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CHRISTIAN SOCIAL SERVICE—WHAT IT MEANS

By the Rev. Charles N. Lathrop

*Executive Secretary, Department of Christian Social Service
of the National Council*

WHERE THE PRESIDENT MAY WORSHIP IN
THE BLACK HILLS

By the Right Rev. Hugh L. Burluson, S. T. D.

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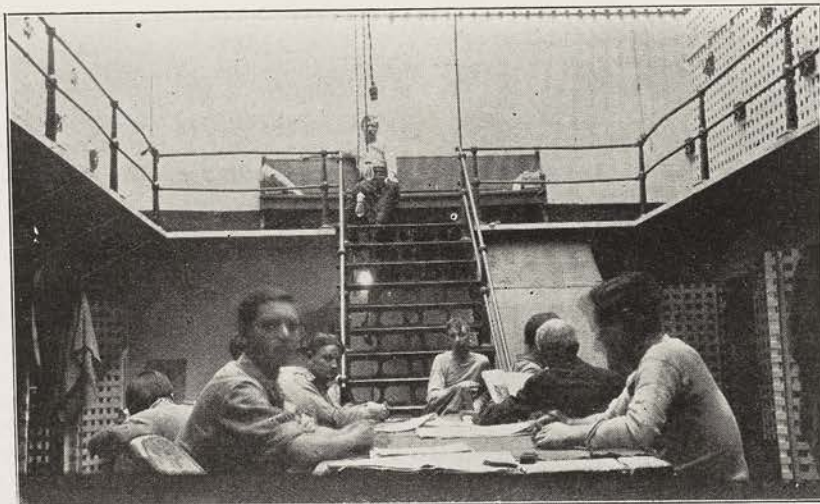
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A CHINESE CHRISTIAN SUFFERING FOR HIS FAITH

*The Rev. Dzung-mur Koeh bound and exposed to public derision before he was put in prison at Sungkiang.
(For translation of the Chinese characters see page 404)*



THE PIT OR "BULL PEN" OF A COUNTY JAIL
This is a better than usual pit. Most of them have no furniture. Here detained witnesses, first offenders and confirmed criminals spend their days together

Christian Social Service—What It Means

Ultimate Aim of Department and Three Practical Present-Day Projects Explained

By the Rev. Charles N. Lathrop

Executive Secretary of the Department of Christian Social Service of the National Council

The following article embodies the report made by the Secretary of the Department of Christian Social Service to the National Conference at Des Moines, Iowa, May 11, 1927.

THE only way the National Department of Christian Social Service can operate is through the diocesan Departments of Social Service. There is no other way. If the diocesan department is inactive then the work in the diocese comes to a standstill, for the national department has no power. There is not a word of authority in the Canons that invests the national department with any power. It can only promote and influence the social service activity in the eighty-seven diocesan departments of social service of the Church.

What is the primary goal, the great objective of the national department? I intend to give in a few words first its general aim and next three concrete practical objectives.

I. THE GENERAL AIM

The ultimate objective is to get the people in our parishes to accept a wider view of their Christian responsibility. This is not primarily activity. The Social Gospel is not primarily a department of Christian ethics. It is an inherent part of the Gospel and therefore an inherent part of all Christian teaching and action—everywhere and always. All the basic doctrines of the Church have inherent in them social facts. Ultimate success will be the recognition on the part of every earnest communicant of the social facts in his religion.

This is very distinctly a change from the kind of statement those interested in the Social Gospel have been accustomed to make. A great deal of "re-

forming" activity and thought has been in the hands of people who are interested in certain principles they find—or think they find—expressed in Our Lord's sayings as applied to modern social conditions, rather than in any doctrines of the Church. They have chosen the statements from Our Lord's sayings that appear to them as applicable, taken them apart from the context of Christian theology and applied them as their own desires and interests demanded. Many of them are perhaps Christians, certainly not Churchmen; or if Churchmen they make their own circle, feeling that their ethical enthusiasm has carried them far beyond the position of the Christian body. Like most enthusiastic idealists, they want short cuts to their immediate goal.

I want then to think over more carefully the thesis that I have presented, that the Social Gospel is an inherent part of our basic dogmas.

Perhaps it will be more clear if I present it through the case of a rich man converted to an intense devotion to Our Lord. He had always had association with the Church. I think he was at one time a vestryman. The Church had never really meant much to him, however. I do not know how it came about, but he rather suddenly came to a realization of Jesus Christ as his Master, and of God as the end and purpose of his life. He was confirmed and a few weeks after was out at a bridge party with his wife. She in the course of the evening violated every rule of scientific bridge and spoiled the evening. Next morning breakfast was fifteen minutes late, and he realized that he was going to miss his train. The temptation was greater than most of us are willing to admit. There is a freedom of expression in the average home, and there is no place where we more easily show our natural self at its worst. He did not do this. He acted as though his wife had played good bridge and breakfast was on time. In this action he was making his first

great social contribution. He was establishing *the unbreakable family*, a great need in our modern society.

His business was the manufacture of pipe. He had perhaps some 500 men in his employ. After his conversion it broke into his realization that every man working for him was "one for whom Christ died," that each was an end and never a means toward an end in himself. He immediately set upon developing a new relationship with his employees. I have not the space to follow out all the difficulties and discouragements and setbacks that he had to deal with, or his quiet work as a big brother to some jail men. I want rather to think over what was the real background for his conversion. He came to a realization of the "tender mercy" of God, as he fell in love with his Saviour. God, a living Person with whom he could make a living personal contact. In this fact we come face to face with Ultimate Reality. What is it we face? First, God the Father revealing himself through Jesus Christ as Love. Inherent here is the Doctrine of the Trinity, that is God, His Personality; He knows, He loves, He wills. That Personality finds its expression in personal relations in the Godhead. Personal relations mean willed relations, social relations. "It is the perfection of fellowship within the Godhead, a communion of unrestrained, reciprocal self-giving. God is Love, unfettered, absolute, or otherwise He could not be perfectly Personal and perfectly Social." We have here a standard of personal relations, the source and goal of all social work, the explanation of human society. Christian experience and Christian fellowship *in terms of the society of the Godhead* is, in my judgment, the only hope for a decent world.

We can work this great principle out in Our Lord's attitude. His life presents God—absolute Love—expressed toward every human being. He meets in every human relation this absolute Love. And he presents this attitude as

the example we must follow.

"Self-giving is of the character of God, and thus the only true law of personal and social life. Self-giving is the only secure tie between persons."

The Christian dogma asserts that this tie exists within the personal-social Being of the Deity. The result then will be an entirely revolutionary attitude toward the accepted social doctrines of this world. The fact must influence the relations of men in industry and commerce, and the relations of classes and nations. "The divine fellowship must control all the relations of its members." It must apply to every department of life, or else it must stultify itself in them. "The Church cannot claim to reveal the Blessed Trinity as the true ground of personal-social life, and permit her people to be perpetually organized in a system which denies any Christian principle. Either she must seek again, in some way, to realize her centricity and leadership in a society one and Catholic, or she must be content to suffer an ever-declining significance amongst the governing forces of the modern world."

This is a rather terrifying conclusion. I cannot see, however, that we can avoid it. And its practicality in business—in statesmanship—can be proved only as a sufficient proportion of those who are responsible can be brought to think about it and to do their utmost to apply it.

I must not delay you to work these principles out more completely. I have suggested what I mean. You will find them developed in a book by W. G. Peck, *The Divine Society*, published by the Student Christian Movement, London, England. It can be bought at the book store, 281 Fourth Avenue, New York, for \$2.00, and I suggest to those who are interested in Christian Social Service that they become acquainted with this book.

A number of conclusions that it seems to me are of interest come as the result: That the love of God and the love of your neighbor are not really



THE ONLY "EXERCISE" IN A COUNTY JAIL
Their problem is our opportunity

two commandments in Christianity: logically, yes; but morally *they are one*. St. John tried to say it. Consequently Christian social service, social work, the Social Gospel, are related to the First Commandment, and result from it.

Again the individual and society are also one, just as the Trinity is one. Human personality by itself is as grisly as Mahomet's Allah! It finds itself in human relations. We can logically think of God the Son, without God the Father, or God the Holy Spirit. We can logically think of the individual by himself. But the life of God the Son is in the Trinity; so the life of the individual is in social relations. Therefore, any consideration of the individual in religion as isolated by himself is a denial of the doctrine of the Trinity. Much of the history of the past five centuries has been unconsciously guilty of this denial and has tended to destroy the power of religion in human life.

Another fact emerges. Mysticism and social activity are and must be synthesized in Christianity. You shut the door noiselessly in leaving the poor alcoholic because God, the Son, "Light

of Light, Very God of Very God" by Whom all things were made, was Incarnate.

II. PROJECTS THAT TEACH

I have tried to work out very sketchily the inherent implication to us in our social life of one great doctrine of our religion. *Of course it results immediately in activities.* The reason why the Apostles became active as missionaries was not primarily because Our Lord told them to be missionaries. It was because they were so utterly in love with Him that they looked at Him and in Him looked at their human brothers as He looked at them. "If any man would come after me, let him take up his Cross and follow me." So it is psychologically impossible for us to feel deeply the relationship to Him without following Him. Following Him means acting, doing things that imply a Cross. This works out into every department of life and creates the attitude of the Christian.

But, how am I going to get all this into the life of the Church?—to get the clergy and the people of the local parishes to accept this wider view of their Christian responsibility?

There is my problem. How am I going to meet it? I have to convert people. I have to convert leaders. The work must develop from the parish. It must grow *from* the local group. My problem is about what Our Lord had to meet. And I have about adopted His methods.

First, we have to teach through activities. We have to supply *projects that teach*. For instance, the social activities of the community are not only methods of doing good. They are also means by which the person doing the good learns—or ought to learn—the problems, the injustices, the needs of the community, and gets more and more an intelligent conviction of his responsibility in a community as a Christian.

We meet in this connection what I

call the ameliorative activities. The first project presented therefore is social work in community organization. It is not new, it has always existed in the Church. The Charity Organization of the Church once upon a time expressed what is now done in community welfare organizations. There has been in the last generation a revolution in the method of expression. Social work in community activities is the re-crystallization after a revolution. Through these activities the Church must now make its expression in what used to be known as "charity". Case work is the last step it seems to me. The people of the parish must accept their duties in relating themselves to these organizations and in recognizing their responsibility to all community problems. These activities are a necessary result in life of the inherent social implications of doctrines, dogmas and creeds. It must be remembered, however, that they are only part. They are not the whole expression. They are, however, an important part, and must be done if the people of the Church are to live a Christian life.

The second project is the problem of the local jail. We have been suggesting this project for a number of years and we are beginning to get some activity in various parts of the country. For instance, I have a letter from a member of a parish in one of our southern cities. It reads:

The first meeting has been held and representatives from the Southern Methodist, Presbyterian U. S. A. and Southern, Roman Catholic, Baptist, and our own Churches are during this month visiting both our county and city jails, and bringing reports of conditions to our next meeting to be held May 12th.

I have appreciated your pamphlet and see that the work is not to be done hurriedly, but slowly and constructively, and I am so hoping that our St. John and St. James churches will, with the help of the Y. W. C. A. Industrial Committee, which is responsible for our study, prove ourselves worthy of the task ahead of us.

We have in our county jails 600,000 men, according to the census of 1923.



NOTHING TO DO FOR SIXTY DAYS

In the city or county jail he is getting his first taste of loss of freedom. Can we help him to "find himself" in this new experience?

In the lock-ups of the city, town and village there are probably 900,000 more. The local jail as a reformatory institution has a greater opportunity than any other state institution. To this jail comes every person charged with crime. Every young man, the first time he has ever been in jail, ever been accused by the state, lands in the city or county jail. He hears the steel doors clang and realizes that for the first time in his life he has lost his liberty. Certainly at this juncture the state, the Church, every reformatory organization of the community, ought to bring its influence to bear, to re-establish this young man in his proper social life. He needs help and he knows it.

Apparently, however, nobody else knows it. When he hears the steel door slam behind him he awakens to the realization that he has a dozen, more or less, companions. He has been

thrown into a gangway, which is the walk between cells (three or four on either side), all together holding some twelve or fourteen men. The cells are placed inside a building so that there is a wide space between the cell-block and the wall where the windows are. Consequently the gangway where he is has no natural light. It is lighted always by artificial light. It has no immediate inlet of fresh air. The group is apt to be the off-scouring of the city streets. The members have nothing to do except to sit on the floor and play cards and swap stories; and the boy for the first time put in jail, day and night, day after day, with no one else excepting this group to meet and talk to, naturally develops a feeling of loyalty to these men in the same position with him. They make a solid group. All the rest of the world is cut away. All that is left for him is the group of men in his gangway. And the compan-

ionship is not for a few hours; it is for day after day after day, with no direct sunlight, with no outside fresh air, with nothing to do, with no exercise, often for months at a time. Can any system be more fitted to make a criminal class? And we remember that over a million people every year are held in our lock-ups and county jails, and carry away what they learn there.

The department intends to press this project as aggressively as it can. We have a letter from Bishop Lawrence of Massachusetts which encourages us to undertake this project. He writes as follows:

I was very glad to hear you say the other day that the Social Service Commission was urging the local parishes to take up the problem of the local jail. It is more and more amazing to me the way in which the American people, who are on the whole kind and wish to be just, will forget men and women and children when they have once been arrested or even held for witnesses, and allow them to be placed in jails and detention houses which are a disgrace and a menace to the communities. I said to a lawyer a year or two ago that I would like to drop my job and stump the state for better jail and prison conditions. He answered, "If you will drop your job, I will drop mine, and we will go together." The fault, as is usually the case, is not so much with the officers as with the people. To my mind there is no better practical work for our Social Service Commission, and indeed for any other social service commission, than that of rebuilding public sentiment for the improvement of the local jails, which will gradually be felt in the jails and prisons for worse offenders.

The third project is the county poor house. There are some 2,000 institutions of this kind in the counties of the United States. There are some 86,000 inmates. In the last year three studies have been published on these poor houses. They have covered all the states of the union and from them you can find out the conditions of the poor houses in the state where you come from. The department will send these three books gratis to any member of a social service department who will write for them. They will give you

the information that you need in your own diocese for your own work. They are *The American Poor House and Its Inmates*, by Harry C. Evans; *Paupers in Almshouses*, U. S. Census Bureau, and *The Cost of American Almshouses*, by Estelle M. Stewart, U. S. Department of Labor.

I commend these three projects:

- (1) The community social work and activities in the town in which the parish is placed.
- (2) The local jail.
- (3) The poor farm.

The department urges the coöperation of the diocesan departments in presenting to the parishes these three projects, of course realizing that the one fitting best the conditions is the one that they should choose. We need, however, continually to remember that the project itself, while important, is always a means to an end. It is the means by which the person doing the good learns, or ought to learn, the problems, the injustices, the needs of his community and get more and more an intelligent conviction of his responsibility in his community as a Christian. One of the cankers at the heart of much Christian living is the effort to surround oneself with people at least as comfortable and well to do and to know nothing of our brothers and sisters who are less fortunate through poverty, sickness or sin. It is part of the Christian life to suffer in helpful sympathy with those who are troubled, either in body or mind.

When the mass of Christian people undertake this part of the Christian life they will go further and use their efforts to correct the social maladjustments that result in this suffering.

(A study of the Lord's Prayer, phrase by phrase, from the point of view of its social teaching, has been written by the Rev. Charles N. Lathrop for the Sanctuary page of this issue.—ED.)

Seventh Social Service Conference the Best

Leaders at Des Moines Discuss Social Thought and Social Action

THE ordinary man or woman who finds himself or herself registering as a member of the annual Church Conference on Social Service and the National Conference of Social Work, which this year met in Des Moines in May, is apt to feel at first very like "a fish in a forest." The fifty-page program of the Social Work Conference bristles with appalling subjects such as "Should the Present Tendency to Place a Larger Share of the Relief Total on the Public Department be Combated or Encouraged and Why?" Lecturers and leaders have titles which contain ten or more words, and the air is blue with a specialized vocabulary, "the superannuated child," "educational deviates," "the illegitimacy luncheon," "publicity methods' dinners."

Even the leaflet of the Church Conference is a little formidable with its abstract announcements about "provincial organization," "community agencies" and "social-mindedness." But two things are quickly learned, that however long it takes to tell who a lecturer is, he may still be human; and that language is only wrapping paper inside of which are the liveliest subjects of immediate concern to anyone really alive in the world today. This is worth remembering because there are certainly many Church people who could afford both the time and the money to attend next year's conference, in Memphis, in May, and they

would find it unexpectedly useful.

Members of the National Conference of Social Work find that morning and evening meetings are as much as their human frames can bear. Churchmen are made of sterner stuff, and the Church Social Service Conference dovetails its sessions into the free afternoons, so its members have: the Holy

Communion at 7:30; sessions of the Social Work Conference from 9 to 1; a Church luncheon with a speaker at 1; Church Conference sessions from 2 to 5:30; probably a dinner meeting; and a long mass meeting of the Social Work Conference at night. The Church Conference lasts only four days so it is not as bad as it sounds.

The immediate contact which every man and woman has with the problems dealt with in "social work" was emphasized by the first speaker who ad-



THE VERY REV. HOWARD CHANDLER
ROBBINS, D.D.

*Dean of the Cathedral of St. John the
Divine, New York, and Chaplain of the
Conference*

ressed the Church Conference, Dr. John A. Lapp, president of the Social Work Conference. Few people realize the broad social aspect of poverty or the price that we pay for it. There are twelve million people in this country who receive some form of relief or are precariously close to needing it. This cost three billion dollars in the United States last year. More than 90 percent of these people are in need through causes which cannot be controlled by individuals or by small groups, causes such as sickness, war, insanity, unemployment, the fixing of wages accord-



THE REV. HAROLD HOLT
Assistant Secretary of the Department of Christian Social Service

ing to supply and demand of commodities rather than according to the cost of living.

