration. There are many different ways to bring about the desired unification of self, but only religion takes account of all the factors that are necessary to a complete integration.

I have said that we all lack unity in our lives, but in these distracted times, there is a conspicuous lack amongst young people, especially amongst those whose upbringing has not given them the advantages of a marked family or social discipline; and many such are found among those whose tangled affairs CMH is seeking to set right. Our aim is to bring such integrating influences to bear upon them as will produce in their lives a definitive degree of unity, and the Christian religion is the only agency which can effect this complete readjustment of the broken lines of life. Mere philanthropy or altruistic activity, however kindly and self-sacrificing, will not produce this unity. There is required the introduction into the human soul of something infinitely deeper and richer; and this Something we call God. He alone is the creative Spirit; and He alone can give the impulse which can transform and renew.

Some will recognize the name of J. A. Hadfield as that of a distinguished authority in the field of psychological medicine in England. His two books, *Psychology and Morals* and *The Psychology of Power*, should be mastered by everyone interested in the rehabilitation of souls in whatever sphere of life. Dr. Hadfield happens to be one of the scientists of our day who believes in Christianity, but in this extract he is not writing in the character of a Christian teacher. Indeed, he carefully warns us that he is "speaking as a student of psychotherapy, who, as such, has no concern with theology." He proceeds:

I am convinced that the Christian Religion is one of the most valuable and potent influences that we possess for producing that harmony and peace of mind, and that confidence of soul,

which is needed to bring health and power. . . . In some cases, I have attempted to cure nervous patients with suggestions of quietness and confidence, but without success until I have linked these suggestions on to that faith in the power of God which is the substance of the Christian's confidence and hope. Then, the patient has become strong.

CMH takes its uncompromising stand on the principle Dr. Hadfield here so cogently enunciates. We stand for Christianity not only as the fundamentally essential factor in social work, but as the factor which alone can give life and force to all other factors. We should find it impossible to do our work without it, and without it, as I have suggested, we should find ourselves rather put to it to justify our existence.

Believing, then, as we do, in the supreme value and indispensability of Christianity in all social work, how are we to bring it home to others? We make no distinction on the ground of creed among those who come to us, and, ready as they often are in their despair to clutch at any straw, it would be easy in not a few cases to capitalize their agony of mind and soul to bring them to a precipitate acceptance of the Church, and of its faith and practice. But such a course would not be profitable either for them or for the Church, for, eager as we are to extend these spiritual privileges to all who can be brought to accept them, conversions effected under these conditions would, in many cases, not endure beyond the period of the storm of disaster which has overwhelmed them.

And yet, we cannot pursue a *laissez faire* policy in a matter of such profound and eternal importance. Every worker in such a field is a physician of souls, and if we are to do the very best that can be done for those who need us and trust themselves to us, we must make it clear to them what their spiritual opportunity is, and what they can do to improve it. The physician of the body would be condemned as faithless to his trust if he, in deference to the ignorance of his patient, or, because of the patient's prejudice in favor of some inadequate or outworn sys-



tem of medicine or surgery, refrained from imparting to him in as convincing a manner as possible, the knowledge of the most approved and surest methods of cure. In proportion as the soul is of more value than the body, so is it more incumbent upon us to give to all who come our way the knowledge of the spiritual privileges and blessings which God means every soul to have, and for the communication of which He has instituted His Church and its sacraments.

Few physicians meet with such strange notions of medical treatment as those which we find concerning the good and loving God. Too often, when we draw from our girls their idea of God, we find them to be describing a being of whom we might well say, "I believe in that person also, but he is my devil." If the Church Mission of Help never did anything more than to correct these perverted notions of a loving Father in heaven, it would be doing a good work.

