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THE REV. G. WARFIELD HOBBS, D.D., Editor
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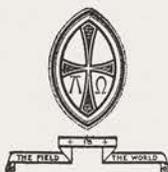
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THE BISHOP OF ALBANY, the Rt. Rev. G. Ashton Oldham, S.T.D., who writes of some of the inner significances of the United Thank Offering in this issue

The Spirit of Missions

VOL. CI, No. 9



SEPTEMBER, 1936

"For Sheer Love of the Master"

Gifts given humbly, gladly, generously, through the United Thank Offering, like Mary's gift of old, fill the world with "the odor of the ointment"

By the Rt. Rev. G. Ashton Oldham, S.T.D.

Bishop of Albany

And the house was filled with the odor of the ointment.—St. John 12:3.

MARY HAD GREAT cause for thankfulness. She had been cleansed and healed. Her gratitude knew no bounds, and she longed for some way to show it. Regardless of the scornful looks and sneers of those about her, she found her way to the Master and, breaking the box, poured the precious ointment on His feet. It was a loving act, deliberate rather than impulsive; and, unobtrusively as she tries to perform it, nothing can prevent its being known; not only was it observed by some, but its odor filled the house. Mary's motive is sheer love of the Master. True love is ever profuse, even prodigal; it knows no better use for its best than to lavish it on the beloved. It is not greatly concerned with utility. It has even a subtle delight in the very absence of practical results. A basin of water would have cleansed the Master's feet as well, but it would not have relieved Mary's full heart.

Even so wholehearted and generous an act, however, met with its criticism. So-called practical people asked, "Why this waste?" and pointed out a number of other more useful ways to which the gift

might have been put. But the Master gives it His entire approval and promises further that "Wheresoever this gospel shall be preached throughout the whole world, this also that this woman hath done shall be spoken of for a memorial of her." The uncalculating prodigality of Mary's act was comparable to the "waste" of His love upon the cross. By such waste is the world ever redeemed.

In this well-known incident we find several principles of abiding application. First of all the prime motive of all our gifts must be that of love for the Master. One beauty of the United Thank Offering is the simplicity of its motive and the directness of its methods. It will be a sad day if it ever comes under the influence of some high-pressure campaigner. Of course, each branch wants to make a good showing; but, to do as well as one's neighbor, or better than last time is not an adequate motive. Even the Church's need or the need of our brethren is not the highest and most enduring motive. Those who lamented the waste because it might have been given to the poor were not the ones who really cared for or helped the poor. In the divine order, love of God comes before love of man. Philanthropy is dependent upon religion,

THE SPIRIT OF MISSIONS

and in the long run we shall love and help our brethren the more, rather than the less, because of our prior and more intense love of God.

Love of our Lord, then, must be our motive. Like Mary, we too have been cleansed and healed, we too have many blessings to be thankful for, we too must come to regard no gift as too precious, no sacrifice too great, to be offered to Him. Indeed, we can never make a material gift adequate to express our love and gratitude. Let there continue to be a certain abandon, a certain extravagance, a certain "waste" about the United Thank Offering. Let us rejoice in its costliness; let us not give overmuch thought as to the usefulness of our gifts; let us give without restrictions, without self-approbation; let us give humbly, gladly, generously, for sheer love of the Master.

As of old, so-called practical people will ask, "Why this waste?" Are there not poor enough at home? Are there not causes enough in dire need close at hand? Or, lower still, why should you deny and impoverish yourself for the sake of those who may make no good use of it? Why should you deny yourself pleasures, often clothes, even food at times? For much of real sacrifice goes into the United Thank Offering. A thousand such questions may be asked, but they all melt away before the simple fact that we love our Lord more than these. No matter what becomes of the money, no matter if some of it is squandered in overhead, some of it used inadvisedly, much used otherwise than as we would use it; all this is not our responsibility or concern. We are making a gift of love. We do not want it to be easy; we want it to cost. We want to break the alabaster box and give it all.

Such giving has our Lord's promise of immortality. This is obviously true of the United Thank Offering from that first offering in 1889, of \$2,188.64, to more than a million dollars in 1931, an achievement little short of the miraculous. From a single missionary in Japan to some two hundred is an astounding record. Without

any fuss or blowing of trumpets, without any high-pressure methods, but unobtrusively, persistently, quietly—often so quietly that the rector himself knows nothing about it—prayerfully and lovingly, the blue boxes receive their contents and their prayers, and the results rebuke our limited faith. Just as the few loaves and fishes, when given to the Master, were sufficient to feed a multitude, so with the gifts of the United Thank Offering. It is this giving to the Master that is important, and God grant that no other motive ever displaces or supersedes it. Truly the record is a splendid memorial of the faithful women of the Church, and each loyal contributor to the offering may rightly feel that our Lord's statement to Mary applies to her.

"The house was filled with the odor of the ointment." That one house has become a million; that little dwelling, a world; the odor of the multitude of precious gifts is recognized in many a cathedral and mission church, in many a mansion and cottage, and spreads its sweet perfume into many a cheerless and barren corner of our land. It goes far beyond our own borders, flies across the ocean, permeates to the uttermost parts of the earth, until it is literally true to say that that first house has become a world filled with the odor of the ointment.

At each General Convention, the high spot from the spiritual standpoint, and from the point of plain but stirring human interest, is the service at which the United Thank Offering is made. Let us, in anticipation of the coming Convention, make sure first of all that our chief motive in giving is love of the Master. Let us not fail to give something precious, something that costs, something that will in some adequate measure represent and express our love and devotion to Him and our gratitude for all His gifts to us. Let us indeed exult in the sacrifice involved; and, so doing, we may be very sure that at that great service, to which we are looking forward, in 1937, once again as of old the "house will be filled with the odor of the ointment."

Arthur Selden Lloyd: A Man of Faith

Friend and colleague for many years, Dr. Wood expresses appreciation of him who stimulated Church to follow more faithfully its Master

By John Wilson Wood, D.C.L.

Executive Secretary, Department of Foreign Missions, National Council

As THE SPIRIT OF MISSIONS went to press with the August issue, word came of the death on July 22 in Darien, Connecticut, of the Rt. Rev. Arthur Selden Lloyd. There was only time to insert Bishop Lloyd's picture in that issue.

Bishop Lloyd was born near Alexandria, Virginia, May 3, 1857. Ordained in 1881, he spent his early ministry in Virginia, whence on January 2, 1900, he came to Church Missions House, together with Dr. Wood. In 1921, soon after Bishop Lloyd's retirement as President of the Board of Missions, he was elected Suffragan Bishop of New York.

THE whole Church joins in thanking for the faith, loyalty and devotion which have made the priesthood and the episcopate of Arthur Selden Lloyd a high example of the utmost possibilities of the Christian ministry in exemplifying the significance of the Christian Gospel to the individual and to the world. His leadership of the Church's Mission has everywhere been felt. Among all who have come within the influence of his life and work he will be held in loving and lasting remembrance.—JAMES DEWOLF PERRY, Presiding Bishop.

file of the Church's members, once they realized the significance of the cause in which, through their baptism, they had been enlisted. He knew the mission staff

could be depended upon to continue that highest form of service—the gift of life.

In all his planning and speaking he set forth the inclusive character of the Church's Mission in the world of humanity. Many who had shied off from "missions" as a queer fancy of a few faddists began to understand why the Church was

in the world and to recognize their responsibility as members of it. They realized that they could not claim to believe in Christ while they expressed disbelief in His cause.

No officer of the Board had ever visited a foreign mission field. Dr. Lloyd encouraged such visitation and personally went to the Orient and to Africa. Outworn methods for interpreting the Church's Mission at home were replaced. THE SPIRIT OF MISSIONS was brought into line with modern magazines. Occasional publications were put out in attractive form, with convincing contents. Systematic education in the why and how of missionary work was made available to every parish. An apportionment plan, adopted by the General Convention, enabled every congregation to know what its share in the Church's task, expressed in terms of money, might reasonably be.

WHEN ARTHUR SELDEN LLOYD came to the Church Missions House as a young presbyter in 1900, the missionary work of the Church seemed to be languishing. The office of General Secretary of the Board of Managers of the Domestic and Foreign Missionary Society had been vacant for more than two years. Four men had successively declined the post. The mission staff at home and abroad was working faithfully, but felt keenly the halting support from the home base. The young secretary brought to the unfamiliar task the asset of invincible faith. Faith in God. Faith in the Church's leadership, in diocese and parish. Faith in the rank and

THE SPIRIT OF MISSIONS

Gradually, a new spirit of hope and confidence gripped the members of the Church and the Church's work began to forge ahead.

When after declining four successive elections to the diocesan episcopate, Dr. Lloyd felt constrained to accept the call to become Bishop Coadjutor in his home Diocese of Virginia, he left behind him at the Church Missions House a small but well-knit organization.

The General Convention of 1910 adopted one of the administrative changes Bishop Lloyd had advocated and unexpectedly elected him to be the first full-time president of the Board of Missions. Thus after an absence of a year Bishop Lloyd returned to national headquarters. His second period of service was even more significant than the first. As a Bishop he felt free to lead as never before. The mission staff was reinforced. The conscience of the Church was roused anew. The Every Member Canvass and the weekly offering plan were commended to the congregations and wherever adopted yielded larger support for diocese, parish, and mission field.

Bishop Lloyd saw the need for calling the Church to more heroic service and sacrifice for the sake of the world and for the development of its own spiritual resources. From this conviction there came the plans for the Nation Wide Campaign adopted by General Convention in 1919.

Bishop Lloyd also sensed the danger

that separate organizations caring for the missionary, educational, and social aspects of the Church's work might, without intending to do so, become competitive. He therefore urged that as the Nation had a central executive for the administration of all national affairs, so the Church might wisely have a central authority to further all general Church activities. With the adoption of this plan in 1919, Bishop Lloyd retired from full-time service, but continued to give invaluable aid as a member of the Department of Missions.

Bishop Lloyd was preëminently a man of faith. In every phase of life and work, no matter how dark the outlook might seem to be at the moment, he discerned the purpose of God for His world.

Bishop Lloyd had a rare capacity for seeing the hidden glory in the lives of others and in helping to release it. He seldom told others what they ought to do, but he created within them the desire to do the right to the utmost of their ability. That is why so many young men in the years when he was a parish priest, volunteered for the Christian ministry.

If one were to select a single word to characterize Bishop Lloyd's rich and varied qualities it would be the word "reality"—in the sense of genuineness. He rang true in all relationships. He was unwavering in faith, reverent in trust, careful in thinking, painstaking in workmanship, catholic in sympathy.

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to Christ in him.

Oriental Churchwomen Witness for Christ

Continuance of rich harvest of our work, demonstrated in lives and work of Christian Nationals, requires more missionaries, adequately supported

By Margaret I. Marston

Educational Secretary, The Woman's Auxiliary

THE WOMAN'S AUXILIARY as an international interracial fellowship of the women of the Church became a living reality to me during the months I was visiting the Church in the Orient. In spite of the barrier of language, the spiritual kinship of Christian women everywhere was borne in upon my consciousness. Wherever Miss Clarissa Townsend* and I went, in city, town, or country, in India, the Philippines, China, and Japan, we were received so naturally and so graciously that we felt we were being passed from one member of the family to another.

The meeting's the thing whenever a foreign guest appears in the East. In girls' schools, in parishes and missions, in Christian homes, gatherings were held in our honor where with kindness often overwhelming, women and girls expressed their appreciation of all that the prayers and gifts of the Church in America had meant to them. Feasts and firecrackers, banners and scrolls, picnics and parties, songs of welcome and the beautiful tea ceremony added interest and vividness to many an occasion. Extracts from two welcome addresses both presented in English by young women graduates of the Church's schools in China and Japan, will illustrate the spirit in which we were greeted:

Last autumn we celebrated the missionary centennial in Shanghai. In all this hundred years, our Mother Church has not only helped to save our minds and souls, but also our bodies as well. In the whole process of salvation the Woman's Auxiliary in America has taken a tremendous part in the work of the Church in China with its

*A Massachusetts Churchwoman who accompanied Miss Marston.

schools and hospitals. They have done so much for us. We therefore have no other feeling than a feeling of gratitude. We sincerely hope that Miss Marston will convey this feeling for us to the National Council and our sisters in America.

We thank you for the love and care you, our Mother Mission and Mother Woman's Auxiliary are giving us. As you know, this year is the fiftieth year since Nippon Sei Ko Kwai was organized, and we are beginning a special, spiritual work commemorating this. We thank God and our Mother Mission for leading us with a boundless carefulness. It has grown up, but there are still many things that must be done to build the Kingdom of God. At such a time we are very glad to have a time with you and hear from you about your work and get a new light for our work with young people. Please accept our hearty welcome!