Our failure to realize this vast extent of social distress makes us blind to the existence of great evils and creates a disastrous attitude of mind in us. Conditions are not growing worse, nor are they beyond cure. Bad as they are in every respect, there is sufficient evidence to show that they are improving, but there is too much fear of facing established facts.

Modern scientific social work has been shown to pay, to get results. Dr. Lapp begged that we do more to make it understood by those who are not professional social workers, that everyone do all that is possible to clarify public thinking in its great enterprises. There must be mobilized a greater social force to bring about the desired improvement in conditions under which we live.

Twelve great divisions of the Social Work Conference discuss specific problems, prison reform, mental hygiene, immigration, playgrounds, community

chest, etc., etc. The Church Conference gets behind all this to discuss the motive for social work, the relation of the Church to it, and especially the task which is the fundamental aim of the Social Service Department, to develop in all our Church people the sense of responsibility for community welfare and to get them working for it.

Three papers, which should be read in full when the Conference Proceedings are printed, described actual work which has been done to this end. Mr. George R. Bedinger described the effective social service activity in the Third Province. Provincial organization has really begun to function, both here and in other Provinces of comparatively small area. The Rev. Charles H. Brady of Denver and the Rev. J. C. H. Sauber of Pittsburgh, whose paper was read in his absence, presented definite accomplishments in their respective dioceses, and the Rev. Harold Holt, now assistant secretary of the Department, described specific undertakings from his own parish experience.

In these sessions, as in the others, experienced social workers, both clergy and lay people, made valuable contributions to the discussion.

Social Service as the inevitable and inseparable outcome of Christian faith was the central idea of Dean Lathrop's annual statement. (See page 389 of this issue).

The whole relation of the Church to professional social work is a subject full of interest for discussion. The development of scientific social work by a vast number of community, state and federal organizations is making it easier, or at least safer, to arouse both in clergy and lay people the desire to develop better social conditions because there are now so many helpful agencies to turn to, and so much technique of proved value to draw upon. This was made clear in the discussion following the first sessions. It was repeatedly emphasized that social workers and clergy need to become acquainted with each other and to learn of each other's resources. One rector has been giving

much of his time to relieving the material needs of some families, doing things for them that the family welfare agency of his town was entirely able and willing to do, and in the same period, the rector was not able, for lack of time, to visit several institutions of his town, to minister spiritually to the inmates.

A university professor (not a Churchman), Dr. Stuart Queen, presented the idea that religion, as he understood it, supplied no adequate motives for doing social work. The Conference agreed that the motives he presented were certainly inadequate, but felt that they did not represent religion. Dr. Queen outlined what may be described as a mechanistic conception of spiritual life. Sin and conversion are natural processes, not supernatural; standards of conduct are always relative; difficulties are to be eliminated by studying the cause and effect of natural processes, and social work is carried on not for "love" of those whom it helps, but rather to satisfy one's sporting instinct.

The Rev. E. S. White and a number of others replied to Dr. Queen's paper, suggesting among other things, that love implies an intelligent diagnosis of men's ills and the consequent treatment of them; that sin is the refusal of a Christian to mold his life after the example of his Lord; that modern social work agrees with the Christian belief in the value of the individual; that because we are all God's children we want as far as possible to enter into other men's lives, analyzing their difficulties and putting ourselves at their service. Dr. Queen was given the last word, but gallantly used it to summarize a number of points in which the two sides agreed. Mr. White's paper with Dr. Queen's will be found of much interest when the Proceedings of the Conference are published.

Dean Robbins, at the service on Saturday night, spoke of the sending out of the Seventy and their return (St. Luke x) as one of the most significant



THE REV. CHARLES N. LATHROP
Executive Secretary of the Department of Christian Social Service and President of Conference

passages for social workers, emphasizing the joyful confidence of our Lord. We may share His confidence as we share His life. Some social workers who are without this hope of final victory become depressed. With the best technique in the world we shall still fall short without our Lord Himself.

The "peaceful strife of science" as the moral equivalent of war was urged by Dean Robbins in his sermon on Sunday morning, at the final service of the Conference.

The names registered in the Church Conference, about 140 in all, were from more than thirty dioceses, including Maine, Florida, Texas, Louisiana, North Dakota, Arizona and California.

Officers of the Conference for the coming year are: Dean Lathrop, president; the Rev. Messrs. C. B. K. Weed of New Orleans and Cary Montague of Richmond, vice presidents; the Rev. LeRoy Burroughs of Ames, Iowa, secretary.

The Proceedings, which include the papers presented, will appear in printed form early in the fall.

Lenten Offering Reaches Highest Peak

Fifty Years of Splendid Effort by the Children of the Church Marked by Record Offering of \$549,416

WHEN the curtain rose, in the Philadelphia Academy of Music on the afternoon of Whitsunday, the people in the house saw the massed choirs in various robes of black or white or red, filling the stage back of a table-like altar on which were a cross and two great jars of red peonies. The people on the stage looked out and up at a throng of children and grown-ups who filled the orchestra and the three balconies. Led by a crucifer and choir boys, a procession of bishops and clergy, Missions House staff and others, entered and occupied seats across the front of the stage. Bishop Garland welcomed the gathering to the diocese in which the Lenten Offering was originated by John Marston fifty years ago. Bishop Murray made the principal address.

Creed and hymns are always inspiring in so great a gathering. The choirs were assisted by a Firemen's Band, at least one of whose members was so spellbound by the proceedings that he quite forgot to play. After the Creed and prayers twelve Negro students who have been singing in several cities, in connection with Dr. Patton's effort on behalf of the American Church Institute, sang two spirituals as their final appearance on their tour. It was particularly pleasant that the service should include this group which are so directly an outcome of the Church's work, and also that the young men themselves could share in the service and carry accounts of it to their schools at Fort Valley and Lawrenceville.

Then followed the reading of the amounts reported by the dioceses and districts. Nearly fifty had their own representatives there. The amounts reported by the others were announced by Miss Withers or Mr. Tompkins. It was a remarkable achievement that a

report was received from every diocese and district except Southern Virginia, China, Japan and the Canal Zone. Liberia, \$505, and Mexico, \$765, were among the reports that would have been cheered to the echo had there been any applause at all. The Dominican Republic, Haiti, Cuba, Porto Rico, Honolulu, the Philippines, Alaska were all on hand. So were the three flood dioceses, Arkansas, Mississippi and Louisiana. Pennsylvania was far in the lead with \$79,000. The total reported on June 5th was \$546,642, which has since been increased to \$549,416.41.

Bishop Overs' address occupied the difficult interval while the amounts were being added before the total was announced. The delightful laughter of the children all over the house was called forth by his stories of African life. He also called to mind the Liberian children who earn their offerings by shooting the birds off the rice fields all day long.

The service ended with prayers, a benediction and a hymn.

Credit is due to the Philadelphia committees for the arrangements and the success of the inspiring service. Some sixty members of the Pennsylvania Brotherhood of St. Andrew served as ushers. Two grandsons of Bishop Holly were there. He was the Negro Bishop of Haiti, consecrated in 1874. The grandsons are graduates of the Philadelphia Divinity School, soon to enter missionary service in their native land. Three generations of John Marston's family were present. Mr. E. Walter Roberts, for more than forty years assistant treasurer of the Domestic and Foreign Missionary Society, stood with Mr. Tompkins while the amounts were reported. Two boys from West Missouri were there who

LENTEN OFFERING REACHES HIGHEST PEAK

had never before been east of the Mississippi.

The House of Bishops meeting near by in New York the previous week made possible the attendance of ten or

fifteen bishops at this service, where they announced the amounts for their respective dioceses. Bishop Garland entertained the visitors at tea late in the afternoon.

BISHOP GARLAND'S ADDRESS

MY Reverend Fathers in God: My Brothers and Representatives of the Church Schools from all sections of our country and from lands beyond the sea:

As Bishop of Pennsylvania it is a great privilege to welcome you to the city of Philadelphia on this auspicious occasion. Our city played a great part in the founding of our republic, but we are no less proud of the record of Pennsylvania in the annals of our Church. In this old city our national Church was organized. Here our constitution was adopted and our Prayer Book revised. In this city the first missionary bishop was consecrated. Here our first missionary society was organized, and today we celebrate an event that, though small in its beginning, has meant much for the upbuilding of the Kingdom of God. Fifty years ago at Cynwyd there was a little church in a country district; today it is one of the leading parishes of our suburbs. That church had a faithful pastor, the Rev. Calvin C. Parker, a man who himself had been a missionary in the western part of our state in his early life. He believed, what we all believe today, that the only way to create a missionary spirit in the Church is to begin with the children and so he suggested to his superintendent the beginning of this Lenten Offering that the children over the land might make their offerings for the missionary work of the Church, a plan the superintendent of that church,



BISHOP GARLAND

John Marston, immediately inaugurated. Soon after it was taken up by Mr. George C. Thomas, superintendent of the Sunday School of the Church of the Holy Apostles, and from that day to this that parish has been the banner church in giving to the Lenten Offering.

I might give other names, but this is not a celebration of Pennsylvania, but of the National Church and I only mention at this time the

names of the three men who had most to do with the beginning of the children's Lenten Offering.

What that has meant to the Church others will doubtless tell you. It is only my duty to bid you a hearty welcome to the city of Philadelphia, and then to express the hope and prayer that on this day, when the Holy Spirit came in all the fullness of His grace, the spirit of missionary enthusiasm in the hearts of our children will soon create a similar missionary enthusiasm in the hearts of all our people so we may work and pray together for the upbuilding of the Kingdom of our God.

And now, Right Reverend Father in God, I present to you the representatives of our Church schools throughout our land and from countries near and far. You have before you those who will compose the future Church, and they are ready to listen to your words of encouragement and to receive your blessing.

BISHOP MURRAY'S ADDRESS

MY Dear Brethren in the Holy Catholic Church of God:

It is very meet and right that here today this gathering, which has started an epoch in the missionary history of our Church, should be in the diocese in which was originated, as you have just heard from its Bishop, one of the greatest movements not only for the Kingdom of God, but for the development of "life more abundant" in the history of the Church.

Not only so, but it is very meet and right that this gathering should be held in this diocese of Pennsylvania which, from the beginning of the life of our Church in this country under its present designation, has been an exponent of the purpose of the Church as proclaimed by its Founder, when He came to the earth, in order that the purpose of the Father, through organization, might be fulfilled, that purpose being the bringing back into the house of the Father of all children of that house who have wandered from it, and not only that, but the making of all people who might ever live on the face of the earth to be members of that family.

I have said this is an epochal gathering. There has never been anything like it in the history of our great Church before and there can never be anything to surpass it, no matter what the future may develop.

Today's celebration by the children reminds me that during the past fifty years of the life of our Church there have happened many things of notable significance. Among them will stand out the organization of the Woman's Auxiliary of the Church. In 1871 as you all know that organization fulfilled the prophecy declared by Isaiah, "Thou shalt be as a watered garden and like a spring of water whose wa-



BISHOP MURRAY

ters shall fail not."

Our children also had part in the fulfillment of that prophecy through their organization, which was begun so simply and yet so substantially and effectively fifty years ago in that little parish to which the Bishop of Pennsylvania has so beautifully referred.

In my judgment there has never been a moment in connection with the life of any organization, sacred or secular, that meant so much for the

welfare of that organization and for the effective accomplishment of its purposes as the establishment of the Lenten Offering of the children of the Church.

Within those six years, 1871-1877, there were brought together in the Church all ages from the cradle to those of mature years and from that day we have witnessed a union of earthly zeal and divine wisdom and grace in the wonderful results that have been accomplished in the life of the Church here and its extension throughout the world. Here we are today thanking God not only that His goodness and mercy have followed us all the days of our lives, but especially giving thanks to Him for a record which attains supremacy over all former years. It has not been a desultory, it has not been a chance happening or growth and development. It has been a development that has been progressive, onward and upward. It gives promise of an even greater future, past and present being only an earnest of that future by and through the sacrifice of the children of the Church.

Let me just for a moment give you the progressive development and growth; let me for a moment give you some of the figures that are presented

JUBILEE LENTEN OFFERING

in that wonderful growth of the Offering of the children of our Church.

Take for instance the first decade. From 1877 to 1886 the offering was \$155,191.85.

The second decade, 1887-1896, totalled \$535,531.11.

During the third decade, from 1897 to 1906, it was \$1,037,603.03.

During the fourth decade, from 1907 to 1916, \$1,626,355.86.

And during the fifth decade just closing, from 1917 to 1926, which does not include the 1927 Offering which is the beginning of the sixth decade, the Offering amounted to \$3,286,424.22, making a total in five decades or fifty years of

\$6,641,106.07.

The Kingdom of God cannot die. It is first a day and then a month, and then the full volume of a year.

We are here not only to memorialize, not only to do honor to those who began this great movement, not only to thank God for what has come to us through the inspiration of that moment, but to have devolve upon us a

personal responsibility to insure growth of the work they began, a continued expansion of achievement. The message of Christ to us today is contained in the words of his Apostle when that Apostle proclaimed the mandate to the people of God, not that you shall glorify in what anyone has done, but that you shall preach the Gospel in the regions beyond yours. Go out as if you were the individual representative to whom He delivered the mandate when He was on earth in human body and personality.

Shall we as individuals and then as the whole body of Christ meet this exhortation of the Apostle and make it the Gospel of Christ to us individually and collectively? Please God we will. Then it will be ours not only fifty years and fifty years and fifty years hence, but year by year we will realize that the promise of the Master, the fulfillment of which we memorialize today in the coming of the Spirit Himself in power, is being fully realized to the satisfaction of all people and that the glory of our Lord is covering us as the waters do cover the sea.

Jubilee Lenten Offering \$549,416

Record Total Presented at National Celebration Held in Philadelphia

THE following tables show the amounts given in each of the eight Provinces toward the Children's Jubilee Lenten Offering. The totals for 1926 are presented also for purpose of comparison. Needless to say the total, \$549,416.41, an increase of \$56,628.48 over 1926, represents the greatest sum ever given by the children of the Church.

	1927	1926
PROVINCE 1		
Connecticut	\$ 19,624.39	\$ 17,126.00
Maine	1,841.14	1,748.93
Massachusetts	21,497.79	19,663.15
New Hampshire	1,403.54	1,326.55
Rhode Island	11,029.32	10,746.11

	1927	1926
Vermont	1,581.82	759.49
Western Mass.	4,405.99	4,390.08
	\$ 61,383.99	\$ 55,760.31

PROVINCE 2		
Albany	\$ 7,600.00	\$ 6,245.06
Central N. Y.	6,596.08	6,657.14
Long Island	14,369.27	15,926.38
Newark	23,757.50	22,364.94
New Jersey	11,985.49	11,097.81
New York	48,026.22	42,128.52
W. New York	11,500.58	9,896.27
Porto Rico	580.87	634.97
Haiti	100.00	50.01
	\$124,516.01	\$115,001.10

THE SPIRIT OF MISSIONS

	1927	1926		1927	1926
PROVINCE 3			South Dakota	3,889.37	4,288.91
Bethlehem	\$ 12,399.94	\$ 11,663.30	W. Nebraska	700.77	945.73
Delaware	6,173.49	5,518.76	Wyoming	1,400.00	1,308.85
Easton	3,500.00	3,321.15			
Erie	5,000.00	3,587.37		\$ 26,419.42	\$ 21,348.67
Harrisburg	3,334.20	3,734.18	PROVINCE 7		
Maryland	20,874.60	18,007.63	Arkansas	\$ 2,898.51	\$ 2,818.05
Pennsylvania	79,723.76	75,001.62	Dallas	4,016.33	3,844.41
Pittsburgh	11,786.03	10,200.28	Kansas	1,594.20	1,900.04
So. Virginia	1,500.00	1,601.76	Missouri	4,005.10	3,406.80
So. W. Virginia	5,929.41	5,900.00	Texas	3,052.56	1,213.08
Virginia	15,430.14	8,481.38	West Missouri	1,987.14	1,767.26
Washington	8,766.14	7,205.65	West Texas	1,807.70	1,587.84
West Virginia	2,545.85	2,259.75	New Mexico	1,001.85	539.95
	\$176,963.56	\$156,482.83	North Texas	733.33	951.26
			Oklahoma	1,771.68	1,742.17
PROVINCE 4			Salina	216.10	403.45
Alabama	\$ 4,864.51	\$ 4,254.48		\$ 23,084.50	\$ 20,174.31
Atlanta	2,849.24	2,896.00	PROVINCE 8		
E. Carolina	5,278.25	4,836.51	California	\$ 2,689.70	\$ 2,242.86
Florida	3,858.87	3,179.79	Los Angeles	10,014.48	8,172.85
Georgia	2,232.36	2,374.69	Olympia	2,309.62	1,662.44
Kentucky	3,986.91	3,374.32	Oregon	3,007.97	3,161.60
Lexington	1,911.80	1,983.03	Sacramento	1,021.22	1,224.57
Louisiana	3,600.04	3,556.21	Alaska	399.50	558.67
Mississippi	812.33	1,701.84	Arizona	966.00	368.63
North Carolina	6,979.02	7,200.00	East. Oregon	821.72	834.91
South Carolina	1,540.91	1,451.58	Honolulu	2,300.00	2,770.53
South Florida	4,023.83	3,784.56	Idaho	1,715.27	1,717.76
Tennessee	4,961.65	4,580.00	Nevada	319.54	365.98
U. So. Carolina	5,234.40	4,937.89	San Joaquin	576.38	765.98
W. No. Carolina	2,131.00	1,727.72	Spokane	2,163.96	1,068.14
Canal Zone			Philippines	52.48	5.16
	\$ 54,265.12	\$ 51,838.62	Utah	658.47	552.26
				\$ 29,016.31	\$ 25,472.34
PROVINCE 5			FOREIGN		
Chicago	\$ 11,646.45	\$ 9,904.04	Cuba	\$ 513.17	\$ 174.03
Fond du Lac	1,419.99	1,661.46	Liberia	505.00	119.00
Indianapolis	945.43	924.21	Mexico	765.63	86.40
Marquette	702.95	805.86	Dominican Republic	154.24	
Michigan	9,491.00	9,524.83	France (Paris)	100.00	
Milwaukee	2,628.01	2,799.23			
No. Indiana	2,941.76	1,859.01		\$ 2,038.04	\$ 379.43
Ohio	7,700.00	5,835.03	Cash	\$ 404.12	
Quincy	529.06	472.22			
Southern Ohio	8,230.79	7,186.29	OFFERINGS BY PROVINCES		
Springfield	1,391.52	1,110.06	PROVINCE 1	\$ 61,383.99	\$ 55,760.31
West. Michigan	3,698.38	4,247.39	" 2	124,516.01	115,001.10
	\$ 51,325.34	\$ 46,329.63	" 3	176,963.56	156,482.83
PROVINCE 6			" 4	54,265.12	51,838.62
Colorado	\$ 5,385.76	\$ 5,841.76	" 5	51,325.34	46,329.63
Duluth	1,388.56	1,177.89	" 6	26,419.42	21,348.67
Iowa	2,201.14	1,668.67	" 7	23,084.50	20,174.31
Minnesota	5,400.00	1,025.01	" 8	29,016.31	25,472.34
Montana	2,065.65	2,376.30	FOREIGN	2,038.04	379.43
Nebraska	3,025.77	1,615.55	China, Japan and		
North Dakota	962.40	1,100.00	Miscellaneous Cash..	404.12	
				\$549,416.41	\$492,787.93

Offerings That Stir the Heart

A Staggering Load of Cents and Half Cents from Lands Abroad

By Frances H. Withers

Secretary for Service Program, Department of Religious Education of the National Council

THE Presentation Service of the Jubilee Lenten Offering has passed into history. No one who was privileged to attend will ever forget the occasion, but I am thinking just now of the hundreds, yes, thousands of boys and girls of other races and tongues who had not this privilege, whose efforts in making the occasion possible were as great as if not greater than those who were actually present in the Academy of Music, Philadelphia, on June 5.