But here lies the spiritual problem, and it is a difficult and delicate one. It would, in many cases, to say the least, be bad psychology to plunge into the religious question immediately. I meet the girls continually, and, perhaps, in the

course of one or more interviews, nothing is said about religion. The first thing is to win confidence, and put them at their ease. Then we can go on and win them to the conviction that God really cares, and that they themselves can do something about it. In these cases, not infrequently one has evidence of the saying of old Bishop Boyd Carpenter that man is "incorrigibly religious," for it is not unusual, where you do not speak of religion, for the girl to do so. However inadequately or wrongly taught she may have been, there is deep in her heart the half slumbering conviction that a loving Father has been wounded, and that in Him alone, and in His love, lies the possibility of ultimate help. And when this point is reached, she is ready to be guided. We have, thanks be to God, been able to establish the faith of many, to awaken in them a new hope in a Father whom, in so many cases, they have never known; and in the power of prayer, and in the strength of sacramental grace, they have found courage and peace, and have started out once more in the glad conviction that life is indeed worth living, and that the way will be open while they keep their faces lifted to the light.

## Puerto Rican Church Hospital Goes Forward

**D**URING 1934 no charity patient was refused at St. Luke's Hospital, Ponce, Puerto Rico. This, in a year of financial depression and reduced budgets, is a triumph of careful management and Christian purpose. Moreover, the number treated in 1934 was forty-four in excess of the number in 1933.

In round numbers, the total expenditure for the year was \$32,370 and the total income \$33,280, leaving at least a small balance on the credit side. The average cost per patient a day through the year was \$2.32.

Thirteen young women were graduated from the Nurses Training School. Three of them have been retained in the hospital as head nurses, two have gone to rural missions, and eight are doing health work

for the island Government.

In stressing the value of the training school in the building of Christian character, Miss Ellen T. Hicks pays tribute to the ideals and the work of Miss Lillian Owen, the head of the training school:

Under her influence young Puerto Rican women, after three years' training, are not only fitted technically to take their places in the nursing world, but an impression has been made on their lives and characters, which must influence the people with whom they come in contact.

One of our head nurses, Miss Elena Aponte, is on the Nurses Examining Board of Puerto Rico, and is held in very high esteem. Another, who was given a fellowship by the Rockefeller Foundation, is now supervisor of a district and teaching unit on public health.



# Read a Book

Recommended by the Rev. Howard C. Robbins, D.D.

*Dr. Robbins, this month's guest contributor to Read a Book, needs no introduction to THE SPIRIT OF MISSIONS Family. Professor of Pastoral Theology in the General Theological Seminary, New York, and former Dean of the Cathedral of St. John the Divine, New York, Dr. Robbins is widely known as one of the Church's outstanding preachers. Among his own books, which include several volumes of sermons, are: Cathedral Sermons (New York, Harpers, \$2) Simplicity Towards Christ (New York, Scribner, \$2), and Charles Lewis Slattery (New York, Harpers, \$2.50). He also contributed the meditations for the first week in Lent in The Revealing Christ, the Presiding Bishop's Book for Lent (New York, Harpers, \$1.50), noticed on this page last month.*

IT IS THIRTY years since the late George Hodges, Dean of the Episcopal Theological School, made a name for himself by telling Bible stories for children, and his three collections of these stories, *The Garden of Eden*, *The Castle of Zion*, and *When the King Came* have become classics. But during these thirty years Biblical criticism has added much to our knowledge of the Old and New Testaments and it is time that the old stories be retold in the light of this new knowledge. Predictions of the sort are hazardous, yet the reviewer ventures to predict that in *The Story of the Bible* (New York, Abingdon, \$3.) the Rev. W. Russell Bowie will be found to have done for the present generation what Dean Hodges did for the first decade of the twentieth century and that the work will not need to be repeated for another thirty years.

A distinguishing feature of the book is the beauty of its diction. The English of the King James version of the Bible is

unsurpassable, and to write a book containing many quotations from it but containing even more paraphrases and adaptations and transitional passages is to run a considerable risk of unhappy contrasts. But the style of Dr. Bowie is so natural and so gracious, so free from self-consciousness, that he sails safely between the Scylla of artificiality and the Charybdis of mediocrity and reaches the open sea of freedom. The transitions from his own words to those of the great translators merely give an impression of deepened intensity, such as accompanies the transition from lucid prose to poetry. Only one who is himself essentially a poet could have achieved the task.