Each group made an indelible impression upon my memory, none more so than the sixty women in the Auxiliary in the leper colony at Kusatsu. I have never felt more deeply the presence of unselfish love than when I saw Miss Mary McGill with those women, nor have I ever known the equal of their fortitude as they face a future of untold suffering. It is no wonder that a doctor in a Government hospital for lepers told us that all work for lepers should be carried on in the spirit of the Church's work at Kusatsu.

The programs for groups of Church women vary in the Orient as they do in this country, with the size of the group, the type of community, and the leadership. I wish it were possible to publish the tabulated reports of the Wuhan branches of the Women's Missionary Service League† of the Diocese of Han-

†The name of the Woman's Auxiliary in the Chinese Church.

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DEACONESS A. L. RANSON AND THE ISOYAMA WOMAN'S AUXILIARY
This village group brought to Christ by Deaconess Ranson witnesses to the opportunity awaiting the Church on Japan's countryside—an opportunity which the United Thank Offering helps to meet

kow, and of the Woman's Auxiliary of the Diocese of Kyoto, so carefully worked out and translated for me through the cooperation of the Chinese and Japanese secretaries. These outlines will be kept for exhibit at the Triennial next year. The following chart, showing activities and organizations of the women of Emmanuel Parish, Yangchow, China, is typical of many parish programs:

WOMEN'S AND CHILDREN'S CLINIC—
Every morning except Sunday: Treatments and Preaching.

MOTHERS' SOCIETY—Quarterly meetings.
ALTAR GUILD.

WOMEN'S MISSIONARY SERVICE LEAGUE—
Weekly meetings: Inquirers' class, Literacy class, Bible study class, Handwork class, and Worship. Monthly business meeting.

GIRLS' FELLOWSHIP—Bi-weekly meetings.

WOMEN'S AND CHILDREN'S BATH HOUSE.

The membership chart of the Women's Missionary Service League of this mission shows an increase from three members in 1911 to forty-nine in 1935; and of contributions (in Chinese currency) from three dollars to one hundred twenty-five during the same period, slow but steady growth.

Women's work reflects the influence of

the Woman's Auxiliary in the United States and of the Mothers' Union in England. It was the missionaries who gave the women the inspiration and the pattern for their organizations and programs, and during the early years supplied the leadership. They now serve as advisers to organized groups, and as pioneers in developing new work.

The Mothers' Union is largely responsible for the strong emphasis in women's groups upon the development of the Christian home and the religious training of children. The importance of this emphasis cannot be overestimated if we are concerned with building Christian communities. In the Orient where family traditions have always had a strong claim upon individuals, what a challenge to us to win whole families to Christ and so lay the foundation for vital Christian relationships that in these changing times family ties may not be broken but transformed. Some missionaries think the creation of Christian family life of such moment that their approach in evangelizing is to the family as a unit.* The

*See THE SPIRIT OF MISSIONS, December, 1931, p. 841; October, 1933, p. 563.

ORIENTAL CHURCHWOMEN WITNESS FOR CHRIST

National Christian Councils of India and China are concentrating this year upon Christianizing family life. I heard Bishop Azariah in Dornakal and the Rev. Robin Chen in Anking preach on this theme. Language proved to be a real barrier on those occasions. Judging from their own delightful families, however, I could imagine what the force of their appeal must be. I shall always cherish as one of my richest experiences, association with Oriental Christian families, and treasure their continued friendship.

Many of the problems confronting women's work in the East are similar to those facing the Woman's Auxiliary in the United States, although the non-Christian environment, illiteracy in China, conservatism in Japan and the Philippines, make the problems more difficult to solve.

The two days spent in conference with leaders of women's work in the Diocese of Anking gave us a wonderful insight into the interests and activities of the women, their methods and their needs. To mention a few of the questions discussed will show how much at home we felt:

1. How shall we plan to help our members grow spiritually and to have Christian practices and training in their homes?
2. What methods shall we use to make our work in the Women's Missionary Service League interesting to younger women and girls?
3. Where shall we find more program material?
4. In what ways do the more progressive Women's Missionary Service League groups plan for securing their offering? Which methods are most helpful to the members?
5. How should we plan to introduce our program of Women's Missionary Service League activities to rural communities?

At the close of this conference we received copies in Chinese and English of a resolution, part of which read, "that Miss Marston and Miss Townsend be asked to take our affectionate greetings to the various Christian women whom they are representing and our heartfelt thanks for their interest and prayers for the women's work of the Chinese Church."

We took part in a similar though

shorter officers' conference in the Diocese of Kyoto prior to their annual meeting, where one of the chief topics of discussion was the program for girls and younger women. Both these experiences proved the possibility of conferring through interpreters when they are as keen as ours were. The Church work of women in the Orient is not a feminist movement. Women take their places naturally in parish life; in China often serving on vestries. Mr. Archie T. L. Tsen, President of the Board of Missions of the Chinese Church, expressed his appreciation of women and their work in these words, "If our men can be persuaded to do as much as our women, the Church will certainly perform miracles."

WOMEN ARE ON the move in the Orient, and the Church's approach to them and the opportunities which it offers for service must be truly vital if it is to enlist women in its service to the community. As in this country, of course, fearlessness in teaching, preaching, and practice varies with the insight of the individual. In Japan, Miss Uti Hayashi, national President of the Woman's Auxiliary, is courageously and



MARY MCGILL

And the officers of the W.A. at Kusatsu—a group of more than sixty leper women

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ON THE CHILDREN'S FLOOR, ST. LUKE'S HOSPITAL, TOKYO

Scores of Christian nurses in hospitals, dispensaries, and public health work, in the Philippines, China, and Japan, products of the Church's training schools, are making a great contribution to the development of high standards in the nursing profession

forcefully proclaiming the urgency of friendly relations between nations, teaching the principles upon which world peace must be based. The coöperative movement is growing rapidly. In some of our missions interesting experiments in organizing coöperatives are in progress to aid farmers and other workers.

Leadership training both for volunteer and professional workers is an ever present need among the younger Churches as it is with us. To help with the development of volunteer leaders, religious education conferences and institutes are springing up. The program for the conference in Kuling, China, this past summer read like that of one of the advanced conferences in America, with courses in religious and social philosophy, worship, music, religious education, and the coöperative movement.

Training of paid women workers for parish and country work is almost at a standstill in the American Church Mission in both China and Japan, not so much from lack of money for their education as

from lack of money to employ them after they have finished their training: a concrete example of the effect of the "cuts." And there is need for a new type of trained worker to take the place of the Biblewomen of the early days who were usually widows with very little schooling and were "given what training they could take to help prepare older women for baptism and confirmation." Most Biblewomen are now less well educated than the girls in the parishes who have graduated from the Church's schools. To be sure recruiting of young women presents peculiar difficulties. Early marriage of girls often required by families means that relatively few of them consider work in the light of a career. If a woman is too young she cannot go out into the country alone; and there is the question of younger women leading older ones. Experiments in training in parishes and theological schools may lead to some definite policy for preparing leaders in the future. But money will be needed to carry it out.

ORIENTAL CHURCHWOMEN WITNESS FOR CHRIST



ST. HILDA'S MISSIONARY SOCIETY, WUCHANG, CHINA

At the present time three mission school graduates are holding positions as principals of girls' schools in China at St. Agnes', Anking, St. Lois', Hankow, and St. Hilda's, Wuchang. Miss Marston is in the rear left center

There are already some workers of the newer type in positions of leadership. There is Miss Deborah Tsang at St. James' Hospital, Anking, a college graduate and a graduate nurse, who is in charge of the religious education of the nurses, and does evangelistic work among the patients and with the servants of the hospital.

Miss Tsang has the educational equipment for her work and a rare Christian character which makes her a shining witness to the power of a Christlike life. She has the added advantage of working in a thoroughly Christian atmosphere; services, including Bible reading, prayer, and hymn singing, are held every morning in the wards by the doctors, the nurses, and Miss Tsang. As she makes the rounds with the doctors, she becomes acquainted with the patients and learns their ideas of God. She told us that country women cannot at first understand the Heavenly Father concept, but appreciate the God idea because of their old ideas. When the women cannot under-

stand language, they understand kindness and realize that the hospital is somehow different. Miss Tsang finds private patients less interested, for they are more likely to have definite belief in Buddhism or Confucianism, or no belief. If through her talks, illustrated with charts and pictures, she succeeds in interesting a patient, she sends a letter to the nearest parish when the person leaves the hospital, and later tries to visit in the home. During their stay in the hospital some patients learn the rudiments of reading; some are taught to knit and to make toys for their children.

One of the earliest opportunities open to educated women was in the teaching profession. At the present time three mission school graduates are holding positions as principals of girls' schools in China, Miss Elizabeth Liao in St. Agnes' School, Anking; Miss Annie Yui in St. Lois' School, Hankow, and Miss Dorothy Tso in St. Hilda's School, Wuchang. Teachers in Church kindergartens throughout Japan are a credit to St.

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Agnes' Training School in Kyoto and *Aoba Jo Gakuin* in Sendai where many of them were trained.

Scores of Christian nurses in hospitals, dispensaries, and public health work, in the Philippines, China, and Japan are products of the Church's nurses' training schools, which have made a great contribution to the development of high standards in the nursing profession. Oriental women doctors are sharing with men the ministry of healing in most of the Church's hospitals, an evidence of a rich opportunity which lies before women in the field of medical service.

In the realm of social work there are fewer trained workers, but it was a refreshing experience to meet the young Japanese staff in the rather new department of social service at St. Luke's Hospital in Tokyo, which is pioneering in medical social work in Japan.* Under the leadership of Japanese Churchwomen, the Widely Loving Society in Osaka, the Hoikun Settlement in Tokyo, and the Shin Ai Day Nursery in Kyoto are carrying on social welfare work for women and children. Mrs. Kobayashi, Mrs. Yamaguchi, and Mrs. Sonobe have all won recognition in their respective cities for their service to the community. Conditions in these great industrial centers constitute a ringing call to Christian forces. Speaking of her day nursery, Mrs. Sonobe says:

It was started about twenty-five years ago, the first day nursery in Kyoto district. Today there are many day nurseries, and much study is given to children's welfare problems. But while close attention is paid to children's welfare, very little attention so far has been given to mothers.

In old times, the Japanese family system

*See THE SPIRIT OF MISSIONS, March, 1935, p. 127.

took care of destitute mothers; but since the Great War, and the economic changes that have resulted, the modern destitute mother has an especially hard time. If her husband dies, or becomes totally disabled for any reason, she has very little legal protection, and she cannot rely any longer on her friends and relatives. The national and local Governments have provided a very small fund to relieve the most destitute; but this fund can be used only for people over sixty-five years, and for mothers with infants under one year; and at most, the individual relief does not exceed six sen (about two cents) a day. This system of relief leaves a great many mothers with young children uncared for. Buddhism teaches them that suicide is a means of escape from the sorrows of this world to the joys of the next, with the result that an appalling number of them commit suicide, and murder their children, too, in order to lead them away from this sad world to paradise. Official statistics show that the majority of these suicides among young mothers are between the ages of twenty and thirty years, and their children average between two and three years of age. These facts seem to me to be like an alarm bell to call the attention of the public to the conditions which bring about this situation. Christian teaching is necessary to overcome this attitude toward suicide; but before we can teach these desperate young mothers a new religion, we must first meet their physical needs.

When we visited Mrs. Sonobe's nursery, she showed us how she is attempting to meet these needs in a small and most inadequate Mother's Home, in rented quarters until she can buy land and erect a building suitable for the purpose.

In the life and work of such Christian women in the Orient we see the fruit of the ministry of our missionaries. If their work is to continue to bear this rich fruit, however, we must give more adequate support to our present staff of missionaries and their co-workers, and be prepared to increase the foreign personnel to meet the new demands of the future.

More about the United Thank Offering is told in leaflets issued by the Woman's Auxiliary and available for a few cents each at Church Missions House, 281 Fourth Avenue, New York, N. Y. The more popular leaflets include: A Record and a Hope (three cents), U.T.O. Questions Answered (two cents), Thankfulness—What Is It? (two cents), and Thanks Giving (two cents)

Mountain Mission Opens Doors for Youth

The United Thank Offering, through the women it supports, changes lives. Witness the results in Dante, Virginia, after a quarter century

By Deaconess Maria P. Williams

St. Mark's Mission, Dante, Virginia

DANTE, VIRGINIA, has progressed as much in the past quarter century as any other community of equal size. Good, hard-surfaced roads and automobiles have revolutionized life; the development of the moving pictures has added much to the life of the town; and the four-room public school has grown into an accredited high school.