Bishop Carson tells the story of his black boys and girls in Haiti, who, for the first time, gathered their half-cents until the offering amounted to \$100.00. Did you ever see or hold a Lenten Offering composed mainly of half-cents? Archdeacon Wyllie of the Dominican Republic says that he staggered under the load after his boys and girls had presented their offerings! —*Half-Cents!* What a meaning can be read into these two words! When men and women earn twenty-five cents a day we realize the love and self-denial that went into the great offering of \$154.24.

I am thinking too of the boys and girls of troubled Mexico whose offering was \$765.63. What this money represents can only be appreciated by those who know conditions in Mexico. Bishop Creighton tells us that the offering stood for a tremendous effort on behalf of the children. This, he says, is especially true of the amount of money which came from missions among the natives where the majority of the people are very, very poor. Many of the parents of the children earn but forty cents a day. Thus, the offerings represent a very real sacrifice and devotion to the cause of Jesus Christ.

And what of Liberia? A similar story is told of the boys and girls. The pupils of Cape Mount Mission School denied themselves their luncheons all during Lent that they might give as their offering the money so saved.

Mr. Donovan tells us that he saw girls carry heavy loads of zinc roofing materials on their heads for the sake of earning a few cents. One small mission among the Kru people on the coast gave \$24.00. The united result of self-denial and labor gave the Church the sum of \$505.00.

God has called these people from superstition and darkness to a real faith in Christ and they have opened their hearts to Him and given their hands to His work. On the same day as the presentation in Philadelphia the first Lenten Offering Presentation Service that ever took place in Liberia was held in Trinity Church, Monrovia.

Alaska has taken part in the offering for many years yet there is always a thrill that comes through hearing of the unselfishness and devotion of the Esquimos and Indians to the cause of Christ Jesus. It is only by the greatest unselfishness that they can gather their cents together. Their full offering has not yet been reported, seven of the distant missions are not yet heard from. Yet the total is \$399.50.

This is but a faint picture of the spirit of love and service that is permeating boys and girls all over the world. May we not voice a Thanksgiving to Almighty God that the Lenten Offering of the past fifty years has been a means of helping these boys and girls to the knowledge and love of God and His Son Jesus Christ?

Exposed to Derision for His Faith

Chinese Clergyman Bound and Compelled
to Wear Fool's Cap Outside His Prison

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

Executive Secretary Department of Missions

SUNGKIANG is a strategic city to the south of Shanghai. It lay in the line of the northward march of the Nationalist troops as they approached Shanghai early in March. There is a flourishing congregation of over one hundred members in the city. No American missionary of our Church resides there. The pastor of the congregation, the Rev. Dzung-mur Koeh, writing to Bishop Graves shortly after the Southern troops had entered the city, reported that immediately after their arrival serious looting took place.

"Hundreds of families," he said, "were badly robbed again and again. The head of the medical department wanted to come into our school building. I told him that it was best not to come, but if he could not do otherwise I wished he would quarter high officers. He was quite polite and said that he would not come if possible. After all he did not come."

The region around Sungkiang is cut up with numerous waterways which in the absence of roads form the high-ways for the countryside.

"Twice," continued Mr. Koeh, "they came to take our boat away, but when I went to see them they had gone leaving the boat as it was. Thank God for His protection. Our caretaker was commandeered away. I was not informed until the next morning so I could not do anything for him at all. He has not yet returned."

Following the troops came students, agitators and organizers who stirred up anti-foreign feeling among many of the people of the city. Some of them, acting under the auspices of the Kuomintang and probably not realizing just what they were doing seized Mr.

Koeh, put him in prison and exposed him to public derision. [See frontispiece.] The Chinese inscription on the cap which they put on his head reads: "D. M. Koeh, the running dog of imperialism." The inscription on the placard at the side reads: "The Christian pastor, D. M. Koeh. Relying on the power of the Church he devours the people like fish and flesh."

Mr. Koeh took it all very coolly and with a smiling face. The result, Bishop Graves says, has been that there has been a great reaction in his favor amongst many of the people of Sungkiang.

Fortunately, Mr. Koeh's imprisonment did not last many days. In view of the difficulty in controlling the turbulent elements of the city it seemed wise that he should leave for a time and on the 16th of April, in Shanghai, he had the satisfaction of taking part in the ordination of a fellow-clergyman to the priesthood.

Mr. Koeh's experience in Sungkiang illustrates how some of our Chinese clergy and Christian people are compelled "to eat bitterness" (as the Chinese expression runs) in these trying days.

On the other hand his presence at the ordination to the ministry is one illustration of the fact that in spite of much unreasoning violence the work of the Christian Church in China goes quietly on.

Mr. Koeh was one of the pioneer missionaries sent some years ago by the Board of Missions of the Church in China to the province of Shensi to carry on the work established and supported there by the gifts of Chinese Churchmen and women.

Anking Evacuated By Our Missionaries

Cathedral and Headquarters of the Cross
Stitch Industry Occupied by Soldiers

By the Rev. Edmund J. Lee

Missionary in China for Twenty-Five Years

OUR Anking revolution hung fire a long time. Through most of the autumn and winter our military governor achieved the difficult feat of staying on the fence, though nominally with the North. As the spring opened and military operations began again a decision became necessary and he threw in his lot with the South. The sentiment of our people had long been in favor of the South, though accounts of economic troubles in territory controlled by the Nationalists had somewhat cooled their first enthusiasm.

Our turn over to the South from nominal adherence to the North was not very spectacular. We were notified to prepare Nationalist flags and on the sixth of March these were hung out all over the city and our transfer of allegiance was complete.

After this publicity men and labor organizers began to trickle in. Provisional headquarters of many unions started up over night and things began to grow more realistic. Finally a week's visit from the famous young commander-in-chief, General Chiang Kai Shek, with parades, demonstrations and innumerable posters completed the work. Our revolution was accomplished.

We had prepared for the new order by shifting from foreign to Chinese principals in our boys' schools and

making provisions for doing this in our other institutions. Mr. Newton Chiang, the new principal of St. Paul's School, took another radical step of preparation by himself joining the Kuomintang.

A branch of this organization was formed in the school among the students and it was hoped that this would make us immune from outside interference.

At it happened, though, this St. Paul's branch of the Kuomintang came to be our chief anxiety. The boys in their enthusiasm for their new faith, looking around for opportunities to show their zeal, decided to combat a possible

imperialism among the foreigners. Several of them came over one morning and began pasting revolutionary posters on the trees of our front lawn. One of the young ladies of the mission who happened to pass protested against this as being unsightly and took down one of the posters. For a foreigner to do this was regarded as a serious insult. The boys returned to St. Paul's and reported the affair. In a few minutes the whole school society came over forty strong, grim and determined, armed with paste pot and posters and thoroughly beposted all our houses, then departed in silent triumph.

About this time we began to receive alarming news from our western out-



THE REV. EDMUND J. LEE
Missionary in Anking

stations. At Huangnikan a non-descript band of soldiers occupied our mission, appropriated or destroyed the furnishings, and imprisoned the catechist and teacher. At Chien Shan the local branch of the Kuomintang, many of them former Anking students, occupied our buildings and forced the catechist to sign an agreement not to preach in the country. The mission workers in Su Sung had very much the same experience. They were ejected at a moment's notice by the local Kuomintang. The Bibles and hymn books in the church were burnt and the ornaments carried away.

GOVERNMENT IN CONFUSION

At the time of our hearing this outstation news our Anking government was in such confusion that there was no one to whom we could appeal. A few days later, however, a committee was organized to take over the provincial government. One of the members of this committee was General Wang, commander of the tenth army, whose headquarters was at the Taoyin Yamen, near by. I therefore paid a call on him with Mr. Kao, the ejected Susung clergyman, and laid our troubles before him. The general received us with cordiality and expressed his great regret at these outstation occurrences. He said that they were entirely contrary to the principles of the Nationalist government which was without any anti-Christian or anti-foreign bias. He further advised us to write a full statement of the affair to the provincial committee, just organized, and promised to see that it was properly dealt with. We followed his advice and subsequently heard from the provincial committee that they had instructed the officials at Chien Shan and Susung to take steps to restore our property and publish proclamations saying that all such acts of aggression were strictly forbidden.

Our troubles became more serious when the Nationalist armies began to arrive. In one day three efforts were made by soldiers to occupy the build-

ings of the Cross Stitch industry. The last effort was successful. I was summoned over to find a company of soldiers already in possession of the day nursery building. The officer in command was at first truculent and hostile, under the impression that we were British. On finding that ours was an American mission his manner changed immediately and he agreed to vacate. His men, however, looked so abject and weary—they declared they had not eaten for three days—that the tender heart of the manager was touched and she agreed to their staying.

The next day two young officers called to ask if we could provide quarters for the ten Russian advisers of General Chiang Kai Shek. We offered them the new dormitory building of St. Paul's School, but this was not regarded as satisfactory and the Russians were lodged elsewhere. Another delegation asked quarters for our old friend and former governor, Peh Wen-Wei, commander of the thirty-third army. We again offered the St. Paul's dormitory and again it was refused.

Our third proffer of this building was to some of the officers of the tenth army who moved in and took possession. Dr. Taylor about the same time quartered a hospital unit in the new hospital clinic and we took in a non-descript unit of the tenth army in one of our Grace Church school rooms.

SOLDIERS IN CATHEDRAL

On the twenty-third of March word was brought to us that the Cathedral was occupied by soldiers. Bishop Huntington and I walked over and found a detachment of the third army in possession. About a hundred soldiers were scattered through the nave, while a colonel and his subordinate officers were occupying the chancel and sacristy. A teapot and cups were on the altar and several men were using it as a writing table.

The colonel received us courteously and explained that he had occupied the church rather than the cathedral school to avoid interfering with our

educational work. He said they would be leaving in a few days and we judged it wise, therefore, not to try to get rid of them. We asked them, however, to vacate the sanctuary and this the colonel immediately ordered his men to do.

It seemed high time to stop this quartering of soldiers in our buildings. Bishop Huntington and I therefore called at the headquarters of General Chiang Kai Shek. The general had left that day for Nanking, but one of his staff heard our story and promised that official notices would be issued forbidding under heavy penalties any Nationalist troops from occupying our buildings. The notices arrived in due course. We placed them at our gates and while in Anking had no further trouble with the soldiery.

All through these days we had no real trouble or unpleasantness, if we may except the St. Paul's school incident described above. The visiting officers and political bureau people were all cordial and friendly. Some were Christians and several were old students, who went out of their way to be friendly. We heard of plans to get control of the Cross Stitch and trouble was impending for St. Agnes' School, because none of the young teachers would join the Kuomintang. This was, however, only a possibility. We continued to carry on our work without interference and hoped that we should weather the storm of revolution until the China ship of state passed into calm waters again. Our hope was doomed to disappointment as the following narrative will show.

On the evening of Sunday, March 27th, after an unusually satisfactory day I was reading aloud to the family before the children's bed time. It was

a cheerful gathering. Our hearts were tranquil and carefree. Then suddenly the aspect of things changed. One of the gatekeepers came in to announce that a group of China Inland Mission workers, who had been waiting at the river for a steamer, had come to our compound for the night. He also said that soldiers had told him at the gate that it would be well to have the British members of the staff leave as soon as possible. This was a dash of cold water on the warmth of our family gathering.

I went out immediately and met four of our visitors, who had already gotten in touch with Dr. Taylor. They told us that they had been waiting two days at the river for the *Nanyang Maru*, staying at an inn across from the Japanese agency. That evening rumors became current of a serious incident in Nanking in which foreign gunboats had fired and bombarded the city with heavy casualties. The inn keepers were afraid to have the C. I. M. party, largely British, stay there and they therefore came to us.

There were fourteen in the party, ten of them British. We proceeded to parcel them around to our several households for the night. I returned from aiding in this to find a number of the mission people assembled at our house. The following telegram had just arrived from Mr. Lamphear of Wuhu: "Nanking situation extremely critical, gunboats fired, American Admiral orders Wuhu foreigners be prepared to leave at moment's notice." We replied with a telegram stating that steamers were no longer stopping at Anking and asking that if evacuation was necessary the Admiral furnish transportation.

A troubled finish to a peaceful day.

BISHOP GRAVES writes: "There is so much that is sad in the news from China nowadays that you will be glad to have an encouraging item. Yesterday I confirmed fifteen Chinese at St. Paul's, Shanghai. In the midst of these terrible times it is a great encouragement to us down here to have worship going on and the life of the Church continue in spite of all that has happened."

The next morning dawned clear and bright. We were disposed to take a more cheerful view of things in the sunshine. The morning work got under way as usual, but at eleven o'clock we held a meeting of the compound and decided that the British members should leave as soon as possible for their sake and ours. After this Dr. Taylor and I called on General Wang at his headquarters next door. He told us they had received reports of trouble at Nanking, but were not sure of their veracity. The firing, he said, had been done by British vessels. Apparently America was not involved. He further assured us there was no danger of disturbance in Anking and that he would personally guarantee the peace and safety of our compound during the ten days or more that he expected to be there. He even thought it would be unnecessary for the British members to leave.

We came back much reassured. This feeling was increased by reports from the street indicating that the city was entirely quiet with no disquieting rumors.

BISHOP HUNTINGTON ILL

We were, however, still confronted with the problem of our fourteen C. I. M. guests and how to get them away. They could not wait at the river and from our compound it was impossible to see an approaching steamer in time to catch it. Another serious complication was Bishop Huntington's sickness. He was ill with influenza and it was necessary to spare him worry and anxiety as far as possible. In the afternoon I went over to the cathedral compound with Mair, the leader of the C. I. M. group, and two of their young men. After a call on the colonel in his sacristy headquarters we placed our two young men in the tower of the cathedral armed with a large Nationalist flag. They were to watch for a down river steamer and on sighting one were to display the flag from the cathedral tower.

Two other young men watching from

the hospital tower were on seeing the flag to notify the rest of the party who would then hasten to the river.

After getting these young men located Mr. Mair and I walked down to the river to canvass the possibility of other steamers. We found that none were expected. There was an apparent change in the atmosphere of the city indicating that the report of the Nanking incident was becoming current. We heard one man after passing us say, "Kill the foreigners"—the only time I have ever heard this in China. Mair reported having heard the words once before as we entered the cathedral.

ANXIETY INCREASING

In the meantime it had started raining and the mist on the river grew so heavy that it was evident an approaching steamer could not be seen. We therefore called at the cathedral and withdrew our two young watchmen, returning with them to our compound. We stopped at the telegraph office and sent a telegram to Bishop Roots asking him to wire us when the next vessel started down river.

During the last two hours our sense of anxiety and apprehension had increased steadily. It was probable that the strong feeling against the British would be intensified by the Nanking incident, in which they alone seemed involved. This group, largely British, had come to us and there was no apparent way for them to get away. They were in danger themselves and a menace to us. Mair and I agreed that the situation was very serious.

After our return we went down to talk things over with Dr. Taylor and found Mr. Hu, the C. I. M. evangelist, there. He told us the latest version of the Nanking incident, just heard at the river. According to this, the firing had been by British vessels and had caused heavy loss of life among both soldiers and civilians. The British consul, he said, had been killed and three British gunboats captured by the Chinese. Mr. Liu, the Postal Commissioner, then came in. He had heard

no trustworthy details of the Nanking incident, but said he was sure it was a serious one, and that when the report of it became current it was highly probable it would result in trouble here.

This was the situation at dinner time on the evening of March 28th. This was to me the point of extreme depression and anxiety. We appeared like rats in a trap. Tragedy impending and no way of escaping it. I mention this because a notable feature of these two days was the frequent revulsion of feeling as we passed from anxiety to relief and back to anxiety again.