Not less noteworthy than the style of the book is the selection of materials. This story of the Bible is really a story of the Christian religion in the making. Christianity is an historic religion. Its faith and hope are based, not upon metaphysical speculations, but upon historic facts. In this respect it stands in sharp contrast to other religions. The religions which it superseded, the religions of Greece and Rome and the mystery religions of the East, were not based upon history. They were based upon dreams and myths and folk lore and tradition. The gods of Olympus were the creations of Greek poets, taken over later by the imitative Romans. The labors and the apotheosis of Herakles were mythical. The stories of Ceres and Persephone were nature myths. There lay the supreme opportunity of the new religion as it began its conquests. It began in the name of history. In the name of history it will go forward, and it will give confidence to our faith if we still proceed historically, and become increasingly familiar, through study and the critical weighing of evidence, with the historic bases upon which our faith is built.



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These are to be found in the Scriptures of the Old and New Testament interpreted, as Dr. Bowie interprets them, as a progressive revelation. The Old Testament is the inspired record of God's education of a people. He does not change, but they change and progress and grow wiser and deeper in their understanding of Him under the long and difficult historical discipline to which they are subjected. The Old Testament is not on a level with the New, but it leads, step by step, to that high level. In all the sacred writings of the world there is nothing more beautiful, nothing more significant

than this forward thrust of Israel's thought in anticipating the coming of the Christ. It is the dawn of revelation foreshowing the splendor of the noontide light. The New Testament is the completion of this revelation. It is the narrative of the divine life lived among men, the supreme gift and grace that history has known, the story of the Master and Saviour of the world.

Dr. Bowie has retold "the old, old story," as it should be told, and not for children only, in the year of grace 1935. His delightful book is enriched by illustrations chosen with taste and care.

### Did the Cut Hurt the Sagada Mission?

By the Rev. C. E. Barry Nobes

*Mission of St. Mary the Virgin, Sagada, P. I.*

**D**ID THE CUT hurt? Those who think it did not would soon change their minds if they were at this end of the line. Here is the case of the Rev. Harry Burke. We have been looking for him for months. He prepared himself for Sagada work at the Virginia Seminary. That done, the way to the Philippines is blocked because the National Council has not the money to send him. Somebody has fallen down, some parish, some diocese, some individual. Consequently there is less money to support the work in the Philippines. Bishop Mosher's urgent request goes to the Church at home. He reduces other work in order to be sure of having Burke reinforce our Sagada staff. Still the reply comes: "Insufficient funds." The Rev. L. L. Rose and I go plugging along as best we can. But we cannot begin to care properly for all the work that requires all the time of at least three men.

Outstations which had become accustomed to weekly or semimonthly visits are now on a biweekly or monthly schedule. And when I take trips, or when Mr. Rose goes out, class work is suspended. The first year seminary class was supposed to have five hours of class work for five days in the week. With

less than that, little can be accomplished. But Mr. Burke's nonappearance has resulted in their getting only sixteen of those twenty-five periods per week. Sacred studies classes in the high school have two periods each week instead of the scheduled four, and sometimes they have only one of those, for outstations must be visited.

It is not fair to the children whom we teach, to the people of the outstations, to the boys from other stations who are in attendance at our seminary, nor to us. Mr. Rose is kept busy with administrative work and correspondence the whole of the morning. He teaches in the afternoon for all but two hours, and then, immediately after dinner he has evening classes with the seminarians. Three days in the week I teach from nine until four; on the other two days I do not start until ten-thirty.

The work at present demands at least three priests. If it were to be handled properly, there would have to be also a resident priest at Tadian to care for the four stations of that region.

Let no reader think that I am afraid of work. I am writing in this way only because I am afraid, no, certain, that the work is not being done well.



# The National Council

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

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## Council Balances Emergency Schedule

THE EMERGENCY Schedule of \$2,313,115 is balanced. For the first time in four years the Church is free from the immediate necessity of further cuts. In explanation of this gratifying achievement the treasurer of the National Council, Lewis B. Franklin, made this statement:

"The National Council presented to General Convention a proposed budget in support of the missionary program of the Church for the year 1935 in the sum of \$2,700,000. General Convention approved this budget but because the gifts of the Church in 1934 plus income from other sources were so far below the total needed to finance such a budget, the Convention also adopted an Emergency Schedule of \$2,313,115, the difference between these two figures, \$386,885, being designated as The Challenge.