But our Church, also, has helped to make many changes. The Mission House has shown many a girl how to have an attractive home with only the simplest things. A few years ago I was in a distant city and telephoned a girl who was the first president of our Girls' Friendly Society. She and her two sisters (one a graduate nurse) came to call that night; and we talked over old friends and old times. I could not help feeling a glow of satisfaction when she said, "Deaconess, does your living room look just like it used to? I always think it was the prettiest room I ever saw, and when I have a house of my own I want it to look just like that."

Another one of our girls who has married told me she wanted a kitchen just like mine, and she had it, even to the oil stove—for, you see, I cook in the dining room, one corner being screened off for the sink, stove, etc. That corner is a contrast, I can

assure you: twenty-five years ago we used a spring house and I had a gasoline stove; now we have a Frigidaire and an electric stove, the gift of friends.

In many instances we have simply opened doors for the young people of the community and they have been eager to step across the threshold and take advantage of the opportunities which they never thought were possible for them. Not always has it been a matter of lending them money by any means. Often just suggestions lead them into a way of life which otherwise would have been closed to them, or which they would never have seen without a little advice and counsel. I am sure I spent hours over the first boys who went from here to Berea College, Kentucky. We discussed every detail of their wardrobes:

"Deaconess, do you think these shoes are good enough to take if I have them half-soled?"

"How many socks do you think I should have?" and so on. Not a cent did I invest in them, yet it was good to have

a letter from one of them when he had finished his professional course, saying, "It seems to me that without your interest and help I would have been like a ship without a sail."

Needless to say, the homes which these boys and girls make for themselves are



DEACONESS WILLIAMS AND HER 1936 GROUP OF SUMMER VOLUNTEER HELPERS

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very different from the ones in which they grew up. Nothing is more thrilling than to see the better, more intelligent care which the babies receive. Last month I was calling in a home where the young mother had been ill. Work has been poor and there was no money to spare; yet she spoke of their having the house screened as a matter of course. Twenty-five years ago there were not many houses screened.

While conditions have improved here in Dante, the same cannot be said of many homes back in the mountains, not more than a few miles from town. There living conditions are often as crude as they were a generation ago; and while Miss Mabel R. Mansfield with her hand-craft work is touching the lives of some families, the need is great for more intensive and extensive work among the scattered homes in the hills.

Now it is taken for granted that children are to go through high school, but in the beginning it was hard to get women who could barely read to see the necessity of sending their girls to school five days a week when they needed them to help with the washing or to "set under the baby." The change has come by degrees. Public opinion keeps most of them in school now; and the high school has approximately twenty graduates every year.

One woman put it very well when she spoke with pride of her boy finishing high school and who, she hoped, would go on to college. A neighbor asked, "Hain't you afraid he will be 'shamed of you if he gets so much learning?"

"No, I hain't afraid he'll ever be 'shamed of me. I took advantage of every chance I had to go to school, and a mighty little chance hit was; and I expect him to do what I did, take all the chances he can get. I warn't 'shamed of

my parents and he won't be 'shamed of his."

One great blessing St. Mark's Mission has brought to Dante is the large number of fine volunteers from all over the country who have come summer after summer to help us. These workers have given inspiration and ideals to many here. And they have received more than they have given (as have we all, old and young), and a number of them have gone into Church work at home and abroad.

In 1911, the Ven. John J. Lloyd, who lived some seventy miles away, came to us for one Sunday morning and one week-night service a month. Since 1928, we have had a resident clergyman. The Rev. John A. Winslow came to us in 1933 and we have two services on two Sundays in the month and on a third Sunday an early Communion for the young people with breakfast at the mission. As Mr. Winslow has six other churches and missions in his charge, he has three or four services every Sunday and drives many, many miles in between. Only those who have worked for years in isolated posts can appreciate what it means to the workers, and our communicants, to have such a man living here.

Would that I had the ability to put into words my gratitude for the privilege of working here in Dante for a quarter of a century; for the dear friends here who have had patience with me and from whom I have learned more than I ever taught them; for the volunteers without whom, as one of them said, I "would have been crankier than" I am; for the friends, women in the Church, upon whose prayers I lean; for the inspiration of being a missionary; and, above all, my thanksgiving to the Master who has surely in these narrow hollows of the mountains "set my feet in a large room."

Parochial custodians or treasurers of the United Thank Offering on the lookout for real suggestions should not overlook Promoting the United Thank Offering in the Parish, a leaflet issued by the Woman's Auxiliary at two cents a copy. A wise distribution of a few of the leaflets on the United Thank Offering mentioned on page 396 often results in unexpected increases in the Offering

“There is Such a Great Variety of Work”

Some episodes in a missionary career ranging from work among the Indians of Utah and Western Colorado to a solitary post at Sitka, Alaska

By Elizabeth M. Molineux

St. Peter's-by-the-Sea, Sitka, Alaska

Alaska long has been an interest of the women of the Church through the United Thank Offering. One-half of the first Offering of 1889 was used to provide a building for Christ Church at Anvik, while the next two Offerings (1892 and 1895) were designated a Missionary Episcopate Fund, the income of which provides the salary of the Bishop of Alaska. The roll of missionaries supported by the Offering always has included women workers in Alaska; those so supported today are Amelia H. Hill at Allakaket, Bessie B. Blacknall at Nenana, and Mrs. E. M. Molineux at Sitka. For more than thirty years Mrs. Molineux has rendered distinguished missionary service in both the Far West and Alaska. In the accompanying article she recalls some of the outstanding episodes of that long experience.

MY FIRST MISSIONARY experience after my husband's death followed the Rt. Rev. Frank Spalding's invitation to be principal of the Uintah Boarding School at Whiterocks, Utah. He thought that as I was familiar with Bishop Hare's method with Indians, I would be able to manage that part of the Ute tribe which, then, was supposed to be very belligerent. The then Indian Commissioner had asked Bishop Spalding to man the school with missionaries as it had been impossible for the Government to staff the school. It was such a wonderful opportunity for the Church and for the Indians themselves that naturally I was enthusiastic about it.

Before I left Denver for the post, Bishop Spalding came to see me and explained the situation and among other

things said, "You are so small, Mrs. Molineux, that I do not know how you are going to manage those big Indian boys; I understand that a former teacher took one of the big boys and threw him down the school steps."

"Well, Bishop," I answered, "perhaps that was not what was needed. I should not be able to do that; we shall have to wait to see."

After arriving at the reservation and meeting the Agent and his wife, there was a great deal to do to get ready for school. Before school was actually open, the children began to come, including some little boys with sores all over their bodies. As the matron for small boys had not yet been appointed, I cared for them, dressed their sores, and put them to bed. While at first they were much frightened, they soon overcame their fears, and would come to my bed, poke me, and say, "Me hurt." They knew I would get up, dress their sores, and put them to bed again.

Then came the first day of schoolroom work. I had hung a number of large colored pictures from the Christmas number of the *Illustrated London News* in the big schoolroom. The matron brought all the older girls and the industrial teacher brought the big boys to this room. They all came in with their heads hanging, slid into their seats, and immediately buried their heads in their arms on the desks. They knew very little English and I knew no Ute. Standing in front of them I wondered what I could do. At last one of the older girls lifted one eye and saw the colored pictures on the wall; then she looked at me and hid her face again. She tried it again, this time lifting two eyes. She gave a small

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grunt and the girl in front lifted her eyes. I remained silent. The boys hearing little grunts from the girls, lifted their heads and looked at me and then at the pictures. When they found that I was smiling at them, they began to be less afraid. I spent the rest of the session pointing to the pictures and having them say after me words connected with the pictures.

The afternoon pupils came in the same way, but they had been told by the morning pupils that the teacher did not beat them. While they were shy they did not hide their heads on the desks. Slowly I tried to teach them English. As I was familiar with several languages I could understand their difficulties but they learned quickly. Learning a new song every week gave them a growing vocabulary. They were very ambitious, too. When Bishop Spalding came for service in the little reservation church the children were ready to sing. The Bishop said that he was so pleased to see a choir and to hear them sing so nicely. Stella Chapoose leaned over and whispered to me, "Mrs. Molineux, are we the 'crier'?" That gave us a new word to take up in school.

After the older girls and boys learned to read, we read a verse from the Bible every day. If it was well read, that boy or girl could read two. This led to a frequent question, "Do we read in God's Book today, Mrs. Molineux?" They never called it the Bible.

Presently the time came for some of them to be baptized. One of the big boys, Charlie Van, said, "Mrs. Molineux, I want to have God's water put on me, but do you think I am good enough to have that if I smoke? You know I smoke sometimes. Maybe God no like that."

"I don't think it would make you bad to smoke, Charlie, but when you are baptized you could make that help you not to smoke too much, and perhaps not at all."

So Charlie was baptized with some of the other young men. Later many boys and girls were baptized by Bishop Spalding, through the efforts of Rosa M. Cam-

field, Lucy Carter, Florence Fairlamb, Helen Weston, and myself, and there is now a flourishing mission at Whiterocks, Utah, as a result of their faithful work.

On returning to Uintah one year after a summer vacation, I had an adventure. From the railroad to Uintah was a three-days' stage ride. From Grand Junction to Mack and thence to Dragon, a narrow guage railroad ascended, circling round the mountains. Then came the long stage ride. The stage which carried the mail was a two-seated wagon with a top. On this occasion, I was the only passenger beside the mailman, Mr. Kelly. As we crossed Green River we got into quicksand and stuck. The mailman, an old-timer who knew the river well, was surprised. One of the horses began to sink so I loaned Mr. Kelly a big pocket knife to cut the traces of both horses. One fell on its side and after some hours passed away; the other jumped off and dashed across the river to the shelter of a sand-hill and whinnied to the other one to come too. But he could not. Then the mailman wanted me "to let him carry me out and try to get to land." But I said, "No, we should both die that way and I would rather die alone." I persuaded him to try to get across for help, four miles away at the nearest Mormon farm. Protesting, he went. As it was getting dark I could not see whether he reached the other side or not. The water kept rising, when it reached the wagon floor, I had to put my feet on the dashboard. Hours later the moon came up. I could see the dead horse and the other one still calling to him; water rats sitting on the sand bars and in the distance, hills. All I could think of was the verse ending "wind and storm fulfilleth His word." I did not expect to see Mr. Kelly return; I expected the wagon to sink until completely covered by water. Two hours later I heard a horse dashing up to the river behind me and a voice calling, "Who there?"

I said who I was and what had happened. "Who are you?"

The voice replied "Chapoose; I go to Fort and get help."

Again I settled down to wait. Some

hours later there were voices and lanterns. Then Mr. Kelly's question, "Are you there, lady? Are you there?"

Reassured by my answer, a tall Mormon carrying a lantern waded up to the wagon and told me he would try to carry me out in his arms.

"No," I said, "just turn round and I will get on your back and then you can use your hands. That is the way I had to get off the boats in Japan."

This was done and soon he put me down on dry land. I promptly began to cry.

He was troubled, "Oh, please, lady, don't cry."

"Don't mind me, I am all right."

In the meantime Mr. Kelly had secured another wagon from the sub-agency and we started on a midnight ride to Fort Duchesne, where news of the accident had preceded us; all the Fort was up waiting to receive us. By that time I was shivering all over and could not sleep even in a warm bed. The next morning, I went on to the school in an Army wagon. There the doctor and matron helped me to bed and I was soon all right.

It was at Uintah, too, where Dr. Mary L. James and I found a little Indian girl with a broken hip and her body painted all over laid in a corner of a tent, ready to die. We took her to the school, laid her on the kitchen table, and removed all the paint. She soon recovered although remaining lame. The Indians were very much impressed by this apparent miracle.

I stayed four years with them finding my music and medicine and art, a great help to the Indians and was sorry to leave them when the Rt. Rev. Francis Key Brooke asked me to take charge of King Hall at Norman, Oklahoma, and inaugurate work among girls, many part-Indian, attending the university. Here I remained a year until the work was properly established.

After a vacation in Colorado I was anxious to return to my Ute tribe. The Indian Commissioner offered me the principalship at the Ignacio Boarding School in Colorado. This was then in the Missionary District of Western Colorado, of which the Rt. Rev. Benjamin Brewster

(now Bishop of Maine) was in charge. He visited the school administering the Holy Communion, and baptizing large numbers of the children. I held service and catechism in the schoolroom every Sunday morning. Sunday evening we had Evening Prayer with address to which most of the Agency people came.