Dinner over, after a conference with Bishop Huntington, we sent the following telegram to the American consul, Nanking, "Request Admiral provide transportation Anking foreigners." Later in the evening Dr. Taylor came to my study. After conference we had a prayer together. Almost immediately the situation appeared to lighten. Reports from the street indicated that while the knowledge of the Nanking incident was spreading rapidly it was apparently causing no feeling against us and was not even attracting great interest, as the city was absorbed in preparation for a demonstration the next day, which was expected to test the strength of the political and labor organizations, with the possibility of serious fighting between them.

Reports from St. Paul's School, which had become to some extent our barometer, indicated that in spite of the knowledge of the Nanking incident the boys were more than usually friendly. Our spirits rose and we closed a varied and trying day feeling that the reputation we had been giving Anking as the one quiet place in China might continue to be justified.

The sleeping night of Monday, March 28th, was probably the briefest in the history of the Anking station. Apparently all households retired, but at twelve o'clock a telegram was received by Dr. Fellows from Wuhu announcing that the Destroyer *Hulbert* would arrive the next day to evacuate us and urging us to take advantage of what would be our last chance. Dr. Fellows aroused the compound. We conferred with the Bishop and decided we should all be prepared to leave.

The rest of the night was occupied for the most part with busy preparations. Deaconess Fuller decided to disperse the pupils of St. Agnes' school and had almost accomplished this by morning. The chief problem was to secure money, to enable us to pay advance wages and salaries and prevent last-minute trouble from our employees. Our good friend, Mr. Liu of the Postoffice, came to our assistance here and agreed to let us have \$5,000 personally, which, however, proved insufficient.

At 7:30 a. m. Dr. Taylor and I paid another call on General Wang of the tenth army. We found the general not yet awake and his attendants unwilling to disturb him. We therefore asked to see Captain Wang and Mr. Goh of the political bureau of the tenth army. These young men had called on the mission several times and we knew them to be sympathetic. Before they came in, however, a Mr. Chan, apparently the head of the political bureau, turned up. We were impressed with him and told him our story. This young man had been five years in Paris. He impressed us as one of the finest types of young Nationalists, able, earnest and liberal. Later the other two young men arrived and heard our story in the

ON the Compound of St. John's University, Shanghai, the religious activities now are exceptional. Every Sunday at a quarter to eleven a parade service of the British troops is held in the assembly room. Both the regiments attend and there are between four and five hundred men. The Roman Catholics of one of the regiments have a service each Sunday at nine, and the nonconformists of the two regiments have a service at the same place at a later hour.

same spirit. We told them that our government was in effect ordering us out and though we were extremely reluctant to go we felt that we should obey. We, therefore, wished to ask General Wang's aid in arranging for the protection of our property and for a guard to escort us to the river.

PROMISE OF PROTECTION

They replied with what we felt was a genuine expression of regret and the strongest assurance that in their judgment our leaving was unnecessary so far as the peace and safety of Anking was concerned. As we persisted in our request they took up seriously the problems presented. Mr. Chan went for a conference with General Wang and soon returned with the General's assurance of the entire safety of Anking and the promise of absolute protection, if we were willing to remain. If we felt that this was impossible, however, he said we should get in touch with the newly-organized provincial government, as his army would leave in a few days and he could not take personal responsibility after that time. To enable us to do this he appointed our young friend, Mr. Chan, and a Mr. Chao, one of his advisers, whom we already knew, to accompany us to the governor's yamen, the headquarters of the provincial committee.

We started at once and after a short delay were ushered into the presence of Mr. Chiang, the chairman of the committee, who was therefore the head of the provincial government. We told our story and proffered our request. Mr. Chiang was extremely cordial. He assured us that our leaving was entirely unnecessary. That we were not concerned at all with the Nanking incident and his government would guarantee full protection. He, however, courteously yielded to our insistence and said that, if we felt we must leave, the government would undertake to protect our property until we could return. To effect this one of the division commanders of the tenth army

was appointed to take special responsibility for protecting the compound. He further agreed that our houses should be sealed as soon as vacated.

On our way back to the compound we discussed the situation and in view of the unanimous voice of the city authorities Dr. Taylor decided to remain. We were met on the way by a messenger who told us that the *Hulbert* had been sighted, coming rapidly up river. Dr. Taylor decided to go outside the east gate and interview the captain.

I returned to the compound and after notifying Mrs. Taylor of her husband's decision went home for final preparations. Almost immediately General Wang was announced. We went over together to Bishop Huntington's where the General paid a long call. He insisted with reiterated emphasis that there was no danger and that our leaving was foolish. So convincing was he that Bishop Huntington and family, Deaconess Fueller and all the hospital staff decided to remain.

U. S. SHIP ARRIVES

That was the situation at lunch time on Tuesday, the 29th. The report that the *Hulbert* had been sighted proved to be wrong. We lunched in cheerful good humor, feeling that the station would remain occupied and that some of us who left would speedily return. Then suddenly about one o'clock letters were received from the captain of the *Hulbert* informing us that he was at anchor outside the west gate. He had come down river from Kiukiang, but we had been expecting him from Wuhu, and our watchmen had been looking down river all the morning.

The letters from Captain Meade told us in some detail of the gravity of the Nanking incident and urged us all to come aboard as speedily as possible. This reversed the whole situation. We realized that the Nanking affair had been one of a most serious nature. That America was equally involved with England and that drastic action by the

ANKING EVACUATED BY OUR MISSIONARIES

powers liable to cause strong anti-foreign feeling was probable.

The Bishop decided to leave and his family resumed hurried last-minute preparations. Dr. Taylor, however, held to his decision to remain for the time being. The hospital was crowded with patients. A reorganization of the staff effected between midnight and morning without foreign doctors or nurses was extremely doubtful of its ability to carry on. Sufficient money for paying off workers was not available. His family, Miss Myers, his secretary, and Dr. Hadden likewise decided to stay.

HURRIED FAREWELLS

It was an unsatisfactory leaving. Personally from seven-thirty until twelve I was occupied with visiting and entertaining officials and was only then able to give attention to the crowd of clergy, catechists and others in my study. The next two hours, taking out a few minutes for lunch, were occupied with making out checks and giving suggestions and advice as to the work.

Many of our people assembled to say good-bye and much feeling was shown, though the suddenness of our departure was paralyzing and neither they nor we were able to realize it.

A military escort of the tenth army went with us, but proved to be quite unnecessary. We passed right through the heart of the city to the west gate. The streets were crowded, but there was no trouble. Personally I did not even hear a "foreign devil" called at us. The tender from the *Hulbert* took us out and put us aboard while two small boats summoned from the shore carried our baggage.

Dr. Fellows and Mr. Mair went ashore with a message to the Spanish Fathers of the Roman Catholic mission. The captain of the *Hulbert* agreed to wait until midday the next day if they would come with us. They were waiting for two outstation priests to arrive, however, and felt that they could not leave without them.

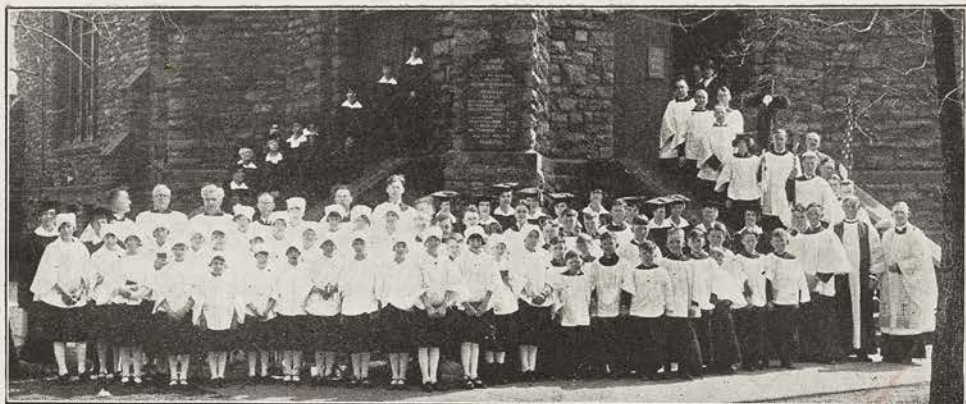
While waiting for the return of the launch with Mair and Fellows a rifle was fired from a vessel full of soldiers anchored near shore, the bullet passing over us. The captain thought that this was an accident, as no one on the vessel seemed to be looking our way. He felt, though, that to linger there after dark would prove too great a temptation to the hundreds of irresponsible soldiers on the river front. Some would be very apt to take a shot at us and this if replied to would endanger the foreigners in the city. About five o'clock, therefore, we weighed anchor and left Anking, going up river to Kiukiang, where we arrived about noon the following day.

Nothing could exceed the kindness received from the officers and crew of the *Hulbert*. From the captain down to the last man aboard they spared no pains to minister to our comfort and make us feel at home. The *Hulbert* apparently has the reputation of being one of the most efficient vessels of the United States Navy. We feel sure there is no vessel where the atmosphere is kindlier and where the personnel has a finer spirit. It is a pleasure to think that our country is represented in China by such a group.

EVACUATION COMPLETED

On our way to Kiukiang we heard more in detail of the Nanking outrages and became convinced that the foreigners left in Anking should get out as speedily as possible. On arrival in Kiukiang Bishop Huntington sent a telegram to this effect to Dr. Taylor, who wired an immediate reply agreeing to evacuate. After three terrific days of work and anxiety and a thrilling experience at the river their party finally got away on the S. S. *Hwangpu* and the evacuation of Anking was complete.

After three days in Kiukiang we joined a party of refugees on the S. S. *Tung Wo* and proceeded to Shanghai. We passed Anking on the anniversary of my first arrival there twenty-five years ago.



ST. JAMES' CHURCH, SAULT STE. MARIE, DEDICATES NEW ORGAN
The senior and junior choirs and visiting clergy are grouped in front of the church. Bishop Rowe and the rector, the Rev. R. F. McDowell, stand at right

Bishop Rowe Honored by Old Parish

St. James, Sault Ste. Marie, Dedicates Organ As Memorial to One Who Was Once Their Rector

IT FALLS to the lot of few men to have memorials built for them while they are still in the height of their powers. Such an honor has been recently paid to Peter Trimble Rowe, Bishop of Alaska, by the parish of St. James, Sault Ste. Marie, Michigan. He was rector of this parish when, in 1895, the House of Bishops elected him unanimously as first bishop of "Seward's Folly."

Bishop Rowe was born in Toronto and spent the early years of his ministry among the Canadian Indians. In 1882 he accepted a call to the American mission at Sault Ste. Marie, where he found only six communicants. When he left to become Bishop of Alaska the mission had become a parish with 250 communicants and missions had been established at half a dozen points.

The people of St. James have always watched Bishop Rowe's career with affection and interest, and being desirous of having a perpetual reminder of his connection with their parish they built their splendid new organ as a memorial to him.

In Easter week of this year a notable gathering of clergy and laity assem-

bled in Sault Ste. Marie at the invitation of the Rev. R. F. McDowell, rector of St. James. The dedication of the organ took place on the evening of Easter Monday, a responsive service for organ and congregation having been arranged by the rector. The sermon was delivered by the Right Rev. R. Rocksborough Smith, M. A., Bishop of Algoma, the diocese in which Bishop Rowe began his ministry. About twenty American and Canadian priests were present. On account of the illness of Bishop Harris of Marquette Bishop Rowe himself read the prayers of dedication.

On Tuesday the Rotary and Kiwanis Clubs of the town joined in giving a dinner to Bishop Rowe and on the following evening he was the guest of honor of the Masonic Club at a dinner followed by a public reception in the Masonic lodge rooms.

The memorial is worthy of the man whose name it bears. It is the last word in organ building, has 2,200 pipes, a complete set of cathedral chimes, and a sixty-one note harp. It was built by the Wicks Pipe Organ Company of Highland, Illinois.

The Spirit of Missions

PICTORIAL SECTION
Eight Pages of Pictures From the Field



A NAVAJO WOMAN AND HER BABY

The Navajo is one of the largest Indian tribes. They occupy the desert country in Arizona and New Mexico and come to our missions at Fort Defiance and Farmington for help in sickness



CONFIRMATION CLASS AT VOORHEES SCHOOL, DENMARK, SOUTH CAROLINA
The Right Rev. Henry B. Delany, D.D., Suffragan Bishop of North Carolina, stands at right; the Rev. H. Randolph Moore, chaplain of the school, at left

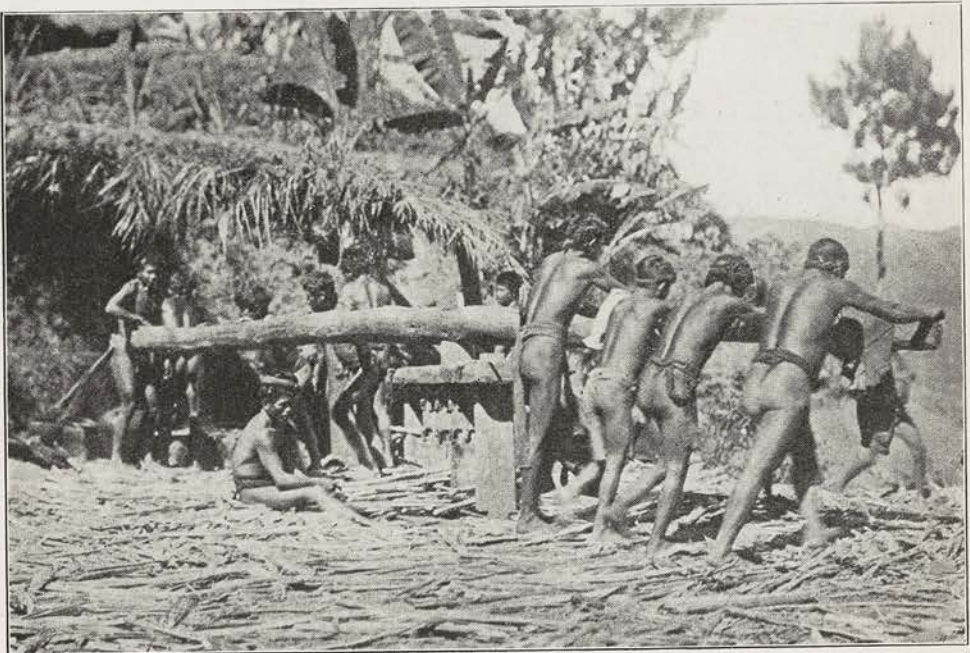


LEADERS IN THE ANTI-OPIUM MOVEMENT IN CHINA
The Chinese Christians in Nanchang under the leadership of the Rev. K. H. K. Den of St. Matthew's Church, have been active in fighting the opium evil in China. This picture shows their winning team



FOOTBALL TEAM AT IOLANI SCHOOL, HONOLULU

Iolani has educated several generations of boys of many nationalities. Probably Hawaiians, Chinese, Japanese, Koreans and Americans are represented in this group



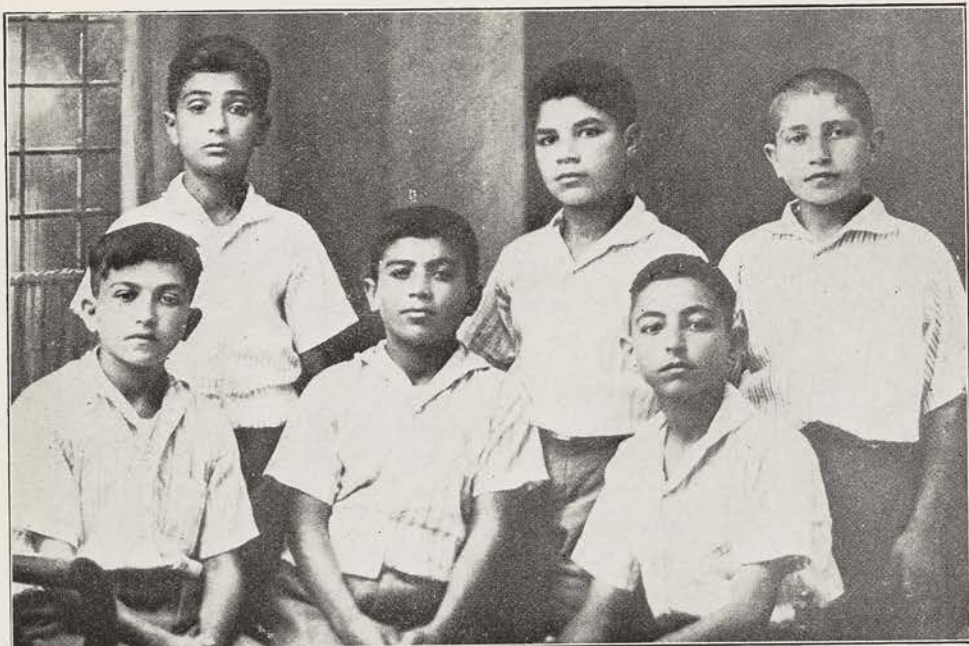
A SUGAR MILL IN THE PHILIPPINE MOUNTAINS

This primitive method of making sugar is still in use among the various tribes in the Mountain Province of the Philippines, but the natives find the product satisfactory



THE SEVENTH ANNUAL CONFERENCE OF THE DEPARTMENT OF CHRISTIAN SOCIAL SERVICE OF THE NATIONAL COUNCIL, HELD AT DES MOINES, IOWA, MAY 11-15, 1927

This conference was the most successful one yet held. The fact that it was coincident with the meeting of the National Conference of Social Work made it specially interesting as the sessions were so arranged that Church people might attend both conferences. It is not possible to identify all who appear in this picture. Left to right in the front row, the fifth man from the end is the Rev. C. B. K. Weed, city missionary, New Orleans, and the eighth is the Rev. Pryor Grant, Padre of Toc H. Seated on the steps at the right is Canon Reed of Cincinnati



CANDIDATES FOR THE PRIESTHOOD IN THE ARMENIAN APOSTOLIC CHURCH

These six Armenian boys from a Near East Relief Orphanage in Greece have entered the Seminary in Jerusalem to study under the Rev. Charles T. Bridgeman, our chaplain in that city



CUBAN CHILDREN WHO ATTEND CALVARIO MISSION IN HAVANA

This mission in a poor suburb of Havana is one of the oldest in Cuba. Under Bishop Hulse it is increasingly useful. The pupils of the Cathedral School pay the tuition of several of the poorer children



MOTHER AND BABY LEAVING THE SAN JUAN MISSION HOSPITAL
This institution at Farmington, New Mexico, ministers to thousands of Navajo Indians who require medical and surgical help



SOME OF THE BOYS OF ST. MARK'S MISSION, NENANA, ALASKA
Proudly standing in front of their new school, a memorial to the Rev. Charles E. Betticher who was instrumental in founding the mission at Nenana



BISHOP BURLESON OF SOUTH DAKOTA
The Bishop has laid aside the cares of state at his camp in the Black Hills



—Photo by Lease
SYLVAN LAKE, SOUTH DAKOTA
One of the beauty spots in the Black Hills where President Coolidge will rest this summer



—Photo by Lease
ON THE WAY TO CAMP REMINGTON, BLACK HILLS, SOUTH DAKOTA
Camp Remington, where the Bishop and clergy of South Dakota go for vacation, is about eleven miles from the summer White House in the Black Hills

Where The President May Worship

Chapel of the Transfiguration, Camp Remington, Black Hills of South Dakota

By the Right Rev. Hugh L. Burleson, D. D.