"The Convention also issued specific instructions to the National Council that its appropriations for 1935 must be brought within the limits of the probable income with a margin of safety.

"General Convention also changed the entire method of apportioning responsibility for meeting the missionary budget. Heretofore each diocese had been assigned a quota based upon the current expenses of its parishes and missions. The new method provided that the National Council should agree with each diocese as to the Objective which it would assume as its share of the budget.

"The Objectives agreed upon with the dioceses reached a total large enough to meet only the Emergency Schedule. The National Council was therefore compelled to take from a budget already reduced

thirty-six per cent from the figure of a few years ago, a further amount of \$386,885.

"After the completion of the Every Member Canvass each diocese reported to the National Council the total of its Expectation for 1935. In many cases this equaled the Objective agreed upon but the total was \$190,000 below. After counting upon every available resource in sight the officers of the Council estimated that there would be a shortage in the amount necessary to reach even the Emergency Schedule to the extent of \$143,790, and late in January announced this fact.

"Within a few days of this announcement a member of the Church offered to give \$20,000 if four other individuals could be found to give in like amount. When the Council met on February 12 these five gifts of \$20,000 each were in hand. The printed statement issued by the Council about January 25 stated that the Council had in hand three individual gifts of \$20,000 each conditional upon a fourth such gift being secured. The reason why this statement referred to the fact that four gifts instead of five were needed was that prior to the publication of this statement a member of the Church had pledged more than \$20,000 for a much-needed building in the mission field, and the one who had made the conditional offer agreed to accept this gift for a building as one of the additional four gifts needed, even though it did not help to balance the budget. When the Council met, this gift for a building had been replaced by a gift of \$20,000 applicable to the budget. Not all these special gifts



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of \$20,000 each come direct to the National Council, one of them applying in full to help in meeting the large Expectation of the diocese in which it originated, and one-half of another gift also applying to the diocesan Expectation. The National Council will therefore receive direct from these five gifts of \$20,000 each the sum of \$70,000 and a designated mission field will receive a new building in addition.

"The officers of the National Council appealed to the deputies of General Convention and to a limited number of individuals throughout the Church for help in raising the balance needed after the securing of the gifts heretofore mentioned. At the time the appeal was made the balance needed was estimated at \$63,780. The response to the appeal was immediate and generous and when the National Council met on February 12 the Emergency Schedule was insured and the missionary fields were relieved of a threatened further reduction."

The Council, deeply appreciative of the timely help of the many individuals who responded to its appeal, adopted this resolution:

**RESOLVED:** That the National Council expresses its heartfelt thanks to those who have so generously responded to the appeal for supplementary gifts and have thus made possible the maintenance of the Emergency Schedule of 1935.

### NEW MEMBERS PRESENT

EVERY ONE OF the thirty-one Council members had indicated the intention to be present at the February meeting, but the death of Miss Rebekah Hibbard's father later prevented her coming. All the other members attended, including the three newly-elected women, Mrs. James R. Cain, Miss Eva D. Corey, and Miss Elizabeth Matthews.

Among the members elected by the recent General Convention to serve until 1940 are two newcomers, the Rev. Paul Roberts of Colorado and Mr. Ralph W. Hollenbeck of Southern Ohio. A vacancy in the class of 1937 caused by the recent death of the Rev. H. Percy Silver was filled by the election by General

Convention of the Rev. G. P. T. Sargent of New York. Among the members elected by the provinces, the Rt. Rev. Herman Page, Bishop of Michigan, succeeded the Bishop of Indianapolis as the representative of Province V, and the Rt. Rev. W. Bertrand Stevens of Los Angeles succeeded the Bishop of San Joaquin for Province VIII. (The complete membership of the Council was given in THE SPIRIT OF MISSIONS for February, page 82.) These new members as well as their older colleagues were welcomed by the Presiding Bishop as Chairman of the Board by a few gracious words at the opening of the session.