The interesting part of that school was the garden. Fresh vegetables for the school children had always been a problem although there was considerable vacant land around the school. The soil, however, was adobe. I proposed dividing this land into garden plots for the children to cultivate themselves. The young farmer, a graduate of the Utah Agricultural College, was interested in my project. We had the Indian worker on the reservation carry loads of gravel to mix with the adobe, mixed in fertilizer, and marked off square plots. I planned to have a big boy and a small boy and a big girl and a small girl for each plot; I myself took one at the end that would be the least productive. Then we took two mornings a week for gardening. We also had English lessons on garden work, with written exercises. The children were most enthusiastic, but worried because my garden had no seeds coming up till long after theirs. One morning while I was dressing, two little girls came under my window and called, "Oh, Mrs. Molineux, come quick, your garden is up."

The children and young people were very responsive and I hated to leave them, but I wanted to help that tribe to know how to live and to do with what they had on the reservation. One of the school supervisors who was sympathetic with my ideas, told me he would get me what I wanted in his jurisdiction. But he did not like the idea of my going off to such isolation. That, however, did not bother me, and I was soon given a post on the Ute Reservation at Shivurts, Utah, a three-days' journey from the railroad by stage, over rough sage brush desert roads. This part of the Ute tribe had not had much contact with white people. The reservation was small and unproductive, and the Indians very poor. They were very responsive though, if they

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found you were their friend. Bishop Spalding was glad to get an opening there too. But before he could visit me, he died, and the Rt. Rev. Paul Jones came in his stead. I was able while there to help the Indians improve their houses and to use water effectively for bathing and washing. Water was never plentiful, coming as it did from an irrigation ditch. I also had the children make gardens at their homes and gave prizes for the best. Even the women were interested.

Trachoma was very prevalent and I did what I could to help their eyes; never very much, but they had so much faith in my ability to cure them when they were sick and even blind that I felt very humble and ashamed that I could not help them more. I stayed with them four years.

During a short vacation in Denver, came my call to Alaska to a vacancy at the Church's school for Indian children in Ketchikan. This school begun some years earlier by the Rt. Rev. Peter T. Rowe, was the only means available for these boys and girls to gain an education. It was small at first but gradually grew to sixty or seventy children, ranging in age from four to seventeen years. These were very different from the children of the plains and seemed to have little ambition or powers of endurance. Outdoor activities, except drill on the board platform over the water was impossible; everything had to be done in the schoolroom. It was a great change, too, from a place where there was no rain for nine months at a time, to a place where it rained every day during my first three months.

These children had come in contact with white people so much that they knew some English. After I had been there two years, the number of little children increased and I was able to train them from the beginning. As I was alone and taught from first to seventh, it was necessary to have good discipline. This we had. During the eight years I was there I never had to punish any child. I made a little hospital out of two rooms

behind the schoolroom where one year I had five patients. This was an enterprise of my own, no funds were provided for that purpose, and was for Indians only. They were always grateful.

The three tribes of Indians there, Tsimpseans, Thingklets, and Haidas, were all very devout. In winter after the fishing season was over, they liked to come to church. They always had their babies baptized. Some seasons when they were very poor I used to provide the little white dresses for that purpose and I am godmother to many of them.

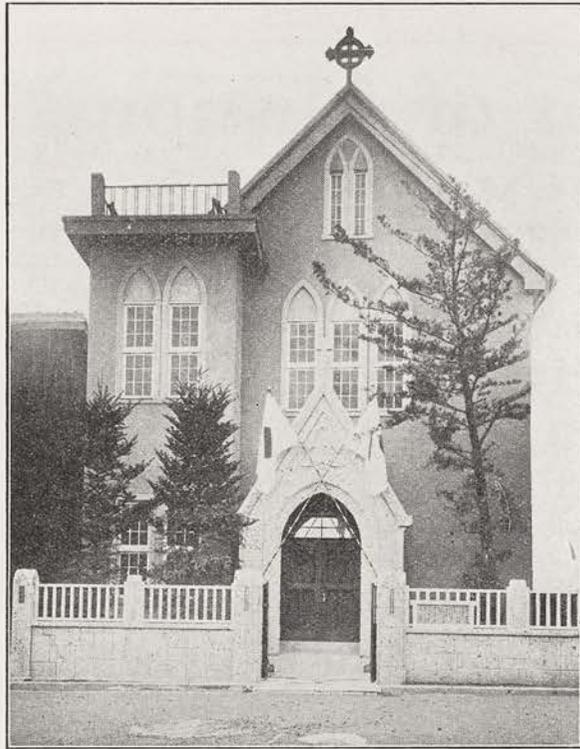
When it was thought best to close the school and let the Government take it, Bishop Rowe transferred me to Sitka where the priest and his wife were retiring after twenty-seven years in Alaska. I found Sitka to be virgin soil for work with children and young people. I started a Sunday school, now grown to nearly one hundred children, with two pupils, and a weekday sewing school with about ten girls, which afterwards grew into the sewing department for the public school. I now have a Church school sewing class and do the work pertaining to a parish, and have a mixture of Indian and white children. A great many children and young people have been baptized and confirmed. And more are coming along as there are many children in Sitka, and this is the only church at present ministering to white people.

There is such a variety of work here that I always say I have to act as the minister and his wife, the janitor, the maid of all work, and teacher. When fishing is poor, there is so much distress among the people that I am distressed not to be able to do all that I feel, as a representative of the Church, I should do. I have tried to meet these people's needs daily for twelve years (except for eleven days in Seattle eight years ago for sick attention, and three months partial furlough five years ago for medical attention and business). In that time the church has not been closed for a single Sunday. Twenty years in Alaska! It has passed so very quickly!

The Spirit of Missions

PICTORIAL SECTION

SINCE 1889, the women of the Church have united in a corporate act of thanksgiving at the triennial meetings of the Woman's Auxiliary. Sixteen offerings consecrated by the sacrifice of the women have been a mighty force in extending the frontiers of our Lord's Kingdom. In the following pages are pictured some of the many things made possible by the gifts of the women of the Church through the U.T.O.



U.T.O. Opens Gates of Freedom Spiritual, Mental, Physical

(Left) St. Mary's Church, Otsu, Japan, is an example of the better equipment which has been made possible by the U.T.O.

Fort Valley school girls are taught to care for the sick. The nurse in charge is supported by the U.T.O.

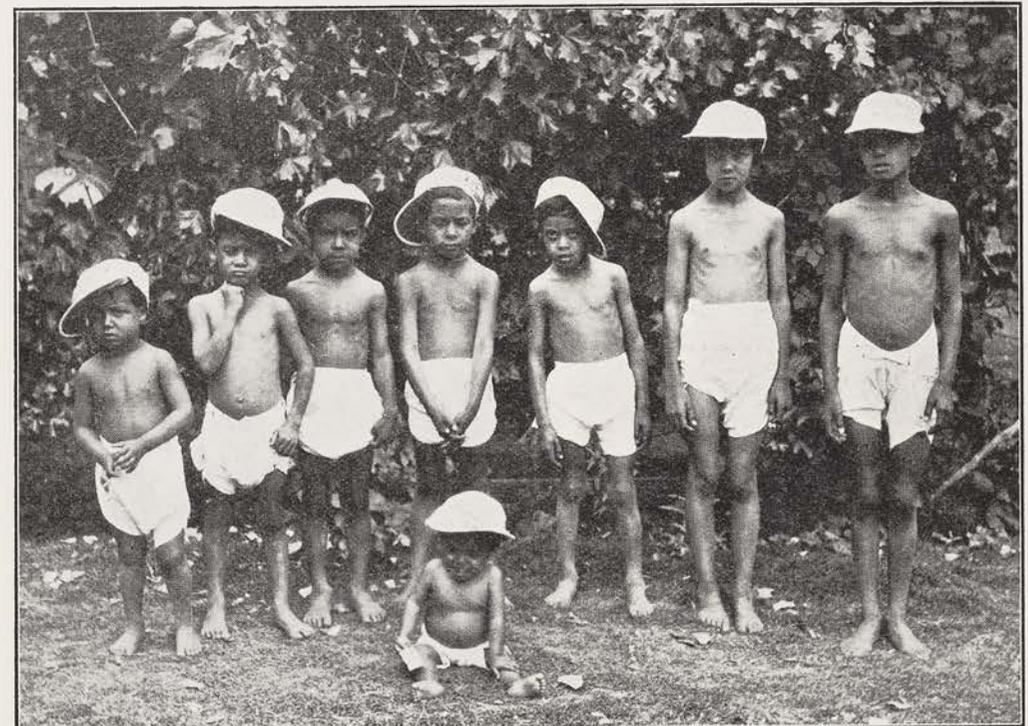


(Right) An early U.T.O. gift was for a building of St. Hilda's School, Wuchang, China, where these happy girls are students

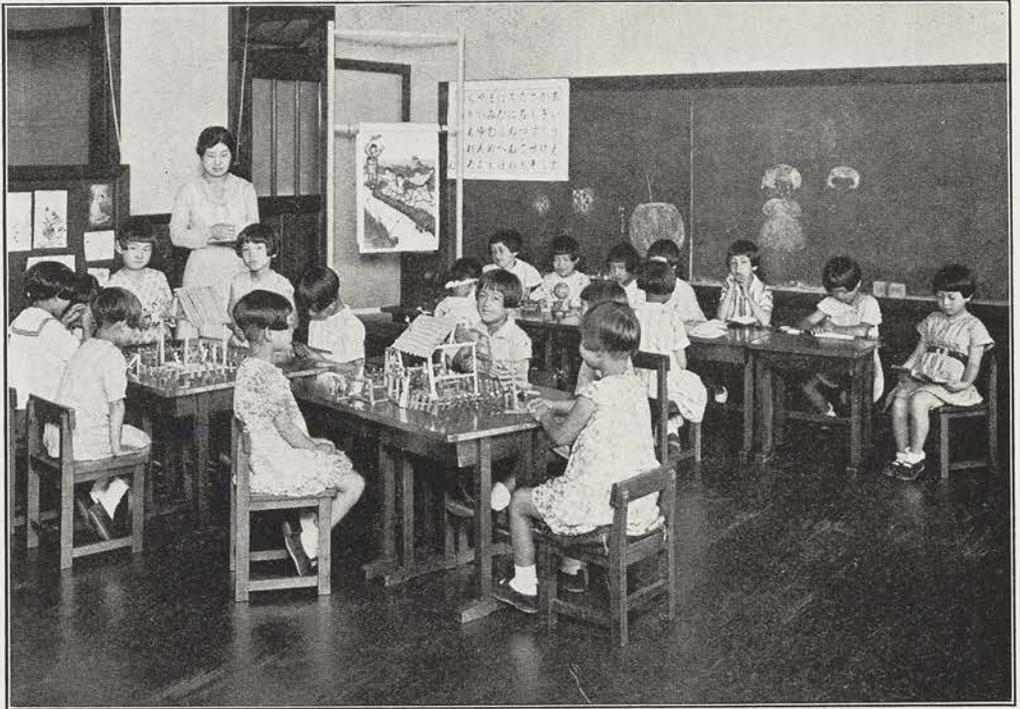
St. Ann's Mission to the Mexicans of El Paso, Texas, in charge of Aline M. Conrad, brings abundant life to children



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The chapel of St. Margaret's School, Tokyo, where these children are in the second-year primary class, was a gift from the 1928 U.T.O.

(Right) Convalescent and ready to leave St. Luke's Hospital, Shanghai, because part of the U.T.O. is used to send doctors and nurses to China





The operating room in Manila's best hospital—St. Luke's. Lillian Weiser, superintendent of nurses, is supported by the U.T.O.



(Left) Miss Bessie B. Blacknall, missionary at St. Mark's Mission, Nenana, Alaska, helps the school girls prepare the vegetable and flower garden

A Meditation on the United Thank Offering by Grace Lindley

IN THE UNITED THANK OFFERING are lives and buildings and prayers and money. Each provides a subject for meditation, but for the present let us take the last and think of it in its sacramental aspect. We are often told that money is sacramental and there is a sense in which it is possible to think of this offering as a sacrament of all offerings of money for it is rather easy to mark this one with the marks we should like to stamp upon them all. And because the outward part of a sacrament may be a very simple, ordinary thing and yet represent a very great and high thing, it may not be too far fetched to let the United Thank Offering lead our thoughts to a great offering made centuries ago.

If we like an extra reason for so linking the two, we may remember that the United Thank Offering exists because of the direction in the Prayer Book that at a certain time in the Service of the Holy Communion offerings shall be "reverently" brought and "humbly" presented and placed "upon the Holy Table," while two of the sentences which may be used at that time come from that far back event when offerings were made for the temple built in Solomon's reign.