Bishop of South Dakota

JUST outside the western gate of the State Game Preserve in Custer State Park, Harney National Forest, a mountain road turns to the north. It was once an important highway, running down the canyon of Iron Creek to Keystone, the site of the "Holy Terror Mine." It was originally devised to make an outlet for \$6,000,000 worth of gold, sent from Holy Terror to Custer for shipment. As much more gold, it is believed, still lies beneath the waters which disastrously flooded that astounding mine.

Three-quarters of a mile up this road one comes to a beautiful mountain meadow, five thousand feet above the level of the sea, once the site of a log stable where relays of horses were kept for emergency use. On the opposite side of the road, near the rushing waters of Iron Creek, is the typical old log cabin of a prospector who placer-mined these flats years ago, and then disappeared, leaving no trace. He was followed by others who made permanent location, seeking not gold but mica, which they found in abundance, and operating under the name of the Grizzly Bear Mining Company. They also passed. The little valley now

hears no sound of pick or shovel, no booming blast releasing the mica from its long prison in the rock. It has become part of the Custer State Park,

where mining rights can not be had, and which is forever set apart as a summer playground.

In the summer of 1922 Bishop Remington, then Suffragan of South Dakota, driving through the Hills with Mrs. Remington, stopped here to take a picnic dinner and became enraptured with the beauty of the place. The thought of a summer camp at this spot came into his mind. The following year he was transferred to Eastern Oregon, but his dream has since been carried out, and the camp established there fittingly bears



CHAPEL OF THE TRANSFIGURATION,
BLACK HILLS

Where President Coolidge has been invited
to worship

his name as discoverer.

Bishop Burleson has thirty acres under lease, running half a mile down the canyon, and several permanent buildings have been erected. It is intended primarily as a summer camp for clergy and other Church folk. There is a central lodge where meals are served at one dollar a day, and locations are assigned for the erecting of simple cottages, or for those who prefer to camp in tents. The main portion of the camp is a circular val-

THE SPIRIT OF MISSIONS

ley with a spur of rocks jutting out from the cliffs into the center of it. Around this flows lovely Iron Creek, making a complete semi-circle. Cottages and cabins, mostly of logs cut in the valley, are springing up.

Perched on the central height and overlooking the camp in every direction there was erected last summer the little Chapel of the Transfiguration—a fitting name for a sanctuary upon a hilltop. It is a building of logs, 16x24 feet, with only the chancel fully enclosed, and so located that a large congregation can be gathered under the pines about it. The building was constructed by the bishops and clergy themselves, and the aim has been, so far as possible, to use no material which is not actually procured on the spot. The foundation piers, made by the Bishop and his brother, are of rock from the mountain side; the logs were cut from the neighboring pines; Bishop Roberts and Dean Benedict put on the roof; the altar and other chancel furnishings, chiefly of white birch, were made by the Bishop and his clerical helpers. At the east end, over the altar, is a clear glass window which reveals a beautiful picture of the pines

and the rocks beyond. It is a rustic sanctuary in the midst of nature's loveliness. Near the entrance to the Chapel a great pine has been cut twenty feet up, making a stand for the bell which controls the life of the camp and calls its members to worship. This was the gift of St. Mary's School, Springfield, and is the bell which Bishop Hare placed nearly half a century ago on the chapel of one of the Indian schools.

This Chapel is eleven miles from the State Game Lodge, which is to be the Summer White House, and Bishop Burleson has invited the President and the members of his party to worship there at their convenience. It is interesting to note that this rustic church is the one nearest to the President's residence, and the only one among the hills and forests.

Readers of *THE SPIRIT OF MISSIONS* will be interested in Camp Remington, not only because it offers its sanctuary as a place of worship for our President, but also because of the purpose of the camp itself. The majority of our missionaries in South Dakota serve in rather unattractive surroundings, on the plains and prairies, where there



—Photo by Lease

STATE GAME LODGE IN THE BLACK HILLS OF SOUTH DAKOTA
President Coolidge selected this building as the summer White House for 1927. It is beautifully located eleven miles from the Chapel of the Transfiguration, Camp Remington

WHERE THE PRESIDENT MAY WORSHIP



BUILDING CAMP REMINGTON IN THE BLACK HILLS OF SOUTH DAKOTA
Bishop Burleson and three of his clergy are carrying up the hill the first log for the Chapel of the Transfiguration

are few trees and fewer streams. Camp Remington offers them one of the beauty spots of a beautiful region, sufficiently accessible so that they can come in their Ford cars, bringing their camp equipment, and can live as cheaply as they can remain at home. It is not a public camp, though vis-

itors are made welcome to this place where our clergy and Church people play, and pray, and rest among the beauties of the everlasting hills.

Perhaps the following prayer, written by the Bishop for daily use in the Chapel of the Transfiguration, will best express the spirit of Camp Remington:

A PRAYER FOR VACATIONS

Loving Father, Who didst make this earth so fair: Open our eyes to see its wonders and our hearts to feel its beauty. In our days of refreshment and recreation draw us nearer to Thee through the things which Thou has made. May the joy of Thy sunshine, the quiet of Thy forests, the murmur of Thy streams and the steadfast strength of Thine everlasting hills, teach us the deep secret of Thy Peace. Calm our fretful spirits. Deepen the current of our shallow lives. Renew in us faith and courage, physical strength and spiritual vision, that we may know ourselves to be safely held in Thy strong hands, and may joyfully conform our lives to Thy great purposes.

From this life, so near to Nature's heart, may we drink in new strength to help us reach the restless hearts of men. Give us Thy secret, and the power to share it with our fellows; that we may go back to the world and its duties, stronger, simpler, sweeter; and may become more worthy messengers of Him who saw His Father's goodness in the sparrow's flight, and His Father's love in the beauty which clothes the lilies of the field. We ask it for His dear sake.

Amen.



THE FIRST SERVICE IN THE NEW CHURCH OF ST. ANSGARIUS, CHICAGO
This is known as the "Jenny Lind" Church because it possesses a beautiful chalice presented by the great singer. The pastor, the Rev. William Tullberg, stands next to the cross

Swedish Parish Rejoices in New Home

The People of St. Ansgarius, Chicago,
 Once More Have a Church of Their Own

THE congregation of St. Ansgarius, Chicago, had a solemn opening service in their new chapel on Lincoln Avenue, at the corner of Bryn Mawr and Washtenaw Avenues, on Palm Sunday last, the pastor, the Rev. William Tullberg, officiating.

Founded in 1850, St. Ansgarius is the oldest Swedish parish in the United States. It is often called "Jenny Lind's church" because the famous singer worshipped there when she visited Chicago. When she left the country she presented the parish with a beautiful chalice, which is one of its most treasured possessions.

The first church was destroyed in the great Chicago fire, the congregation losing both their homes and their church. Forgetful of their own personal loss they at once began to erect a new building, which they joyfully entered for the first service on Christmas

morning, 1872. For many years there was an unusually large congregation under the leadership of the Rev. Herman Lindskog. After his death in 1915 the work languished and in 1920 the church was sold. Although they had no church home, the congregation did not disband, but continued to hold services in the Parish Hall of All Saints' Church, ministered to by the Rev. William Blomquist.

Under the present pastor, the Rev. William Tullberg, the attractive little chapel shown at the top of this page has been built. The Right Rev. Sheldon M. Griswold, Suffragan Bishop of the diocese, dedicated it on Easter Sunday, and on the next Sunday the Rev. Dr. Hammarsköld, the much-loved dean of the Swedish work in America, officiated at a solemn celebration of the Holy Eucharist. The church is equipped for both Swedish and English services.



FOURTH ANNUAL CONFERENCE OF MISSIONARIES AT THE CHURCH MISSIONS HOUSE
Dr. John W. Wood and Miss Lindley sit in the center with Sisters Mary Phoebe and Ruth Margaret, who are going to Haiti, at either side of them

Fourth Conference of Outgoing Missionaries

A Gathering Which Brings Together the Veteran and the Untried Worker

THE fourth annual conference of outgoing missionaries, held at the Church Missions House, New York, June 11-14, might well have been called a conference of in-coming missionaries, as a large proportion of those present were just returned from the China field. Their presence made the occasion exceedingly interesting and their experiences were eagerly listened to. One and all were agreed in their praise of the Chinese clergy and people generally and were hopeful of return when the present unhappy political situation shall have quieted down.

Each recurring conference brings out more clearly the value of these gatherings. Those going out for the first time can learn much from the veterans, and the workers at the Church Missions House seize the opportunity of meeting face to face many who have been but names to them.

A pleasant interruption to the schedule was the parade in honor of Colonel

Lindbergh. The conference adjourned for a few hours to give every member the opportunity to join in New York's welcome to the young aviator, but otherwise the program, which embraced such topics as *Present World Needs, How the Missionary Lives and Works, What the Home Church Expects of the Missionary, What the Missionary Has a Right to Expect of the Home Church*, and many others of like practicality, was carried out with fair regularity.

An unexpected contribution was an address by Mr. James L. Sibley, who has been studying educational conditions in Liberia in the interests of seven mission boards. The conclusions from his experience were applicable to almost any mission field. He outlined training in religion, education, home life and agriculture or industry, as the four-fold requirements of mission work.

The members of the conference were the guests on Saturday afternoon of

Dean Fosbroke at the General Theological Seminary, that quaint bit of old New York set in the midst of elevated railroads and bustling avenues of traffic. Tea on the lawn made a charming picture and the visitors carried away delightful recollections of Mrs. Fosbroke's hospitality. Through the kind offices of the Episcopal Actors' Guild the members of the conference also had the opportunity of seeing Walter Hampden in his play *Caponsacchi*.

The names of the newly appointed missionaries present at the Conference, with their home affiliations and their destinations, follow:

The Rev. Hugo Blankingship, Alexandria, Va., to Cuba.

Miss Mary Burgess, Portland, Me., to Alaska.

Miss Elizabeth Dickson, Carthage, N. Y., to Japan.

The Rev. Roderick H. Jackson, Charleston, S. C., to Japan.

Miss Thora Johnson, Beverly, Mass., to Japan.

Miss Margaret A. Miller, Manheim, Pa., to Japan.

The Rev. and Mrs. W. L. Ribble, Kentucky, to Brazil.

Miss Ava Seabrook, Florida, to the Philippines.

The Rev. H. Reynolds Shaw, Cambridge, Mass., to Japan.

Sister Mary Phoebe, Boston, Mass., to Haiti.

Sister Ruth Margaret, Boston, Mass., to Haiti.

Miss A. Kathleen Thompson, Philadelphia, Pa., to Alaska.

The Rev. Mervin L. Wanner, Philadelphia, Pa., to Alaska.

The following returned missionaries also took part in the conference. The date of their first going to the field is given:

Deaconess Harriet Bedell, Alaska, 1916. Miss Alice M. Clark, Wuchang, China, 1902. The Right Rev. C. B. Colmore, D. D., Porto Rico, 1913. The Rev. J. F. Cotter, Wuchang, China, 1914. Miss Louise Cummings, Anking, China, 1923. Miss Edith L. Foote,

Kyoto, Japan, 1923. The Rev. Sumner Guerry, Shanghai, China, 1921. Miss Louise Hammond, Nanking, China, 1913. Miss Mildred Hayes, Mayaguez, Porto Rico, 1921. The Rev. and Mrs. C. F. Howe, Ichang, China, 1911. The Right Rev. and Mrs. Lucien Lee Kinsolving, Southern Brazil, 1899. Miss Regina Lustgarten, Shasi, China, 1924. The Rev. C. F. McRae, Shanghai, China, 1899. Miss Louise H. Powers, Shanghai, China, 1922. Dr. Margaret Richey, Wuchang, China, 1924. Miss Amy Rumsey, Manila, Philippine Islands, 1923. Miss Emily de W. Seaman, Liberia, 1911. Miss Gertrude Selzer, Wusih, China, 1923. The Rev. John Shryock, Anking, China, 1916. The Rev. Hollis S. Smith, Zangzok, China, 1922. Miss Molly Townsend, Anking, China, 1914. The Rev. and Mrs. Walworth Tyng, Changsha, China, 1912. The Rev. W. H. Weigel, Jr., Paoying, China, 1922. Miss Helen B. Wilson, Shanghai, China, 1923. Miss Alice Jordan, Soochow, China, 1917. Miss Catherine M. Bennett, Wuchang China, 1923.

ARMED pickets were sent to one of the girls' schools in Changsha to close it, although it was only a school with about fifty girls. The charges against the school were: in the first place, that the books and subjects studied were too *old fashioned*, including, that is to say, too much of the classics of China. In the second place, that there was religion in the school, and thirdly that the girls in the school had themselves refused to take sufficient part in the mass movements of the time, and that the school was aristocratic and imperialistic.

On hearing that the school was thus to be closed forcibly the girls without any waste of time held a final meeting of the school, singing the school song and some Christian hymns. After the meeting they marched out of the school, two by two, singing *Onward, Christian Soldiers*.



OLD ST. ANNE'S CHURCH, MIDDLETOWN, DELAWARE

We regret that space does not permit us to give other views of this quaint old church set in the midst of its "God's Acre"

St. Anne's Church, Middletown, Delaware

June, 1927, Marked 221st Anniversary of This S. P. G. Parish

By the Rev. William J. Wilkie

Rector of St. Anne's 1894-1905

With the exception of a few sentences this article is taken from a sketch by Mr. Wilkie which was used at the 209th anniversary of the parish in 1914. The information is supplemented by the Rev. Percy L. Donaghay, rector of the parish since 1908.

ST. ANNE'S Parish, Middletown, Delaware, owes its beginning to the Society for the Propagation of the Gospel in Foreign Parts. It is known that the Rev. George Keith, sent by the Society, came to New Castle in the course of his journey in the early part of 1703, and it is all but certain that about that time he visited other places in Delaware, this neighborhood among them, and encouraged the people to take steps toward parochial organization. It was close upon this visit of Keith that St. Anne's Parish, and also that at Dover, began their organic life.

The first document referring to the history of the parish bears the date of September 1, 1704. In it the Commissioners of Property granted the request of several inhabitants upon and near

Appoquinimink Creek, in the county of New Castle, for ten acres of ground for a chapel.

On the land thus secured there was erected in the following year, 1705, the first St. Anne's Church, Appoquinimink, doubtless a small and simple wooden building, but destined to serve for more than sixty years as the spiritual home of Church of England folk from many miles around.

After the erection of that first church three years went by before the parish had a settled pastor. Occasional services were doubtless held, when possible, by clergymen from New Castle, Dover or Maryland. At length the desire of the people was gratified by the favor of the S. P. G. in sending to them the Rev. Thomas Jenkins, a

young priest recently ordained in the Welsh diocese of St. David's. After a voyage of eleven weeks he landed at Portsmouth, Virginia, on May 26, 1708. At an early opportunity he came northward to Bohemia Landing, Maryland, and after some delay came to Appoquinimink. He labored here for a short time with great earnestness and success. He drew together a congregation of about two hundred persons, and there were thirteen communicants when he first administered the Lord's Supper. But after a few months he died, in July, 1709, to the great grief of all his people. The record runs that he "died of a calenture caused by the musketoos."

A vacancy of three years preceded the coming of the second missionary, the Rev. John Clubb, a Welshman like his predecessor. He held the cure for only a short time, removing in 1713 to Radnor and Oxford, Pennsylvania.

It was during these very early days that Queen Anne of England showed her interest in this distant mission station of the Church, which enjoyed in so many ways her true devotion, by presenting to it an altar cloth, bearing the royal letters A. R., worked, it is said, by her own hands.

Thirteen years went by before the people again enjoyed the services of a minister settled among them. Three brief pastorates were followed by another vacancy of about eleven years. We need not suppose that during these long periods the parish was left entirely devoid of public ministrations. Faithful men were laboring in places not far away, and they would doubtless do what they could (often, it may be, under the direction of the Venerable Society) for the congregation at Appoquinimink. It was a day of small things, when laborers were few, and when the Society in England found it difficult to secure the means and men necessary to keep every post supplied.