The Secretary of the Council, the Rev. Franklin J. Clark, was reelected. By direction of General Convention, the President of the Council appoints the Vice-President; Bishop Cook reappointed Dr. Franklin. The Triennial Meeting of the Woman's Auxiliary nominates and the Presiding Bishop appoints the Executive Secretary of the Auxiliary; Miss Grace Lindley was so nominated in Atlantic City and the Presiding Bishop reported her appointment to the Council. The Executive Board of the Auxiliary nominates the other secretaries, for the Presiding Bishop's appointment, which was also reported.

Mr. James E. Whitney, whose appointment as Assistant Treasurer, succeeding the late Charles A. Tompkins, had been agreed upon by the Council through correspondence, was officially confirmed in that office:

The Committee on Trust Funds was reelected: Messrs. Walter Kidde, John S. Newbold, and Harper Sibley; the President and Treasurer, *ex officio*.

Bishop Perry announced the assignment of members to the several Departments as follows:

**DOMESTIC MISSIONS**—Bishop Stevens, Bishop Page, Dr. Milton, and Mr. Parker.

**FOREIGN MISSIONS**—Bishop Stires, Bishop Tucker, Mr. Castle, Mr. Sibley, Mr. Kidde, Mr. Newbold, and Miss Matthews.

**RELIGIOUS EDUCATION**—Bishop Rogers, Bishop Taft, Dr. Block, Dr. Sargent, and Miss Hibbard.

**CHRISTIAN SOCIAL SERVICE**—Bishop Penick, Dr. Roberts, Dr. Knickerbocker, and Mrs. Cain.



## THE NATIONAL COUNCIL

**FINANCE**—Bishop Sherrill, Bishop Stewart, Dr. Block, Mr. Kidde, Mr. Patten, and Mr. Fleming.

**PUBLICITY**—Bishop Sherrill, Mr. Patten, Mr. Peterkin, and Mr. Hollenbeck.

**FIELD**—Bishop Stewart, Mr. Sprouse, Mr. Fleming, and Miss Corey.

Among the offices discontinued by the limitations of the Emergency Schedule is that of Counselor for the Presiding Bishop's Advisory Commission on Ecclesiastical Relations, and the resignation of the present counselor, the Rev. Robert F. Lau, was announced. Dr. Lau will shortly join the staff of the Cathedral of St. John the Divine, New York, and will thereafter give one day a week to assisting in the work of the commission.

The Council listened with interest to a presentation of the progress and aims of General Convention's Commission on a Forward Movement, made by the Rt. Rev. Henry W. Hobson.

Mr. Samuel Thorne spoke to the Council on current activity of St. Luke's International Medical Center, Tokyo, and more especially of plans to make some worthy recognition of the life and work of the founder, Dr. R. B. Teusler.

Among a number of missionaries and other distinguished visitors at the Council meeting was Dr. Francis C. M. Wei, President of Hua Chung College, Wuchang, China. Miss Olive Meacham, brought home by the closing of the Julia C. Emery Hall, a school for girls at Bromley, Liberia, by the recent budget reductions, told the Council something of the work of Emery Hall. The Council asked its officers to give further attention to the matter.

### FOR CHURCH-WIDE THANKSGIVING

**A**TENTION WAS called in the report of the Executive Secretary of the Department of Publicity, Dr. Hobbs, to the extraordinary number of notable missionary anniversaries which occur in 1935; whereupon the National Council unanimously adopted the following resolution, calling upon the unification of these anniversaries in a Church-wide Te Deum of thanksgiving to be arranged by the Pre-

siding Bishop for some appropriate time and place:

**WHEREAS**, The year 1935 brings memorable missionary anniversaries including:

The reorganization of the Domestic and Foreign Missionary Society and the formation of the Board of Missions, superseded in 1919 by the present National Council;

The departure of our first missionaries for China;

The appointment of our first missionaries to Liberia;

The inauguration of **THE SPIRIT OF MISSIONS**;

The consecration of Bishop Kemper on September 25, 1835; and

**WHEREAS**, The year 1935 brings the centenary of the Diocese of Chicago, and the 150th anniversaries of the Dioceses of New Jersey, New York, South Carolina, and Virginia; and

**WHEREAS**, The year 1935 also brings the 150th anniversary of the first General Convention, held at Philadelphia, September 27 to October 7, 1785; therefore,

**BE IT RESOLVED**: That the National Council in its capacity as Board of Directors of the Domestic and Foreign Missionary Society respectfully suggests that the Presiding Bishop arrange a Te Deum of Thanksgiving in such place and at such time as he shall choose in commemoration of these historical events with special stress upon those which are concerned with the national life of the Church.