It is an interesting and stirring picture which the old chronicler gives. David, now nearing the end of his life, calls together the leaders of his people and tells them of a longing he had cherished and had had to relinquish, but which his son should carry out. "I had in my heart," says David, "to build an house of rest for the ark of the covenant of the Lord . . . but God said unto me, Thou shalt not build an house for my name, because thou hast been a man of war, and hast shed blood." But then turning to his young son the king says, "The Lord hath chosen thee to build an house for the sanctuary: be strong, and do it." It was to be a "great" work, "not for man, but for the Lord God," and David had prepared with all his "might" gifts not only as king but personal ones as well and having done that he had a right to ask, "Who then is willing to consecrate his service this day unto the Lord?"

The answer was that they "offered willingly." That being so their gifts could be made a great act of adoration and so "David blessed the Lord before all the congregation," and said, "Blessed be thou, Lord God of Israel our father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine: thine is the kingdom, O Lord, and thou art exalted as head above all." There was a characteristic of this offering which was intensely

vivid to David that day. After all how was such an act possible? So David cries, "But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee."

The temple was to be a meeting place between God and man or more truly it was an outward sign that the God whom "heaven and the heaven of heavens cannot contain" yet dwells with man. So today, slowly, terribly slowly at times, we are building the temple, and while some among us can give royally, we all can give willingly; and yet even that we cannot do of ourselves. Even the desire to give must be given us by God. Offerings themselves are a sacrament of the grace of God.

There is a lovely illustration of this in connection with the United Thank Offering. After one of the Corporate Communion at which the Offering was made someone said to Mrs. Richard H. Soule, "You must be the proudest woman in the Church today." And she answered, "No, I am not proud. I am glad that God could make the suggestion through me but if He could not have used me He would have put the idea in someone else's heart."

Let us take this United Thank Offering of ours and lift it up into being an outward and visible sign of our privilege in sharing the great purpose of God, an outward sign of His grace in us, and an outward sign of our joy in His service. It is written of the consecration of that early temple that the people went back to their homes "glad and merry in heart."

In the United Thank Offering we say to God: All things come of Thee, O Lord.

In the United Thank Offering we say of our gift: Of Thine own have we given Thee.

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LET US GIVE THANKS that we may work with God to make this world into His Temple.

Let us give thanks that even material things can be used in that work.

Let us give thanks that His grace stirs us to give a united thank offering.

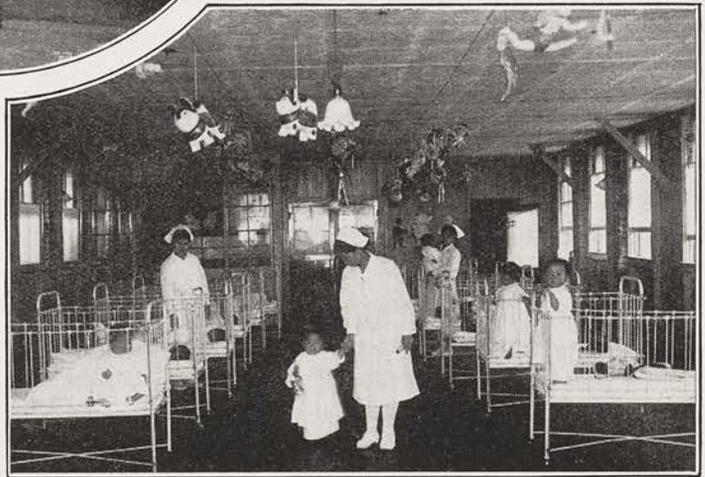
Let us pray that the United Thank Offering of 1937 may be worthy of His acceptance.

Let us pray for true gratitude and for real merriment.



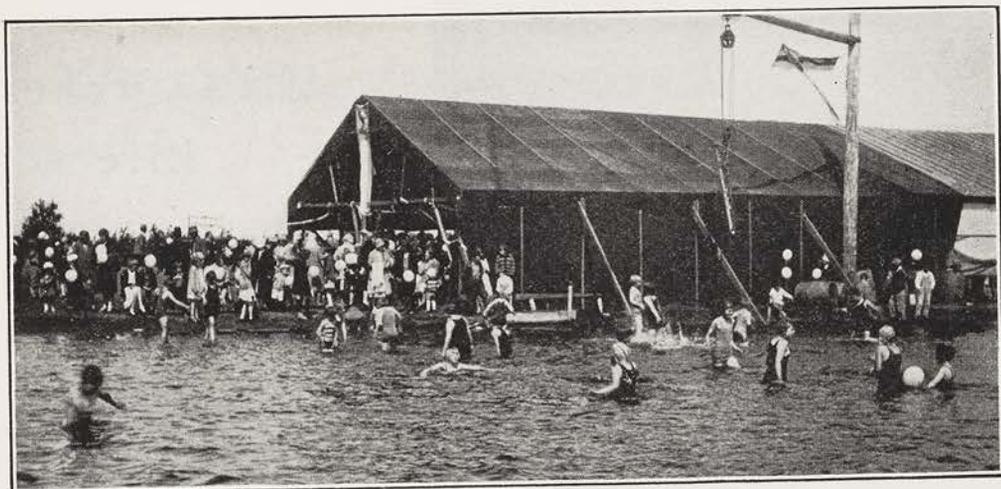
This lovely church at Delray Beach, Florida, is evidence of the care with which U.T.O. grants for buildings are made

Perhaps nowhere is the Church's ministry to children shown more graphically than in St. Luke's Hospital, Tokyo



Indians of Little Eagle, South Dakota, gather for the consecration of their chapel given by U.T.O.





All Saints' Mission, Anchorage, Alaska, enjoys a picnic at Lake Spennard. Its new parish hall was a gift from the U.T.O.



Both legs broken, this Chinese boy finds help for his physical need in St. Luke's Hospital, Shanghai



Navajo children of northeastern Arizona find a happy Christian home at the Mission of the Good Shepherd, Fort Defiance



U.T.O. Takes More Abundant Life to Many Lands

(Left) Missionaries, especially women, give their lives to the Southern Mountains that children may have abundant life

In the Mountain Province of the Philippines where these Bontoc Igorots live, the U.T.O. maintains three workers



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(Right) Mrs. C. H. C. Sergel (left), headmistress of St. Margaret's School, Pelotas, Brazil, inspects building given by U.T.O.

The 1931 U.T.O. contributed to the equipment of Iolani School, Honolulu, by erecting a house for the headmaster



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Church women of the Diocese of Anking have two-day conference on women's work (see page 393). Miss Marston is in first row, fourth from right



(Left) Miss Bernice A. Jansen at Sendai, Japan, is assisted in the training of teachers for the Church's kindergarten by these two Japanese associates

Women of the
where Join



Some alumnae of St. Agnes' School, Kyoto, including President and Secretary of the Woman's Auxiliary. Miss Hallie R. Williams is headmistress

(Right) In the Panama Canal Zone orphans find a happy Christian haven in the Children's Home at Ancon, where Miss Claire E. Ogden is the housemother

Church Every-
in the U.T.O.





A student conference meets at St. Margaret's House, Berkeley, California. Among the missionaries supported by the United Thank Offering are several workers on college campuses and the heads of four Church training centers



The Bishop of Nevada, the Rt. Rev. Thomas Jenkins (center rear), aided by a group of devoted women missionaries, many of whom are supported by the U.T.O., brings the Church to many neglected groups—isolated farm folk, Indians, and Japanese

Nurses' Guild to Observe Semicentennial

First organization of nurses in United States has through fifty years, made the Church real to many young women. Society has 2,500 members

By the Rev. Charles Henry Webb

Chaplain General, Guild of St. Barnabas

This is the fifth in a special series of articles on the work of the Coöperating Agencies. Next month, the sixth article in this series will tell of the Church Periodical Club.

1 1 1

THE FIRST AMERICAN association exclusively for nurses was created under the auspices of the Church. The Guild of St. Barnabas for Nurses, organized in Boston in 1886, is not only the oldest existing society of nurses, but is actually the first one organized in this country. Its semicentennial will be commemorated in Boston this year on October 31 and November 1.

In 1886,* trained nurses were few and unorganized. The profession, though as yet unknown in many smaller places, was represented by increasing groups in the larger cities. In Boston some of them came under the pastoral care of the Rev. Edward W. Osborne of the Church of St. John the Evangelist (afterward Bishop of Springfield). He knew of the Guild of St. Barnabas for Nurses, organized in England in 1876. He discussed the purposes and principles of this Guild with a few nurses in Boston, and the idea took root. On October 28, 1886, an American guild of the same name was organized in Boston and soon had branches in New York, Philadelphia, and Brooklyn. By 1892 there were ten branches with more than five hundred members.

The first purpose of the Guild is religious. Because of the demands of their calling, nurses are often for long periods

unable to attend church. Many of them, away from home, do not attach themselves to the church in their new location. There is always the danger of the loss of morale without the accustomed supports. The Guild was formed that the sense of association and fellowship might help in maintaining high ideals, the sense of vocation, the practice of prayer, loyalty to sacraments. Secondly, there was a social purpose of providing channels for introduction and social intercourse, possibilities of friendships, recreational opportunities, social relaxation, and entertainment. Associate members were sought, who would give time and effort in behalf of the nurses and help develop the organization.

In the fifty years that have passed, the Guild has been established in more than one hundred places, and has enrolled thousands of nurses. Some of these branches have died out, but most of the earliest branches are still extant and flourishing. The present actual paid-up membership numbers twenty-five hundred nurses; but there are doubtless as many more who, though officially lapsed, still regard themselves as members, and acknowledge allegiance to the principles of the Guild. Associate members have a different part to play now than in 1886: their sponsorship is hardly needed, for the usual social channels are open to nurses and the profession is well organized and ably directed. But there are still many ways in which those interested may help the Guild and its members. And surely the fundamental purpose of the Guild—the maintenance of personal religion and professional ethics—is as important today as ever.

*The first school in this country for the training of nurses was founded in 1872 at the New England Hospital for Women. The first in New York was started at Bellevue Hospital in 1873.

THE SPIRIT OF MISSIONS

Though started in the Episcopal Church, the Guild is not limited to Episcopalians. Any who are attracted by its ideals and its program are welcomed as members. The branch chaplains are all Episcopal clergymen, but many of them ask and obtain the aid of other ministers.

One notable activity of the Guild is the annual service for nurses held on the Sunday nearest Florence Nightingale's birthday (May 12) and known as the Nightingale Memorial Service. Begun in Orange, New Jersey, shortly after the War, with special thought of the nurses who gave their lives in the War, it has been taken up in many cities, and every year thousands of nurses assemble in uniform for this function. It was insti-

tuted, and is everywhere sponsored, by the Guild of St. Barnabas.

The program for the semicentennial is to begin with a business meeting of the Guild's National Council on Saturday, October 31, in the Diocesan House, Boston. On Sunday (All Saints' Day) there will be a Corporate Communion in St. Paul's Cathedral, and in the evening a public service in the Church of St. John the Evangelist, where the Guild originated. The Ven. Ernest J. Dennen, Archdeacon of Boston and Chaplain of the Boston branch of the Guild, is in charge of the local arrangements.

The national headquarters of the Guild are at St. John's Hospital, 480 Herkimer Street, Brooklyn, New York.

Some Well Known U.T.O. Facts

EVERY THREE YEARS (since 1889) at the time of the General Convention, the women of the Church, at a Corporate Communion, place their United Thank Offerings upon the golden alms-basin and offer them to Almighty God for His work throughout the world.

The United Thank Offering is given to the Church for the support of women workers in various missionary enterprises. This includes training, equipping, sending, and care when sick or disabled, together with a designated amount for buildings in the field.

The United Thank Offering increased from \$2,000 in 1889 to \$1,101,450.40 in 1928, and decreased to \$789,561.13 in 1934.

The United Thank Offering has erected more than a dozen school buildings which enable Indian, Negro, and Mountain boys and girls of our own country and boys and girls of other lands to receive preparation for lives of Christian service.

The Church has sent out under the United Thank Offering more than four hundred women workers, who have served as doctors, nurses, teachers, social workers, evangelists, student workers, and field secretaries.

The United Thank Offering supports one man in the field—the Rt. Rev. Peter T. Rowe, Bishop of Alaska, whose salary is provided from the income of the combined offerings of 1892 and 1895.

The owner of a United Thank Offering box has, through its use, a real opportunity for spiritual growth.

The Offering is generally gathered in the dioceses twice a year for doing so helps the parish treasurers to keep track of the boxes and replace those lost or destroyed, and it keeps the United Thank Offering before the owners of the boxes. The Offering gathers more interest if deposited twice a year. The Offering need not be limited to pennies. The "widow's mite" represented all she had.