In the year 1746, however, there began a pastorate, the longest in the history of the parish, thirty years, that of

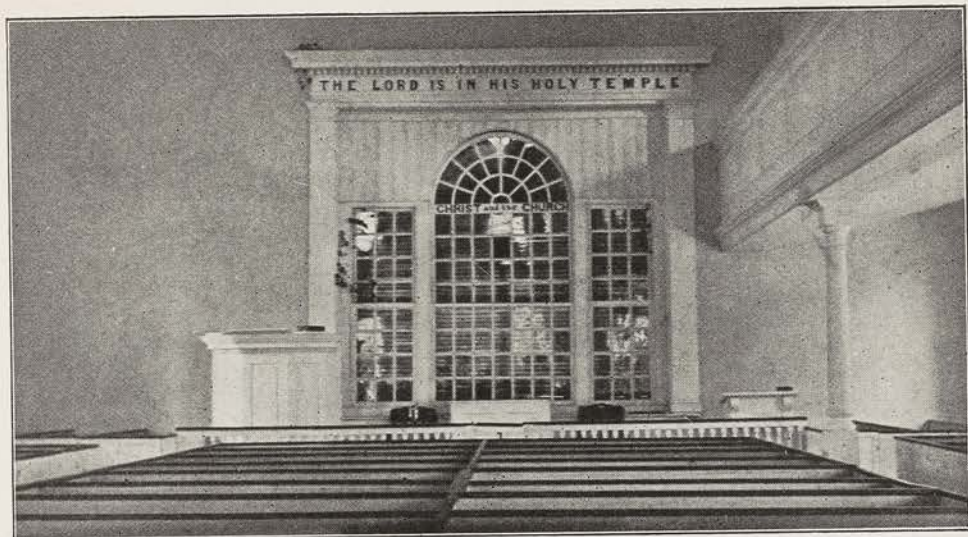
the Rev. Philip Reading. He went there a young man, having been educated at Winchester and Oxford. In 1749 he wrote to the Society: "The congregation here . . . seems numerous. Some dissenters come to church on Sundays and behave decently and reverently during the time of Divine service. Our own professed members are very steady and firm in their adherence to and attention upon the sacred ordinances, while all around is in confusion."

This earnest missionary seems to have suffered much from intermittent fever, which he speaks of as "the epidemical disorder of this country." In spite of this and other hindrances he labored on successfully for more than thirty years. Such was the growth of the parish under his care in numbers and strength that in 1768 or thereabouts the present church was erected. It was a day of substantial building. The walls are two feet thick and the timbers of the roof, taken from the virgin forest, are far heavier than those that would be employed in a similar building today.

The labors of the Rev. Mr. Reading closed in the troublous days of the Revolutionary War. Like many other clergymen who had come from across the sea, he felt himself bound by his oath to use the Prayer Book of the Church of England in its entirety, including prayers for the king. This led to a situation which rendered the continuance of public service impossible.

The crisis came soon after the Declaration of Independence. We may quote his own account of what took place within these walls on Sunday, July 28, 1776. "After the Nicene Creed I declared in form that as I had no design to resist the authority of the new government, on one hand, and as I was determined, on the other, not to incur the heavy guilt of perjury by a breach of the most solemn promises, I should decline attending on the public worship for a short time from that day; but that for the benefit of those

ST. ANNE'S CHURCH, MIDDLETOWN, DELAWARE



THE INTERIOR OF OLD ST. ANNE'S CHURCH, MIDDLETOWN, DELAWARE
Perfectly plain and dignified in its simplicity this chancel is almost a shock to eyes unaccustomed to colonial church architecture

who were in full and close communion with me, for comforting them in the present distress, for strengthening them in the faith, for encouraging them to persevere in their profession unto the end, I would administer the Sacrament of the Lord's Supper on that day six weeks (September 8th).

"I had purposed to say more on the subject, but the scene became too affecting for me to bear a further part in it. Many of the people present were overwhelmed with deep distress, and the cheeks of some began to be bathed in tears. My own tongue faltered and my firmness forsook me. Beckoning, therefore, to the clerk to sing the Psalm, I went up into the pulpit, and having exhorted the members of the Church to hold fast the profession of their faith without wavering, and to depend upon the promises of a faithful God for their present comfort and future relief, I finished the irksome business and Ap-
poquinimink Church from that day has continued shut up."

He died on October 29, 1778, and was buried near the south entrance of the church.

After the war the parish resumed its activities. The Rev. Joseph Couden, rector, and a Mr. Philip Reading were

among Delaware's delegates to the General Convention of 1789, and so had a share in framing the Constitution of the American Church.

The early part of the nineteenth century was a time of great depression in this place as elsewhere. In 1831 the Rev. W. H. Rees of Maryland, officiating in the parish, reported twelve communicants.

Not until 1866 does the name of Middletown appear in the parish records, referring to the growing settlement a mile north, where a church was built in 1872. Old St. Anne's has been kept in good repair, and an annual service is held there in June.

"Imagination must be called into play," Mr. Wilkie concludes, "if this outline is to bring before you a living picture of the past. The story has been a checkered one. When more than a century old, this parish seemed almost ready to die; but a faithful few were always found to respond to the call of duty. They prayed, they toiled, they stood fast. So God upheld this parish in its years of weakness, and gave it a new lease of vigor and usefulness. . . . So may it stand and serve even till the Lord come. God bless St. Anne's parish!"

Notes from Japan

ONE of the branches of the Church's work in Japan nearest to Bishop McKim's heart is the work for lepers at Kusatsu. "Until fifteen years ago," says Bishop McKim, "Kusatsu was like a place of perdition, full of rottenness and uncleanness. It is now a paradise for more than three hundred of God's children who are looked upon as physically loathsome, but whose souls have been cleansed and sanctified by the Holy Spirit of God, in whose sight they are beautiful. This activity has been carried on up to the present without any direct appropriation from the Church at home and the necessary expenses have been met largely by a devoted woman whose life and all that she has are consecrated to God's service. Miss Mary Cornwall Leigh is now approaching seventy years of age and lives the most ascetic of lives.

"May I set before the Church my urgent prayer that individual Churchmen and women may see in this a call from God to relieve us of some of the responsibility for the financial burden which we are now carrying. There is no mission work in Japan which yields such splendid spiritual results as that at Kusatsu. There are more baptisms and confirmations there than at any church or institution of the American Church Mission in Japan."

Any gifts sent to the Department of Missions will be promptly forwarded to Bishop McKim.



IN HIS Annual Report for 1926 Bishop McKim justly emphasizes the need of equipment for St. Margaret's School, Tokyo. He says: "The school is sadly handicapped by its lack of sufficient buildings. Those now in use are temporary structures built after the earthquake of 1923 with money from the Emergency Fund. These must be replaced by reinforced concrete buildings. The present buildings are too small and quite insufficient

for the present limited number of pupils. The rapidly increasing population of the suburb in the neighborhood of the school makes it important that we do something to meet the demands made upon us. We realize the number and importance of the appeals constantly made upon the sympathy and generosity of the Church at home, but we venture to ask for a few more crumbs for St. Margaret's School. We are grateful to the large-hearted women who did so much in the Gold and Silver Offering, and wish it were possible to send our thanks to each one who took part in it."

The Japan Reconstruction Committee had hoped that at least a year ago it would be possible to provide the \$150,000 necessary for the construction of a new, permanent classroom building. Unfortunately conditions were not favorable for pushing the Japan reconstruction appeal. Nothing has been done for a year. The matter must be taken up again in the near future and provision made for St. Margaret's. A splendid beginning has been made in the approximately \$100,000 given by the women of the Church through the Gold and Silver Offering.



THAT something is being done in connection with the Reconstruction Work in Japan is evidenced by Bishop McKim's comment upon the new Holy Trinity Church, Tokyo, with its memorial chancel to Miss Delafield, the much beloved president of the New York Woman's Auxiliary, which is nearing completion. "It is a beautiful structure," writes Bishop McKim, "earthquake and fireproof, and will seat about 250 people. A well equipped parish house of the same design is attached to it. There is also a parsonage for the pastor of the Japanese congregation, and there is a fund for the residence of the chaplain for the American congregation."



ST. FAITH'S HOUSE, SALINA, KANSAS, AND SOME OF ITS FRIENDS
This very attractive parish house, built by the hands of Dean Hoag and his friends, stands as an example of romance in the home field

The House That Carried Its Own Debt

St. Faith's, Salina, Proves That Romance Still Exists in the Home Field

By the Very Rev. F. Victor Hoag

Dean of Christ Cathedral, Salina, Kansas

"THERE is romance in the foreign mission field, but no longer any romance in the home field." Such was the complaint made at a recent conference of Domestic Missionary Bishops. But is this true? The story of St. Faith's House, Salina, proves the contrary.

The little Cathedral congregation at Salina, in the heart of Kansas, wanted to do some personal work. They had been paying their quota on the Church's Program and they hadn't much money for further giving. But there was a section of the town where new homes were being built and where many children had no Church School.

So the Dean put on his overalls, devoutly thankful that a theological education had not eradicated a boyhood ability to use tools. Others did the same and in six weeks, during a hot Kansas summer, the men and boys of the parish built a pretty little white

bungalow. With the Dean as architect and boss all the work was donated except some plastering and plumbing. The front was merely one big room and there were three tiny rooms in the rear for living quarters.

The money? Those who couldn't work gave a little. Then a small debt paid for the rest of the lumber. And the back rooms were rented, furnished, to a couple who paid a modest rent and provided light, heat and janitor service. Their rent more than paid for the interest on the debt and the insurance. There is the romance, for one thing: A mission that was built without leaning on the National Council as a "Priority" or "Advance Work," and yet which carried its own debt!

But that was only the beginning, four years ago. Heralded as "the first building in America built exclusively to house the week-day classes in re-

ligion," a dozen other uses were found at once. Two girls' clubs and a boys' club, library branch, mothers' club, rummage sales, sewing classes, story hours, a clinic and a Sunday school were rapidly added to the program. Soon friends of the work in the city formed a League and guaranteed the expenses. Then the back rooms were given to a United Thank Offering worker and things grew daily.

Today Deaconess Anne E. Gilliland is the friend of everyone on the north side in Salina, and St. Faith's House is a beehive. Twice the mission has been enlarged, the first year by a stage and classroom, the second by a wing and extra bedroom. Baptisms and confirmations have started. There is a guild composed of women confirmed since the house was opened.

"A mission is a place where we do what is necessary for people in the place where they live." That is what the Dean says, and with this definition the people of Christ Cathedral can look at St. Faith's House and understand what mission work is all over the world. A hospital, a kindergarten, an Indian school—they are all the same, once you get the idea. That is why Christ Cathedral is paying its quota a little ahead of time. They understand.

"The most constructive piece of social work done in this city," said the Salina Superintendent of Schools. But the Cathedral people like to think of it as their own child, born with rejoicing after fifty years of selfishness. "Instead of thy fathers, thou shalt have children." Surely the fulfillment of prophecy is romance.

Irene Porter Mann

IRENE PORTER MANN, who recently died at Staunton, Virginia, had given thirty-two years of her life to the missionary cause in Japan. She was born in Virginia. In 1895, while a teacher in the Augusta Female Academy at Staunton, she volunteered her services to Bishop McKim and was assigned to Aomori, in the northern part of the Island of Nippon. When she arrived there in February of the following year the snow was five feet on the level and drifted up to the eaves of the houses.

Miss Mann plunged at once into work of the hardest kind, organizing classes for men, women and children and giving four or five hours a day to the study of the language. She struck the keynote of her whole service to the Church in Japan in the first letter she wrote to THE SPIRIT OF MISSIONS after her arrival. After telling of the way in which, through Red Cross and other activities, she had identified herself with the life of the people, she said, "They must know and like us as indi-

viduals before we can hope to win them to our faith." Her wisdom was shown by her success. Within a year she was teaching a night Bible class of thirty-five young men.

After four years of this strenuous work Miss Mann had to return to this country for rest, but in 1903 she was back in Japan again. In Hirosaki and in Nikko she showed the same ability for leadership, especially among young men, with whom her influence was marked. While working at Nikko she recognized the importance of a worthy church at that center of so much that is beautiful in Japanese religious architecture. The result of her vision is embodied in the Church of the Transfiguration.

In the early part of this year she returned to this country, retiring from the mission on April 1st. But she did not live long to enjoy her well-earned rest. On May 19, 1927, she passed away, leaving many friends, both here and in Japan, and the memory of a life spent in the service of the Master.

Brief Items of Interest

Refer to Japan

A MEMBER of the Church in the Diocese of New York has established with the Foreign and Domestic Missionary Society a trust fund of \$30,000. The income is to be used for the support of St. Margaret's Home, Kusatsu, Japan. The Home itself was given a few years ago by the same donor for the care of the untainted children of leper parents. It is a part of the merciful and self-sacrificing work carried on among lepers by Miss Mary Cornwall-Legh, under the auspices of our Church in the Diocese of North Tokyo.

Refer to Send

THE students in the DuBose Memorial Training School at Mont-eagle, Tennessee, work among the mountain people of that state, going from community to community where no religious services are held. They would like very much to have a little portable organ that could be carried on the shoulder. Will anyone who is interested in promoting this work write to Archdeacon Claiborne at Se-wanee, Tennessee?

RESIDENTS of different nationalities in Santo Domingo gave Arch-deacon Wyllie a Ford sedan as an Easter present, his old automobile having given out. One of the first uses the archdeacon made of his new car was to visit Bishop Carson in Haiti by means of the new automobile road which connects the two districts. This new road makes it possible to do in a long day's ride what formerly meant a voyage by water from Santo Domingo to Porto Rico and back to Haiti.

BISHOP McKIM sends word of the death in Kawagoe on April 6 of the first priest ordained in the *Nippon Sei Kokwai*, the Rev. Masakadzu Tai. He was ordained deacon by Bishop Williams in 1884, and priested by Bishop Hare when he made a visita-

tion in Japan in 1891. In his younger days Mr. Tai was one of the most eloquent Christian preachers in Japan, and an aggressive and fearless evangelist. He was a soldier under the Shogun in his early years. When he became a Christian he was cast out by his family and ostracized by his friends. Mr. Tai was one of the most genial and friendly of men and was the best known and best loved citizen of the city of Kawagoe.

THE annual report for the year 1926 of the cathedral parish of St. Mary and St. John, Manila, P. I., shows that 435 services were held during the year, that the Church School is the largest in its history, and that one thousand more communions have been made than in any previous year—the number for 1926 being over three thousand. For the first time the parish met its apportionment; in fact, overpaid it by 100 pesos.

IN THE April SPIRIT OF MISSIONS we gave an account of the way in which Miss Rosa Camfield, our missionary among the Utah Indians, had lost all her worldly possessions by fire. It was a pleasure to receive a note from her the other day in which she said "It certainly was a fine thing for me that you wrote up that item for THE SPIRIT OF MISSIONS. I do want you to realize what a tremendous help THE SPIRIT OF MISSIONS has been to me! A thousand, thousand thanks to all my generous friends. My needs are well supplied."

GREAT numbers of student nurses from all over the country come to the Training Schools for Nurses in New York and many graduate nurses also come for study. Bishop Manning would like to assure those of our Church of a personal welcome to his diocese and to this end he asks that clergy will send the names of nurses

who intend to visit New York to the Rev. L. Ernest Sunderland, 38 Bleecker Street, New York City, who will gladly arrange for someone to call on them, aid them in finding a Church home or be of service to them in any way.



THE REV. F. N. COCKCROFT of Holy Innocents' Church, Lahaina, Hawaiian Islands, sent in after Easter a Sunday School Lenten Offering of \$62.20, "which is very good for our Hawaiian children. They are all very limited in this world's goods and the offering shows self-denial."



OUR new station at Balbalasang in the Philippines has suffered from an army of rats. It was a serious matter for the people, as the pests destroyed a large amount of the food crops before they were harvested. Many children had to leave school to wander about in search of food. Some of the villages in the neighborhood which harvested two-thirds of their crops fed their friends and relatives most generously.



ST. LUKE'S HOSPITAL, Manila, certainly needs some adequate bathing facilities for its Nurses Training School. There are now sixty girls enrolled and only two bathrooms. This makes it necessary for the line to form on each side in the morning. Some of the nurses get up at 4 o'clock in order that they may bathe properly before the time they must go on duty. An effort is being made to raise funds to install new shower baths.



THE Sagada Mission in the Philippines has met with a loss in the resignation of Señor Masferre, who for many years has been a devoted lay worker in this mission. On the Sunday before he left the Rev. Paul Hartzell asked the congregation of St. Mary the Virgin to join with him in asking God's blessing on the Señor and his family in future undertakings.

BISHOP NICHOLS of Kyoto writes that at the first meeting of the Council of Advice of his own diocese which he attended immediately after his consecration in April, 1926, a desire was expressed that the American members of the mission staff join in making a gift to help the Church in the United States meet the budget of appropriations for work both in the United States and abroad. The time was too short to organize any general effort for 1926, therefore steps were taken to insure action for 1927. The Bishop addressed a circular letter to each of the missionaries and now writes as follows:

We have pledges amounting to \$113, and other pledges totalling Yen 145. Will you please record this pledge from the district of Kyoto to be included in the total reported on January 15th to the National Council? The greater part of the money should be in your hands early in the new year—all of it by the middle of the year.

For several years no quota has been assigned by the National Council to either Japan or China because in both of these countries there are National Churches. Each of these National Churches has a Board of Missions of its own, carrying on mission work at home and abroad. The American missionaries in both China and Japan are constantly giving generously from their slender salaries to meet special needs brought to their notice by those among whom they work. They are also giving generously towards meeting the quotas assigned to each of the dioceses by the national boards of missions.

The action of the Kyoto missionaries is simply an extension of the splendid response made by all our missionaries and many of our Japanese friends in Japan in connection with the effort inaugurated at New Orleans to wipe out the deficit existing on December 31, 1925. Bishop McKim at that time pledged \$1,000. The National Council has received from Japan on account of this pledge \$2,411.57!

SANCTUARY

THE GREATEST SOCIAL SERVICE PRAYER

The Prayer of Our Lord

Our Father—One Father, and therefore one family; Thy family, a great Brotherhood. I unite myself with, and I pray for, my Brotherhood, the community in which I live, my townspeople—my state—my nation—the nations of the world.