### DOMESTIC MISSIONS

**T**HE RT. REV. Frederick B. Bartlett as Executive Secretary of the Department of Domestic Missions called the Council's attention to the whole vast field comprehended within the words Domestic Missions, work waiting to be done in rural America and among Negroes, Indians, Mexicans, and Orientals. In concluding his rapid survey of these fields, Bishop Bartlett said:

Rural America is the source from which must come in large measure our future leadership—clergy, missionaries, statesmen, leaders in industry and finance. We must see that this population is not pagan. Our Church must do something about it. We must put the spirit of our Lord into the hearts of these people, and we must do it back there where they are raised from the soil. . . .

In spite of the cuts that have come I think we have accomplished one or two things. But I believe we have suffered great injury. I am continually bothered about our men. They have to cover too large a field. We cannot grow. Another difficulty is that while we plan to do this fine work in the future, we cannot do a thing about it now and opportunities are passing. Here are opportunities to be faced, and nothing to be done about it.



## THE SPIRIT OF MISSIONS

Our great job as a Church is to make America Christian and I hope we shall have the resources with which to do it.

Aroused by Bishop Bartlett's address the Council adopted a resolution introduced by the Bishop of Los Angeles, requesting the Department of Domestic Missions "to consider the question of religious work among Orientals and Mexicans in this country, with special reference to the development of a technique for such work and the adoption of a Church-wide program for its extension; and that the Department report at some subsequent meeting of the Council."

### MISCELLANY

**C**ONTINUATION of the national Conference of Episcopal Rural Workers in connection with the summer session of the University of Wisconsin was recommended by the Christian Social Service Department and approved by the National Council. The Council also voted that in spite of the loss of the Secretary for Rural Work from the Department staff, the Division of Rural Work should be maintained in the structure of the Department.

Legacies received by the Domestic and Foreign Missionary Society (of which the National Council is the board of directors) were reported by the treasurer. Varying in amount from \$4.94 to \$204,649.21, these legacies totaled \$302,134.51, divided among designated sums, \$573.84, undesignated, \$90,236.92, and sums for investment, \$211,843.75.

The budget item of \$7,500 for salary of the President of the Council was reduced at his own request to \$2,400 to cover expenses. Bishop Cook divides the week between the Council and his Diocese of Delaware.

The Council authorized its officers "to approve from time to time during the triennium 1935 to 1937 items for equipment in the missionary field at home and abroad which can be presented to the people of the Church as they may desire to work for them, report to be made to the National Council of all action taken."

The National Council commended the

purpose of the new Society for the Church's Work with Students. The purpose of the society is "to establish a fund for the purpose of promoting knowledge and acceptance of Christ's religion and in other ways to strengthen the work of the Episcopal Church in college and university centers." The society has no organized connection with the National Council except that its secretary is also the National Council's Secretary for College Work. The officers of the society are the Rev. W. Brooke Stabler, president; the Rev. C. Leslie Glenn, vice-president; Dr. Thomas S. Gates, president of the University of Pennsylvania, treasurer; the Rev. Theodore O. Wedel, secretary.