If you wish to know the joy of owning and using a blue box you may secure one from your parish treasurer of the United Thank Offering.

A Layman Tells of His Religion

Address in Episcopal Church of the Air broadcast, August 16, over Columbia network emphasizes aspects of Christian discipleship today

By Clifford P. Morehouse

Editor, The Living Church

WE LAY PEOPLE do not talk very much about our religion. For some reason, that seems to be one of the most difficult things in the world for us to do. We suffer from a sort of spiritual shyness that ties our tongues when we try to discuss the deeper things of life. Yet if we honestly examine ourselves as to our deepest motives, we must admit that life itself has no meaning for us unless we value it in terms of our relationship with our fellowmen and with God. That relationship may be outside the Divine Law—a relationship of hate, of fear, of jealousy, of selfishness—or it may be within the Law—a relationship of love, of trust, of fellowship. Whatever it may be, it is fundamentally the most important thing in our lives. That is what Jesus Christ meant when he summarized the whole Divine Law in the two Great Commandments: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind, and thy neighbor as thyself."

We are called by the Church to take our parts in a great, united Forward Movement, to advance boldly under the guidance of the Holy Spirit and the banner of Christ the King. The keynote of our Forward Movement is Christian discipleship, the following of a living Person whom we proudly acknowl-

edge as our Leader and our God. This is nothing new. It is the same compelling motive that animated the apostles in the first days of the Christian Church. It is the force that led

St. Paul, the first foreign missionary, to travel the length and breadth of the Roman Empire to spread the Good News of a God who so loved the world that He gave His only Son to take human flesh upon Himself and show us what God is like. It has been the moving power of every saint and missionary in every age; of every martyr from St.

Stephen to the nameless Bishops, priests, ministers and laymen and women who have given their lives for Christ in Armenia, in Russia,

in China, in Mexico, and elsewhere in our own day. It is a sobering thought that probably more Christians have suffered death for their religion in the score of years since the World War than in the entire three hundred years known in history as the centuries of persecution. The same motive inspires hundreds of millions of plain men, women, and children, like you and me, who are trying to live honest Christian lives and to advance the Kingdom of God.

This Forward Movement, then, is not a call to something new but a new call to something timeless—Christian discipleship. I say a new call, because the same



MR. MOREHOUSE

THE SPIRIT OF MISSIONS

call has already been extended to us in baptism and in confirmation, and by receiving those sacraments we have definitely accepted that call for ourselves.

Christian discipleship is not something vague and indefinite. It meant something very specific to the early Christians, and it means something very specific today. The earliest, the briefest, and in many ways the best definition of it is to be found in the Book of Acts, "They continued stedfastly in the Apostles' doctrine and fellowship, in breaking of bread, and in prayers." Herein is the rule of life for the modern Christian:

1. "*They continued . . .*" But before they could continue, they must have begun. So the first word in the seven-fold rule of the Forward Movement is *Turn*. God has a definite purpose for you and me, as He had for the early disciples. It is for us to learn His purpose and try to do His will. If we turn to Him with this object, He will reveal His will to us.

2. "*They continued stedfastly.*" So, too, we must *follow* in the way of discipleship, not only on Sundays and in Church, but on every day, in every action of our lives. To be stedfast in our religion means to show forth the spirit of Christ in all things.

3. "*They continued . . . in the Apostles' doctrine.*" How can we intelligently follow if we do not know what our religion is all about? Doctrine is simply teaching; the teaching of the Church. We must *learn*, then, if our religion is to be more than blind superstition, or an accidental arrangement of our prejudices; learn by constant study of the Bible, the Prayer Book, our Church papers, and other religious literature.

4. "*They continued . . . in . . . fellowship.*" We are called upon not only to acknowledge God, but to *serve* Him—in our daily activities, in our contacts with others, both business and social, in our support of the Church's missions, in bringing others to know the joy of Christian discipleship. The world needs fellowship, among men and nations, today as never before.

5. "*They continued . . . in breaking of bread.*" *Worship* is the highest act of which humanity is capable, because it is the way by which we come into fellowship with God. The Holy Communion, the breaking of the Bread of Life, is the truest act of worship. In the Blessed Sacrament of the Altar, Almighty God gives us His very life; here the veil between the things of earth and the things of heaven is thinnest, and we can begin to gain some slight idea of the power of the love of God in our own lives.

6. ". . . and in prayers." Our Lord tells us to "*pray without ceasing*"; yet to most of us five minutes of more or less mechanical prayer before we tumble into bed seems almost more than anyone can expect of us. Why not reconsider this whole matter, and try to learn through our own experience what it really means to pray?

7. "*They continued stedfastly in the Apostles' doctrine and fellowship, in breaking of bread, and in prayers.*" The entire passage emphasizes *sharing* together, in a common life. "*Share*" is so much finer a word than "*give*." Parents do not merely give to their children; they share with them their home, their time, their worldly goods, their love. So it should be in God's family, the Church.

These, then, are the seven words of Christian discipleship: Turn, Follow, Learn, Pray, Serve, Worship, Share. You will find them on the cover of the leaflet *Forward—day by day*. And inside the leaflet are simple, helpful Bible readings, prayers, and meditations for every day. They have helped uncounted numbers of men and women. They can help you. Make the Forward manual your constant companion; read it every day and it will become one of your best friends.

BUT HOW ARE we to make our religion practical? How can we bring our Christian discipleship to bear in our busy lives?

We can begin in our own home, with our own family. Sometimes I wonder how people can expect orderly government or world peace, when they do not have peace

A LAYMAN TELLS OF HIS RELIGION

or order in their own homes. The family is the basic unit of society. If family life is a constant round of bickering and selfish strife, the message of God's love cannot enter in. How can a child learn that God is a loving Father, when his own parents are quarrelsome, quick-tempered, inconsiderate of each other and of their children? How can they learn the power of prayer, the beauty of worship, if they never see their parents at prayer, or go with them to church?

We must bring back into family life a definite recognition of the fact that the family owes its allegiance to Christ. If yours is a Christian home, make it look and feel like one. Religious pictures, a cross or crucifix on the wall, grace at meals, family prayers, a loving relationship between husband and wife, parents and children, the whole family at Church together on Sundays—these are the marks of a Christian home.

Then there is our parish and church life. Bishop Beecher once asked a supposedly Christian Indian whether he ever went to church. "Me big chief," replied the Indian. "Squaw and three papoose go to church; me sit in front of tepee, smoke pipe." In this day when irreligion and religious neglect are so widespread it is of the utmost importance for every Christian to bear witness to his faith by being in church every Sunday. If you have not been regular in your church attendance begin now, and continue next Sunday and the next, until church attendance becomes a firmer habit than church neglect.

But mere attendance at church is not enough. Take part in the religious and social activities of the parish, the community, and the diocese. They are your activities, because the parish church is the point at which you come into contact with the life and work of the Church throughout the world.

At a recent summer conference a group made up a list of Church diseases. Here are a few of them:

Who-am-I-tis. Symptoms: when asked to do something, the patient replies, "Who am I to do thus and so?"

Respectabilitis. Violent fear of showing some sort of religious emotion. A greater concern for "good taste" than for what is right or wrong.

Complaint behind the back. Violent disapproval of something expressed to everyone but the person concerned.

The cure for these diseases, and others like them, is the love of God and the way of Christian discipleship. Remember that "one with God is a majority."

Then there is the greatest of all fields for the exercise of Christian discipleship—the world. We hear much about a new social order, and many and diverse are the prescriptions that are offered for achieving it. But what we are concerned with as followers of Christ is not that our social order shall be new but that it shall be Christian. It is our concern that the kingdoms of the world shall become the Kingdom of God and of His Christ. The central petition of the Lord's Prayer is "Thy Kingdom come . . . on earth as it is in heaven." The Chinese Church personalizes this in the prayer: "Lord, revive Thy Church, beginning with me."

Let us not be ashamed of our religion. Let us not be so afraid of saying or doing the wrong thing that no one ever knows we have any religion. Open the window of your soul, and let the clear light of God's love illuminate every corner of it, and shine through you to lighten the lives of others.

Someone has said, "Any man who has a religion is bound to do one of two things with it. If it is not true, he must give it up; if it is true, he must give it away."

Let us live our religion and share it, proving its truth by giving it away to our family, our friends, yes, even our business associates and those we meet on the golf course or at the bridge table. That's your Christian discipleship. That's your Forward Movement and mine.

In an early issue—The Rev. Malcolm G. Dade of Detroit will write on the Church's work among Negroes in Michigan

Why Missions?

*An Answer for Today by Katharine C. Pierce**

I BELIEVE in Missions today because I do not want my sons to be killed in battle.

I want my grandson to grow up in a world that is fit to live in, with fair opportunities not only for him but for the boy in the next block.

I want to tell him the Christmas story and, when I see his eyes glowing with the thrill of the star and angels and the Baby in the manger, not to be obliged to add that the story is for him and his friends but not for millions of other little children who are so happy in their lives haunted by fears of evil spirits that we must not disturb their faith.

I want him to be well and warm and well fed, and not have to tell him that it is not his concern that the boys nearby are ill and cold and hungry.

Selfish personal reasons? Perhaps. But back of them there are principles taught us by our Saviour. I believe that Jesus is the Prince of Peace, and that the lives of His children are dearer to God than the defense of an imaginary line made by human beings for convenience in administration.

I can imagine my gentle Saviour in academic dress teaching us new truths and increasing our knowledge of the universe, or in a surgeon's gown healing our sicknesses, but I cannot imagine Him in a uniform leveling a gun at my neighbor or at me.

I believe that Christ came that we all might have abundant life and that "we" means not only our immediate neighbors and friends, but the people who live in less attractive parts of our cities and everywhere else in the world. If the social system were Christian, it would not

matter what other name might be attached to it, because everyone would have equal opportunity to live good and contented lives. Only in a Christian society can people know the difference between right and wrong, justice and injustice, good and evil.

I believe when we say "Our Father" we mean the Father of all mankind and that we are all equally dear in His sight unless perhaps there is something of the divine in human parents who care most for the child who needs them most. If that is true, how much we have to answer for in moving so slowly toward making this a Christian world.

I believe that when Jesus said: "Suffer little children to come unto Me" He meant it and that He included all children everywhere.

Finally, I believe in missions because it is not for us to choose which commands of our Master we should obey and which we should disregard. It seems shocking to suggest that we might be careless about "Do this" in the Holy Communion, but is it not equally shocking to be indifferent about taking the blessing of that service and all that it implies to those who do not know Him? Yet our duty is made perfectly clear in the story of the Good Samaritan—the foreigner who knew that his neighbor was the man whom he might serve.

EASTER SCHOOL for Igorot boys and girls in Baguio, P. I., recently received the tuition fees for two new pupils via Trans-Pacific Air Mail. A former pupil, now living in California, wanted his children, living in Baguio, to attend the school. He was late in making application and in order to make sure that his children would enter this term sent a money order for the half-yearly tuition by air mail.

*Mrs. Henry Hill Pierce of New York is chairman of the Woman's Auxiliary Executive Board and an associate member of the Forward Movement Commission.

Read a Book

Recommended by Eleanor K. Ober*

CONTEMPLATION applied to prayer, is perhaps a puzzling term. No doubt some of us think of it as a category reserved exclusively for saints and one that bears little upon lives in our modern world. The Rev. S. C. Hughson, O.H.C., in *Contemplative Prayer* (New York, Macmillan, \$2.25), however, convinces us that it is not the luxury of special souls; rather a path open to all "who are lovers of God and of their fellow men. . . It is a service of prayer to which every soul should aspire. It is a service in which love leads the soul to forget self and think only on God."

Father Hughson begins by considering prayer as the realization of God's Presence. Yet he says that sometimes "we set our minds upon a Presence rather than upon God." We should not want so much to be conscious of His Presence as conscious of Him. Suggested methods too often tend "to make us self-conscious of God, if we may be allowed the expression, instead of being conscious of Him."

In succeeding chapters Father Hughson characterizes differing methods of prayer, which in practice constantly criss-cross and dovetail. "Meditation," he quotes Bossuet as saying, "is very useful at the beginning of the spiritual life"—for meditation is our way of finding out about God. Contemplation by contrast consists not in "thinking about God but in experiencing Him. . . In the one there is a conscious seeking after truth through mental processes whereas in the other there is enjoyment of the truth we already possess. . . . Contemplation is concerned with the certainty of things, meditation with the investigation of

them. . . . Finally the whole life becomes a simple waiting upon God. The eye of the soul is opened toward God in a childlike gaze of love, thinking nought and reasoning nought but waiting in complete trust for Him to fill it with Himself." This attitude of soul can only be sustained by continual spiritual effort so no one need fear spiritual laziness. Only the pure in heart may see Him, yet the process of inner discipline involved in preparation is "a blessed exchange, not a dead sacrifice." A "happy exchange! That frees us from all our evil and brings us all our good."