Hallowed Be Thy Name—That by my life with my townspeople, in my community, my holiness—and theirs—may show Thy holiness in its beauty.

Thy Kingdom Come—That perfect society, where every individual soul has its opportunity for its own full, creative, and therefore joyous, life: that I in my community by my daily action may make it come.

Thy Will Be Done on Earth—On earth, among men, here in this world, in human relations; for me in the human relations I have here and now, in my town, where I live—

As It Is In Heaven—I will carry on my vocation, my business, my store, my trade, my home, by Thy standard and principles,—Thy will in Heaven.

Our Daily Bread—Not mine,—the daily bread of the Brotherhood, of my whole community. I will try to bring about a just division of the flow of production, created day by day by all the forces of the community, so that no one lacks, and no one has too much.

Forgive Us . . . As We Forgive—As the whole Brotherhood forgives. Am I coöperating? Have I an enemy? I pray now for him, that through my forgiveness of him, I may get God's forgiveness; and I ask that this forgiveness be carried into the wills of the whole Brotherhood,—I pray for my state and my nation, that this will to forgive may be in every person, as it is in me.

Lead Us Not Into Temptation—The temptation to refuse forgiveness and to plan reprisal; to refuse justice in distributing the world's wealth and to want that wealth for myself; to refuse God's principles in my business; to refuse the complete self-giving that will help to create the Kingdom.

From such refusal and from all acts flowing from this refusal, *Deliver us.*



MEETING OF THE HOUSE OF BISHOPS IN NEW YORK, JUNE 1, 1927

Sixty-nine members were present, not all of whom are shown in this picture. The Presiding Bishop, the Right Rev. John Gardner Murray, D.D., stands in the center of the front row, with Bishop Manning, the host of the gathering, at the right

Handwritten signatures and notes:
 Murray
 ✓
 + Rt. Chas. Purdee

The National Council

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

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

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

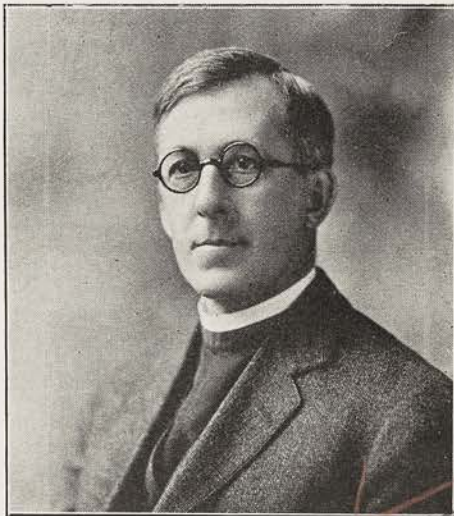
Meeting of the House of Bishops New York, June 1-2.

AS several important matters required action, the Presiding Bishop called a meeting of the House of Bishops to convene in New York on June 1st. The meeting began with a celebration of the Holy Communion in the Cathedral of St. John the Divine, after which the bishops were the guests of Bishop Manning for luncheon. On the first day the business sessions were held in the Synod House adjoining the Cathedral. On the following day the bishops moved to Calvary Church adjoining the Church Missions House. Sixty-nine members were present, eight more than is necessary for a quorum.

The resignations of Bishop Lawrence of Massachusetts, Bishop Thurston of Oklahoma and Bishop Thomas of Wyoming were accepted. Bishop Lawrence, who has resigned on account of advancing years, is succeeded by his coadjutor, Bishop Slatery. Bishop Thurston has been obliged to give up his work on account of ill health; Bishop Thomas has resigned to become chairman of the Board of Overseers of the Philadelphia Divinity School. To fill the vacancies in the two missionary districts, the House elected the Rev. Thomas Casady, rector of All Saints' Church, Omaha, Nebraska, for Oklahoma, and the Rev. Percy H. Silver, D.D., rector of the Church of The Incarnation, New York, for Wyoming. At the time of writing it is not known whether these elections have been accepted.

The following statement on China, recommended by the special committee of the House on Foreign Missions, was unanimously adopted.

"Regarding conditions in China, the committee feels it is impossible to make any statement other than to record its conviction that there should be no thought of lessening our work in China when the way shall be opened for its full resumption, and to express its gratitude to God for the splendid fidelity and bravery manifested by our clergy and lay workers and by the native Christians. Your committee has full faith that the Church's work in China will be continued with unabated



THE REV. THOMAS CASADY
Bishop-elect of Oklahoma

zeal and increased efficiency if and when a stable government shall be established."

The same committee brought in a recommendation, "that this House records and expresses its high appreciation of the distinguished and effective service rendered by the Bishop of Mexico during the troubled conditions prevailing in that Republic." This was also adopted unanimously.

A request was received for the election of an American bishop for the missionary district of Tohoku, Japan, but action was deferred.

A resolution of sympathy with the bishops, clergy and people of the flooded districts along the Mississippi was adopted, with an added expression of confidence "that the people in the Church will, in addition to their gifts to all sufferers in the flood, make liberal contributions toward the upbuilding of the work which has been damaged or destroyed."

The work in the Dominican Republic was transferred from the jurisdiction of the Bishop of Porto Rico to that of the Bishop of Haiti. Haiti and Dominica are parts of the same island, but heretofore the absence of any adequate means of transportation has made it impossible for the same Bishop to take care of both these fields. The building of an automobile road between Port au Prince and Santo Domingo has taken away this difficulty and Bishop Carson will be able to reach his new field in a long day's ride.

The House expressed to the Bishop of East Carolina "its profound and grateful appreciation of his most valuable service as Chairman of the National Commission on Evangelism. His deep spirit of consecration, his spiritual wisdom, his loving personality, have contributed greatly to the success of the Bishops' Crusade. We expressly hope that he will continue to serve the National Commission as its chairman until the next General Convention, and that steps will be taken to continue the Crusade and make the Commission on Evangelism a permanent and integral part of the Church organization." Bishop Darst has stated that although it will be impossible for him to continue actively in charge of the follow-up campaign of the Bishops' Crusade for the next four years, yet he will be glad to do so until the General Convention of October, 1928, and after that will give as much of his time and counsel to the work as possible.

Bishop Stires of Long Island, Bishop Mitchell of Arizona, and Bishop Coadjutor Helfenstein of Maryland, who have been consecrated since last General Convention, were welcomed to the House by the Presiding Bishop in a characteristic address in which he told them "he hoped they either had or would attain the wisdom of Solomon, the patience of Job, and the charity of St. John."

Department of Missions and Church Extension

JOHN W. WOOD, *Executive Secretary*

Across the Secretary's Desk

BISHOP CREIGHTON writing on May 12 speaks of the pleasure of himself and Mrs. Creighton in attending a Mothers' Day meeting at Hooker School. The program was entirely in charge of the Girls' Friendly Society candidates. He says: "We now have fifty-eight boarding pupils and can not accommodate any more. The school is a perfect joy. We have order and peace and a fine spirit. Moreover, we have the coöperation of the parents in a marked degree. When the time comes to emphasize the religious teaching, I think we shall be more than ready for it.

I wish you might have seen the Confirmation in Christ Church last Sunday. There were seven candidates from the parish, five girls and two boys, and eight candidates from Hooker School, teachers and older pupils."

BISHOP GRAVES, looking to the future of China, says that the Church's mission there will certainly need reinforcements. Then he adds:

"Those who come out in the future will have to be better qualified than ever before, and the medical examination ought to indicate whether they have at the same time a cheerful smile and a strong backbone."

ONE of our overseas missionaries returning to his field recently, after furlough, with a little daughter whose serious illness had caused delay in his departure from the United States, and who was not entirely well on the date of sailing, reports his safe arrival in his field and says that as a slight token of his safe arrival and the health of his family "my wife and I wish you to have deducted from our salary twenty-five dollars as a special offering to General Missions."

ONE of our missionaries who went through the Nanking experience of March 24th, writes as follows: "The day before we fled I took my Chinese exam. to the sound of shot and shell. I had meant to take it the next day but the bombardment got so heavy that I feared I would not sleep well so I had better take it when I could. Mr. Mills had given us permission to take it either of the three days because folks had been so upset. As all the papers were destroyed the next morning, I suppose it is not nice of me to say that I think I did pretty well."

FROM the American Consul at Nagoya, Japan, whose wife has recently been a patient at St. Luke's Hospital, Tokyo, comes a note of appreciation of services rendered accompanied by the statement: "It may interest you to know that Mrs. Goodier believes that your institution loses nothing by comparison with similar high grade hospitals in the States."

OWING to the strong anti-foreign and anti-Christian feeling in Changsha, Deaconess Gertrude Stewart was obliged in December to leave the mission work among women and girls she was carrying on. After spending some time in Hankow she had to join the party that started down the river at the end of March. She is now in this country and writes:

"We had a very nice refugee camp at St. John's University. For awhile eighty-nine of the Hankow-Anking people were in the Middle School. We were true communists—committees for everything—and we did it nicely, too. I was a little sorry to leave them all—but since my furlough was due in another year I decided to come along."



DR. WILLIAM ELLIOTT GRIFFIS was one of the pioneers in Japan. Illness compelled him to come back to the United States many years ago but he has consistently worked for the extension of the Kingdom of God in the land to which he gave many fruitful years of his life. Now at the age of eighty he has been able to make another Oriental visit. Writing on April 8th, 1927, he says:

"Verily the Japanese may be conquerors in Korea and victorious in Manchuria, but they do make the desert to 'rejoice and blossom as the rose.'

"I feel grateful for all the Episcopal Church has done in Japan!

"I visited several of the Church schools, and recalling the spiritual desolation of fifty-three years ago, I should like to arouse the Episcopal Church to greater activity. It is a sin to be either idle or stingy now! Your work in Tokyo is magnificent."



BISHOP McKIM writing in his Annual Report for 1926 about the Church's institutions in Tokyo says:

"The equipment of St. Paul's University is very fine as far as it goes. Additional wings for class rooms must be provided for the increasing number of students. Dormitories and a chapel are needed for the students of the Middle School."

This is another matter that waits upon the completion of the Japan Reconstruction plans. The money to be expended for St. Paul's for land and buildings is more than used up.



BISHOP BRATTON of Mississippi, writing on May 20th, says: "It is quite impossible to estimate accurately the losses sustained in the flood area. For example, I was in Yazoo City on Sunday last where we held our service in the Elks Club; I took a skiff; landed on the top step of the Church which had been flooded over a foot in water but was then about six inches out of water and the floors pretty thoroughly cleaned (as must be done before the mud, hardening, sticks like putty), the furniture of the nave cleaned and in process of drying. Just what cracking, buckling and splitting will result in the drying no one can tell. We saw enough to know that a thousand dollars at least will be needed even if no further damage results. What the

walls will do as the plaster dries we cannot yet tell. This one sample is sufficient to illustrate the difficulty of making estimates which may require another ten-day period, depending on the weather. I am quite sure that we will need some outside help."

Arrivals and Sailings of Missionaries

CANAL ZONE

The Ven. and Mrs. J. Lundy Sykes, coming home on furlough, sailed from Cristobal May 5 and arrived in New York May 13.

CHINA—ANKING

The Rev. Amos Goddard, and Sisters Ruth Magdalene, Constance Anna and Helen Veronica, returning to the United States, sailed from Shanghai May 13 and arrived in San Francisco June 7.

The Rev. T. L. Sinclair sailed for Manila May 14.

Mr. and Mrs. B. W. Lamhear and Mr. R. W. Watts are in Japan.

Deaconess E. E. Fueller has sailed for the United States via Europe.

Mrs. E. J. Lee and three children sailed from Shanghai May 7 and arrived in Seattle May 23.

Miss Irene A. Gehrling sailed from Shanghai May 21 and arrived in Seattle June 7.

The Rev. and Mrs. A. W. S. Lee sailed for England via Suez May 27.

Mrs. D. T. Huntington and children, Miss M. K. Monteiro, Miss L. S. Stroman and Miss B. M. Beard sailed from Shanghai for Manila June 4.

CHINA—HANKOW

Mrs. Roots and her daughter Elizabeth sailed from Yokohama for Shanghai the latter part of May.

Miss A. B. Mundelein sailed from Shanghai April 29 and arrived in San Francisco May 24.

The Rev. and Mrs. A. S. Kean arrived in New York May 17.

Bishop Gilman sailed from Seattle May 24, due in Shanghai June 9.

Deaconess E. L. Ridgely sailed from Shanghai May 13, due in San Francisco June 7.

Miss Sophia Igo sailed from Shanghai May 14 and arrived in Vancouver May 29.

The Rev. A. M. Sherman and family, and Miss E. M. Buchanan sailed for the United States from Shanghai, via Suez, May 27.

Mr. E. P. Miller and family, returning home via Europe, sailed from Shanghai June 4.

The Rev. Dr. and Mrs. E. B. Ridgely, Miss Henrietta Gardiner, Deaconess Edith Hart, Deaconess E. W. Riebel, Miss H. F. Gosline, the Rev. A. C. Lichtenberger and family sail-

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ed from Shanghai June 4, due in Vancouver June 19.

Miss M. E. S. Dawson, and Mother Anita Mary sailed from Shanghai for Manila June 4.

CHINA—KULING AMERICAN SCHOOL

Mrs. F. E. Jordan and two children sailed from Shanghai April 15 and arrived in Los Angeles May 8. Mr. Jordan sailed April 29 and arrived in Los Angeles May 24.

Mrs. MacGregor and two children sailed from Shanghai May 19 and arrived in Seattle May 23.

Mr. A. H. Stone sailed from Shanghai May 13 and arrived in San Francisco June 7.

CHINA—SHANGHAI

The Rev. and Mrs. J. F. Davidson, returning to England on furlough, via the United States, sailed from Shanghai May 21 and arrived in Seattle June 7.

Miss Elizabeth Roberts, transferred to Tokio for one year, sailed from Shanghai May 21 and arrived in Tokio May 26.

Mr. H. F. MacNair, returning to the United States on furlough, via Europe, sailed from Shanghai May 1.

The Rev. H. A. McNulty and his eldest son sailed from Shanghai, via Europe, May 24.

The Rev. John G. Magee and family are in Tokio.

The Rev. W. H. Weigel and family arrived in New York May 22.

Mr. F. H. Eastman sailed from Shanghai for France May 7.

Mr. W. M. Porterfield, Jr., and family, coming home on furlough, sailed from Shanghai May 7 and arrived in Seattle May 23.

Mr. L. H. Schultz and family, and Miss J. K. Cook, returning home on furlough via Europe, sailed from Shanghai June 4.

Miss M. T. Young sailed from Shanghai June 4, due in Vancouver June 19.

CUBA

Miss S. W. Ashhurst and Miss J. I. Gammack arrived in New York June 7.

JAPAN—TOKIO

Miss A. M. Mohler, returning home on furlough via Europe, sailed from Yokohama May 14.

Mrs. R. B. Teusler, Miss M. S. Teusler and Rudolf Jr., sailed from Yokohama May 20, and arrived in Vancouver May 29.

LIBERIA

The Rev. John Kuhns, appointed to Cuttington College, sailed for England en route to Monrovia May 14.

PORTO RICO

Bishop Colmore and family, coming home for the summer, arrived in New York May 28.

Educational Division

WILLIAM E. LEIDT, *Acting Secretary*

Read a Book

As Modern Writers See Jesus, a descriptive bibliography of books about Jesus. By Adelaide T. Case, Ph. D. (Boston, Pilgrim, 1927). \$1.25.

**What and Why in China*. By Paul Hutchinson. (Chicago, Willett, Clark & Colby, 1927). \$1.00.

Brother Saul. By Donn Byrne. (New York, Century, 1927). \$2.50.

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

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

“Good News for the World”

A RECENT inventory of our stock room revealed that we had several hundred copies of an admirable little booklet entitled *Good News for the World* by Eugene Stock. Rarely have I read so cogent and forceful a statement on the Church's missionary obligations. It sets forth briefly and simply the whole idea underlying our study of Dr. Sturgis' new book, *A Church Awake*.

I wished to share my find as quickly as possible with as many people as I could reach. Within a few days a copy of *Good News for the World* was on its way to everyone on my mailing list, and with each copy went a letter offering as many additional copies as the recipient could distribute among his friends.

The response was immediate and overwhelming. Practically all requests had to be scaled down and before a week had passed orders had to be refused as the supply of 625 copies was entirely exhausted.

So hearty was the welcome accorded this booklet that I felt compelled to seek a new supply. It is accordingly a great pleasure to announce that this new supply has been secured and copies of this excellent little booklet may again be had from the Book Store, 281 Fourth Avenue, New York, for ten cents a copy or 75 cents a dozen postpaid.

In passing, I might add that this is but one of the good things that those on my mailing list have received. If you wish to

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keep in touch with what your Church is doing ask to have your name put on the mailing list. There is no charge for this service, but if you would like to help meet the expense of postage and mailing a subscription of one dollar will entitle you to a copy of Dr. Sturgis' new book *A Church Awake* or any one of the *Handbooks on the Missions of the Episcopal Church*. This series now includes the following volumes, I, *China*, II, *Japan*, III, *The Philippine Islands*, IV, *Liberia*, V, *The West Indies*, VI, *South America*, and VII, *Mexico*. Vol. VIII on *Honolulu* will be published in the autumn. Please be sure to indicate which volume you desire and send your request direct to me.

Two New Handbooks

TWO new volumes in the series of *Handbooks on the Missions of the Episcopal Church*, No. VI, *South America*, and No. VII, *Mexico*, have just come from the press. These two *Handbooks* complete the trilogy, begun with volume No. V, *The West Indies*, on the Church's Mission in Latin-America. Many will appreciate the timeliness of these two new books. Much confusion exists in the popular mind as to the position of our Church in Mexico. Briefly, yet with sufficient detail to make interesting reading, the *Mexico Handbook* tells of the circumstances which led our Church to Mexico; of the bright prospects and the years of hardship, discouragement, and travail; of the sending of a new Bishop, the Right Rev. Frank W. Creighton and of his plans and hopes for the future.