### MEMORIAL TO BISHOP BURLESON

**A**T A NOON SERVICE during the meeting of National Council the Presiding Bishop with a simple yet impressive ceremony dedicated a memorial tablet to the late Bishop Burleson, who throughout his long ministry and episcopate was almost constantly in touch with the official life at Church Missions House. Bishop Burleson had been a member of various departments, Editor of THE SPIRIT OF MISSIONS, assessor to the Presiding Bishop, first vice-president of the National Council. This long service was summarized in an affecting tribute by Bishop Perry. The memorial is a tablet of burnished pewter, its sunk lettering brightened by varicolored enamel. It is inscribed with the name and the dates, 1865-1933, together with this inscription:

BISHOP AMONG THE DAKOTAS  
- - - -  
PIONEER AUTHOR AND LEADER  
IN THE CAUSE OF  
CHRISTIAN MISSIONS  
- - - -  
VALIANT SOLDIER  
AND SERVANT OF CHRIST  
- - - -  
IN PIAM MEMORIAM

The tablet was erected by the members of the National Council and the staff of Church Missions House. It is the work of Mr. Hollingsworth Pearce of Philadelphia.



# The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

## W. A. Executive Board Meets

THE EXECUTIVE BOARD of the Woman's Auxiliary met February 8-11 in Church Missions House, New York, with all the reëlected members and seven of the eight new members present. The Board has new officers for the year, and a new list of standing committees for experimental use. Officers and committee chairmen are:

Mrs. James R. Cain, Columbia, S. C., chairman; Mrs. Edward M. Cross, Spokane, Wash., vice-chairman; Mrs. Paul H. Barbour, Mission, S. D., recording secretary. Clearing Committee, Mrs. J. F. Morrison, Indianapolis, Ind.; Christian Citizenship, Mrs. Cross; Finance, Mrs. Julius E. Kinney, Denver, Col.; United Thank Offering, Miss Sallie C. Deane, Richmond, Va., with Mrs. Paul H. Barbour special correspondent with diocesan U.T.O. custodians; Personnel, Mrs. Henry Hill Pierce, New York City; Program, Miss Mary E. Johnston, Glendale, Ohio.

Both because the Board had many new members and because the present situation is complex and critical, more time than usual was given to obtaining as complete a picture as possible of the Church's national work. The Presiding Bishop, the National Council President, and the Executive Secretaries of the several Departments outlined the present situation especially in relation to the work of the Woman's Auxiliary. The points emphasized by these addresses, matters which are fundamental in the Church's work of this new triennium, are communicated to the diocesan presidents by the eight provincial members of the Board, and the diocesan presidents pass them on to parish presidents, a process which also is applied to all the work of the Executive Board, reports of the staff, and action of committees.

Bishop Hobson speaking to the Board on the Forward Movement said that the Auxiliary's program for 1935-37, outlined by the Triennial Meeting under the theme, *If We Be His Disciples*, is in closest harmony with the spirit and aim of the Forward Movement.

The Educational Secretary, Miss Margaret I. Marston, is to visit a number of mission fields in the Orient, starting late in the summer. The Executive Board voted, and the National Council later approved the action, to use income from legacies at the disposal of the Auxiliary to meet the cost of this visit.

As there had been no meeting of the Board in December, time was given at this meeting to discuss a number of matters referred from the Triennial. It will be remembered that the Triennial left to the Board the appropriation of the last \$2,000 (plus interest) remaining from the building fund of former United Thank Offerings. After hearing from the Secretaries of the Domestic and Foreign Missions Departments, the Board voted \$1,000 toward a combined parish hall and chapel at Yerrington, Nevada, the center of a wide agricultural area of apparently permanent settlement, and the remainder toward the amount urgently needed for reconstruction in Kyoto and Osaka since the typhoon of last September.

Miss Nannie Hite Winston of Louisville, Kentucky, a former member of the Board, was asked to continue to serve as a representative on the Commission on Interracial Relations in Atlanta.

More than 3,000 copies have been ordered of each of three addresses given at the Triennial; *Missions in This Age* by Francis C. M. Wei, *Christian Citizenship* by Vida D. Scudder, and *The Life of the Spirit* by Howard Chandler Robbins.



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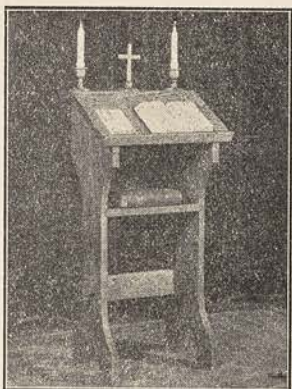
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