Silence plays an important part also in the soul's capacity for contemplation. "To contemplate is to receive and it is impossible to receive the highest wisdom which is contemplation other than in a silent spirit." Walter Hilton says that the soul "prayeth not in that manner which it did before but in full great stillness of voice and softness of heart"—and S. Toesa that "the faculties are reluctant to stir."

The book abounds in quotations from masters of the devotional life. It is by no means merely analytical, rather eminently practical. There is special emphasis on the will and a warning against the deceptions of emotion. It shows a subtlety in dealing with difficulties which can only be gained in long and rich experience. And the author's habit of a holy life makes itself felt throughout the pages, for it is not only a book about contemplative prayer but a communication of the experience itself. Nor is one discouraged by the distance revealed. One is confirmed in what knowledge one has received already and drawn by a deep desire to know more. "The life of man," it has been said, "is the vision of God." Herein indeed the vision has been vouchsafed.

*Mrs. Beverly Ober is one of the younger Churchwomen of Maryland and a member of the Woman's Auxiliary Executive Board. Next month the Rt. Rev. Robert E. Campbell, O.H.C., retired Bishop of Liberia, will discuss *Christ in the Great Forest* by Felix Faure.

The Forward Movement

THE RT. REV. HENRY W. HOBSON, D.D., *Chairman*
223 West Seventh Street, Cincinnati, Ohio

THROUGHOUT the summer large numbers of Church people gathered in conferences and summer schools. Clergy and lay people, men and women, young and old, were seeking a deeper knowledge of God, of prayer, of God's word, of His plan for our world, how they may be of use to Him. They were seeking the strength which comes from fellowship with others of like purpose. For those who were privileged to attend these conferences they were times of vision and growth.

In some places definite training was given for those expecting to teach the National Council's mission study courses for the year, (1) Africa, and (2) The American Negro. Several conferences prepared leaders for the Forward Movement courses, *Why Be a Christian*, *Proving Prayer*, and *Religion in Family Life*. All the conferences equipped Church school teachers to be more efficient in their important task and trained members of the Woman's Auxiliary to go about their work of enlisting the womanhood of the Church in more intelligent and effective service as Christ's disciples. A few were distinctly for laymen and others were particularly aimed to train for young people's work.

The growth in the number and serious purpose of summer conferences and the increased attendance are parts of real forward movement for the Church. For it all we may thank God and follow in our prayers the many plans to help the Church to a new power which are to be carried out this fall and winter. Let those of us who have received this training not be discouraged if we meet inertia and indifference in the parish to which we return. Often we shall meet it but we can and must be living cells which will spread life, permeating the Church with knowledge and determination to

move forward. Gradually, if we do not lose heart, we may pass on to others an enthusiastic vision of that new and happier order of human life which Christ called the Kingdom of God.

During the fall many other smaller conferences will be meeting. These will be groups of clergy, of laymen, of laywomen. In them we will be seeking to know just what is the task Christ is giving His Church today; what our part in that task is, as individuals, as groups, as parishes, as dioceses. We want earnestly to know the best methods of accomplishing it.

These conferences may easily become futile, justifying the criticism that "we have too many conferences." Or they may be times of rich spiritual experience and growth. In arranging them let us bear certain things in mind. A large attendance is not necessary. In fact, large numbers may be a deterrent. The important thing is frankness and reality. We cannot go forward in more effective service in Christ's work except by beginning with ourselves. Frank facing of the reasons for our inefficiency, humility in acknowledging mistakes, an earnest effort to set up a worthy standard to follow, are the essential things. For the individual or the group, self-appraisal must come first. Then it is that God can speak to us and show us what to do and the way to do it. To us all in our conferences He says, "Repent ye," and then, "the Kingdom of God is at hand." It is usually better to separate conferences for the clergy, for laymen, for laywomen, for young people. Each group can talk more freely and frankly by itself. It is thus more likely to arrive somewhere in finding and carrying out the will of God. From such conferences begun and continued in a spirit of prayerful dependence upon God we may expect real results.

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

Annual Report for 1935 Now Available

THE CURRENT missionary situation will be canvassed and consideration be given to the very vital Every-Member Canvass of this fall at the meeting of the National Council which will be held in Church Missions House, New York, September 22-24.

AS THE RESULT of carefully organized coöperation directed by its Secretary, the Rev. Franklin J. Clark, the Annual Report of the National Council for 1935 has come from the press two months earlier than usual. Principal coöperation came from foreign missionary jurisdictions, their earlier reports greatly aiding the Department of Finance in the preparation of the detailed fiscal statements which distinguish this volume.

The Annual Report, least read of any publication of the Church, is once more a rich storehouse of missionary information. It leads one through the activities we know as Domestic Missions; gives in the language of the Bishops concerned an admirable picture of the status of our foreign work, and presents the whole range of activities directed by the National Council in terms of education and social service, at the same time reviewing the more practical activities of the supporting Departments of Finance, Publicity, and Field. To those who are interested in the financial problems of the Church there appear analyses of receipts with every source indicated and of expenditures in the most complete detail. Missionaries are made real and human in the alphabetical lists of all who thus are at work at home and abroad. The volume concludes with those of the Canons of the Church

having to do with the work of the Domestic and Foreign Missionary Society and the National Council.

Bishop Cook in his report which opens the volume sets the keynote when he declares that "The Church, like the State, has 'times that try men's souls.'" He describes the distressing results to the missionary organization and work of the Church from the cuts effected in the general Church budget by the Atlantic City General Convention. The difficulties of balancing even the Emergency Schedule in 1935 are recounted and tribute is paid to the few individuals who in that year by private gifts made such a result possible.

Of the situation in general the President of the National Council says:

The National Council should be regarded by the Church as a distributing agency to apply the gifts, coming from the Church, where they are most needed and opportunities are most promising for the growth of the Kingdom. If the Church wants this work done—well done—the whole situation in the world must be better understood, that the people of the Church may be inspired to give it more generous support.

A copy of the Report may be had, without cost, by application to The Book Store, 281 Fourth Avenue, New York, N. Y.

THE RT. REV. T. C. DARST, Bishop of East Carolina, has accepted an invitation from the Presiding Bishop to conduct the meditations which will precede the meeting of the House of Bishops to be held in Chicago, October 13-15, immediately preceding the celebration of the fiftieth anniversary of the Chicago Quadrilateral.

Domestic Missions

THE RT. REV. FREDERICK B. BARTLETT, D.D., *Executive Secretary*

ANOTHER RURAL missionary, the Director of Religious Education in the Missionary District of Eastern Oregon, says that her average annual mileage on Church business is ten thousand miles. She states that in traveling through her territory she makes as many calls on isolated families as time will permit and that they try to keep in touch with these people through correspondence, but that it would take the entire time of one person to "do the job" with the isolated thoroughly. Here are a few of the things that she does:

She makes the rounds of the district in the fall, meeting with young people's organizations; with teachers to plan the year's program for the Church schools and to help them select materials; with altar guilds and women's organizations; and trying to do whatever the missionary in charge thinks most necessary. These contacts are proving more and more valuable as the people feel that the Church is sending help to them in their more or less isolated locations. Three regional meetings for young people are held each fall; all the young people in each section meeting for a week-end conference. This worker, and the Bishop also, meet occasionally with about 125 young people from the small towns of Eastern Oregon who are attending the University or Agricultural College in the Diocese of Oregon. She adds:

Of course we lose most of these boys and girls, but the Church does not; so it is our ever endless task to meet and train new Churchmen who in time go off to the larger places, but, because of their Church affiliations take their places in the city churches.

So the work of the Church continues in our rural fields, and we look forward to the time when we may be able to send out many more missionaries to these people in the lonely places.

IN RESPONSE to a general inquiry concerning the duties of women workers one of them, Miss Aline M. Conrad who has been in charge of St. Anne's Mission, El Paso, Texas, for the past ten years, writes:

I run the clinics, dispense the drugs, give the anaesthetics, give the treatments, do some of the bedside nursing and supervise the rest of it, give rather cursory supervision to kindergarten and first grade (close supervision is no longer necessary as I have an excellent teacher), help with planning the club work and social activities, make home calls, do the buying, plan the meals and oversee the housekeeping, keep the books, and keep up the correspondence, work in the Church school, *et cetera*. Sometimes *et cetera* stands for such queer things that like the old lady in the nursery rhyme I feel like saying "This is none of I." I quite often work frantically in the garden and come back to my other duties a much better person.

This report, while a little more concise than some of the others, is a fair sample of the varied and strenuous programs carried out by our devoted missionaries.

ONE HUNDRED per cent attendance of the colored clergy and representatives from nearly all the missions marked the Negro Convocation of the Diocese of Mississippi, held early in July at the Redeemer Mission (the Rev. S. W. Foster, rector), Greenville. The Rt. Rev. Edward T. Demby, Suffragan Bishop of Arkansas for the colored race in Arkansas and the Province of the Southwest, was the guest of honor, and the Bishop and Bishop Coadjutor of Mississippi were present. Real progress during the year past was reported. A new mission has been established at St. Thomas, Columbus. Services are being held in a schoolhouse, but the people expect soon to purchase a suitable building. New work has been opened in Meridian, and the revival of the mission at Natchez is planned.

Foreign Missions

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

Across the Secretary's Desk

THE CHURCH OF ENGLAND missions in the Dioceses of Kobe, South Tokyo, and Hokkaido, Japan, have recently been strengthened by the appointment of three young English clergymen and one woman teacher.

BISHOP GRAVES has recently had the pleasure of receiving into the communion of the Church in the Diocese of Shanghai, an independent congregation in Shanghai of Mandarin-speaking people from North Kiangsu. They have been for a long time without a pastor and for the last six years the Rev. H. Y. Yao of St. Paul's Church has held services for them. This has resulted in the congregation sending in a formal request to the Synod to be received as a congregation of the Chung Hua Sheng Kung Hui with standing as a branch of St. Paul's Church. The congregation numbers about a hundred people. They will not receive any financial aid from the mission. What seems to have won them is the soundness of the Church's teaching and the stability which its system gives them.

WHAT OUGHT to be our answer to this "Appeal from Apayao" made by Pedro Delwasen, on behalf of his fellow tribesmen in the Philippine mountains?

In the name of the Apayao people I should like to bring to the attention of our dear missionaries that the Apayaos, being needy both spiritually and physically, pray "We wish to share in the blessings of Christianity through the Anglican Catholic Mission."

Throughout this wide sub-province there are Roman Catholic churches at only two places, namely, Kabugao, the capital, and Ripang. People from other places are left untouched, innocently ignorant about God. Like other people, the Apayaos are capable of becoming devout Christians, once the doctrine of Christianity is preached to them.

One thing might be done: parishes and individuals might increase their offerings sufficiently to make it possible for the National Council to make larger (instead of continually smaller) appropriations for the support of the Church's work in the Philippines, and thus enable Bishop Mosher to say to the Apayao people, "Yes, the Church will send you Christian messengers to tell you of the Way of Christ." Shall we, on all sides of the Secretary's Desk, pray that this call may be answered and that we may do our part in sending the answer?

BISHOP HUNTINGTON, in the *Anking News Letter* for June, shares with his staff some of the anxieties and difficulties that weigh upon him because of insufficient appropriations. He thought at the beginning of the year that the appropriation would be the same as for 1935. He explains the situation thus:

But there is always a joker in financial statements. Last year we were allowed to take the children's allowances for Chinese workers out of the gain on exchange. It came to \$9,525.60 Chinese currency. This year there is an appropriation of \$2,380 U. S., which will not pay the amount we had last year and really comes out of the appropriation so that instead of having \$1,989 more than we had last year we really have \$391 less. Really it is more than that as we have been obliged to reduce the children's allowances from \$2.70 C.C. a month for each child to \$2 C.C. There are also errors in the schedule in not reckoning advances in salary on account of length of service. So we are altogether considerably worse off than we were last year. We shall have to close certain schools and chapels and I do not like to. In the first place it is more or less a backward step. In the next place I have got to dismiss men many of whom have been working in the mission for many years and who have no way of earning a living. Jobs in China at the present time are as scarce as Tang paintings.