The *South America Handbook* covers the Church's work in Brazil, Colombia, and the Panama Canal Zone. To many, Brazil was but a name until Dr. John W. Wood's trip last year. Then we began to hear of self-supporting churches, native Brazilian clergy, and many other features of the work. There is no more thrilling tale in all our missionary annals than the planting and growth of our Church in Brazil, but never before has the complete story been so easily accessible as in this new *South America Handbook*. The Panama Canal is a household word. We are all familiar with the part it plays in drawing the world closer together. The Panama Canal is a means of world neighborliness. Rightly, therefore, has our Church, as it worked alongside the Canal, given expression to her Master's Message in terms of neighborliness. The recent gifts to Bishop Morris to enable him to build a new Children's Home have probably made some people wonder what the Children's Home is and how it came to be established. The *South America Handbook* answers these questions and also describes the Church's ministrations to all classes and conditions of men who have been drawn to the Isthmus.

These two *Handbooks* are invaluable sources of interesting knowledge on the fields covered; and, being uniform with the earlier volumes, are priced at 40 cents a copy. They may be secured from the Book Store, 281 Fourth Avenue, New York, N. Y.

Department of Finance

LEWIS B. FRANKLIN,
Executive Secretary

Income and Expenditures of the National Council for 1926

THE Annual Report of Income and Expenditures of the National Council for the year 1926 has just been issued, in the form of a Bulletin. The Report says: "From the standpoint of gifts from the people of the Church and total income, the year 1926 was the greatest in the history of the Missionary Society." Receipts referred to are those applicable to the regular work of the National Council and do not include large receipts for the old Deficit. The year was closed with a surplus of \$62,989.81 and this was accomplished without the use of any of the undesignated legacies. These legacies, amounting to \$135,512.49, have been appropriated by the National Council as loans and gifts to various enterprises in the missions fields. The progress made by the dioceses of the Church in support of the General Church Budget is indicated by the fact that in 1924 only 25 dioceses and districts paid 100 per cent of their budget quotas. In 1925 this number had increased to 32, while in 1926, 50 were in the 100 per cent column, including one which met the full amount shortly after the end of the year.

Food for Thought

A STUDY has recently been completed of the receipts of social agencies and of churches and synagogues in one of our large cities. The figures show that in the year 1900 the religious group was receiving 25 per cent more than the social. In the following year the receipts were about equal but since that time the social agencies have been receiving a continually larger proportion of the total income until in 1925 their share was more than two and a half times as large as that of the religious group. This record is, perhaps, fairly typical.

What are the causes that produce this result? In the first place there has been a splendid growth in the spirit of social responsibility, and in the generosity of our citizens. This increased giving has however been directed more through channels outside of the

Church than within. For this the Church is largely responsible. It has failed to hold its place as the leading agency for social welfare and it has failed to enlist in the support of its own work a proportionate measure of the generosity of the people. Either its program of work has been weak, non-progressive and lacking in appeal or its efforts to interest Church people have been less successful than those of other agencies.

Christian Social Service

THE REV. CHARLES N. LATHROP,
Executive Secretary

THE National Conference on Social Service having passed into the background, it might be wise for us to sum up some of the impressions which we gained from it, and the emphasis which should be put on the Church's social service program as a result of it.

One value of having our Church Conference on Social Service as a kindred group of the National Conference of Social Work, was the opportunity to measure ourselves and our position in relation to the great national humanitarian movements.

We have all been familiar with the trend of social work over the past twenty years or so, toward becoming a profession with a technique, and traditions, and viewpoints of its own; and it has distressed the Church that religion has had very little place in this development. Such books as deSchweinitz' *Art of Helping People Out of Trouble* and other authoritative works on the technique of social service, have taken little or no account of the minister, or religion, or even organized Christianity, as having a contribution to make in the methods of social work.

This year, at the National Conference, there was, very apparently, an undercurrent of doubt, a doubt that social work could leave religion out of account, without foregoing the use of one of the great natural forces of man. There is not yet a willingness to concede that the Church should properly occupy a central position in social relations, but there is a wish to see the Church develop a pastoral method which will enable it to bring the tremendous force of religion to bear on social problems and society, in the solution of the problems of people whose difficulties arise from the fact that they are not fitting into their social and economic environment smoothly. While this is almost an elementary step, it should be hailed as a step toward the thing we are all trying to accomplish. It means that the Church, and what might be called "secular" social work, can be drawn closer

together. It all depends on the Church.

Are we willing to revise some of our terminology, in order that we may sympathetically approach these social workers, and contribute that which they desire from us; to come down, as it were, from the heights, which has been our natural home, into the arena into which they have entered and work with them for the rebuilding of distressed humanity?

It must be acknowledged that social work has discovered a very valuable method of diagnosing personal problems, which the Church can use, appropriating it to its own use. We can bring religion to bear, as a real vital force in the lives of our people by using it.

After all, social service work is only sound pastoral theology. It is not the pastoral theology of fifty years ago; or even twenty years ago, but of today. We have tended to limit our definition of pastoral theology, to the running of the parish, and to keeping our little flocks in line. Now, are we ready to expand our definition, to include social service work for the community, and especially what the social worker calls case work? If we are, we can join forces with them in the rehabilitation of the world. Case work is really an exhaustive, scientific study of the facts in any given family difficulty, in the light of a mass of accumulated knowledge of other similar cases, and the treatment of the particular difficulty in the light of this knowledge, so that a permanent solution will be found; not merely an amelioration of the particular individual's temporary condition. If we do not adopt the social workers' methods, and so become able to work sympathetically, and as scientifically, with individuals as he does, we will again be eliminated as any real factor in community life. We will again have disappointed those who are expecting much of us.

The National Department, with this aim in mind has drawn together professors from Cambridge, General, and Seabury Seminaries, and the Divinity School of the Pacific, to take a six weeks' intensive course of training in social work, especially case work; because it is through the seminaries and the future graduates that the Church must hope to regain its leadership.

In Cincinnati, a summer course of practical field work with the social agencies is being offered to seminary students. This will give them an insight into, and experience in, community activities. Some day perhaps, this summer course may develop into a graduate course for younger clergy.

In addition to these two courses for those who are to be the future leaders of the Church, twenty-two summer schools are offering more elementary courses in social service, in which our Church School teachers may secure a fair idea of the modern trend of social work.

THE NATIONAL COUNCIL

Religious Education

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

New Secretary for Adult Education

THE REV. THEODORE RUSSELL LUDLOW was born in Texas, but spent his boyhood in Brooklyn, where he was in succession choir boy, acolyte, crucifer and lay reader at the Church of the Redeemer. After graduating from High School in Brooklyn he returned to Texas and worked his way through Austin College with flying colors, winning the short story contest, and the medal for oratory. After graduating as high honor man and valedictorian of the class of 1903, he engaged in surveying work for various trans-continental railroads.

After a year or two young Ludlow came East and entered Columbia University Law School. He was admitted to the New York bar in 1907 and received the degrees of Bachelor of Laws and Master of Arts in the same year. Returning to Austin College as Professor of History and Political Science, he was admitted to the Texas bar in 1908.

In the fall of the same year he entered the Episcopal Theological School at Cambridge as a candidate for the ministry. During his residence at the Theological School he acted as private secretary to Dean Hodges and did duty in several churches in the neighborhood of Boston.

In June 1911 he was ordained to the diaconate by Bishop Lawrence, and in August of the same year sailed for China to teach in Boone University. Three days after his arrival the Revolution of 1911 broke out and Mr. Ludlow became unofficial adviser to the Provincial Republican Government. In 1912 he was advanced to the priesthood by Bishop Roots and spent five months of the same year in famine relief work. Returning from China under doctors' orders in 1916 for a while he assisted Dr. Wood in the Church Missions House. In 1918, owing to his knowledge of Chinese, he was summoned to France to work with the Chinese Labor Battalion and upon his return was commissioned to make a survey of Oriental Communities and students in this country, which survey was reported to General Convention in Detroit. He received his doctor's degree from Austin College in 1923. In 1922 Dr. Ludlow was lecturer on Canon Law at the Episcopal Theological School. In the same year he became dean of Grace Cathedral, Topeka, Kansas, which position he left to become secretary for Adult Education in the Department of Religious Education of the National Council.



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

Field Department

THE REV. R. BLAND MITCHELL,
Executive Secretary

Speakers' Bureau

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

The secretaries of the various departments are always ready, so far as possible, to respond to requests to speak upon the work of the Church. Address each officer personally at 281 Fourth Avenue, New York City. For names see page 447.

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

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

The Bureau cannot guarantee speakers for all requests filled. Engagements must depend upon our resources in available speakers.

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

J. M. MILLER,
Secretary.

Department of Publicity

THE REV. G. WARFIELD HOBBS,
Executive Secretary

“The Spirit of Missions”

WHAT sailing orders are to the navy or blue prints in the structural world, THE SPIRIT OF MISSIONS is to the army of leaders and craftsmen who do the work of the Church at home and abroad. It is not a literary magazine. It tells simply of work done, sometimes with success, sometimes with admission of failure; and it presents this story to the men and women who, after valiant effort at the work benches of the Church, have a right to know something of the result of their consecrated effort. It is in effect a house organ, a trade journal of the Church. That being the case it is difficult to see how one who is eager to be an effective craftsman can fail to read its pages.

It is a necessary part of the equipment of the Church School worker. It provides ma-

terial for illustration so very essential if lessons from Sabbath to Sabbath are to be given vital presentation.

It is necessary to each vestryman and to the officers and active leaders in every parish organization. There is chronicled for the vestryman the fiscal progress of the Church. He sees the expanding responsibility from parish, through the Diocese and into the General Church. As a result, a new dignity and importance attaches to his every act.

Too many put to sea without this chart. Too many seek to build without this indispensable blue print.

May we urge first, that Rectors and Vestries subscribe to THE SPIRIT OF MISSIONS in the name of each vestryman, as a normal part of the machinery of their work. May we urge that religious educational organizations in each parish likewise subscribe to THE SPIRIT OF MISSIONS for each worker, paying such subscription from the common treasury, thus accepting this magazine of the missionary life of the Church as *sine qua non* of Church School and general parish operation.

The Diocesan Bulletin
Diocese of New York.

Woman's Auxiliary

Our Part for the Lausanne Conference

AT New Orleans the Triennial of the Woman's Auxiliary adopted a resolution on Christian unity which was afterward incorporated in the Message: “We go back to our diocesan and parish branches dedicated and committed to the carrying out of a constructive program of education for peace, and the use of our best efforts and strongest influence toward the promotion of international and inter-racial goodwill.”

It would be interesting to know how the different branches, diocesan and parish, have carried out this pledge. But whatever has been done since New Orleans, the coming Conference at Lausanne, Switzerland, August 3rd to 21st, calls for very special “doing” now. There are many members of the Church who remember Bishop Brent's plea at the Convention of 1910 for a Conference on Faith and Order; there are many who have followed the preparations for that Conference with deep interest and earnest prayers. And now the Conference is here; a few weeks more and “five hundred representatives of eighty-six different nation-wide Churches, all of which acknowledge Christ as God and Saviour, will confer together at Lausanne. It will be one of the great moments of history in the Christian Church.”

What can we, the women of the Church do? That question comes to us, not only as mem-

bers of the Women's Auxiliary or other organizations, but of course also as members of one of the great Churches which acknowledge Christ as God and Saviour. Will you help to make the Conference “one of the great moments” by “your prayers, your interest and your faith in the power of the Holy Spirit to preside in the Councils of the Church today,” is the question asked us. Surely we shall answer in the affirmative, anxious only to know how best to meet the request.

The Executive Board of the Woman's Auxiliary considered this question at their last meeting, and in connection with the Message and the Crusade, decided that there were three special undertakings which should be emphasized, personal consecration, peace and Christian unity. In connection with the last they suggest prayer before and during the meeting at Lausanne. One very simple thing to do is to send to the Secretariat of the World Conference on Faith and Order, P. O. No. 226, Boston, Mass., for a small card on which are the statements quoted above, and a prayer for the Conference written by Bishop Brent. A leaflet which includes prayer for the same object (W. A. 29) can be obtained from 281 Fourth Avenue, New York, and the Prayer Quarterly for July should be used extensively.

We can pray individually for the Confer-

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ence, and it may be possible to gather groups together before or at the time of the meeting to pray for all that will be done there. Special services, meetings and possibly discussion groups may be arranged. During the Conference each member of the Executive Board is to be assigned a day when she will make special intercession for the gathering at Lausanne. Such a plan could be adopted, of course, by many other groups.

These, and other suggestions, may well be the special work of Devotional Committees. The Chairman of the Missouri Devotional Department of the Woman's Auxiliary sent out such a suggestive leaflet to the branches of the Auxiliary that we are sharing it with others. In sending it to us, she wrote:

"I am enclosing a leaflet we got out for the women to use during the week of prayer. I have sent letters to all the parishes, telling them something of what this Conference is. I am going to take the time allotted to the report of the Devotional Department at the Quarterly Meeting, May 27th, to tell them something more of the Conference, and I have gotten the Dean to give over the time for his Personal Religion Class on May 31st to a service on Unity. We have invited the Woman's Missionary Federation to this service.

"When I think of the possibilities of this World Conference, I am almost paralyzed with fright to think of being responsible even in a small measure for intelligent prayer by the women of this Diocese, but all I can do is to leave nothing undone that I can think of that might help, and I am eager to have any suggestions of things that might be done to help, and I am praying that God will bless our efforts for this cause. KATE D. SEIBERT."

The leaflet is as follows:

"THOUGHTS FOR THE OCTAVE OF PRAYER

May 29—June 5

FOR THE WORLD CONFERENCE ON FAITH AND ORDER

THE Woman's Auxiliary has pledged its efforts in prayer and service to Christian Unity.

"Grant, O Lord, that, in Thy light, I may recognize how far I am personally responsible for the continuance of the divisions which keep from the world the vision of the Cross.

"That they may be one . . . that the world may believe that Thou hast sent me." St. John 17:21.

Have I realized how our divisions blur the vision of the one Lord and keep Him from His world; am I willing to make a complete surrender to Him?

"I seek not mine own will, but the will of the Father." St. John 5:30.

Can I say this?

Am I seeking the will of Christ?

Do I practice the love which is unity?

"That ye love one another, as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." St. John 13:34, 35.

Am I trying to cleanse my heart from controversy and fill it with Christian humility and love?

"Shall two walk together except they have agreed?" Amos 3:3.

Am I preparing myself for the visible unity of the Church?

HAVE I PRAYED?

That God the Holy Spirit will give me patience to understand those who are separated from me and readiness to appreciate the truths for which they stand.

That He will show us how to give up whatever is sectarian in our contentions, and how to make plain to our brethren the truth which He has revealed to us.

That He will save us from the shame of perpetuating our divisions among those in the Mission Field whom He has called out of darkness.

That it may please Him to bless the effort of those who are striving to bring together in conference all who confess the faith of Thy holy name.

PRAYERS

ALMIGHTY God, who art able to do such things as pass man's understanding, give us an heart earnestly to believe that Thou art able and willing to do all those things for the good of the Church which, of ourselves, we are unable to perform. Cast out from our hearts, we beseech Thee, the spirit of unbelief, and help us so to humble ourselves before Thee and to open our hearts and minds to the teaching of Thy Spirit and the leading of Thy will that those things may be accomplished which shall unite in one Body Thy faithful people, through Jesus Christ our Lord. *Amen.*

O, GOD, the Holy Ghost, Spirit of wisdom and love and power, we thank Thee because Thou didst put it into the hearts of men to search for the way toward Christian Unity. Illuminate and strengthen those who have been appointed delegates to the World Conference on Faith and Order. Give them patience and courage, humility, love, and steadfastness, and utter obedience to Thy guidance. Fill the hearts of all Christian people with the desire to manifest to the world by their unity its Lord and Saviour, Jesus Christ, so that

THE SPIRIT OF MISSIONS

His kingdom of peace and righteousness and love may be established and all men may be drawn to Him, who, with Thee and the Father, liveth and reigneth one God for ever. *Amen.*

Our Father

“The God of Hope fill us with all joy and peace, that we may abound in hope and in the power of the Holy Spirit. *Amen.*”

Leaflets for Immediate Use

DOES anyone do Church work during the summer? It seems too bad not to do at least a few things during the coming months. Why can't we think of and pray for peace, for Christian unity, and by prayer and study and a drawing closer to God prepare ourselves for next winter's service? Why not make the summer months a time of very true rec-

reation and refreshment? The Executive Board of the Woman's Auxiliary has prepared three leaflets which should be helpful to us:
Is Your Christianity Real?—W. A. 13.

The Message and the Crusade with Suggestions for the Future—W. A. 29.

The Crusade Continued: Two Outlines for Bible Study Discussion and Prayer—W. A. 36.

Neither need the summer be a wasted time as far as our United Thank Offering boxes are concerned, and in this connection there are leaflets, including a new one:

As If We Didn't Know: The Story of the United Thank Offering of the Women of the Church—W. A. 111.

All these leaflets may be obtained from the Church Missions House, 281 Fourth Avenue, New York.

[See the article on “Our Part for the Lausanne Conference” for suggestions about leaflets on Christian Unity.]

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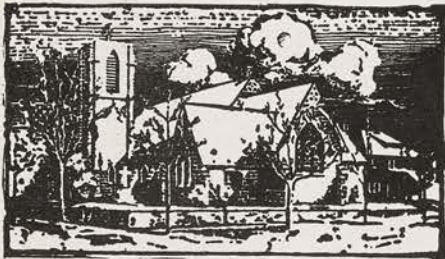
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