THE SPIRIT OF MISSIONS

ORDINARILY ONE does not take anonymous letters seriously. The letter printed below seems to justify an exception. One who has traveled on Alaskan rivers in a small boat can understand the gratitude of these nameless friends for the kindly fellowship extended to them. One realizes, too, that the experience of these two who "have returned to give thanks," has been shared by many others, who have enjoyed the hospitality of the men and women in charge of other missions in Alaska.

My partner and I, going down to the Yukon via the Tanana River in a small boat, stopped at Tanana Mission in charge of a Mr. and Mrs. Wilfred C. Files.

We wish to tell you of the treatment received at their hands. They left no stone unturned to make us comfortable after a swift and stormy trip of several days of rain and fast water—bad conditions. They put themselves, their little home and table at our service, going to great inconveniences. They are loved and respected by both natives and whites. All their time is put to the service of others. We never received more generous or kindly treatment. We attended a service conducted by Mr. Files

in St. Timothy's Church. It was attended by natives, about forty or fifty. The sermon was most appropriate, on St. John the Baptist, teaching the natives of his example of a man who lived on the bounty of the wilderness. Mr. Files is a small man physically, but he is building a fish wheel. He does much hard manual labor. Mrs. Files is nurse and is busy at all times for the welfare and health of the natives.

They are our ideal of what a missionary in this country should be. We have heard the most complimentary things of them and their superior, Bishop Bentley. This letter is written unknown to them by

Two Travelers on the Yukon River.

ON THE MORNING of June 13, the Rt. Rev. Frederick R. Graves confirmed a class and preached the sermon at All Saints' Church, Shanghai, one of the four self-supporting Chinese congregations in the city. In the evening he took the service and preached again at St. John's University Chapel. June 13 was the forty-third anniversary of Bishop Graves' consecration. He is now, in length of service, the senior Bishop of this Church in active service.

With Our Missionaries

CHINA—HANKOW

Annie J. Lowe sailed July 22, from Shanghai via the Barber-Wilhelmsen Line, on regular furlough.

CHINA—SHANGHAI

Bessie M. Sims sailed August 1 from Seattle on the *President Jefferson*, and arrived August 16 in Shanghai, after regular furlough.

M. Louise Reiley sailed August 1 from Los Angeles on the *Neil Maersk*, after regular furlough.

Dr. and Mrs. Harold H. Morris, and children, Evelyn and Christopher, sailed August 22 from Vancouver on the *Empress of Canada*, after regular furlough.

JAPAN—KYOTO

Cecelia Powell sailed June 23 from Kobe on the *Tatsuta Maru*, and arrived July 13 in San Francisco, on regular furlough.

Gertrude Summers sailed July 28 from Portland on the *General Lee*, and arrived in Kobe August 14, after regular furlough.

JAPAN—NORTH TOKYO

Douglas Overton sailed August 29 from Seattle on the *President McKinley*, to take up work in St. Paul's University, Tokyo.

JAPAN—TOHOKU

Gladys V. Gray sailed July 29 from Yokohama on the *Taiyo Maru*, and arrived August 15 in San Francisco, on regular furlough.

HONOLULU

The Rev. and Mrs. Joseph C. Mason and son sailed July 11 from Honolulu on the *Lurline*, and arrived July 16 in San Francisco. Reshipping on July 18 from Los Angeles on the *Virginia*, they arrived August 3 in New York.

PHILIPPINE ISLANDS

Georgie M. Brown sailed July 8 from Manila on the *President Coolidge* for Hongkong, en route to United States via England.

Eveline Diggs sailed July 6 from Manila on the *Empress of Asia* and arrived July 26 in Vancouver. She is retiring from active service in the field.

Winifred E. Mann sailed July 31 from Honolulu on the *Empress of Japan*, and arrived August 16 in Manila.

Catherine P. Cox sailed August 29 from Seattle on the *President McKinley*, for work in Brent School, Baguio.

H. Wilmot De Graff sailed August 29 from Los Angeles on the *Anna Maersk*, for work in Brent School, Baguio.

Religious Education

THE REV. D. A. MCGREGOR, PH.D., *Executive Secretary*

Toward Understanding Negro Americans

A Preface to Racial Understanding by Charles S. Johnson, Director of the Department of Social Science in Fisk University, Nashville, Tennessee (cloth \$1, paper 60 cents), has been selected as the general source book in the study of the American Negro during the coming season. Mr. Johnson's book is a vigorous study of contemporary Negro life and covers a wide field including the contribution of the missionary to Negro advancement, particularly in the field of education and social work. Altogether it is a book which every alert Churchman will want to read carefully and discuss thoughtfully.

Among books suitable for collateral reading which may be borrowed from the Church Missions House Library, or purchased from the Church Missions House Book Store, at the prices noted, are:

Adventure in Faith: The autobiographic story of St. Paul's School and James S. Russell. (Milwaukee, Morehouse, paper, 85 cents.)

Brown America: The story of a new race by Edwin R. Embree. (New York, Friendship Press, \$1.25.)

The Story of the American Negro by Ina Corinne Brown. (New York, Friendship Press, cloth \$1, paper 60 cents.)

Negro-White Adjustment by Paul E. Baker. (New York, Association Press, \$3.)

A Short History of the American Negro by Benjamin Brawley. (New York, Macmillan, \$2.)

The New Negro by Alain LeRoy Locke. (New York, Boni, \$5.)

Other useful books are commented upon in a bibliographical note to *A Preface to Racial Understanding* and in the leaders' manual, *Toward Understanding Negro Americans* by Leila Anderson and Esther Brown, which will be issued in September, (twenty-five cents). This

leaders' manual, prepared by secretaries of the Woman's Auxiliary, relates the study directly to the Church's work among the colored people of America. Other materials which groups studying the Negro American will find useful include:

The Negro Today. Free

Glimpses of Negro Americans. (New York, Federal Council, ten cents)

Map showing Negro population by States and schools of the American Church Institute for Negroes. (Size 22 x 34 inches, twenty-five cents)

The Church and the Negro: a unit in the Visual Service of the Department of Publicity, offering an address illustrated by new slides of the Church's ministry to colored people. Rental \$1 a use.

Pamphlets describing the work of the schools of the American Church Institute for Negroes may be secured from the Institute, 281 Fourth Avenue, New York, N. Y.

It will be noted that the general source books recommended on both the domestic (Negro) and foreign (Africa*) themes are general books prepared and issued by the Missionary Education Movement. This is done advisedly. These books present a broad picture of the general situation in a given field; they provide an understanding of the conditions under which the Church's work goes forward. Unless this background is understood it is impossible to see the Church's Mission in its proper perspective. They do not, however, tell the whole story and must be supplemented by the wealth of materials provided on the Church's own work in a particular field. No study will be adequate unless it embraces both these aspects, and it is hoped that all group leaders will give proper attention to both these elements in the study.

*See THE SPIRIT OF MISSIONS, May, 1936, p. 239, for a statement of available materials.

The Woman's Auxiliary

GRACE LINDLEY, LITT.D., *Executive Secretary*

MISS TOYO KUROKAWA, one of the oldest alumnae of St. Margaret's School, Tokyo, and now on the staff as personal counselor to the girls, sends a message to American Churchwomen:

I want to tell you how thankful we, the alumnae of St. Margaret's, are for what has been done for us by the Woman's Auxiliary and so many, many other kind friends of all the churches in America, giving us these new buildings and a lovely chapel (from the United Thank Offering of 1928), and for the tremendous help in supporting us still.

We earnestly pray that our school will fulfill its message for God's Kingdom to bring the girls to Christ, our Lord and Master, who is the Source of all strength. Please remember us in your prayers that we may be able to carry on this happiest and most precious work.

“WHY IS IT that the women of the Church in the United States are so generous? How do they raise enough money to be able to send so much abroad?” asked a Chinese priest. Surely part of the answer lies in the method of giving through the United Thank Offering. Generosity springs from gratitude; gratitude fosters sharing.

The United Thank Offering has become a channel through which the women of the Church in the Orient too can express their thanksgiving. The Igorot Branch of the Woman's Auxiliary in Bontoc has presented over twenty-five pesos as their part in the Offering during the past two years. In the Japanese Diocese of Tokyo ten per cent of the offering given each spring and fall for the missionary work of the Church is given “in thankfulness to the Mother Churches in America and England.” The Women's Missionary Service League in China and the Woman's Auxiliary in Japan, in addition to carrying financial responsibilities for missionary work in Shensi, China; and among the Japanese in Formosa, Manchuria, and Saghalien, give toward the United Thank Offering of the women

of the Church in America. The Mothers' Meeting of the Hoikun Settlement in Tokyo, a group of women from homes of the most appalling poverty gave one yen, eighty-seven sen to the United Thank Offering last year. The foreign branches overseas, composed of missionaries and wives of American business and professional men, join in the Offering. On Ascension Day of this year the foreign branch in Tokyo gave its largest offering in years.

The women in the Orient were particularly pleased with the action of the last Triennial in voting that the United Thank Offering might be used for the training of Oriental women for the work of the Church. Already candidates for training are being suggested. When the first Chinese or Japanese woman receives a scholarship from the United Thank Offering, we shall have taken another significant step in making the Offering a mutually coöperative enterprise.

As we prepare to discuss the use of the money to be presented in Cincinnati in 1937, we should be more aware of the need for larger pensions for women missionaries. The retiring allowance is now so small that it is almost impossible for a woman to live on it in this country without additional help. Such a situation darkens the picture of the future for many missionaries, who nevertheless face it courageously without complaint.—

MARGARET I. MARSTON.

DEACONESS K. S. SHAW writes from Bontoc, Philippine Islands, that the new dormitory for girls at All Saints' Mission is at last in process of building. It will be recalled that an unused appropriation from the United Thank Offering of 1931 was designated in 1934 to construct a safe home for this group of devoted Igorot girls. They are hoping that this dormitory will be proof against fire, typhoons, and termites.

American Church Institute for Negroes

Auxiliary to the National Council

THE REV. ROBERT W. PATTON, D.D., *Director*

St. Augustine's College is Strategic Center

IT WAS AN inspired Christian statesmanship which foresaw the need for an institution for the training of leaders in the Church's work for Negroes and has given during the years since the founding of St. Augustine's College, Raleigh, North Carolina, the time, money, and service necessary for its present development. The fine campus and twenty substantial buildings of the only Church college for Negroes are outward evidences of its progress, especially during the past fifteen years that it has been under the auspices of the Institute. Its students are attracted from twenty-five States, from Central America, the British West Indies, and Canada, while its graduates go far and wide to help in the advancement of their people.

The atmosphere of friendliness and courtesy which surrounds the college makes it a happy place to visit. The neatness, promptness, temperance, and gentle manners which are the goals of its discipline are as essential to the development of the personality of the students as are the carefully supervised studies and the sound physical training.

As one comes in contact with the faculty and the work of the students, the conviction deepens (I felt it deeply in my teaching in China) that God has not showed partiality in endowing some races of people with a keener mentality than other races, but that the difference, where a difference is noted, is rather one of opportunity. It is the Church's task to bring the abundant life to all and to give men everywhere the opportunity for the full development of all their God-given powers of spirit, mind, and body. The Church is doing such a work at St. Augustine's.

At a time when unemployment and consequent poverty is increasing restlessness and the principles of Communism

are spreading among the Negro race, the Church is called to strengthen its constructive and creative work for the upbuilding of the life and happiness of these fellow Americans. The Church has made a splendid start in the well-managed schools of the Institute, but it has still a long way to go in building up the spiritual, intellectual, and the numerical strength of its Negro membership. In some dioceses the communicant membership among colored people is very small in comparison with the population and with other Christian bodies. There is no more strategic way for the Church to go forward among the Negro people than by using to the full the fine opportunity already provided at Institute schools.

The same holds true for the work of the Bishop Tuttle Training School for Social Work, also in Raleigh. The young women trained in this school have the knowledge and skills obtained by the opportunity of study in any good school of social work plus something which other schools cannot give: something that comes from their life together in the atmosphere of a Church school and is very definitely the Christian spirit of gentle, loving service in the name of Christ. One sometimes hears the wonder expressed why these girls trained under the Church go in for social service work outside the Church. The answer is very simple. The girls want to go into Church work. When the Church is unable to use them they have to turn regretfully to other fields. But wherever they go they carry the Tuttle School spirit and their work is doubly helpful.—ARTHUR M. SHERMAN.



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General Theological Seminary Number

Historical Magazine

of the Protestant Episcopal Church

Contents for September, 1936

Foreword The Dean
Organization and Early Years Edward Rochie Hardy, Jr.
The Seminary and the Oxford Movement E. Clowes Chorley
Growth and Progress Since 1860 William W. Manross
The Library and American Church History Burton Scott Easton
Personalia Milo H. Gates

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